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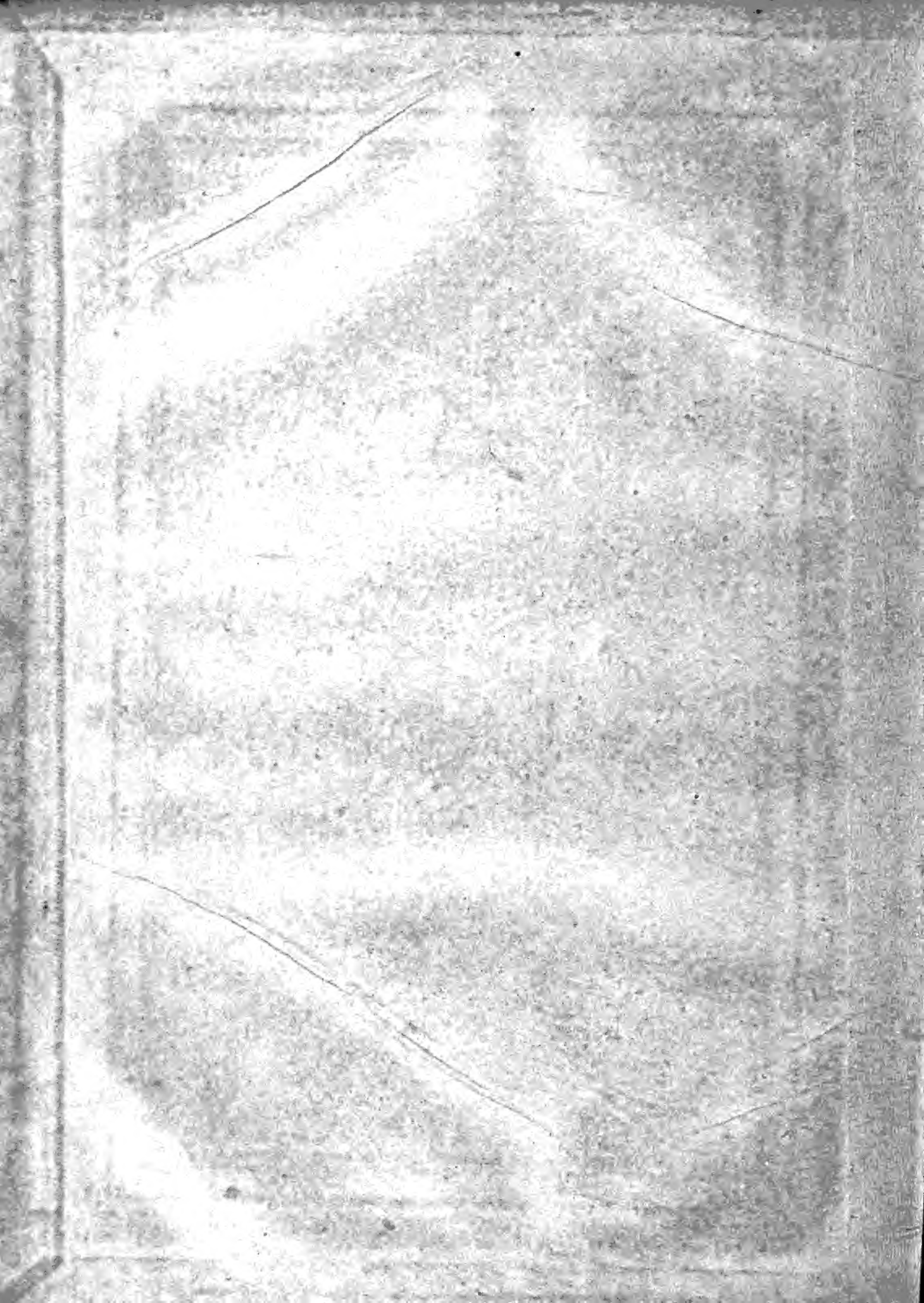
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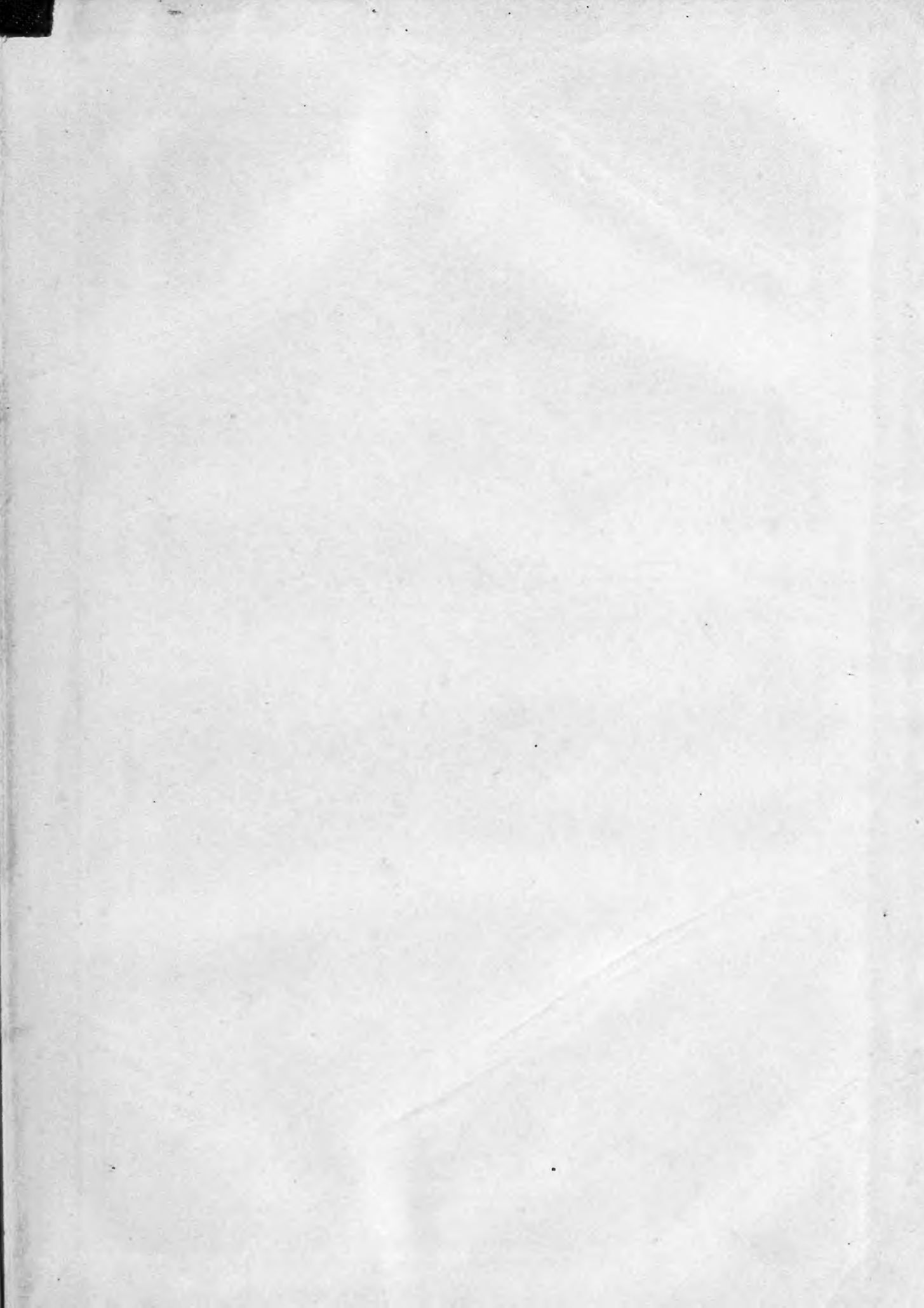
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BIOGRAPHY.—VOLUME III.

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THE
ENGLISH CYCLOPÆDIA.

BIOGRAPHY.

The names of those living at the time of the continuous publication of the 'English Cyclopædia of Biography,' are preceded by an asterisk.

GADDI.

GADDI. The name of a celebrated old Florentine family of artists of the 13th and 14th centuries.

GADDO GADDI, the contemporary and friend of Andrea Tafi and Cimabue, was born at Florence in 1249, according to Vasari. Gaddo was a painter and mosaic-worker, and assisted Tafi in the mosaics of San Giovanni. He executed alone the mosaic of the 'Coronation of the Madonna,' in Santa Maria del Fiore, which is still extant. This work obtained him a reputation all over Italy, and he was ordered in 1308 by Clement V. to Rome, to execute some mosaics in the new church and palace of San Giovanni in Laterano, which was rebuilt after the fire of 1307. He executed other works in St. Peter's, and in Santa Maria Maggiore, which last still exist. There is also a Madonna by him in mosaic in the cathedral of Pisa. He executed some paintings in 'tempera,' but they have all perished. He died in 1312, and was buried in Santa Croce, where his son Taddeo painted his portrait beside that of Andrea Tafi, in a 'Marriage of the Virgin' in the Capella Baroncelli.

TADDEO GADDI, born in 1300, was a much more able man than his father, after whose death he lived twenty-four years with Giotto, who was his godfather. He was the most distinguished of Giotto's scholars and imitators.

Vasari mentions the paintings of the sacristy of Santa Croce in Florence, as Taddeo's first works; the altar-piece, however, of this chapel is altogether similar to the other paintings, and it bears the date of 1378, which was some years after the death of Taddeo: the portion which Vasari attributes to Taddeo are the five subjects from the life of the Magdalen. The frescoes of the Baroncelli (now Giugni) chapel in the same church, representing the life of the Virgin, also by Taddeo, according to Vasari, are in a different style, and in one which assimilates more with the characteristic style of the period. Taddeo enlarged somewhat upon the style of Giotto; he gave more bulk and motion to his figures. The frescoes of this chapel are perhaps the best of his works that remain: they have been engraved by Lasinio. Taddeo painted also in Santa Maria Novella and other churches at Florence, and at Arezzo, and in 1342 at Pisa; but little remains of his works besides those mentioned above, and a few small altar-pieces in tempera, in the gallery of the academy at Florence and at Berlin.

In Santa Maria Novella, Taddeo painted in fresco a wall and the ceiling of the Capella degli Spagnuoli, formerly the chapter-house. The ceiling represents the Resurrection and the Ascension of Christ, the 'Descent of the Holy Ghost,' and 'Peter saved from Shipwreck': in the 'Resurrection' light proceeds from the body of Christ. The painting of the wall is apparently an allegory to the glory of St. Thomas Aquinas, commemorating his extensive knowledge and his great services to the church. The other walls of the chapel were painted by Memmi at the same time as the works of Taddeo were executed, but are much inferior to them; on one of the walls are the reputed portraits of Petrarch and Laura. Taddeo's works in this chapel are the most considerable efforts in painting of the 14th century; but they are not in a sufficient state of preservation to judge adequately of their merits, though sufficient to justify his reputation as the best craftsman of his age or century. In composition he was symmetrical and nude, in character natural, and in expression not superior but equal to Giotto. Taddeo was likewise a distinguished architect; he built the present Ponte Vecchio in 1345, and the Ponte della Trinità, which was destroyed by the flood of 1557, and was replaced by the present bridge by Ammanati.

BIOG. DIV. VOL. III.

GAERTNER, JOHANN ANDREAS.

Taddeo Gaddi amassed great wealth, by means of which he established his family, and the Gaddi have been for many centuries one of the most distinguished families of Florence. It is not known when Taddeo died, but Rumohr has shown that he was still living in 1366. He was buried near his father in Santa Croce.

His most distinguished scholars were Giovanni da Milano and Jacopo da Casentino, to whom he intrusted the care of his sons Giovanni and Angelo. Giovanni died young, after giving great promise as a painter.

ANGELO GADDI was born about 1326, died in 1389, according to Vasari and Baldinucci. He excelled in colour, and generally in the technical practice of the period, which appears to have been thoroughly established in his time. He executed several great works, especially in Santa Croce, where he painted the history of the Discovery of the Cross; but they are all in imitation of Giotto and his father, though he was inferior to both in expression and to his father in design. He executed many works in Florence in various churches; and he visited Venice not only in the capacity of a painter but as a merchant also. He established a commercial house there, together with his sons, and realised a great fortune: his sons devoted themselves exclusively to mercantile pursuits.

Angelo left two distinguished scholars—Stefano da Verona, and Cennino Cennini, who is the author of the earliest known treatise on painting—'Trattato della Pittura,' Rome, 1821: it was written in 1437.

(Vasari, *Vite de' Pittori*, &c.; Speth, *Kunst in Italien*; Rumohr, *Italienische Forschungen*.)

GADEBUSCH, FREDERIC CONRAD, a learned German, born in 1719, in the island of Rugen. After having studied at different universities of Germany, he went, in 1750, to Livonia, where he remained till his death in 1788. He was a very laborious writer, and left several works in German, which throw considerable light on the history of the Baltic provinces of Russia. His principal works are—'Memoir on the Historians of Livonia,' Riga, 1772; 'Livonian Bibliotheca,' Riga, 1779; 'Essays on the History and Laws of Livonia,' Riga, 1777-85; 'Annals of Livonia, from 1030 to 1761,' 8 vols. in 8vo, Riga, 1780-83.

GAERTNER, or GÄRTNER, JOHANN ANDREAS. Descended himself from a family of architects, Johann Gärtner claims notice both on account of his own professional talents, and as being the father of the celebrated FRIEDRICH VON GAERTNER, noticed below. Johann Andreas was the son of a former Andreas, a Dresden architect and artist of considerable reputation in the early part of the last century; and was the nephew of Johann Gärtner, a clever architect of the same period and the same place. He was born at Dresden in 1743, and was at first more inclined towards the military profession; but going to Poland he was induced by Count Minitszek not to give up architecture entirely, but rather to apply himself to engineering also, and he was employed by that nobleman to erect various buildings upon his estates. After that he visited Vienna, Berlin, and Paris, in which last capital he remained nine years, when he was invited to Coblenz, to finish the Residenz or electoral palace there. He next entered the service of the Prince-bishop of Würzburg, being glad to quit Coblenz (where his son Friedrich was born), the disturbances arising out of the French Revolution having both rendered that city an insecure place of abode, and cut off all prospect of professional employment. He erected several buildings at Würzburg and in its neighbourhood, all of which display superior talent and taste; among others the theatre, the restorations

of the church of St. Michael at Würzburg, and Count Schönborn's château at Gumbach; and he continued to reside at Würzburg until political changes had annexed it to Bavaria, and after he himself had been nominated as a Bavarian architect, for he did not remove to Munich till 1804, when he had been appointed Hofbauintendant there. He did not however find opened to him in that capital the enlarged scope for the display of his abilities which he had promised himself, for of the various designs which he produced, scarcely any—none of the more important ones—were adopted for execution. Towards the close of his life he felt the disappointment so bitterly, that instead of selecting his best designs and publishing them as a memorial of his talents, he destroyed them with his own hands, as if to prevent others from availing themselves of the ideas which he had been able to work out only upon paper. Could he have foreseen how much more prosperous a career was reserved for his son, he would probably have borne his own disappointments with less impatience of temper. He died in 1826, aged eighty-three.

GAERTNER, or GÄRTNER, FRIEDRICH VON, architect, was born at Coblenz in 1792, and was the son of Johann Andreas Gaertner. Brought to Munich at an early age, he received a general scientific education, and in 1809 entered the Academy of Arts in order to devote himself specially to architecture. After three years he went to Paris, to enter the Academy there; and here he enlarged his knowledge under the guidance of Percier. France had been during many years regarded as the school of Germany in art—for German art was then only about to re-assert independent character, such as under Gärtner and other artists it soon acquired. In 1814 Gärtner went to Italy, where he remained four years. He visited Rome, Naples, and other places of general interest, but would appear to have devoted himself to the antique monuments as much as to later works, although it is the character of the Byzantine and early Italian styles to which the designs in his own buildings are nearest allied. He especially studied the ruins in Sicily, including those at Girgenti, Segesta, and Taormina, which he drew and published in lithography, in 1819, in a work entitled 'Views of the best preserved Greek Monuments of Sicily, with Explanatory Text.' In 1819 also he came to England, and was induced to think of residing here; but in 1820, being made professor of architecture in the Munich Academy, he was from that time engaged in Bavaria. Well qualified by his studies and taste to co-operate in the grand revival fostered by the Crown Prince (afterwards Louis of Bavaria), Gärtner became connected with several important branches of manufacture. The superiority in forms and character attained in the works of the porcelain factory, of which he became director in 1822, was due to him, as also in great part was the revival of glass-painting. In 1829 the sphere of his influence was enlarged. King Louis, appreciating his talent, instructed him to design the Ludwigs-Kirche, which eventually was magnificently decorated internally with the aid of the painter Cornelius. Near the church is the great library and record-office, by the same architect. In 1833 he commenced the Blinden-Institut. Amongst his other buildings about the same time, or subsequently, were the University, the Erziehungs-Institut, the Damenstift, the Priester-Seminar, the Salzamt, the Ludwigs-thor, and the Feldhernnhalle, all at Munich. Besides these he built the palace at Wittelsbach, the pump-room at Kissingen, and the Befreiungshalle at Kelheim—a great monument in the form of a rotunda, designed to commemorate the liberation of Germany.

In 1836 Gärtner accompanied the king to Athens to study the Greek monuments, and there he was directed to design a new Residenz, or palace, for King Otho. At Athens he re-opened the quarries of Pentelic marble, said to have been forgotten since the time of Hadrian. On his return, he was appointed oberbaurath, or architect to the court, and received the order of Civil Merit of the Crown of Bavaria; and on the departure of Cornelius for Berlin in 1841, he was made Director of the Academy of Arts. In addition to the works above mentioned, Gärtner was architect of the Pompeian House at Aschaffenburg—one of those efforts to collect a series of examples of styles, through which, in consequence of that aim, the value of King Louis's still great services to art is reduced. Gärtner also restored the Isar-thor, and portions of the cathedrals at Regensburg and Bamberg. He died on the 21st of April 1847, aged fifty-five years.

Gärtner's style, as described by Raczyński ('Histoire de l'Art Moderne en Allemagne'), is one which "recalls" the idea of the Byzantine; which, as a general statement, is correct. The University and the Bibliothek have however a marked Florentine character. The architect constantly uses the arch-headed window, divided into two lights by a centre-column, and avoids the characteristics of the late Italian styles,—whilst ornament of original character is freely introduced. Much of the fame of Munich for interior decoration in buildings, and the influence of which has spread even to this country, is due to Gärtner. A publication of his designs was commenced about 1844 or 1845.

GAFFURIUS. [GAFORIUS.]

GAFORIUS, FRANCHINUS, or FRANCHINO GAFORI, a very learned writer on music, was born of humble parents at Lodi in 1451. In his boyhood he was devoted to the service of the church, and among other branches of knowledge to which he applied himself with marked diligence, he studied music under a Carmelite friar named Godendach, of which science, both theoretically and practically, he

became a complete master. It does not seem certain that the sacerdotal dignity was ever conferred on him, though it has been confidently stated that he entered into holy orders. He first went to Verona, publicly taught music there during some few years, and also wrote his work, 'Musice Institutiones Collocationes.' The reputation he thereby acquired procured him an invitation from the Doge to visit Genoa, which he accepted, but soon after proceeded to Naples, where he met Tincto, Garnerius, Hycart, and other celebrated musicians, and, according to the usage of the time, held public disputations with them. At Naples he also produced his 'Theoricum Opus Harmonice DisCIPLINAE.' But the Turks having brought war and the plague into the Neapolitan territory, he was driven from that part of Italy, and by the persuasion of Pallavicini, bishop of Monticello, returned to Lodi, gave lectures on music, and began his 'Practica Musicae utriusque Cantus,' his greatest work, which was first printed at Milan in 1496. Of this, Sir J. Hawkins has given a copious abstract, an honour to which it was entitled, not only on account of its intrinsic merit, but because it is the first treatise on the art that ever appeared in print. It is full of that kind of information which was called for, and proved eminently useful at the period in which it was published, quickly spreading the author's fame throughout Europe; but, touched by the pedantic spirit of the age, he invented terms that must have cost him vast labour to compound, and which doubtless exacted no less from his readers to understand. His work lying before us, we are tempted to give a specimen of the language of art adopted in the 15th century, as it appears in the heading of one of his chapters: 'De Proportione Subquadruplasupertripartientiquarta.'

Gaforius (erroneously called Gaffurius by Hawkins, Burney, &c.) wrote other works, which were held in high estimation. It is supposed that he died in or about the year 1520.

GAGERN, HANS CHRISTOPH ERNST, FREIHERR (Baron) VON, was born January 25, 1766, at Klein-Niedesheim, near Worms, in the German duchy of Hesse-Darmstadt. He completed his studies at the universities of Leipzig and Göttingen. At an early age he entered the service of the Prince of Orange-Nassau, and was employed as a minister, and sent as an ambassador to Paris. When the Prince of Orange in 1814 became the sovereign of Holland, Baron von Gagern became his prime-minister, and in 1815 was his ambassador to the Congress of Vienna. The Prince of Orange having become King of the Netherlands, Baron von Gagern continued to be his principal minister, and was employed on important occasions as his ambassador. In 1820 the King of the Netherlands rewarded his services by a pension, and he then retired to reside upon his estate at Hornau in the duchy of Hesse-Darmstadt, where he died Oct. 22, 1852, at the age of ninety. He is the author of several valuable works on subjects of history, politics, and national law.

* GAGERN, HEINRICH WILHELM AUGUST, FREIHERR VON, was born August 20, 1799, at Baireuth, in the kingdom of Bavaria, and is a son of the preceding baron. He studied in the universities of Göttingen, Jena, and Heidelberg. He entered the service of the Grand Duke of Hesse-Darmstadt, and in 1829 became a member of the government-council. In 1832 he was appointed Controller of the Ministry of the Interior and of Justice. When the German parliament was assembled at Frankfurt for the purpose of forming a confederation of the smaller states under a central government, Heinrich von Gagern was appointed president, May 19, 1848; and on the 30th of June, when his first term of office expired, he was re-elected. On the 18th of December he resigned the presidency of the assembly, and Eduard Simson of Königsberg was elected as his successor, the Baron von Gagern being nominated by the Regent of the Empire to the offices of Minister of Foreign Affairs and President of the Council of Ministers. After many discussions it was resolved, March 28, 1849, that the German states should be constituted an empire, and that the imperial dignity should be offered to the King of Prussia. The offer was accordingly made, and negotiations between the parliament and the king continued for some time; but the king ultimately refused to accept the dignity, under the conditions proposed, and the assembly was dissolved without producing any result.

GAIL, JEAN BAPTISTE, born at Paris in 1753, distinguished himself in the study of Greek, and was made, in 1791, Professor of Greek Literature in the Collège de France. In 1794 he married Mademoiselle Sophie Garre, who afterwards acquired celebrity as a musical composer. Jean Baptiste Gail wrote numerous works, chiefly translations from the Greek; a Greek grammar, 1799, with a supplement, or 'Essai sur les Prépositions Grecques considérées sous le rapport Géographique,' 1821; and 'Cours de Langue Grecque, ou Extraits de différens Auteurs,' in four parts, 1797-99. He wrote also 'Observations sur les Idylles de Théocrite et les Eclogues de Virgile,' 1805; and lastly he furnished the materials for the 'Atlas contenant par ordre de temps, les Cartes relatives à la Géographie d'Herodote, Thucydide, Xenophon, les plans de bataille,' &c., 4to, Paris; to which are added 'Observations Préliminaires,' and an Index, by Gail. Gail was made Knight of the Legion of Honour by Louis XVIII, and Knight of St. Wladimir by the Emperor Alexander.

GAILLARD, GABRIEL HENRI, a celebrated modern French historian, was born in 1726. After receiving a good education, he was admitted advocate at an early age, but he soon left the bar in order to devote himself entirely to literature. In 1745, when he was only

nineteen years old, he wrote a treatise on rhetoric for the use of young ladies. In 1757 he published the 'History of Mary of Burgundy,' daughter of Charles the Bold and wife of the emperor Maximilian I., a work which had great success. In 1766 was published his 'History of Francis I. of France.' The subject is well treated, though Gaillard presented it in a rather uninviting form for the generality of readers, having divided the history of that celebrated reign into separate parts, such as civil, political, military, ecclesiastical, and literary history, the private life of the king, &c. He adopted the same plan in his 'History of Charlemagne,' 1782, in 4 vols. 4to. Besides the objection to his mode of dividing the subject-matter, it was further objected to the 'History of Charlemagne' that Gaillard had sunk the biography of his hero between two long dissertations on the first and second races of the French kings. The best work of Gaillard is his 'History of the Rivalry between France and England,' of which the first three volumes appeared in 1771, the four following in 1774, and the four concluding volumes in 1777. This work embraces not only the political and military relations between the two countries, but also the internal history of both, so arranged as to present a constant parallelism. His 'History of the Rivalry between France and Spain,' 8 vols. 12mo, a work highly appreciated in France, is written on the same plan. Gaillard was the author of the 'Historical Dictionary' in the 'Encyclopédie Méthodique,' 6 vols. 4to, and many other minor works, the most valuable of which are a 'Life of Malesherbes,' his personal friend, 1805, 1 vol. 8vo; and 'Observations on the History of France,' by Velly, Villaret, and Garnier, 4 vols. 12mo, 1806. Gaillard died in 1806, in consequence of his severe application. His moral character stood very high.

GAINSBOROUGH, THOMAS, born in 1727, at Sudbury in Suffolk, was one of the most eminent English landscape-painters of the last century. His father being a person in narrow circumstances, the education which his son received was very scanty; and it is probable enough that in his boyish days he passed much less time at school than in the woods of Suffolk, where he acquired that relish for the beauties of quiet nature and that intimate acquaintance with them for which his early pictures are so peculiarly distinguished. Having almost from his childhood amused himself with sketching any object that struck his fancy, an old tree, a group of cattle, a shepherd and his dog, &c., he ventured on colouring, and had painted several landscapes before he was fourteen years of age, when he was sent to London. There he was for some time with Mr. Gravelot, the engraver, and Hayman, the painter, with whom he did not remain long, but, setting up as a portrait-painter, supported himself, till at the age of nineteen he married a young lady who had a fortune of 200*l.* per annum. On his marriage he went to Ipswich, where he resided till 1760, when he removed to Bath. Having practised portrait-painting with increasing success, he removed in 1774 to London; and having painted portraits of some of the royal family, which were much admired, he soon acquired extensive practice and proportionate emolument. But though his portraits were much valued at the time as striking likenesses, this was too frequently their chief merit: they were often painted in a rough careless manner, in a style of hatching and scumbling entirely his own, producing indeed an effect at a distance, but undetermined and indistinct when viewed near. At times he would take more pains, and show what he could do. But Gainsborough in fact considered this loose manner as so peculiarly characteristic, if not excellent, that he was desirous that his pictures in the exhibition might be so hung as to be within reach of close inspection. Gainsborough was one of the thirty-six members chosen at the foundation of the Royal Academy, and at the first exhibition of the academy in the following year he contributed two portraits, a boy's head and a large landscape.

The fame of Gainsborough now rests on his landscapes, to the painting of which he more and more devoted himself from the time of his removal to London; and what might be called fancy-pieces, such as the celebrated 'Cottage-Door,' now in the collection of the Marquis of Westminster. But in speaking of his landscapes, there must be remarked a striking difference between his early and his later performances. In the former every feature is copied from nature in great detail, and yet without stiffness; so that they, in a measure, look like nature itself reflected in a convex mirror. In his latter works striking effect, great breadth and judicious distribution of light and shade, and depth, glow, and richness of colour, produce a grand and even a solemn impression. Both styles have their admirers; but in the present fashionable tendency to minute imitation, Gainsborough's most highly-detailed early landscape would be probably regarded as coarse and unfinished. Gainsborough may not deserve to be ranked, as some would have him, with Vandyck, Rubens, and Claude, in portrait and in landscape, yet all will assent to the opinion of Sir Joshua Reynolds—"That if ever this nation should produce genius sufficient to acquire to us the honourable distinction of an English school, the name of Gainsborough will be transmitted to posterity as one of the very first of that rising name." He was in fact the first really original English landscape-painter. Every work of his pencil bears upon it a marked impress. A landscape by Gainsborough—even though one of his earlier works—is never a mere view of a particular spot, but a poetic rendering of the scene as coloured by the imagination of the artist, and a realisation, as far as may be, of the idea it has assumed in his mind.

Gainsborough died of a cancer in the neck, August 2nd, 1788, in the sixty-first year of his age.

(Cunningham, *Lives of British Painters*; Fulcher, *Life of Gainsborough*, 1856.)

GAIVS, or CAIVS, one of the Roman classical jurists whose works entitle him to a place among the great writers on law, such as Papinian, Paulus, and Ulpian. Nothing is known of the personal history of Gaius beyond the probable fact that he wrote under Antoninus Pius and Aurelius. His works were largely used in the compilation of the 'Digest,' or 'Pandect,' which contains extracts from the writings of Gaius under the following titles:—'Res Cottidianæ sive Aureorum,' (Dig. xl. 9, 10, &c.); 'De Casibus,' (xii. 6, 63, &c.); 'Ad Edictum Ædilium Curulium,' (xxi. 1, 18, &c.); 'Liber ad Edictum Prætoris Urbani,' (xl. 12, 6, &c.); 'Ad Edictum Provinciale,' (xiv. 4, 9, &c.), which consisted of thirty books at least; 'Fidei Commissorum,' (xxxii. 1, 14, &c.); 'Formula Hypothecaria,' (xx. 1, 4, &c.); 'Institutiones,' (i. 6, 1, &c.); 'De Verborum Obligationibus,' (xvi. 1, 70). There are also extracts from several other works of Gaius in the 'Pandect.'

The 'Institutiones' of Gaius were probably the earliest attempt to present a sketch of the Roman law in the form of an elementary textbook. This work continued in general use till the compilation of the 'Institutiones' which bear the name of Justinian, and which were not only mainly based on the 'Institutiones' of Gaius, but, like this earlier work, were divided into four books, with the same general distribution of the subject-matter as that adopted by Gaius.

The 'Institutiones' of Gaius appear to have been neglected after the promulgation of Justinian's compilation, and were finally lost. The detached pieces collected in the 'Digest,' and what could be gathered from the 'Breviarium Alaricianum,' as the code of the Visigoths is sometimes called, were all that remained. But in 1816, Niebuhr discovered a manuscript in the library of the chapter of Verona, which he ascertained to be a treatise on Roman law, and which Savigny, founding his opinion on the specimen published by Niebuhr, conjectured to be the 'Institutiones' of Gaius.

This conjecture of Savigny was soon fully confirmed, though the manuscript has no author's name on it. Goeschen, Bekker, and Hollweg undertook to examine and copy this manuscript, an edition of which appeared at Berlin in 1820, edited by Goeschen. To form some idea of the labour necessary to decipher this manuscript, and of the patient perseverance of the scholars who undertook this formidable task, the reader must refer to the report of Goeschen to the Academy of Berlin, November 6, 1817. The manuscript consists of one hundred and twenty-seven sheets of parchment, the original writing on which was the four books of the 'Institutiones' of Gaius. This original writing had on some pages been washed out, so far as was practicable, and on others scratched out; and the whole, with the exception of two sheets, had been re-written with the epistles of St. Jerome. The lines of the original and of the substituted writing run in the same direction, and often cover one another; a circumstance which considerably increased the difficulty of deciphering the text of Gaius. In addition to this, sixty-three pages had been written on three times: the first writing was the text of Gaius, which had been erased; and the second, which was a theological work, had shared the same fate, to make room for the epistles of St. Jerome.

A second examination of this manuscript was made by Bluhme ('Præfatio Novæ Editionis'), and a new edition of the 'Institutiones' was published by Goeschen, at Berlin, in 1824, which presents us with an exact copy of the manuscript with all its deficiencies, and contains a most copious list of the abbreviations used by the copyist of Gaius.

The discovery of a work, the loss of which had so long been regretted, produced a most lively sensation among continental jurists, and called forth a great number of essays. In England it attracted comparatively little attention, though it is undoubtedly one of the most valuable additions that have been made in modern times to our knowledge of Roman Law. The fourth book of the 'Institutiones' is particularly useful for the information which it contains on actions and the forms of procedure. The style of Gaius, like that of all the classical Roman jurists, is perspicuous and yet concise.

Among the most useful editions of Gaius is that by Klenze and Böcking (Berlin, 1829), which contains the 'Institutiones' of Gaius and Justinian, so arranged as to present a parallelism, and to furnish a proof, if any were yet wanting, that the manuscript of Verona is the genuine work of Gaius; and Böcking's subsequent edition, 12mo, Bonn, 1841.

In addition to the references already made, the reader may consult an ingenious essay by Goeschen on the 'Res Quotidianæ,' of Gaius, *Zeitschrift für Geschichtliche Rechtswissenschaft*, Berlin, 1815; Hugo, *Lehrbuch der Geschichte des Römischen Rechts*; Dupont, *Disquisit. in Commentarium iv. Instit. Gaii, &c.*, Lugd. Bat. 1822; Huschke, *Zur Kritik und Interp. von Gaius Instit.*, in his *Studien des Röm. Rechts*, 8vo, Bres. 1830. The Institutes of Gaius have been translated into French by Boulet, 1826; Domenget, 1843; and Pellat, 1844, &c.; and the first book into German by Von Brockdorff, 1824.

*GAJ, LJUDEVIT, the founder of modern Illyrian literature, was born about 1810, at Kropina in Croatia, where his father was an apothecary. Gaj studied law at Peth, and there came under the

influence of Kollar, the Slovakian poet, who, born in Hungary, but of a Slavonic stock, had adopted the kindred language of Bohemia as the vehicle of his genius. Gaj, who afterwards studied in some of the German universities, returned to Croatia about 1835, where he proposed to establish a periodical publication in the Croatian language. To do this, as Croatia was an Hungarian province, it was necessary to apply to the Hungarian authorities for permission, and it was refused. Gaj then applied to the Austrian government direct, and the permission is said by some to have been granted at a personal audience by the Emperor Francis, with the purpose of baffling the views of the Hungarians for the extension of their language, which they had already succeeded in introducing into the schools of Croatia. The Croatian newspaper was successful, and its editor's views began to enlarge. He perceived, that as his friend Kollar in the north of Hungary had abandoned Slovakian to write in Bohemian for a larger public, so the Slavonic dialects of the south of Hungary—Croatian included—would be intelligible to a large circle of readers if their provincial peculiarities were kept in the background, and their general resemblance more carefully attended to and made prominent. The Servians, the Dalmatians, the Bosnians, the Croats—all speak what is radically the same language, but so disfigured by different alphabets, and different systems of orthography, that the great fact has been kept out of view. Scattered under the Austrian and the Turkish government, and in one case independent, as in Montenegro—divided between the Greek and the Roman church, and in one case perverted to Mohammedanism, as in Bosnia—the great race of the South Slavonians is still essentially one, and if as much pains were taken to unite it as to keep it divided, a South Slavonic language and literature might extend from Turkey to within sight of Venice. Gaj's purpose was to further this end by obliterating provincial peculiarities from his Croatian, and writing what he proposed to call 'Illyrian,' which was to form a common standard for all the dialects. He gave to his newspaper the name of 'Ilirska Novina,' or 'The Illyrian News,' and to a literary supplement, published in connection with it, that of 'Danica Ilirska,' or 'The Illyrian Morning Star.' The movement met with much success, as a bevy of young authors appeared, who followed in the path which Gaj had pointed out. The opposition of the Hungarians furnished him with the exclamation, "You Magyars are but an island in the midst of a Slavonic ocean; if you stand too much in the way the waves will overwhelm you." In 1837 he published an Illyrian grammar, and soon after an Illyrian and German dictionary. He prepared a settled system of orthography, which was adopted by a considerable number of writers. His efforts were of course already distasteful to the Hungarians, and not thought to be entirely acceptable to the Austrians, whose attention was frequently called by his opponents to the danger of exciting a common feeling of Slavonic enthusiasm among populations not subject to a Slavonic government. The Servians were also found unwilling to call the language they spoke Illyrian, or to resign their Russian alphabet in favour of a Roman one, over which indeed their own presents many advantages. The great outbreak of 1848, in which Jellachich, the Ban of Croatia, was the champion at once of the national language, and of the Austrian government, seemed likely to decide the triumph of the Illyrian cause, but though the result of the struggle was the overthrow of Hungary, Illyrianism seems to have made less progress since than before. Gaj, who had taken an active part in the struggle, has been little heard of of late; it is certain that he is now looked on with suspicion by the Austrians, and it is said that he had been subjected to imprisonment for carrying too far his Slavonic tendencies. He is of some eminence as a poet, and a national ballad by him, in imitation of the popular Polish national song, 'Ieszcze Polska niezginie,' or 'Poland has not finished yet,' with the sentiment applied to Croatia, was a few years back on the lips of every Croat.

GA LANI'NO, the name by which Baldassare Aloisi is generally known. He was born at Bologna in 1578, was educated in the school of the Carracci, and became one of the most distinguished of the Italian portrait-painters: he is sometimes called the Italian Vandyck. He practised chiefly at Rome. Galanino was also a very able historical painter and a skilful etcher: he died in 1638.

GALBA, SE'RVIVS SULPIT'IVS, born under the reign of Augustus, of a patrician family, served with distinction in Germany, was afterwards proconsul, first in Africa, and afterwards in the Tarraconensis province of Spain, in which office he acquired a reputation for justice and moderation. He was still in Spain when Julius Vindex, the proconsul of Celtic Gaul, rose against Nero; Galba joined Vindex, and Otho, governor of Lusitania, followed his example. The assembled multitudes saluted Galba as emperor and Augustus, but he declared that he was only acting as the lieutenant of the senate and people of Rome, in order to put an end to the disgraceful tyranny of Nero. The Prætorian guards at Rome soon after having revolted against Nero, proclaimed Galba, and the senate acknowledged him as emperor. Galba hastened from Spain to Rome, where he began by calling to account those favourites of Nero who had enriched themselves by proscriptions and confiscations, and by the senseless prodigality of that prince; but it was found that most of them had already dissipated their ill-gotten wealth. Galba, or rather his confidants who governed him, then proceeded against the purchasers of their property, and confiscations became again the order of the day. At the same time

Galba exercised great parsimony in the administration, and endeavoured to enforce a strict discipline among the soldiers, who had been used to the prodigality and licence of the previous reign. The emperor, who was past seventy years of age, soon became the object of popular dislike and ridicule, his favourites were hated, and revolts against him broke out in various quarters, several of which were put down and punished severely. Galba thought of strengthening himself by adopting Piso Licinianus, a young patrician of considerable personal merit, as Cæsar and his successor; upon which Otho, who had expected to be the object of his choice, formed a conspiracy among the guards, who proclaimed him emperor. Galba, unable to walk, caused himself to be carried in a litter, hoping to suppress the mutiny; but at the appearance of Otho's armed partisans his followers left him; and even the litter-bearers threw the old man down and ran away. Some of the legionaries came up and put Galba to death, after a reign of only seven months, counting from the time of Nero's death, A.D. 68. Galba was seventy-two years of age at the time of his death. He was succeeded by Otho, but only for a short time, as Vitellius superseded him, and Vespasianus soon after superseded Vitellius. (Tacitus, *Histor.* i.—iv.)



Coin of Galba.

British Museum. Actual size. Brass. Weight 395 grains.



Reverses of coins of Galba.

GALENUS, CLAUDIUS, one of the most celebrated and valuable of the ancient medical writers, was born at Pergamum, A.D. 131. The exact time of his death is not known, but as he speaks of Pertinax and Severus as emperors, we may conclude that Suidas (v. Γαληνός) is not far from the truth in stating that he lived to the age of seventy. He was early instructed in the doctrines of the Aristotelian and Platonic philosophy, and appears also to have devoted some time to the study of the peculiar tenets of the other sects; for while yet very young, he wrote commentaries on the *Dialectics* of the Stoic Chrysippus.

His anatomical and medical studies were commenced under Satyrus, a celebrated anatomist; Stratoniceus, a disciple of the Hippocratic school; and Æschron, a follower of the Empirics. After the death of his father he travelled to Alexandria, at that time the most famous school of medicine in the world. His studies were so zealously and successfully pursued, that he was publicly invited to return to his native country. At the age of thirty-four he settled himself in Rome, when his celebrity became so great from the success of his practice, and more especially from his great knowledge of anatomy, that he quickly drew upon himself the jealousy of all the Roman physicians. At the solicitation of many philosophers and men of rank, he commenced a course of lectures on anatomy; but by the jealousy of his rivals he was quickly compelled to discontinue them, and eventually to leave Rome entirely.

The instruction which Galen had received in the principles of the various sects of medical philosophy, had given him an acquaintance with the peculiar errors of each, and he speaks of them all at times in the language of no measured contempt. The school which was founded by himself may justly merit the title of Eclectic, for its doctrines were a mixture of the philosophy of Plato, of the physics and logic of Aristotle, and of the practical knowledge of Hippocrates. On many occasions he expresses himself strongly on the superiority of theory to mere empiricism; but upon those matters which do not admit of being objects of experience, such as the nature of the soul, he confesses his ignorance and inability to give any plausible explanation.

But in order to form a correct estimate of the merits of this physician, it is necessary for us to mention particularly some of his contributions to medical science. Anatomy was at all times the favourite pursuit of Galen, but it does not appear that he had many opportunities of dissecting the human subject. This we may infer with certainty from the gratification he expresses at having discovered a human skeleton at Alexandria, and having been enabled to make observations on the body of a criminal which had remained without burial. His dissections were principally confined to the apes and lower animals; and it is to this circumstance that many of the errors in his description are referrible; for from the examination of these animals he attempted to infer analogically the structure of the human body. He describes the sternum as consisting of seven pieces instead of eight. He supposes the sacrum to consist of three pieces instead of five, and looks upon the coccyx as a fourth, whereas it is a distinct bone in men till twenty or twenty-five, and in women as late as forty-five.

His descriptions of the muscles appear to be more generally correct. He described for the first time two of the muscles of the jaws, and two which move the shoulder. In addition to these he discovered the popliteal muscles and the *platysma myoidea*. He denied the muscular texture of the heart on account of the complicated nature of its functions, but he gave a good description of its transverse fibres and its general structure. The knowledge of the vascular system which Galen possessed does not appear to have been greater or more accurate than that of his predecessors. He supposed the veins to originate in the liver, and the arteries to take their rise from the heart. He likewise showed by experiment, in opposition to Erasistratus, that the arteries contained blood, and not merely the animal spirits, as that physician maintained. He had observed the structure and use of the valves of the heart, and, arguing from their evident intention, concluded that a portion of the blood passed with the animal spirits from the pulmonary artery into the pulmonary vein, and so to the left side of the heart. He was also aware of the connection between the veins and arteries by means of the capillary vessels. The existence of the ductus arteriosus and foramen ovale during the stage of foetal life was not unknown to him, and he had also noticed the changes which they undergo after birth.

Galen understood generally the distinction between nerves of sensation and nerves of motion; but his knowledge upon this point does not appear to have been great, for he supposed that the former proceeded only from the brain, and that the latter had their origin exclusively in the spinal marrow. This opinion is the more remarkable, as he himself describes the third pair of cerebral nerves, or principal motor nerve of the eye. In his description of the cerebral nerves he notices the olfactory, though somewhat indistinctly, the optic, the third pair, two branches of the fifth, the two divisions of the seventh pair, and some branches of the par vagum and hypoglossal nerves; but he appears to have confounded these together very much in his description. He detected the mistake of those anatomists who thought there was an entire crossing of the optic nerves, but fell himself into the error of supposing that no decussation at all takes place.

In order to form correct physiological views, it is necessary to employ many and varied experiments, and to modify them in different ways, that we may be able to satisfy the numerous conditions which every problem in physiology presents. To this mode of inquiry Galen sometimes had recourse, and it were to be wished that he had more frequently made use of it. To prove the dependence of muscular motion upon nervous influence, he divided the nerves which supply the muscles of the shoulder, and found that after the division all power of motion ceased. But he does not seem to have noticed that the nervous influence is only one of the many stimuli which call the muscles into action. As he considered the heart to be devoid of nerves, he might have avoided this error, had he not fortified himself against the truth by assuming that its structure is not muscular. He also deprived animals of their voice by dividing the intercostal muscles, by tying the recurrent nerve, or by injuring the spinal cord. In theoretical physiology his arrangement of the vital phenomena deserves to be particularly recorded, as it forms the groundwork of all the classifications which have since been proposed. It is founded upon the essential differences observed in the functions themselves. Observing that some of them cannot be interrupted without the destruction of life, and for the most part are unconsciously performed, whilst another class may be suspended without injury, are accompanied by sensation, and subject to the power of the will, he divided the functions into three great classes. The vital functions are those whose continuance is essential to life; the animal are those which are perceived, and for the most part are subject to the will; whilst the natural are performed without consciousness or control. He then assumed certain abstract principles upon which these functions were supposed to depend. He conceived the first to have their seat in the heart, the second in the brain, and the third in the liver. Thus the pulsations of the heart are produced by the vital forces, and these are communicated to the arteries by the intervention of the *pneuma*; this is the more subtle part of the air, which is taken in by respiration, and conveyed from the lungs to the left side of the heart, and thence to the different parts of the body. In the brain the *pneuma* forms

the medium by which impressions from external objects are conveyed to the common sensorium. The same principle is applied to the explanation of the natural functions also. Observing that these forces are not sufficient for the explanation of the different vital phenomena, Galen had recourse to the doctrine of elements, of which, after the example of Aristotle, and before him Plato in the 'Timæus,' he admits four, and from the mixture of these deduces the secondary qualities. It may be worth while to observe how he employs this hypothesis in his treatise 'De tuendâ Valetudine' (Ed. Johan. Caii, Basil, ap. Froben, 1549), in the explanation of the phenomena of health and disease. The injurious influences to which animal bodies are liable are of two kinds: innate or necessary, and acquired. The former depend upon their original constitution. They are formed of two substances: the blood, which is the material ($\delta\lambda\alpha\gamma$); and the semen, the formative principle. These are composed of the same general elements—"hot, cold, moist, and dry, four champions fierce," or, to express them in their essences instead of their qualities, fire, air, water, and earth. Their differences depend upon the proportions in which these elements enter into their composition. Thus in the semen the fiery and aeriform essences predominate; in the blood, the watery and earthy; and in the blood the hot is superior to the cold, and the moist to dry. The semen again is drier than the blood, but yet upon the whole is of a moist nature; so that in the original formation of the body there is a predominance of the moist principle. After birth therefore there is a necessity for an increase of the dry principle. This is obtained not from the earth itself, but through the medium of fire. From the increasing influence of this principle, the changes which take place in the body during life are to be explained: as, for instance, the softness and flexibility of the limbs in childhood compared with their rigidity in old age. By eating and drinking we obtain a fresh supply of the dry and moist principles. By respiration and the pulsations of the heart a due supply of the cold and hot principles is kept up; but as they cannot be obtained in a fit state for the different uses of the animal economy, organs are necessary to digest, separate, and remove the unsuitable portions.

Health consists in the perfect and harmonious admixture of these various elements; but we must assume, in addition, that the body is free from pain, and that there is no obstacle to the due performance of the functions. From this idea of health we may easily form the conception of disease. It is that state of body in which the functions are in any way interrupted. It depends upon some disproportion in the constituent elements, or some unnatural condition of the organs. The causes of disease are divided by Galen into occasional and predisposing. The predisposing causes are supposed to depend upon some degeneration of the humours. This degeneration was called by him a putrefaction. Thus the quotidian fever is referred to putrefaction of the mucus; tertian, to that of the yellow bile; and quartan, to that of the black bile—this last humour being slow of motion, and requiring a greater time for the completion of the paroxysm. It was upon this theory of the putrefaction of the humours that the practice of physicians was founded for centuries after the death of Galen, and their remedies were directed to the expulsion of the supposed offending matter. Inflammation depends, according to Galen, upon the passage of the blood into those parts which in their normal condition do not contain it. If the blood be accompanied by the spirits, the inflammation is spirituous; if the blood penetrates alone, it is phlegmonous. Erysipelatous inflammation is caused by the admixture of bile; oedematous, by that of mucus; and schirous, by the addition of black bile. The same divisions of inflammation are still retained by systematic writers, but we are content to abstain from referring them to these assumed causes.

The reputation of Galen was established upon the general reception which his theories met with, and his passion for theorising was so great that he has left us but few good descriptions of disease. In these his principal object seems to have been to display his own talent for prognosis. From a character like this we are not to expect much information in the application of particular remedies, but the general principles which he lays down in respect to indications of treatment are worthy of notice. He directs us to draw our indications especially from the nature of the disease; but if this be undiscovered, from the influence of the seasons and the state of the atmosphere, from the constitution of the patient, his manner of living, or his strength, and in some few instances from the accession of the disease. He is said to have occasionally performed surgical operations, but during his stay in Rome he commonly refused to do so, in compliance with the custom of the Roman physicians.

The unbounded influence which the authority of this great and learned physician exercised over the minds of his successors, unquestionably contributed to retard the progress of medicine; for while physicians were occupied in the study of his works, and in vain attempts to reconcile the phenomena of nature with the dicta of their master, they had little time and less inclination to interrogate Nature herself, and pursue the study of medicine in those fields in which alone it can be followed with success.

Galen was a most voluminous writer. Though many of his works are said to have been burnt in his house at Rome, and others in the course of time have been lost, there are still extant 137 treatises and fragments of treatises, of which 82 are considered undoubtedly genuine.

From 30 to 50 treatises are still in manuscript, and 168 are mentioned as the ascertained number of those that are lost. The writings of Galen are valuable, not only for the history of medicine, but the great variety of miscellaneous matter which they contain.

Numerous editions of his works have been published, and several Latin translations, since the discovery of printing. Five Latin editions of the collected works of Galen were published before the Greek text: the first Latin edition is that by Bonardus, Venice, 1490, 2 vols. fol. His '*Historia Philosophica*' was printed by Aldus in 1497, together with some treatises of Aristotle and Theophrastus; and in 1625 the same printer published the first complete edition of the Greek text at Venice in 5 vols. fol., which was edited by And. and Fr. Asulanus, and was dedicated to Clement VII. The text of this edition was by no means correct, but the impressions on large paper are scarce and valuable. An edition was published at Basel, 1562, in 4 vols. fol., with prolegomena, by the naturalist Gesner. His treatises, '*De Methodo Melendi*,' '*De Naturali Facultate*,' '*De Sanitate Tuenda*,' were translated by our countryman Linacre; and an edition of his treatise, '*De Sanitate Tuenda*,' and of some other works, was published by Caius. More recently an edition in Greek and Latin has been published by C. G. Kühn (20 vols. 8vo, Lipsic, 1821-33). Most of the writings of Galen exist also in Arabic, and some in Hebrew translations. The reputation of this great writer was for a long time as unbounded and his authority as absolute among the Arabs as among the physicians of Europe.

(Harvey, *Exercit. Anatom.*; Sprengel, *History of Medicine*; Clark, *Report of Animal Physiology, from the Trans. of Brit. Assoc.*, 1834; Fabricius, *Bib. Græc.*; Choulant, *Handbuch der Bücherkunde für die Aeltere Medicin.*)

GALERIUS. [MAXIMIANUS.]

GALIANI, FERDINANDO, was born at Chieti, in the Abruzzo, in 1728, and studied at Naples, where he first attracted attention by some humorous compositions which he published under an assumed name, to ridicule certain pedantic academicians ('*Componimenti varii per la morte di Domenico Jannaccone carnefice della Gran Corte della Vicaria*,' 1749). In the following year his important work, '*Della Moneta*,' on the 'coin,' or 'currency,' was also published under an assumed name. In this work he established the principle, which was then far from being acknowledged, that money is a merchandise, and that its value and interest ought to be left free like other goods. This work produced a great sensation on the Continent, and especially at Naples, where the government adopted its principles, and left the trade in bullion free. It is generally believed that Bartolommeo Intieri and the Marquis Rinuccini, two Tuscan economists of that time, furnished Galiani, who was then a young man scarcely twenty-one years of age, with their ideas on the subject, which Galiani extended and produced in a readable shape. He published a second edition of this work, thirty years after, in 1780, with additions. In the first book he examines the intrinsic value of the precious metals, independent of their use as currency; in the second he treats of the use of a metallic currency as a medium of exchange; and in the third he discusses the relative value of the three metals used for coin, the conventional value of the coined currency of a country in relation to the prices of goods, and the occasional expedient adopted by some governments to raise the value of the currency.

In 1759 Galiani was sent to Paris as secretary of legation, and his vivacity, wit, and repartee rendered him a favourite among the fashionable and literary coteries of that capital. He remained in Paris several years, visited England and Holland, and on his return to France wrote his '*Dialogues sur le Commerce des Blés*,' which was his second work on political economy. He did not publish this essay himself, but left the manuscript in the hands of Diderot, who had it printed in 1770. The French economists were then divided into two parties, one of which advocated a free trade in corn, and the other was opposed to it. An edict, published in 1764, permitting the free exportation of corn, was followed by a rise of prices and a scarcity, which by some were considered as the effects of that measure, whilst others denied the inference. Galiani supported neither of the two systems absolutely: he contended that the laws concerning the corn-trade must vary according to the situation of various states, the nature and cultivation of the respective soils, the relative position of their corn districts or provinces, and also the form of their governments. In a letter to Suard, dated 1770, he explains himself more clearly on this last topic, saying, "that under a despotic government a free exportation of corn might prove dangerous, as it might be followed by a famine, which would rouse the people against its rulers; that in a democracy the same freedom is a natural result of the political institutions; whilst in mixed and temperate governments the freedom of the corn-trade must be modified by circumstances."

On his return to Naples, Galiani was appointed by the king to the Board of Trade, and afterwards to the Board of Finances, and to the superintendence of the crown domains. His health, naturally weak, suffered from constant application, and he died in October 1787, at the age of fifty-nine years. He left in manuscript a commentary or series of disquisitions on the life and character of Horace and the spirit of his poems, extracts from which are found in the '*Correspondence de Galiani avec Mademoiselle d'Epinau*,' Paris, 1818; in the notes to the '*Traduzione d'Orazio di T. Gargallo*,' Naples, 1820; in the

'*Vita dell' abate Ferdinando Galiani, scritta da Luigi Diodati*,' Naples, 1788; and in the '*Mélanges de l'abbé Suard, tirés de la Gazette littéraire d'Europe*;' see also Ugoni, '*Della Letteratura Italiana*,' vol. ii., art. 'Galiani.'

* GALIANO, ANTONIO ALCALA, one of the most eminent of modern Spanish authors and politicians, was born at Cadix on the 22nd of July 1789. His father, Don Dionisio Aloah Galiano, a distinguished naval officer, was sent in 1792 in command of an expedition from Lima to discover a northern passage from the Pacific to the Atlantic, and published an account of the voyage, '*Relacion del Viaje hecho por las goletas Sutil y Mexicana*,' which has been often referred to since recent events have drawn attention to the coasts of California and Oregon. Antonio, who at the age of seven was made a cadet of the royal Spanish guards, accompanied his father on a voyage to Naples to fetch the Neapolitan bride of the Prince of the Asturias, afterwards Ferdinand VII., and became passionately fond of the sea, but his father would not listen to his desire to enter the service. Don Dionisio fell by a cannon-ball at the battle of Trafalgar, when his son was of the age of sixteen. The boy had from his earliest years been remarkably liberal in his opinions, but three years after, when the invasion of Spain by Napoleon took place, he joined with ardour the cause of independence, and took refuge in Cadiz, where he soon began to show his talents as a writer on political subjects. His maternal uncle was at that time one of the regency, but Galiano, thinking the regency too deferential to the Duke of Wellington and the English, assailed them in an article which, among other consequences, seems to have had that of causing him to lose his appointment to a post in the embassy at London. He went to Sweden instead, from which he returned in 1814, and was so indignant at the turn affairs had taken in the re-establishment of Ferdinand VII., that he became an active conspirator against the government, and had a large share in the revolt of the Isle of Leon, which established the constitution of 1820. Elected a member of the Cortes, he became the principal orator of the liberal party, and displayed extraordinary powers of fervid eloquence. It was he who proposed the answer returned by the Spanish ministry to the Congress of Verona, and the suspension of the king from his authority. On the triumph of the French invasion under the Duke of Angoulême, he was of course compelled to seek safety in flight, and took refuge in England, where he resided for the seven years from 1823 to 1830. He learned to speak the English language well, and to write it still better; and was indebted for much of his support to the articles he wrote in the English reviews, particularly the '*Westminster*' and the '*Foreign Quarterly*.' On the establishment of the London University he was appointed the first professor of the Spanish language and literature, and his introductory lecture, delivered on the 15th of November 1828, was admired for its matter, its composition, and its delivery.

His most important production in English is however his '*History of Spanish Literature in the 19th Century*,' published in the '*Athenæum*' for 1834, which is decidedly superior in many respects to everything else that has been written on the subject, and which it is to be much regretted has not made its appearance in a separate form. Before its publication, Galiano had left England, having, on the occurrence of the French Revolution of 1830, thrown up his professorship, and gone first to Paris and then to Tours, in the hope that new projects were opening for Spain. He was disappointed in his hopes of an outbreak, and while King Ferdinand lived his name was expressly excepted from every amnesty. In 1834 he was at last, in the ministry of Martinez de la Rosa, allowed to enter Spain. He soon resumed his former eminence as a political writer and a speaker in the Cortes, and in 1835 was thrown into prison by the then minister, Toreno, because an insurrection of the force called the urban militia had taken place, with which he stood in no kind of connection, but which was in support of the principles he advanced in the Cortes. He hurt his influence soon after by forsaking the Mendisabal ministry which he had supported, and allying himself with Mendisabal's opponent, Isturiz, in conjunction with whom he came into power, and in conjunction with whom he was overthrown by the strange revolution of La Granja. Two years and three months after he had entered Spain from France as an exile who had suffered for liberal opinions, he made his escape into France from Spain, with his life threatened as the member of an anti-liberal ministry. The new government of Madrid, by an extra-judicial proceeding, condemned him with Toreno and others to the loss of his employments and the sequestration of his property, but in the same year he, with Toreno, returned to the Cortes and again took part in political affairs. In 1840 he had once more to fly for his life in consequence of an insurrection at Barcelona, and in 1842 he was again in London, where he published a pamphlet in English, entitled '*An Appeal to the Good Sense of the British Nation in favour of the moderate Spanish liberals*,' by a Spaniard. By this time however he had fallen into discredit as a politician, from doubts both as to his consistency and his courage, and his friends were not displeased to see him devote himself more closely to a literary career. One of his most important literary productions was a translation into Spanish of Dr. Dunham's '*History of Spain*,' originally published in '*Lardner's Cabinet Cyclopaedia*,' in which Galiano was assisted with introductory and other matter by his friends Donoso Cortes and Martinez de la Rosa. He has also translated Thiers' '*History of the*

Consulate and the Empire,' and of late years his name has been little heard of in connection with politics. Galileo has been twice married. His first marriage, which took place at the age of nineteen, was very unfortunate, and exercised a prejudicial influence on part of his early career.

GALILEI VINCENTIO, a noble Florentine, and father of the illustrious Galileo Galilei, was born in the early half of the sixteenth century, and studied music under Zarlino, though he did not hesitate to attack the opinions of his master, in a 'Discorso intorno all' Opere del Zarlino,' and afterwards in his great work, the 'Dialogo della Musica antica e moderna,' a folio volume, printed at Florence in 1581. This work, which displays vast erudition and laborious research, has afforded much assistance to the musical historians of later days; but the author occasionally betrays a hardness in assertion, of which his more philosophic son was never guilty. He was an exquisite performer on the lute, an instrument, he tells us, that was better manufactured in England than in any other part of Europe. He was a rigid Aristoxenian, and his prejudices in favour of the ancients were strong; nevertheless his 'Dialogo' is well worth the notice of the curious inquirer into musical history.

GALILEI GALILEO, who is most commonly known under the latter, which was his Christian name, was the son of Vincentio Galilei. He was born at Pisa, in Tuscany, on the 15th of February 1564.

Having acquired, during his boyhood, and under adverse circumstances, the rudiments of classical and polite literature, he was placed by his father at the University of Pisa in his nineteenth year. Galilei was designed for the medical profession, but that genius for experiment and demonstration, of which he exhibited the symptoms in his earlier youth, having found a more ample scope in the university under the kind auspices of Guido Ubaldo, with whom he had become acquainted through his first essay on the Hydrostatic Balance, he determined to renounce the study of medicine and pursue geometry and experimental philosophy. This resolution, to which his father reluctantly agreed, was highly approved by those who had witnessed his extraordinary talents, and was perseveringly followed up by him through the rest of his life.

His first important discovery was the isochronism of the vibrations of a simple pendulum sustained by a fixed point. This property is not rigorously true where the arcs of oscillation are considerable and unequal, nor does Galilei ever seem to have adopted any contrivance similar to a fly-wheel, by which these arcs may be rendered equal. His knowledge too of the force of gravity, of the decomposition of forces, and of atmospheric resistance, was too imperfect to conduct him to any valuable improvement of the instrument, and hence the fair claims of his successor, Huyghens, so well supported by his treatise 'De Horologio Oscillatorio,' cannot with any justice be transferred to Galilei, whose merits are sufficiently abundant and conspicuous to need no borrowed attributes. This equality or near equality of the time of vibrations Galilei recognised by counting the corresponding number of his own pulsations, and having thus perceived that the pendulum oscillated more slowly or rapidly according to its less or greater length, he immediately applied it to the medical purpose of discovering the state of the pulse; and the practice was adopted by many Italian physicians for a considerable time.

Through the good offices of Ubaldo, who admired his talents and foresaw their future development, Galilei became introduced to the grand-duke Ferdinand I. de' Medici, who appointed him mathematical lecturer at Pisa (1589), though at an inconsiderable salary. Here he commenced a series of experiments on motion, which however were not published until long after, and then only a scanty portion. This circumstance is probably not much to be regretted, since his inferences on the relation of velocity to space were incorrect at first; but he had learned enough from his experimental course to perceive that most of the scholastic assumed laws of motion were untenable.

The mind of Galilei becoming thus unfettered from the chain of authority, he resolved to examine the rival systems of astronomy—the Ptolemaic, with its cumbrous machinery of cycles and epicycles, eccentrics and primum mobile, and the Copernican, which, from its simplicity and gradually-discovered accordance with phenomena, was silently gaining proselytes amongst the ablest observers and mathematicians. He soon discovered and proved the futile nature of the objections then usually made against it, which were founded on a complete ignorance of the laws of mechanics, or on some misapplied quotations from Aristotle, the Bible, and the Fathers; and having also observed, that many who had at first believed the former system, had changed in favour of the latter, while none of those attached to the latter changed to the Ptolemaic hypothesis—that the former required almost daily some new emendation, some additional crystalline sphere, to accommodate itself to the varying aspects of the celestial phenomena—that the appearance and disappearance of new stars contradicted the pretended incorruptibility of the heavenly bodies, together with other reflections which he has collected in his dialogues,—he became a convert to the Copernican system, and in his old age its most conspicuous martyr. So strong however were the religious prejudices on the subject of the quiescence of the earth, that Galilei thought it prudent to continue to lecture on the hypothesis of Ptolemy, until time should afford a favourable opportunity to destroy the visionary fabric by incontestable facts.

One of the false doctrines which he first combated was that bodies of unequal weights would fall through the same altitude in unequal times: thus, if one body were ten times as heavy as another, it should fall through 100 yards while the lighter had only fallen through ten. But though the experiment was performed from the leaning tower at Pisa, and both bodies reached the ground at almost the same instant (the small difference, as Galilei rightly observed, being attributable to the unequal resistances of the air), the witnesses of this experiment were not convinced, so inveterately were they prejudiced in favour of the doctrines in which they had been taught to place implicit belief.

Instead of making converts by his experiments, Galilei discovered that he had made many secret and some open enemies; he therefore left Pisa and removed to the university of Padua (1592), where he was appointed to a professor's chair for the limited period of six years. Here he invented an imperfect species of thermometer, depending on the expansion of the air which remained after a portion was expelled by heat from a narrow glass tube, which was then inverted and immersed in water. His correspondence with Kepler commenced about the same period, and continued with the greatest mutual friendship and regard until his death. A treatise on the 'Sphere,' after the Ptolemaic system, which is attributed to Galilei, appeared about the same time. (Afterwards published at Rome, 1665.)

On his reappointment to the professorship at Padua his salary was doubled, his fame increased, and his lectures were crowded; but these flattering events were overbalanced by a disagreeable intermittent disease to which he then first became subject, and which pursued him for the remainder of his life. A new star, almost as brilliant as that which directed Tycho Brahe's mind to the study of astronomy, having appeared in 1604, in the constellation of Ophiuchus, he made it the subject of his lectures, which it may be presumed were less explanatory of its cause, than intended as an attack upon the Ptolemaic system. The conjecture now most generally adopted relative to these remarkable phenomena is, that luminosity is not essential to the central body or sun of a planetary system, consequently the star may be quite opaque or partially luminous, and therefore would be either absolutely invisible or only seen when the luminous portion was in the line joining the earth and star: this explanation is sufficient for those which appear and disappear with regularity; in other cases this transitory phenomenon may merely indicate an epoch of change in the cosmogony of the peculiar system of the star.

Astronomy did not however engross all the attention of Galilei. He read and admired Gilbert's work, 'On the Nature of Bodies,' and adopted his views on the subject of terrestrial gravity, and constructed magnets after his example; about the same time he attacked with some bitterness one Capra, who ascribed to himself the invention of a species of compass which Galilei had made; and he wrote also on practical methods for the measurement of heights and distances. Shortly afterwards he states in a letter, that "he intended hereafter to write three books on the system of the universe; three books on local motion; three books of mechanics; also on sound, speech, light, the tides, continuous quantity, animal motion, and castrametation; many of which, it is supposed, were destroyed by his relatives after his death, at the instance of the family confessor.

The year 1609 was signalised by the construction of the Galilean telescope, which consisted of a plano-convex object-glass, and a plano-concave eye-glass, and thus he laid the foundation of the brilliant discoveries in the solar system, which have rendered that science the most perfect of which the objects are the most remote. It is true that Jansen, a Dutch optician, and some others previous to him, had constructed microscopes, and perhaps imperfect telescopes, but they cannot claim the invention of the astronomical telescope, their articles having been more intended for toys and puerile amusement than any valuable practical purpose; and as they had no notion of applying them to the heavenly bodies, it is obvious that their random constructions would be totally inapplicable to such a purpose. However the long-mooted question of the invention of this noble instrument of science may be decided, its application by Galilei to astronomy, for the first time, is indisputable. His first telescope was presented to the Doge of Venice, by whom the professorship at Padua was confirmed to him for life, with the greatest salary which had ever been there given to the mathematical professor, namely about 1000 florins.

Galilei, impatient to obtain ocular evidence of what he called the "structure of the universe," soon provided himself with a second instrument, and on directing it towards the moon, this luminary became immediately stripped of the character of geometrical perfection, absurdly attributed to all the celestial bodies by the schoolmen, according to whom they were all perfectly round, self-luminous, and uncorrupted by any terrestrial tarnish.

The more obscure parts of the lunar surface, which they imagined had arisen from some earthly taint consequent on the proximity of the moon, being now rendered distinctly visible, taught Galilei that the surface of the moon was irregular and uneven, having mountains and valleys of much greater extent, in proportion, than those on our globe; the faint light on the darkened portion of the moon's surface he recognised to be the reflection of the sun's rays from the earth; the luminous isolated points near her inner border, and the jagged

outline of that border, showed the great inequalities on her surface, since the mountain-tops would be illuminated by the sun, while the sides and base would lie in obscurity, in consequence of the convexity of the surface. In pursuing these observations, he found that the moon turns towards the earth the same face constantly, so that nearly a hemisphere of her surface can never be visible to us. From this remarkable fact he does not appear to have drawn the inevitable consequence, that the time of her rotation round her own axis, and the time of a revolution round the earth, must be exactly equal. Lagrange afterwards suggested that this effect was primitively caused by the determination of the lunar figure, in which the heavier part being originally accumulated towards the attracting primary, the moon, in its revolution, would always have a tendency to fall towards the heavier side so determined. Galilei subsequently observed the librations of the moon, by which small portions of her more distant hemisphere are alternately brought in view; but he was not in a situation to give a satisfactory explanation of the cause, from the imperfection of theoretical astronomy. The idea which was suggested from the appearance of oceans and continents, mountains and valleys, on the moon, that she might be habitable, overwhelmed the schoolmen with horror, and struck the religious with alarm.

On examining the nebulae, and particularly the Milky Way, with his glass, he perceived that they were composed of myriads of stars, or, in the language of Milton, "powdered with stars." It may be remarked in passing, that Milton visited Galilei, and entertained the highest opinion of his philosophy, to which he makes several beautiful allusions in his 'Paradise Lost.'

The planet Jupiter furnished matter for still greater wonder. Galilei perceived three very small stars eastward of the planet, and close to its disc; two of them, on a subsequent observation, had distinctly changed position to the westward: he soon perceived that they were satellites; and shortly afterwards he discovered the fourth. The strength which this discovery gave to the Copernican system, from the analogy with our moon, however gratifying to Galilei in a speculative point of view, did not prevent his ever-active mind from perceiving its great practical importance in the question of determining longitudes at sea; but it was reserved for a future age to bring this and other methods to a degree of perfection then impracticable. The theory of astronomy and the construction of chronometers were, at that time, in a most imperfect state; and though Galilei offered his services to Spain, then a great maritime power, it is doubtful whether he would not have had cause for regret if the wished-for arrangement had taken place. The manner in which he was assailed after this discovery must have caused him amusement rather than chagrin: some would not look through his glass to be convinced; one Horky asserted that he had used the telescope, and that he saw nothing of the kind; one thought it odd that nature should give satellites to Jupiter for no purpose but to immortalise the Medici family (for Galilei had denominated them Medicæan stars, in honour of his patron). Some time after, his opponents found out five satellites for Jupiter instead of four; while one had the impudence to say that he actually saw nine satellites. (1610.)

On examining Saturn with the telescope he perceived his ring, or rather rings (as Sir W. Herschel has since shown), but viewing it in perspective, he took the lateral portions for two small stars, which induced him to announce in transposed letters the following sentence—

"Altitissimum Planetam tergeminum observavi."
(The most distant planet I have observed to be threefold.)

Huyghens was the first who corrected this error; though it is remarkable that the occasional disappearance of the supposed lateral planets, which arose from the relative change of the position of the ring, which so much astonished Galilei, had not suggested to him the correct nature of the phenomenon: we must however remember the great imperfections of the first-constructed telescopes.

His next discovery he also concealed in the same enigmatical manner: the transposed letters signify, in their proper order—

"Cynthia figuræ æmulator mater amorum;"
(Venus rivals the moon's phases;)

alluding to the crescent form of this planet when in or near conjunction. His discovery of spots on the sun's disc, which were evidently attached to that luminary, was a severe blow to the imaginary perfection of the schoolmen.

The Jesuits had always entertained a cordial hatred for Galilei, as he had joined the party by whom they had been expelled from Padua; the progress of his discoveries was therefore reported to the Inquisition at Rome as dangerous to religion, and he was openly denounced from the pulpit by Caccini, a friar. In his own justification he wrote letters, one to his pupil Castelli, and another to the Archduchess Christina, in which he repudiates any attack upon religion, and states that the object of the Scriptures was to teach men the way of salvation, and not to instruct them in astronomy, for the acquiring of which they were endowed with sufficient natural faculties. Nevertheless the Inquisition was implacable, and ordered Caccini to draw up depositions against Galilei; but his appearance in person at Rome in 1615, and his able defence of his conduct, for a moment silenced his persecutors.

In March 1616 the pope (Paul V.) granted Galilei an audience, and

assured him of his personal safety, but positively required him not to teach the Copernican doctrine of the motion of the earth: Galilei complied, and left Rome in disgust. He had soon occasion to turn his attention again to astronomy, for in 1618 there appeared no less than three comets, on which occurrence Galilei advised his friends not to conceive too hastily that comets are like planets, moving through the immensity of space, but that they may be atmospheric; his reasons for this, though ingenious, are fallacious, as are those which he afterwards gave for the causes which produce tides, which he attributes to the unequal velocities of different parts of the sea by reason of the combination of the rotatory and progressive motions of the earth, which at some points conspire together and at others are opposed. Wallis afterwards seems to have adopted the same opinion, which could never have been entertained had either of them reflected on the complete independence of the rotatory and progressive motions of bodies. The motion of the whole solar system too would, on their supposition, have affected the tides; but dynamics had as yet no existence, and Galilei often frankly confesses that he is more a philosopher than a mathematician. He afterwards went to Rome, and was received with great kindness by the next pope (Urban VIII.): his enemies were silenced for awhile, and he was sent home to Tuscany loaded with favours and presents; and though his patron, Cosmo II. de' Medici, was dead, his successor, Ferdinand II., showed him strong marks of esteem and attachment.

In 1630 he finished, and in 1632 completed, his celebrated work, 'Dialogue on the Ptolemaic and Copernican Systems,' which he dedicated to Ferdinand II. By giving the work this form, his object seems to have been to evade his promise not to teach the Copernican doctrine. Three fictitious persons conduct the dialogue: Salviati, a Copernican; Sagredo, a banterer on the same side; and Simplicio, a Ptolemaist, who gets much the worst both by jokes and arguments. In his dialogue Galilei was thought to have aimed at the prohibition in some of his sarcastic remarks; and the pope, who had been personally friendly with Galilei, fancied, apparently with some reason, that he was the person held up to ridicule in the last character, as some arguments which he had used had been put into Simplicio's mouth; he was therefore mortally offended, and the Inquisition resolved not to allow the attempted evasion of Galilei's solemn promise. Galilei was accordingly summoned to Rome, though he was seventy years of age and overwhelmed with infirmities; he had however all the protection and comforts which the grand duke could confer on him, being kept at the Tuscan ambassador's house; and this spirited man (Nicolini) even wished to maintain him at his own expense when he perceived a penurious disposition in Ferdinand's minister.

After some months' residence in Rome he was again summoned before the Inquisition, and on the 20th of June appeared before the assembled inquisitors in the convent of Minerva. The whole of his sentence is too long to be transcribed here, but a portion of it is too curious to be omitted:—

"By the desire of his Holiness, and of the most eminent Lords Cardinals of this supreme and universal Inquisition, the two propositions, of the stability of the sun and motion of the earth, were qualified by the Theological Qualifiers as follows:—

"1st. The proposition that the sun is the centre of the world and immovable from its place, is absurd, philosophically false, and formally heretical; because it is expressly contrary to Holy Scripture.

"2ndly. The proposition that the earth is not the centre of the world, nor immovable, but that it moves, and also with a diurnal motion, is absurd, philosophically false, and theologically considered at least erroneous in faith."

After a long and declamatory exposé, from one passage in which it has been suspected that Galilei was put to the torture, it concludes thus:—

"We decree that the book of the 'Dialogues' of Galileo Galilei be prohibited by edict; we condemn you to the prison of this office during pleasure; we order you, for the next three weeks, to recite once a week the seven penitential psalms, &c. &c."

To obtain so mild a sentence Galilei was obliged to abjure, on the Gospels, his belief in the Copernican doctrine. We quote a part of his abjuration:—

"With a sincere heart and unfeigned faith I abjure, curse, and detest the said errors and heresies (viz. that the earth moves, &c.); I swear that I will never in future say or assert anything, verbally or in writing, which may give rise to a similar suspicion against me. . . .

"I Galileo Galilei have abjured as above
with my own hand."

Rising from his knees after this solemnity, he whispered to a friend, "E pur se muove" ("It moves, for all that").

This sentence and abjuration having been generally promulgated, the disciples of Galilei found it necessary to act with prudence; but their esteem for their master was not diminished by this compulsory abjuration.

Afflictions followed quickly the old age of Galilei. In April 1634 he lost a beloved daughter, who was his only stay. He was allowed to return to Arcetri, where she breathed her last, but he was still kept in strict confinement. After two years spent in this unhappy condition, his confinement became more rigorous through some new suspicions entertained by the pope; so that, after having been allowed

to remove to Florence for the benefit of his declining health, he was ordered to return to Arcetri. In 1636 he became totally blind, about which time he finished his 'Dialogues on Motion,' which were remarkable enough for the time or for any other man, though not perhaps commensurate with the high ideas associated with the name of Galilei; and though he believed this work could not annoy the holy office, yet the terror was so great and universal that he could not get it published until some years after, when it was undertaken at Amsterdam.

Amongst the most celebrated pupils of Galilei are Viviani and Torricelli, the former of whom in particular bore a strong attachment for his master. While Torricelli was arranging a continuation for the 'Dialogues on Motion,' Galilei was suddenly taken ill with a palpitation of the heart, and, having lingered two months, he died on the 8th of January 1642.

Galilei appears to have been of a sprightly temperament, easily crossed and easily reconciled; his kindness to his relatives, which distinguished him from his childhood to old age, and which went frequently to such an extent as to embarrass himself, forms a noble trait in his domestic character; he was somewhat attached to the bottle, and was considered a good judge of wine; he contrived to have his son Vincentio legitimated, but afterwards had the misfortune to find his hopes in this lad rather disappointed. Galilei was also acknowledged to have an excellent taste for music, painting, and poetry, and the style of his 'Dialogues' is still much praised by his countrymen.

Galilei's works have been collected in 13 vols. 8vo, Milan, 1811; there have been also several other collections of the same, and they have been published in separate tracts.

Viviani, his disciple, wrote his life, and left a legacy to raise a monument to his memory. Newton was born one year after Galilei's death.

One of the best-written biographies of Galilei that has yet appeared is by Mr. Drinkwater, in the 'Library of Useful Knowledge.' A learned and elaborate, though not very temperate, defence of the proceedings of the Roman Catholic Church, was published in the 'Dublin Review' for July 1838.

GALL, DR. FRANZ JOSEPH, the founder of the system of phrenology, was born at Tiefenbrunn, in Suabia, on the 9th of March 1757. If the story told of him be true, he, at a very early age, evinced habits of accurate observation; for it is said that, when a boy at school, he amused himself with remarking the differences of character and talent among his brothers and sisters, his playmates and schoolfellows; and he soon arrived at the conclusion that these characters and talents seldom changed by education. He observed, it is said, that the boys who were his most formidable competitors were all distinguishable by a peculiar expression of countenance, the result of unusual protrusion of the eyeball, which seemed to him a certain sign of talent. On his removal to another school he still found himself invariably beaten by his "bull-eyed" companions, as he called them, and making the same observations as before, he found all his playmates still distinguished for some peculiar talent or temper. He next went to the university of Vienna to pursue his studies for the medical profession, and at once began to search for prominent eyes among his fellow-students; all that he met with were, as he found, well known for their attainments in classics, or languages generally, or for powers of recitation; in short, for talent in language; and hence the prominent eye, which he had first thought indicated talent generally, he became convinced marked a facility for acquiring a knowledge in words, which was the principal study in the schools of his boyhood. This coincidence of a peculiar talent with an external physiognomic sign, led him to suspect that there might be found some other mark for each talent, and remembering that at school there were a number of boys who had a singular facility in finding birds' nests, and recollecting where they had been placed, while others, and especially himself, would forget the spot in a day or two, he began to search among his fellow-students for all who indicated a similar knowledge and memory of places, that he might see in what feature that would be indicated, and he soon thought he found them all marked by a peculiar form of the eye-brow. He now felt convinced that by accurate observation of the shape of the head in different persons, he should find a mark for every kind of talent, and he lost no opportunity of examining the forms of the head in poets, painters, mechanics, musicians, and all distinguished in art or science. He found, as he fancied, external signs in each class that separated them from the rest, and he thought he could now clearly discern the character of each by their cranial formation before he inquired into their pursuits or reputation. He had observed that persons remarkable for determination of character had one part of their heads unusually large, and he was therefore led to seek whether there were not signs of the moral affections similar to those which he believed he had discovered to indicate the intellectual powers. After some time he imagined that these affections also might be ascertained by discerning how far one portion of the head surpassed the others in size. His mind was now completely engrossed with the pursuit of facts to support his belief that he should find a complete key to the human character, and his academic career was marked by no particular success.

To further his pursuit, he resorted to the works of the most esteemed metaphysicians of ancient and modern days, but here he found nothing that at all favoured the view which he had been led to take of the

human mind. He therefore gave them up, and resorted again to observation alone, and he now extended his field. Being on terms of intimacy with Dr. Nord, physician to a lunatic asylum in Vienna, he carefully examined all the insane there, observing the peculiar character of the insanity in each, and the corresponding forms of their heads: he frequented prisons and courts of justice, and made notes of the crimes and appearance of all the prisoners. In short, wherever there was any person made remarkable by good or bad qualities, by ignorance, or by talent, Dr. Gall lost no opportunity of making him a subject of his study. With the same views he was constant in his study of the heads and characters of both wild and domesticated animals. He had always felt sure, that the form of the skull in itself alone could stand in no relation to the intellect or disposition, but it was not till late in his pursuit that he resorted to anatomy to confirm his views. Having obtained his diploma, he made it his care, as far as possible, to ask for leave to examine the brains of all whose characters and heads he had studied during life, and satisfied himself that, as a general rule, the exterior of the skull corresponds in form with the brain contained within it.

At length, after upwards of twenty years exertion and study, Dr. Gall delivered his first course of lectures, in 1796, at his house in Vienna. Supported by a vast accumulation of facts, he endeavoured to prove that the brain was the organ on which all external manifestations of the mind depended; that different portions of the brain were devoted to particular intellectual faculties or moral affections; that, *cæteris paribus*, these were developed in a degree proportioned to the size of the part on which they depended; and that, the external surface of the skull corresponding in form with the surface of the brain, the character of each individual was clearly discernible by an examination of his head.

A doctrine so new, and so subversive of all that had been previously taught in psychology, produced no little excitement. To some the number of simple facts, the apparently clear and necessary deductions from them, and the ease with which the new system seemed to lead to the knowledge of a science hitherto so obscure, were sufficient to secure at once their assent, while others said that Gall, beginning with a theory, had found at will facts to support it; that a plurality of powers in the same organ was too absurd to be imagined, and that the doctrine, leading on the one hand to fatalism, on the other to materialism, would, if received, be subversive of all the bonds of society, and opposed to the truths of religion. It was argued with all the ardour with which new doctrines are so generally assailed and defended, but Gall took little part in these disputes, and still continued to lecture and collect more facts.

He gained disciples daily, and in 1800 Dr. Spurzheim became his pupil. In 1804 this gentleman was associated with him in the study of his theory, and to this event phrenology probably owes much of its present clearness and popularity. Spurzheim possessed a mind peculiarly adapted for generalising facts, of which phrenology at that time almost entirely consisted, and besides being most ardent and industrious in the pursuit of additional support for the doctrines, he had much suavity of manner and power of conversation.

Soon after their association, Drs. Gall and Spurzheim commenced a tour through the principal towns in Germany and Switzerland, diffusing their doctrines, and collecting everywhere with assiduous industry fresh evidence in their favour. In 1807 they arrived at Paris, which became at once the field of their principal labours, and of the most vehement discussion. It attracted the attention of Napoleon, who at first is said to have spoken in no measured terms of the savans of his country for "suffering themselves to be taught chemistry by an Englishman (Sir H. Davy), and anatomy by a German." He afterwards however expressed his disbelief in it, and hence the reason (say the most ardent supporters of the doctrine, why in 1809 the commission appointed by the Institute on the 'Mémoire' presented by Gall and Spurzheim, in March 1803, returned a report highly unfavourable both to phrenology and its author. Undaunted however by this severe check to their rising popularity, they continued to study and to teach both by lectures and by voluminous publications till 1813, when a dispute arising, partly as to the degree of credit which each merited for the condition at which phrenology had then arrived, partly from private motives, they separated. Dr. Gall remained in Paris; Dr. Spurzheim soon after proceeded to England.

Dr. Gall continued in Paris till his death, which occurred on the 22nd of August 1823. He had suffered for nearly two years previously from enlargement of the heart, which prevented him, except at intervals, from pursuing his lectures, and at length produced a slight attack of paralysis, from which he never recovered. At the post-mortem examination his skull was found to be of at least twice the usual thickness, and there was a small tumour in the cerebellum: a fact of some interest, from that being the portion of the brain in which he had placed the organ of amativeness, a propensity which had always been very strongly marked in him.

Whatever may be the merits of the phrenological system, Dr. Gall must always be looked upon as one of the remarkable men of his age. The leading features of his mind were originality and independence of thought, a habit of observation, and invincible perseverance and industry. Nothing perhaps but a character like this in its founder, and the very popular and fascinating manners of his chief supporter,

could have upheld the doctrine of phrenology against the strong tide of rational opposition and ridicule with which it was assailed. Whether the system be received or not, it will be granted that both in the collection of psychological facts which they had formed, and have published, and by the contributions which they have made to the study of the structure of the brain, to which their later labours had been particularly directed, they have conferred very great benefits on medical science. The character of Dr. Gall's writings is vivid and powerful; his descriptions, though slight, are accurate and striking; but his works are too voluminous to be acceptable to the majority of readers, and have therefore in this country been almost entirely superseded by those of Dr. Spurzheim, to which however in substantial value they are far superior. They comprise—'Philosophisch-Medicinische Untersuchungen über Natur und Kunst im Kranken, und Gesunden Zustande des Menschen,' 8vo, Leipzig, 1800; 'Anatomie et Physiologie du Système Nerveux en général, et du Cerveau en particulier: Mémoire présenté à l'Institut, Mars, 1808;' and under the same title his great work in 4 vols. 4to, and atlas folio, published in Paris, from 1810 to 1819, of which the first and half the second volume were written in conjunction with Dr. Spurzheim; and 'Sur l'Origine des qualités morales et des Facultés intellectuelles de l'Homme,' 6 vols. 8vo, Paris, 1825.

GALLAUDET, REV. THOMAS HOPKINS, to whom America is indebted for the introduction of instruction for the deaf and dumb, was born at Philadelphia, December 10, 1787. Having passed through Yale College, he commenced the study of the law, but being forced to abandon it, in consequence of ill-health, engaged for awhile in commercial pursuits; then, in 1814, entered the theological seminary at Andover, and upon being licensed to preach, was chosen pastor of a congregational church at Portsmouth, New Hampshire. While thus occupied he became much interested in a little deaf and dumb girl, Alice Cogswell, the daughter of a friend, and he was induced to attempt to instruct her. In this he was by great patience very successful, and her father, Dr. Cogswell of Hartford, was incited by the great benefit which his child had derived, to earnest efforts to extend the blessings of education to other children suffering under a similar deprivation. An association was formed, and funds being provided, a requisition was made to Mr. Gallaudet to resign his ministry, and proceed to Europe for the purpose of learning the system and organization of the existing deaf and dumb institutions.

After some hesitation, caused by a reluctance to separate from his flock, he accepted the offer, and in May 1815 embarked on his mission. He first addressed himself to the London Deaf and Dumb Asylum, but after considerable correspondence he was refused admission to the asylum, except as ordinary junior assistant, and to perform the usual drudgery of that class of assistants. As this he found would have obliged him to spend at least three years in the school, without any corresponding gain, he proceeded to Edinburgh, where there was an asylum in considerable reputation. But there, while the committee and master showed every sympathy with him, and would have been glad to assist him in his excellent object, there was an obstacle which it was found impossible to surmount. The teacher had learnt his system from the Messrs. Braidwood [BRAIDWOOD, THOMAS], and had been compelled by them to sign an engagement not to impart the method to any other person intending to become a teacher.

Thus baffled, Gallaudet was compelled to try Paris. Here he met from the Abbé Sicard a warm welcome. Everything was laid freely open to him, and every means that could be devised was used to accelerate his acquisition of the desired knowledge. He was able to return to America before the close of 1816, and the Abbé Sicard cheerfully consented to Lawrence Le Clerc, himself a deaf-mute, who had been one of the pupils, and was then one of the most valued teachers of the institution (he had indeed been already designated its 'glory and support'), accompanying him to America. During his absence in Europe, the society had been incorporated; Mr. Gallaudet was now appointed its principal, Le Clerc being his head assistant, and on the 15th of April 1817, 'The American Asylum for the Deaf and Dumb,' at Hartford, Connecticut, was formally opened.

Mr. Gallaudet remained the active head of the asylum until 1830, when he resigned from failing health. His devotion to his duties had been most exemplary, and his success as a teacher we are told was "uniform and pre-eminent." The system which he in conjunction with Mr. Le Clerc ultimately established, and which has been adopted in the other asylums (of which there are now fourteen) in the United States, was founded on that of the Abbé Sicard, but with very considerable modifications. It is known as the American system. The main principle with Mr. Gallaudet was to call out the intelligence of the pupil as much as possible, by exercising him in describing things for himself, and to discourage the mere learning by rote; and the result was to stimulate the mind of the teacher, as well as of the pupil, in no ordinary degree.

Mr. Gallaudet's exertions were by no means confined to the deaf and dumb asylum. He took an ardent and active interest in the improvement and extension of common schools, and in the raising up of a superior body of teachers, and wrote several pamphlets on the subject. He also zealously advocated the adoption of means of imparting moral and religious training to prisoners; and he was an earnest promoter of the movement for improving the management of

the insane. So strongly did he feel on this matter that, though in but feeble health, he accepted in 1833 the office of chaplain of the State 'Retreat for the Insane,' at Hartford; where, it is stated, "the experience of each successive year furnished accumulating evidence of the usefulness of his labours, and the efficacy of kind moral treatment, and a wise religious influence in the melioration and care of the insane."

He died on the 10th of September 1851. About twelve months before his death, the good old man, and his colleague Mr. Le Clerc, had the gratification of receiving from the deaf-mutes in America, as a testimonial of their gratitude, a service of plate each; and on the death of Gallaudet, his fellow-citizens proposed to erect a monument to his memory, as a mark of their sense of his services; but as soon as their intention became known, the deaf and dumb urged their superior claim to the performance of that duty, and accordingly a handsome and costly monument was erected to his memory at Hartford, at the "sole expense of the deaf-mutes of the United States;" the designer and the architect of the monument being both deaf and dumb persons.

The publications of Mr. Gallaudet are numerous, but chiefly pamphlets on the education of the deaf and dumb, and on other educational matters; lesson books; and articles in educational journals. But he also published a volume of sermons, and some books for the young, one of which, 'The Child's Book of the Soul,' had an extended popularity both in America and England, and was translated into French, Spanish, Italian, and German.

(Bernard, *Tribute to Gallaudet*, 8vo, Hartford, U.S., 1852.)

GALLIENUS, PUBLIUS LICINIUS, son of the Emperor Valerianus, was made Cæsar and colleague to his father A.D. 253. In a great battle near Milan he defeated the Alemanni and other northern tribes which had made an irruption into North Italy, and gave evidence of his personal bravery and abilities. He was also well informed in literature, and was both an orator and a poet. When Valerianus was taken prisoner by the Persians, in 260, Gallienus took the reins of government, and was acknowledged as Augustus. He appears to have given himself up to debauchery and the company of profligate persons, neglecting the interests of the empire, and taking no steps to effect the release of his father from his hard captivity, in which he died. The barbarians attacked the empire on every side; revolts broke out in various provinces, where several commanders assumed the title of emperor, whilst Gallienus was loitering at Rome with his favourites and mistresses. Yet now and then he seemed to awaken from his torpor at the news of the advance of the invaders, and, putting himself at the head of the legions, he defeated Ingenuus, who had usurped the imperial title in Illyricum. But he disgraced his victory by horrible cruelties. Meantime Probus, Aurelianus, and other able commanders, were strenuously supporting the honour of the Roman arms in the east, where Odenatus, prince of Palmyra, acted as a useful ally of the Romans against the Persians. Usurpers arose in Egypt, in the Gauls, in Thrace, in almost every province of the empire, from which circumstance this period has been styled 'the reign of the thirty tyrants.' At last Aureolus, a man of obscure birth (some say a Dacian shepherd originally), but a brave soldier, was proclaimed emperor by the troops in Illyricum, entered Italy, took possession of Milan, and even marched against Rome while Gallienus was absent. Gallienus returned quickly, repulsed Aureolus, and defeated him in a great battle near the Adda, after which the usurper shut himself up in Milan, where he was besieged by Gallienus; but during the siege the emperor was murdered by some conspirators, in 268. He was succeeded by Claudius II. Trebellius Pollio has written a history of the reign of Gallienus. See also Zonaras, Aurelius Victor, and Eutropius.



Coin of Gallienus.

British Museum. Actual size. Copper gilt. Weight 223 grains.

GALLUS, AELIUS, a contemporary of Cicero, and a learned jurist, wrote a treatise on the signification of terms (Gellius, x. 22), from which a single excerpt is given in the 'Digest' (50, tit. 16, s. 157).

GALLUS, C. AQUILIUS, was a Roman eques and a friend of Cicero. He was prætor B.C. 66. Gallus was a pupil of Q. Mucius Sævola, the Pontifex, and obtained a great reputation as a jurist. He was both a skilful advocate and a learned expounder of the law. The distinguished jurist Servius Sulpicius was a pupil of Gallus, and either edited his works or incorporated them in his own writings. Gallus was prætor in the same year that Cicero was, and presided on the trials on 'ambitus' (bribery at elections); and accordingly Cicero

calls him his colleague ('Topica,' 7), and in another passage he has preserved the legal definition of *Littus* which Gallus on some occasion gave. ('Topica,' 12.) Gallus was the author of an edictal rule or formula as to *dolus malus* (fraud) in matters of buying and selling, which he promulgated as prætor. (Cic., 'De Officiis,' iii. 14; 'Dig.' 9, tit. 2.) The *Lex Aquilia*, which gave the *actio damni injuria* ('Dig.' 9, tit. 2; Gaius, iii. 210), was not proposed by this Aquilius, but by a tribune Aquilius. The high opinion which Cicero entertained of his friend Gallus is expressed in his oration *Pro A. Cæcina* (c. 27), where he pronounces upon him a eulogium which few lawyers have merited: "The authority of such a man can never have too much weight, whose judgment the Roman people have seen tried in providing security against fraud, not in showing how fraud may be practised; a man who never separated the principles of law (*ius civile*) from those of equity, who for so many years dedicated his genius, his industry, and his integrity to the Roman people, which integrity was ever ready and ever at command; who is so great and good a man that he seems to have been formed a lawyer by nature, and not by education; so skilful and so learned that not knowledge only but goodness too appears to be the product of the law; whose genius is so powerful, whose integrity so manifest, that whatever you draw from that source you will find to be pure and clear." Cicero's oration *Pro P. Quintio* was made before Gallus as *iudex*. Gallus is cited several times in the 'Digest' (50, tit. 16, a. 77; 46, tit. 4, a. 18, &c.), but there is no excerpt from his writings. Gallus devised or expounded some clauses of the formula of *Acceptatio*. ('Dig.' 46, tit. 4, a. 18.)

GALLUS, JULIUS AQUILA, or Julius Gallus Aquila, a jurist under the empire, of uncertain date. There are two excerpts in the 'Digest' from his '*Liber Responsorum*' (26, tit. 7, a. 34; and 26, tit. 10, a. 12).

GALT, JOHN, was born at Irvine in Ayrshire, on the 2nd of May 1779. His father, a sea-captain in the West India trade, removed to Greenock, when John was about eleven years of age; and in that busy town he received an education for commercial pursuits. He spent some time as a clerk in the Greenock custom-house; whence he was transferred, in the same character, to the counting-house of a mercantile firm in the place. When he was between twenty and twenty-five years of age he left Scotland for London, where he intended to establish himself as a merchant. His literary propensities however which had previously led him into frequent compositions, were further nourished by a few months of inaction in the metropolis. The result was, the production of a poem in octo-syllabic verse called '*The Battle of Largs*,' portions of which were printed in the '*Scots Magazine*,' 1803 and 1804; and on the originality of which (as having preceded Sir Walter Scott's metrical romances) he prided himself not a little in after-life. Other studies, chiefly in history and political economy, were prosecuted occasionally after he had embarked in commerce. This he had done in partnership with another young Scotchman; but the partners disagreed, their affairs became entangled, and in about three years the firm was bankrupt. After a short attempt to re-establish himself in business along with a brother, Mr. Galt entered himself at Lincoln's Inn; but determining (partly for the sake of his health) to spend abroad some part of the time before his being called to the bar, he left England in 1809.

His travels lasted for nearly three years. He afterwards described them in two works: '*Voyages and Travels in the years 1809, 1810, and 1811, containing Statistical, Commercial, and Miscellaneous Observations on Gibraltar, Sardinia, Sicily, Malta, and Turkey*,' 1812, 4to; and '*Letters from the Levant, containing Views of the State of Society, Manners, Opinions, and Commerce, in Greece and several of the Principal Islands of the Archipelago*,' 1813, 8vo. Soon after his return he married Elizabeth, daughter of Dr. Tilloch, the editor of the '*Philosophical Magazine*,' and also proprietor of the '*Star*' newspaper, on which Mr. Galt was for some time employed. By this lady he left two sons. He now wrote the following works:—'*The Life and Administration of Cardinal Wolsey*,' 1812, 4to, 1818, 8vo; '*Reflections on Political and Commercial Subjects*,' 1812, 8vo; a volume of '*Tragedies*' (Maddalen, Agamemnon, Lady Macbeth, Antonia, and Clytemnestra), 1812, 4to; '*The Life and Studies of Benjamin West, Esq.*,' 1816, 8vo, 1818, 8vo. He edited also, during its short career, '*The New British Theatre*,' which was at first intended to contain a series of dramas rejected by the managers; and in which, besides other contributions of the editor, was printed a vigorous tragedy called '*The Witness*.' These productions however were composed in the intervals left by undertakings of other kinds, chiefly commercial. In the course of his travels he had devised a scheme for importing British goods into the Continent by way of Turkey, notwithstanding Napoleon's decree of exclusion; and he spent some time in vain endeavours to obtain support for this plan. On another occasion he acted as a parliamentary agent for a Scottish canal bill. He had given up the study of the law, but he was desirous to obtain a footing in some department of active business, entertaining a strong reluctance to making literature the main employment of his life.

Down to this time, indeed, his literary success had by no means been great. His works had not generally obtained credit even for the shrewdness and comprehensiveness of thinking, and the acute observation of life, which they really evinced: while his tendency to paradox in opinion, his oddity and clumsiness of language, and the

coarseness with which his vigour was alloyed, had furnished topics of ridicule to some who thought his works worth criticising.

He was hardly more successful in his next literary attempt, '*The Earthquake*,' 3 vols. 12mo, 1820, a serious novel, marked by that clumsy and gloomy strength of feeling which pervaded his dramas. But he now hit upon the ground in which lay his strength, the delineation of familiar Scottish life, in his own admirable vein of quaint, shrewd, homely, observant humour. In 1820 and 1821 his '*Ayrshire Legatees*' appeared in successive numbers of '*Blackwood's Magazine*;' and the work was immediately published separately. Its popularity encouraged him to a series of sketches similar in character. The next of these was '*The Annals of the Parish*,' 1821; which however had been written several years before. Then came the '*Provost*,' '*The Steamboat*,' and '*Sir Andrew Wylie*' (3 vols.), all in 1822; '*The Gathering of the West*,' in 1823; and then in a somewhat different style, '*The Entail*,' 3 vols. 1823; and two historical novels, '*Ringan Gilbaize*' and '*The Spaw-wife*,' in 1823.

The reputation which Mr. Galt had acquired for activity in business, and for acquaintance with the principles and practice of commerce, now opened up for him the most brilliant prospects of his life. Certain inhabitants of Canada gave him a commission as their agent, to prosecute their claims on the home government for losses which they had suffered during the occupation of the province by the forces of the United States. The negotiations arising out of this affair issued in the adoption by the government of a proposal made by Mr. Galt, to sell crown lands in Upper Canada, for the purpose of defraying the claims of his constituents. The Canada Company, incorporated in 1826, undertook to purchase those lands and to colonise them. Before the company obtained its charter, Mr. Galt had gone out as one of the government commissioners for valuing the lands, and had returned to England in the summer of 1825. In the autumn of 1826, when the sales had taken place, he was sent out by the Company, being at first employed in making inquiries for them and in arranging their system of management; but afterwards as the superintendent of their operations. Under his direction were founded the earliest of the settlements which have since risen into importance: Guelph was entirely a place of his making; and the village of Galt received its name from him. His conduct however, although distinguished by great intelligence, energy, and enterprise, appears to have been deficient not only in commercial caution, but in deference both to the provincial government and to his employers at home, and he himself maintained that the colonial authorities were prejudiced against him as a democrat, by misrepresentations of the tenor of his books of travels. The governor, Sir Peregrine Maitland, sent home complaints against him; alarm was excited about the Company's affairs; and the directors superseded him. He returned to England in the spring of 1829, after a residence of about two years and a half. Soon afterwards, being pressed by some of his creditors, he took the benefit of the Insolvent Debtors' Act.

After this unfortunate catastrophe, Mr. Galt, now fifty years old, did not again make any sustained attempt at obtaining mercantile occupation. The embarrassment of his affairs forced him upon authorship for the subsistence of himself and his family, and although he was not able to produce any work comparable to the few which had gained for him his literary celebrity, the circumstances in which his exertions were made were such as to render his active industry at once meritorious and touching. His earliest works in this period were his novels of '*Lawrie Todd*' and '*Southernman*,' and the caustic '*Life of Lord Byron*,' 1830. While writing the last of these he undertook the editorship of the '*Courier*' newspaper, which however he very speedily resigned. His health now broke up rapidly. He had already had a slight shock of paralysis; a second occurred soon after his withdrawal from the newspaper. But his literary exertions were never relaxed, unless for a short time, when he attempted the formation of a new American Land Company.

About midsummer 1832 paralysis recurred with increased violence; and from that time he was a confirmed invalid. He retired to Scotland, where repeated attacks of palsy made his body an utter wreck, but with surprisingly little effect on his courage or on the vigour of his intellect. His memory failed much, but his invention was active to the last. He continued to dictate his compositions long after he had lost the use of every limb. Volume after volume, so composed, and committed to the press, as he himself said, "to wrench life from famine," ought to receive, not the unfavourable judgment merited by unavoidable defects, but the compassionate forbearance due to the manly fortitude of the ill-fated author. Among these fruits of decay, there were, besides several novels and tales, and contributions to periodicals, two works which give, in a very incomplete and disjointed state, much information about his life and writings: '*The Autobiography of John Galt*,' 2 vols. 8vo, 1833; and '*The Literary Life and Miscellanies of John Galt*,' 3 vols. 12mo, 1834.

Mr. Galt died at Greenock on the 11th of April 1839, when he had almost completed his sixtieth year, and a few days after he had suffered his fourteenth stroke of palsy. The list of his writings, as given by himself (perhaps incompletely, and omitting many papers furnished to periodicals), is very large. His novels alone are twenty-four in number, making about fifty volumes; his dramas are hardly less numerous; his biographical and miscellaneous works are even more so.

GALUPPI, BALDASSARE, born 1703, died 1805, a composer of great reputation in his day, very commonly known by the name of *Buranella*, from his birth-place, Burano, near Venice. He was a disciple of Lotti, and his first opera was produced at Venice in 1722. In the middle of the last century Galuppi's works were highly esteemed, and some of his compositions would now, if properly arranged, find admirers among the lovers of good dramatic music.

GALVANI, ALOYSIUS (Lewis), was descended from a respectable family of Bologna, which had produced several distinguished men of letters. He was born in that town in 1737, and in consequence of a religious turn of mind which he strongly displayed during his childhood, was at first designed for holy orders and to take the monastic vows. He afterwards changed his intentions while studying at the university of Bologna, and married the daughter of his tutor Galeazzi, who was a professor at that university, and with whom he had for some time lived on terms of close intimacy. His degree of M.D. was conferred in 1762, and his fame had so far increased that he received the appointment of Lecturer on Medicine at the Institute of his native town. In the 'Memoirs' of this body we find contributions on various medical subjects by Galvani. He also published separately 'Observations on the Urinary Organs,' and 'On the Organs of Hearing in Birds;' but an accidental circumstance, of which he availed himself with acuteness and much judgment, introduced him to a novel subject, the announcement of which at that time excited deep attention throughout Europe, and gave birth to a new and fruitful branch of physics, which yet retains in all countries the name of its first observer.

During his temporary absence from his house, his wife, who was about to prepare some soup from frogs, having taken off their skins, laid them on a table in the studio near the conductor of an electrical machine which had been recently charged. She was much surprised, upon touching them with the scalpel (which must have received a spark from the machine), to observe the muscles of the frogs strongly convulsed. She acquainted him with the facts upon his return. Galvani repeated the experiment, and found that it was necessary to pass a spark or communicate electricity through the metallic substance with which the frogs were touched. After having varied the experiment in several ways, he was led to conclude that there existed an animal electricity both in nerves and muscles, and some future experiments appearing favourable to that erroneous inference, he seems to have clung to that opinion during the remainder of his life, notwithstanding the experiments of Volta and others, which showed at least that the moisture on the surface of the frog acted as a conductor.

The following circumstance was that on which Galvani most relied for the accuracy of his opinion:—Having seen the effects of the direct electricity of the machine on the muscles of frogs, and that by exposing only the spine, legs, and connecting nerves to the electrical action a very small charge was sufficient to produce the convulsive motions; he imagined that the atmospheric electricity, though of feeble tension, might be sufficient to produce like results. He therefore suspended some frogs thus prepared by metallic hooks to iron railings, when he observed that the convulsed motions depended on the position of the frog relative to the metals. The same phenomenon led Volta to an opposite conclusion, and a war of opinion for some time divided philosophers. Into this dispute it will not be necessary now to enter; ultimately Volta triumphed over Galvani, but failed to convince him.

The work in which Galvani developed his views relative to this new class of phenomena was published in 1791, under the title 'Aloysii Galvani de viribus Electricitatis in Motu Musculari Commentarius,' in which he infers that the bodies of animals possess a peculiar kind of electricity, by which motion is communicated by nerve to muscle, and in these experiments he regarded the metals acting only as conductors between these substances, which he thought accounted for the observed contractions of the muscle, in the same manner that the dissimilar electricities on the interior and exterior surfaces of a Leyden jar reunite with explosion through a metallic conductor. If the reader is desirous to make an experiment of this kind, let him separate the head and upper parts of the body of a frog, remove the skin from the legs, clear out the abdomen, separate the spine below the origin of the sciatic nerves, that they alone may form the connection with the legs; then envelop the spine and nerves with tinfoil, and, placing the legs on silver, complete the circuit by making the two metals touch: the convulsive motions will be instantly produced.

Philosophers in other countries hastened to repeat and vary these experiments. Fowler found that when the circuit was completed by the eyes, the contact of the metals produced the sensation of a flash of light; and Robinson remarked the acid taste when the tongue was used between the metals, to which he also attributed the peculiar taste of porter when drank from a pewter vessel. It may be added that Sulzer, as early as 1767, described the influence upon taste caused by the contact of different metals with each other and with the tongue; results of this kind were pursued with more eagerness than nature seemed willing to gratify, and the influence of Galvanism on the senses of smelling and hearing, which Cavallo thought he had observed, have not been verified, or rather have been disproved.

The interesting researches of Galvani having acquired such extensive notoriety (See 'Phil. Trans.,' 1793), introduced him to the pleasures

and the troubles of an extensive correspondence. In 1797 Galvani made a voyage along the shores of the Adriatic for the purpose of confirming his notions on animal electricity by experiments on the *Gymnotus*, from which he concluded that the brain contributed to produce the observed effects. His wife, who had proved herself a sensible and an affectionate woman, died soon after his return, a loss which he seems to have felt very severely. His afflictions were increased during the French occupation of Italy; he was expelled from the offices which he held, because he refused the prescribed oaths when Bologna formed a part of the Cisalpine republic. His pecuniary circumstances at this time, as well as his health, were in a very low state, and shortly after his restoration to his former offices he died, in 1798. Galvani gave his name to the department of electricity which originated from these experiments, though its early progress was due in a much greater degree to his contemporary, Volta, by whom piles were first constructed for increasing the intensity of the electricity produced by a single pair of plates.

GAMA, VASCO DE, the first European navigator who found his way to India by doubling the Cape of Good Hope, was born at the small sea-port town of Sines in Portugal. The date of his birth, and the circumstances of his early life, are not mentioned. It appears that he was in the household of Emanuel king of Portugal, and having devoted himself to navigation and discovery, was appointed to the command of an expedition which was to seek its way to the Indian Ocean by sailing round the southern extremity of Africa. The notion of this passage was by no means a new one, and when it was taken up by the Portuguese sovereign its practicability had been pretty well established. In 1487 Pedro de Covilham set out for India by way of the Mediterranean, the Isthmus of Suez, and the Red Sea, and he was accompanied as far as Egypt by Alfonso de Payva, who then left him to go in search of 'Prester John,' a great Christian king, who, after being sought for in various countries, was now reported to be living in a high state of civilisation in the eastern parts of Africa. Before their departure from Portugal, Caladilla, bishop of Viseu, gave these travellers a map of Africa, in which that continent was correctly described as being bounded on the south by a navigable sea. This map, or the materials for it, had probably been procured from the trading Moors of North Africa, to whom the Portuguese had long before been indebted for much information concerning that continent.

Payva added little to geographical knowledge; but Covilham crossed the Indian Ocean, visited Goa, Calicut, and other places on the coast of Hindustan, acquired an exalted notion of the trade and wealth of those parts, and on his return towards the Red Sea he obtained from Arabian mariners some information concerning the eastern coast of Africa as far as Sofala on the Mozambique Channel. Soon after his return he visited Abyssinia, where he was detained by the government for some thirty years. Shortly after arriving in that country he found means of forwarding letters to the king of Portugal, in which he stated that no doubt existed as to the possibility of sailing from Europe to India by doubling the southern point of Africa, and he added that that southern cape was well known to Arabian and Indian navigators. The reports of Covilham, and the well-known importance of the trade with India, greatly excited the Portuguese, who moreover had long been pursuing discovery on the western coast of Africa. At the end of December 1487, Bartholomew Diaz had returned to Lisbon after discovering 300 leagues of coast, and correctly laying down the Great Cape, which he doubled in a storm without knowing it, but which he had properly recognised on his return.

Vasco de Gama sailed from Lisbon on the 8th of July 1497, five years after the discovery of the New World by Columbus. The royal squadron which he commanded consisted only of three small vessels, with sixty men in all. The Cape of Good Hope seemed to merit the name which had been given to it by Diaz—Cabo Tormentoso. Dreadful tempests were encountered before reaching it, the winds were contrary, and their fears and their sufferings caused a mutiny among the sailors, who tried to induce Gama to put back. But the firmness of the commander quieted the apprehensions of his men, and on the 19th of November, with a stormy sea, he doubled the Cape and turned along the eastern shore. On reaching the African town of Melinda, which belonged to a commercial and civilised people, a branch of the great race of Moors, or Arabian Mohammedans, he found several Christian merchants from India, and he also procured the valuable services of Malemo Cana, a pilot from Guzerat. This man was a skilful navigator: he was not surprised at the sight of the astrolabe, or at their method of taking the meridian altitude of the sun. He told them that both the instrument and its uses were familiar to the mariners of the Eastern seas. Under the guidance of this pilot Gama made the coast of Malabar in twenty-three days, and anchored before Calicut on the 20th of May 1498, then a place of considerable manufactures and foreign trade, which was chiefly in the hands of Moors or Arabs. Gama opened communications with the zamarin or sovereign prince of Calicut, who, after some negotiation, agreed to receive him with the honours usually paid to an ambassador.

The sailors, who were well acquainted with the character of the Moors, feared that if their commander put himself in their power he would fall a victim to their treachery and jealousy. The officers also and his brother Paul strongly dissuaded him from landing. But Gama was resolved. Arming twelve of his bravest men, he went into his

boat, strictly charging his officers, in case he should be murdered, to return immediately to Portugal and there announce to the king the discoveries made and his fate. On landing he was received with great pomp and ceremony by the natives, who conducted him through the town to a house in the country, where on the following day the zamarin granted him an audience. At first his reception was very favourable, but the tone of the prince soon changed—a circumstance which the Portuguese attribute to the intrigues of the Moors and Arabs, who were jealous of the new comers. The ill-humour of the zamarin was not soothed by an unlucky omission. Gama had not brought any suitable presents, and the few paltry things he offered were rejected with contempt by the officer appointed to inspect them. Whatever may have been the designs of the zamarin against the Portuguese, Gama, it is said, at last succeeded in convincing him of the great advantages he might derive from a commercial and friendly intercourse with the Portuguese; and he certainly was allowed to get back to his ships in safety. As soon as he was on board he made sail, and after repairing his ships at the Angedive Isles, on the coast a little to the north of Calicut, he again stood across the Indian Ocean. He touched at Magadoxa, or Mukdeesha, on the eastern coast of Africa and nearer to the Straits of Bab-el-Mandeb than he had gone on his outer voyage. He next anchored at Melinda, and took on board an ambassador from the Mohammedan prince of that place. He arrived at Lisbon in September 1499, having been absent about two years and two months. His sovereign received him with high honours, and conferred on him the sounding title of Admiral of the Indian, Persian, and Arabian seas.

This voyage of Gama is a great epoch in commercial history: it showed the nations of the West the sea-road to the remote East; it diverted the trade of the East from the Persian Gulf, the Red Sea, Asia Minor, Egypt, and Italy, the routes in which it had run for 1400 years; and it led ultimately to the establishment in India of a vast empire of European merchants. The effect it had upon Italy was most disadvantageous, and though there were other causes at work, the decline of the great trading republics of Venice and Genoa may be traced to the discovery of the passage to India by the Cape of Good Hope. Soon after Gama's return Emanuel sent out a second fleet to India, under the command of Pedro Alvares de Cabral. The most remarkable incident of this voyage was the accidental discovery of Brazil. From Brazil however the little fleet got to India, and Cabral established a factory at Calicut—the first humble settlement made by the Europeans in that part of the world. But Cabral had scarcely departed when all the Portuguese he left behind were massacred by the natives or Moors, or by both. The Portuguese government now resolved to employ force. Twenty ships were prepared and distributed into three squadrons; Gama set sail with the largest division, of ten ships—the others were to join him in the Indian seas. After doubling the Cape, he ran down the eastern coast of Africa, taking vengeance upon those towns which had been unfriendly to him during his former voyage. He settled a factory at Sofala, and another at Mozambique. On approaching the coast of India he captured a rich ship belonging to the Soldan of Egypt, and after removing what suited him he set fire to the vessel; all the crew were burned or drowned, or stabbed by the Portuguese. He then went to Cananore, and forced the prince of that country to enter into an alliance with him; on arriving at Calicut, the main object of his voyage, he seized all the ships in that port. Alarmed at his display of force—for Gama had been joined by some of the other ten ships—the zamarin condescended to treat; but the Portuguese admiral would listen to no propositions unless a full and sanguinary satisfaction were given for the murder of his countrymen in the factory. Gama waited three days, and then barbarously hanged at his yard-arms fifty Malabar sailors whom he had taken in the port. On the next day he cannonaded the town, and having destroyed the greater part of it, he left some of the ships to blockade the port, and sailed away with the rest to Cochin, the neighbouring state to Calicut. These neighbours being old enemies, it was easy for Gama to make a treaty with the sovereign of Cochin, whom he promised to assist in his wars with Calicut. It is not quite clear whether a war existed at the time, or whether Cochin was driven into one by the manoeuvres of the Portuguese; and according to some accounts, Gama only renewed a treaty which had been made by Cabral two years earlier. It was Gama however who first established a factory in Cochin, at the end of 1502. In the following year, the Albuquerque obtained permission to build a fort on the same spot; the Portuguese then became masters of the port and the sea-coast, and Cochin was thus the cradle of their future power in India. Gama left the zamarin of Calicut with a war with Cochin on his hands; and five ships remained on the coast of Malabar to protect the settlement. The admiral arrived at Lisbon with thirteen of the ships in the month of December 1503. The court created him Count of Videqueyra. Gama however was not reappointed to the command in India, where the career of conquest was prosecuted by Albuquerque, Vasconcellos, and others. In 1524, eight years after the death of the great Albuquerque, Gama, who had been living quietly at home for nearly twenty years, was appointed viceroy of Portuguese India, being the first man that held that high title. He died in December 1525, shortly after his arrival at Cochin. His body was buried at that place, and lay there till 1538, when, by order of John III., his remains were carried to Portugal.

Vasco de Gama was a brave and skilful man, but owing to several circumstances his fame has been raised somewhat above his real merits. The main cause of this is probably to be found in the great national poem of the immortal Camoens, of a portion of which Gama is the hero, the adventures of his first voyage to India being described with even more than the usual brilliancy and amplification of poetry. (Barros, *Decades*; Castanheda and Lafitau, *Hist. Conqu. Portug.*; Cooley, *Hist. Mar. Discov.*; Camoens.)

GANDON, JAMES, an eminent architect, was born about 1741-2. He studied under Sir William Chambers, and was the first who obtained the gold medal for architecture at the Royal Academy, on which occasion Reynolds is said to have complimented him, and to have predicted his future fame. He began to make himself known in his profession by undertaking a continuation of Campbell's 'Vitruvius Britannicus,' the first volume of which, or fourth of the series, appeared in 1767, and the second in 1771. Though he had John Woolfe for his coadjutor in the work, Gandon appears to have taken the chief share of the management and editorship upon himself. The work is however a very poor one, being sadly deficient in regard to sections; and while many buildings of considerable interest are omitted, several are given which possess very little interest or merit; neither does the letter-press afford that information—easily given at the time—as to dates, architects, and other particulars, which would now be valuable. So far from being descriptive and explanatory of the respective buildings, the letter-press, which appears to have been written by Gandon himself, and which certainly does not say much for his literary abilities, tells us very little more than what may be made out from the plates themselves. Even as an architect Gandon does not appear to any particular advantage in the 'Vitruvius,' his 'Court-Hall' at Nottingham (vol. v.) being of little and that negative merit. Gandon however tells us that he made five different designs for that building, and that he was obliged to pare down his ideas to suit the notions and the frugality of his employers. Still his building at Nottingham obtained for him the notice of Sir George Savile, Mason the poet, and other persons of distinction, and probably brought him professional employment, as he discontinued the 'Vitruvius' after the second supplementary volume.

Gandon's architectural talents however found their true field opened to them in Ireland. On premiums being offered by advertisement for the best design for a Royal Exchange at Dublin, Gandon's obtained the second, and those by Cooley (COOLEY) and Thomas Sandby the first and second prizes. What Gandon's design was is not known, but its merits attracted the attention of the Earl of Charlemont, Colonel Burton Couryngham, and other admirers and patrons of art. Nor was it long before an opportunity presented itself in the Irish capital very far exceeding the Exchange both in magnitude and importance. The Custom-House of Dublin, a magnificent pile of 375 by 209 feet (begun in 1781 and finished 1791), is one of the noblest structures of the kind in the world—perhaps the noblest of all—and would of itself alone suffice for the fame of any architect. Dublin is also indebted to him for several others of its finest buildings,—the eastern front and Corinthian portico of the House of Lords, now the Bank of Ireland; the Four Courts (begun by Cooley, but completed by him, with great alterations from the original design), and the King's Inns. He also built the Court-House at Waterford, and probably many other edifices besides, although they have not obtained distinct notice. It is to be regretted that Gandon did not perform for himself and his own works the same office as he had in the earlier part of his life done for those of other architects; and that he did not bequeath us such an autobiography of his professional career. Gandon died at Cannonbrook, near Lucan, Ireland, at the beginning of 1824.

GANGANELLI. [CLEMENT XIV.]

GANS, EDWARD, was born at Berlin on the 22nd of March 1793, and descended from Jewish parents of great respectability. His father was a wealthy man, noted for his sarcastic wit, and highly esteemed for his patriotism: he enjoyed the particular confidence of the Prussian state chancellor, the Baron (afterwards Prince) Hardenberg. After having been educated at the gymnasium called 'Das Graue Kloster' (the Grey Cloister), in his native town, Gans entered the University of Berlin, in 1816, as a student of law. In the following year he went to Göttingen, and there, at the age of nineteen, obtained the prize for the best answer to the question proposed by the faculty of law on the history and the civil and political laws of the island of Rhodes: the dissertation which he wrote on the subject was printed at the expense of the faculty. In 1818 he left Göttingen, and went to Heidelberg, where he enjoyed the friendship and esteem of Thibaut the jurist and Hegel the philosopher, and his intercourse with these celebrated men had a lasting influence on his literary pursuits. At Heidelberg he wrote several articles for the 'Civilistische Archiv,' edited by Gonsler, Thibaut, and Mittermaier; and the 'Zeitschrift für die Wissenschaft des Judenthums,' in which he gave eminent proofs of his talents and learning. He took the degree of doctor in law in 1819, in the same university, and there also published a little work 'Ueber Römisches Obligationen-Recht.'

In 1820 Gans returned to Berlin, was admitted by the university as public lecturer on law, and in the same year published a work which created general sensation, namely, 'Scholien zum Gajus.' The

first complete edition of Gaius, by Göschen, only came out in the following year, 1821, but the printing was begun as early as 1819; the printed sheets were distributed among the friends of the editor, and parts of the 'Institutes of Gaius' had already appeared, and were commented upon in several learned reviews in Germany. The first in rank among the earlier commentators were Savigny and Göschen, and it was principally against their opinions that Gans took the field in his 'Scholia.' He was rather rash in publishing his 'Observations' at so early a period, and on the whole the work is superficial; but it contains some profound remarks, and shows the solid knowledge which the youthful author had acquired of the historical part of the Roman Law. The learned public in general considered it a most valuable work, and they were certainly not wrong in judging it favourably. Gans met of course with many distinguished opponents; and those who could not defeat him on the field of science traduced his character by styling his work the attempt of an insolent and self-conceited youth to overthrow the authority of his masters. Gans was not discouraged: he entered into a closer alliance with Hegel and Thibaut, who, with Feuerbach, Grollmann, and other distinguished jurists, were the originators of the school of philosophical jurisprudence, of which young Gans soon became one of the most eminent leaders. Their principal aim was, and still is, to explain the nature of law and its bearing upon the past as well as the future, through the medium of philosophical ideas, and to show its connection with the moral, social, and political progress of mankind; and it cannot be denied that they exercised a beneficial influence upon legislation, the bar, and the judicature. Many of their followers however were misled by the influence of some favourite system of metaphysics; forgetting that every law is, or at least ought to be, the product of some national want, they published legal commentaries fit to puzzle at once the most plain and straightforward judge and the most sophistical advocate; and it was apprehended that if they should ever obtain a complete ascendancy over legislation, Germany would be blessed with a new edition of Plato's 'Republic,' rather than with a new code and a constitution answering the wishes and the wants of the people. The historical school, on the contrary, cared little for the political or social progress of the people. Their attention was chiefly directed to the past; and, satisfied with having discovered the historical development of laws, they were prouder of having added to the knowledge of obsolete, forgotten, or obscure things than to the knowledge of modern law, however great might be its practical importance. It was apprehended that, if the historical school should become the director of legislation, they would reduce Germany to slavery, since the feudal system, though oppressive, and the Justinian law, though the result of absolutism, were both regarded with favour by them as being completely developed 'historical' productions. On the whole, the philosophical school found more adherents among practical lawyers, and the historical school among learned lawyers, scholars, and antiquarians.

Between the philosophical and the historical schools stood and still stands the school of positive jurisprudence, which comprehends all such jurists, mostly practical lawyers, as write on law with a practical view, the labours of the other two schools being rather of a theoretical character. One of the most distinguished positive jurists is Solomon Philip Gans, an advocate of the supreme court at Celle in Hanover, and the author of several excellent works and treatises on law, and who ought not to be confounded with his late kinsman, Edward Gans. In the scientific struggle between the philosophical and the historical school Edward Gans was better enabled to take a leading part, as he had a profound knowledge of the history of the Roman law, combined the qualities of a scholar with those of an eloquent and acute advocate, and could consequently attack his opponents with success on the very field where they thought themselves invincible. His first attack, as already said, was contained in the 'Scholia' to Gaius. The second was 'Das Erbrecht in weltgeschichtlicher Entwicklung,' Berlin, Stuttgart, and Tübingen, 4 vols. 8vo, 1824-35 (the Law of Succession, its historical development, and its importance for the history of the world), by which he placed himself among the first jurists of Germany. In this splendid work the author treats on the law of succession of the most eminent nations of the world, ancient and modern, European, American, and Asiatic, even those of the Chinese, and shows how the alterations which the law has gradually undergone are combined with the history of the nations, and their advance towards social and political perfection. In 1825 Gans was appointed professor extraordinarius, and some years afterwards professor ordinarius at the university of Berlin. The latter dignity is not bestowed upon Jews in Prussia, but Gans had adopted the Christian religion at Hamburg some time previous to his appointment. In 1826 he published 'System des Römischen Civil-Rechts' ('System of the Roman Civil Law'), and founded a new review, of which Berlin stood in great need, the 'Jahrbücher für wissenschaftliche Kritik' ('Year-Books for Scientific Criticism'). After the outbreak of the French revolution in 1830 he went to France, a country which he had already visited previously, as well as England; and his fame being already established in France, he was well received by the most eminent men in Paris, among whom he preferred those who stood at the head of the great political movement. From France he went to England. The Prussian government now became suspicious, and set spies upon him, who reported every

word they could catch. On his return to Berlin he began a course of lectures on modern history in the university, and his learning, eloquence, wit, and liberal principles attracted an immense crowd not only of students, who alone are entitled by law to attend the lectures delivered in the German universities, but of public functionaries, advocates, officers in the army, and others who endeavoured to get and actually got admission. He lectured in the largest room of the university, which was not only full to suffocation, but hundreds of gentlemen were seen standing outside, in the hall and in the great court, in spite of a very severe winter (1832-33), and all eager to learn from their friends inside the subject of the lecture, or the spirited observations of the lecturer. This was a capital opportunity for the enemies of Gans to denounce him to the Prussian government as a demagogue; and after some time the government compelled him to give up his lectures, on the pretext that he, being a professor of law, had no right to deliver lectures on history. Little discouraged by this check, Gans introduced subjects connected with modern history into his lectures on law; and the Prussian government, dreading his sharp tongue as well as his principles, now commenced a system of annoyance and petty persecution against him, in which it was well assisted by the numerous enemies of the professor, and which embittered his life, and undoubtedly contributed to his untimely death. In the following years Gans published 'Vorlesungen über die Geschichte der letzten fünfzig Jahre' ('Lectures on the History of the Last Fifty Years'), in Raumer's 'Historisches Taschenbuch' for 1833 and 1834; 'Verzählte Schriften juristischen, historischen, staatswissenschaftlichen und ästhetischen Inhalts' ('Miscellaneous Writings on Jurisprudence, History,' &c.), Berlin, 1834, 2 vols. 8vo; 'Rückblicke auf Per-onen und Zustände' ('Retrospective View of Individuals and Events'), Berlin, 1836; 'Grundlage des Besitzes' ('The Basis of Possession'), Berlin, 1839, an attack upon Savigny's celebrated work on the 'Law of Possession among the Romans.' Most of his time he devoted to a complete edition of the works of Hegel, those that were published already, and those which Hegel left partly unfinished in manuscript, especially on Hegel's 'Philosophy of History'; and without Gans the world would perhaps never have seen a complete edition of Hegel, he being, according to Hegel's own words, the only man who thoroughly understood his great but obscure master. On the 1st of May 1839, while dining with a friend, Gans fell suddenly speechless from his chair, being struck by apoplexy; after lingering a few days, he died on the 5th of the same month.

Gans was one of the most learned, most witty, and most eloquent men of Germany; distinguished as an author and unsurpassed as a lecturer. His fame would have been still greater had he had an opportunity of displaying his talents on the political stage. No man was his equal in controversy: he confounded the most skilful of his adversaries by his sarcastic replies. Those whom he wounded deepest and spared least were men of acknowledged authority, or of high rank or birth, and among them he had his bitterest enemies. He belonged to those highly-gifted Jews, his contemporaries, who held, or still hold, such an eminent rank among the learned, the poets, and the artists of Germany, as Heine the poet, Börne the political writer, Mendelssohn the composer, Michael Behr the poet, his brother Meier Behr, commonly called Meyerbeer the composer, and many more. Gans's successor as professor of law in the University of Berlin was Dr. Stahl, a man of ultra-monarchical principles, and a disciple of Haller, the author of the 'Restoration of Political Science.'

(*Neuer Nekrolog der Deutschen; Allgemeine Zeitung* (Supplement) of 1839, No. 132; *Conversations-Lexicon der Gegenwart*.)

GARAY, JA'NOS, a popular modern Hungarian poet, was born in 1812, at Szegszard, in the county of Tolna; first attracted attention in 1834 by his heroic poem of 'Caatar,' written in imitation of Vörösmarty's epics; and continued rising in reputation for some years, during which he was one of the favourite contributors to three or four of the Hungarian annuals, and gained several prizes from the societies which offer premiums for successful contributions to the Magyar drama. He gained a scanty subsistence by literary labours of less ambition—by a 'Handbook of Hungarian and German Dialogues,' and by editing a sort of almanac, and at one time a newspaper. In his later years, when his health was bad and he had almost lost his eyesight, he and his family were preserved from positive want by his appointment to a subordinate place in the university library of Pesth, where he died, after a long illness, on the 5th of November 1853. He was a member of the Hungarian Academy. His last productions are 'Elizabeth Batori,' a play in 5 acts; 'Christina Frangepán,' a poetical tale; a series of historical legends entitled 'The Arpads'; a collection of poems called 'The Pearls of the Balaton Lake'; and 'Saint Ladislaus,' an historical poem. He was enthusiastically patriotic, and took a warm interest in the progress of Hungary during what is now almost looked back upon as its golden age, from 1840 to 1848. In his lyric poems he takes by preference national subjects, and those connected with modern improvement, such as the power of steam, and the wonders of railways.

GARÇÃO, PEDRO ANTONIO CORREA, the best lyric poet of Portugal, was born at Lisbon in 1735. After labouring strenuously to correct the bad taste of his countrymen, his somewhat premature death at forty prevented the further success of his talents and exemplary perseverance. His attempt to supersede rhyme by quantity

proved however a failure; not indeed from any lack of ingenuity on his part, but owing to the similarity and slight difference between long and short syllables, and the want of a dactylic copiousness which characterise modern languages, in even southern Europe. Garção's odes, which are clothed in the diction of the 16th century, soar above the wearisome sameness of the sonnet and the eclogue of many a distinguished poet. His satires and epistles may be reckoned among the best in modern literature, and are decidedly more Horatian than Ferreira's. His simple drama in iambics, the 'Theatro Novo,' was evidently intended to counteract the passion for the operatic pomp of the Portuguese stage. The 'Assemblea, ou Partida,' another specimen of his plays, in the manner of Terence, is of the same kind as the 'Cecile' of Poinset, a satire on the fashionable world, not merely a picture of fashionable manners, as Bouterwek calls it. The 'Obras poeticas de P. A. C. Garção,' in 8vo, were first published at Lisbon in 1778. Garção died about 1775. (Bouterwek; and Sismondi, *Littérature du Midi de l'Europe*, or its translation by Roscoe.)

GARCILASO DE LA VEGA, the intimate friend and associate of Boscan in the radical and successful reformation of Spanish poetry, was born at Toledo in 1500, or, according to some biographers, in 1503. His family enjoyed great consideration and military reputation; and Garcilaso himself from the age of eighteen followed Charles V. over Europe and in his expeditions to Africa till the disastrous retreat of the Imperialists from Marseille in 1536, when, being the first to mount the breach of a tower, which he was ordered to carry by assault, he lost his life in the attempt.

Despising the clamour raised against introducing into a brave nation the effeminate taste (as his opponents called it) of the conquered Italians, Garcilaso, with equal boldness but greater skill than Boscan, substituted the modern Sapphic or Italian hendecasyllabic verse, both for the short metre of the ancient romances and redondillas, and for the heroic Alexandrine and all the verses of *arte mayor*. The sweetness of many of his thirty-seven sonnets captivates the ear, while the contrast of fear and desire, of sorrow and love, which they express, touches the sympathies of his readers. His odes are still more uniformly excellent; and his last is much praised by Muratori, as his 'Flor de Gnido' is by Paul Jovius and Sir William Jones. But his masterpiece is the first of his three eclogues, which has never been equalled by any of the numerous imitations of it. Garcilaso wrote it at Naples under the inspiration of Virgil's tomb, and stimulated by Sanazaro's reputation. It is to be regretted that in this piece, as in others, his facility and copiousness of expression betrayed him into diffuseness and over-refinement. Nevertheless he is at the head of the pastoral poets of Spain, and he would perhaps have been the first of her lyric poets if he had lived longer, or if Herrera in the following century had not gained that title for himself.

Garcilaso's poems have been printed very often, and commented upon by Herrera, Sancho de las Brozas, Tamaio Vargas, and Azara, the elegant translator of Middleton's 'Life of Cicero,' and they have been excellently translated into English by the late G. H. Wiffen.

GARCILASO, the Inca, as he styled himself, was born at Cuzco, in Peru, towards the middle of the 16th century, after the conquest of that country by the Spaniards. His father, Garcilaso de la Vega, allied by blood to the noble houses of Feria and Infantado, served under the Pizarros in that expedition. He married, at Cuzco, Elizabeth Palla of the race of the Incas, who is stated in her son's epitaph at Cordova to have been sister to Huayna Capac, the last emperor of Peru. Young Garcilaso proceeded to Spain at an early age, about 1560; he obtained the rank of captain in the Spanish service, but he seems to have lived the greater part of his life at Cordova, where he died in April 1616. His contemporary, Father Benaventura de Salinas, in his 'Memorial de la Historia del Nuevo Mundo,' chapter ii., says "that he was much esteemed by the Catholic kings for the talents he displayed in writing his historical works; that he lived piously, and bequeathed by will his property, which was moderate, to the souls in purgatory." He was buried in the cathedral of Cordova, in a chapel which has been called in consequence 'Garcilaso's Chapel.' (See the Introduction to Garcilaso's 'History of Florida,' Madrid, 1723.) Garcilaso wrote a history of Peru: 'Comentarios Reales que tratan del Origen de los Incas, de sus Leyes y Gobierno,' &c., fol., Lisbon, 1609. Garcilaso's history has been much praised for its impartiality, but its merits have been exaggerated from the supposition that the author, in consequence of his Peruvian connections, had peculiar sources of information. This however seems not to have been the case. One advantage he had, that of understanding well his maternal language; and he says in his introduction that he was able to correct the misinterpretations of Peruvian words by Spanish writers. His style is reckoned inelegant and diffuse. He wrote an account of the conquest of Florida by Fernando de Soto: 'La Florida del Yncá,' Lisbon, 1605. Both Garcilaso's 'History of the Incas,' and his 'History of Florida,' were translated and published in French, 2 vols. 4to, Amsterdam, 1727.

GARCZYŃSKI, STEPHEN, Palatine of Poznan, died in 1755, at an advanced age. He spent all his life in public employments, which gave him the opportunity of acquiring a thorough knowledge of the affairs of his country. He published in Polish a political work on Poland, entitled 'The Anatomy of the Republic of Poland,' Warsaw, 1761, and Berlin, 1764.

GARCZYŃSKI, a young man of the same family, who died in 1832, in consequence of the fatigues of the Polish war of 1831, left behind him several poems, which are characterised by great beauties.

GARDINER, STEPHEN, Bishop of Winchester and Lord Chancellor of England, although he was called by another name, was believed to be the illegitimate son of Dr. Woodvil, bishop of Salisbury, who being brother to Elizabeth, Edward IVth's queen, was also related to Henry VIII. He was born at Bury St. Edmunds in 1433. His studies at Trinity Hall, Cambridge, were directed not only to Latin and Greek, but also to civil and canon law, and it was partly his skill in this latter branch of learning that led to his future greatness. When master of Trinity Hall, through his intimacy with the Duke of Norfolk, he became acquainted with Wolsey, who afterwards made him his secretary, and in this capacity he was brought under the notice of the king, with whom he rapidly ingratiated himself. An office of trust was soon committed to his charge. Dr. Stephens (as Gardiner at this time was usually called) was sent to Italy in 1527, to procure the pope's consent to the divorce of Catherine of Aragon, and no better proof can be given of his high favour with Henry than the fact that from Rome he wrote a letter to the king so private that even Cardinal Wolsey was not to see it (Burnet's 'Reformation,' where the letter is given). Though he failed in the object for which he was sent to Rome, he rendered services at this court both to the bishop of Norwich (who afterwards rewarded him with the archdeaconry of Norfolk), and to Wolsey by promoting his interests as a candidate for the papal throne. He was recalled from Rome to manage the process for the divorce in England; and because he was esteemed the greatest canonist of his time, the king would commence no proceedings until he returned. After his arrival he was made secretary of state, and having in the spring of 1531 been further advanced to the archdeaconry of Leicester, was installed bishop of Winchester in the following November. We pass over his embassies to France and Germany in order to speak more fully of his opposition to all such measures as were intended to procure a religious reformation in England. Gardiner was attached to the doctrines and forms of the Roman Catholic church; he was believed to have already reconciled himself to the pope, with whom he had had differences while urging the divorce; and he had no sooner returned to England than he urged the king to punish the sacramentaries (persons who denied the corporal presence of Christ in the eucharist) and to turn a deaf ear to the proposals of the reformers. It was impolitic, he said, to offend the pope, not only on account of the power of the holy see itself, but because the emperor would break off all commerce with him if he went to extremities against the Roman Catholic religion.

His advice was partially taken, the innovations of the reformers were obstructed, and Lambert and others were condemned and executed for their heretical opinions. "He was opposed," says Burnet, "to all reformation:" both the free use of the Scriptures and their translation into English he considered to be highly objectionable; to the disuse of confession and the omission of certain sacraments he was equally averse; and he was altogether opposed to the measures of Cranmer and his associates. He had certainly endeavoured to dissuade the king from listening to Cranmer's proposals for furthering the Reformation. In the promotion of the act of the six articles (1538), and in the subsequent enforcement of its provisions, the extent of his hostility to the reformation was most evidently displayed. The decline of Cromwell's power tended greatly to increase his authority and influence. Both these crafty statesmen had at the same time been servants to Cardinal Wolsey, the one as his secretary, the other as his solicitor; and both had risen through Wolsey's patronage: but as they had espoused opposite parties, their friendship was at an end, and Gardiner's jealousy of the vicar-general was without bounds. When circumstances [CROMWELL, THOMAS] weakened the king's confidence in the bishop's unpopular rival, he craftily assisted in his downfall, and prepared to occupy his place in the good graces of the king: the fate of Cromwell was soon sealed; a fallen favourite has few friends, and crimes were soon proved which ensured his execution (1540). It now became Gardiner's object to use all means to obtain the favour of the king. The disgust of Henry at his new queen, Anne of Cleves, was so rapidly conceived that he had scarcely married her before he began to talk of a divorce. There was no just ground whatsoever for such a separation; nevertheless Gardiner, though an accurate lawyer, promoted the king's suit. The divorce was procured, but Henry, though well aware of the assistance that Gardiner had rendered to his cause, did not wholly trust him. A perception of his excessive cunning appears to have estranged his confidence. The abilities of Gardiner were undeniable; he had also a powerful party at his side: nevertheless he could only obstruct and hinder, not wholly set aside, the measures of his opponents. The king befriended Gardiner, but he never ceased to befriend Cranmer also.

An evidence of his friendship for Cranmer is shown by his conduct to the archbishop on an occasion in which his life was in danger. The Roman Catholic party, with the bishop of Winchester at their head, attempted to attach the crime of heresy to Cranmer; but the king himself delivered a message to him to prepare him for the threatened attack, taking care afterwards to appoint such a tribunal to investigate the charges as should defeat the object of his accusers. The popularity of Gardiner indeed was not injured by the failure of this conspiracy

his restless spirit however was soon employed in another scheme, the consequences of which were not equally harmless to him. The queen (Catherine Parr), who was secretly a great favourer of the reformers, and had admitted their preachers into her apartments, in conversation with the king, whose illness added to his ordinary impatience, maintained the new doctrines, discoursing very warmly upon the subject. This vexed the king, who communicated his displeasure to Gardiner, who to please his master (as he thought), now began to plot against the queen, going so far as to write articles of impeachment against her. In this attack the chancellor was associated with him: and through an accident occasioned by him, the queen discovered the conspiracy, and by her good sense and character, which gave her great influence over the king's mind, coupled with considerable adroitness of management, she escaped the accusation. Gardiner was never able to regain the favour or countenance of the king. (Burnet.)

At Henry's death Gardiner experienced a still greater reverse. The young king and his government proceeded to make further religious changes; the use of holy water was decried, and homilies were composed which the clergy, who had abused their power of preaching, were ordered to substitute for sermons: a general visitation also was ordered, at which the new articles and injunctions were to be circulated. These things offended Gardiner, and he totally condemned them in no measured terms. If this behaviour was rash, it was also high-spirited and consistent. The consequences followed, as might have been foreseen. The council, on his refusal to comply with their injunctions, committed him to the Fleet. Here he was confined until the act of general amnesty, which passed in the December after the accession of Edward, released him. As soon as he was free he went down to his diocese, and while there he remained unmolested; but on his return to London, on account of a certain sermon which he preached on St. Peter's Day, he was seized and committed to the Tower (1548). Various conferences were held with him, and his release was promised him on condition that he would express his contrition for the past, promise obedience for the future, subscribe the new settlement in religion, acknowledge the royal supremacy, and the abrogation of the six articles. With the first of these conditions alone did he absolutely refuse to comply. The terms of liberation were afterwards rendered still more difficult. The number of articles that he was called upon to subscribe was considerably increased. On his refusal to sign them, his bishopric was sequestered, and he was soon afterwards deprived.

For more than five years Gardiner suffered close imprisonment, and it was not until the beginning of the reign of Mary that his liberty was restored (1553). If his fall from power at the conclusion of Henry's reign had been great and sudden, still greater and more sudden was the rapidity of his re-instatement. A Roman Catholic queen was on the throne, and he who had been ever the foremost of her partisans must necessarily be raised to be one of her first advisers. The chancellorship was conferred upon him. His bishopric was restored, and the conduct of affairs placed in his hands. The management of the queen's marriage-treaty was intrusted to him. He was chosen to officiate at her marriage, as he had also done at her coronation, and became her most confidential adviser. No matters, whatever they might be, could be proceeded in without his privity and concurrence; and he had his full share in the persecutions of this reign. The horrors which were not committed by his actual orders must at least have obtained his sanction, for he had reached a height of power, both civil and ecclesiastical, perhaps unequalled in this kingdom except by his master Wolsey alone. He died on the 12th of November 1555. His funeral was conducted with great pomp and magnificence. A list of his writings is given in Tanner's 'Bibl. Britannico-Hibernica,' p. 308.

The character of Gardiner may be stated in a few words. He was a man of great ability; his general knowledge was more remarkable than his learning as a divine. He was ambitious and revengeful, and wholly unscrupulous. His first object was his own preservation and advancement, and his next the promotion of his party interest. He saw deeply into the characters of those with whom he dealt, dealt with them with remarkable tact, and had an accurate foresight of affairs.

GARNET, HENRY, superior of the Jesuits in England, was the son of a schoolmaster at Nottingham, and was born about the year 1554. He was educated in the Protestant religion at Winchester College, whence it was intended that he should go to New College, Oxford, and his not having done so has been assigned to different causes by Protestant and Roman Catholic writers. He removed from Winchester to London, where he became corrector of the press to a celebrated law-printer; and, having turned Roman Catholic, travelled first to Spain and thence to Rome, where he entered the society of Jesuits in 1575. In the Jesuits' College, at Rome, he studied with great industry, became professor of Hebrew and teacher of the mathematics, and obtained such credit that in 1586 he was appointed to the English mission. Two years afterwards he was named Superior of the English Jesuits, the duties of which office he discharged with zeal and punctuality. For several years previously to the Powder Plot he remained in the neighbourhood of London, following various occupations in order to disguise his real calling. He was well known to have been implicated in the treasonable intrigue with the King of Spain immediately before the death of Queen Elizabeth, and was

suspected of other seditious practices. In order to protect himself from penal consequences, he purchased a general pardon upon the accession of James I. His association with disaffected recusants exposed him to the continued suspicion of the government, who did not regard him more favourably for that he was intimate with many of the Roman Catholic nobility, more especially with Lord Vaux, whose eldest daughter, Anne Vaux, after her father's death followed the fortunes of Garnet with singular attachment. In September 1605 a pilgrimage to St. Winifred's Well, in Flintshire, was undertaken by Garnet, in company with persons who were actively concerned at that time in the promotion of the Gunpowder Plot; and it is suspected that this unusual proceeding must have had some reference to the great blow that in two months afterwards it was intended to strike for the Roman Catholic Church. When the Powder Plot was discovered Garnet was in the neighbourhood of Coughton, the general rendezvous of the conspirators; but he removed for greater safety to Hendlip Hall, near Worcester, at the request of one Hall, otherwise called Oldcorne, a Jesuit, who was domestic priest to Mr. Abington, the brother-in-law of Lord Mounteagle, and proprietor of that house. In Hendlip were many secret passages and hiding-places which served for concealment, and to one of these Garnet and Oldcorne were soon forced to retreat; for Sir Henry Bromley, commissioned by the lords of the council, invested the house, and vigorously searched every room. A bill of attainder was introduced into parliament, which recited that Garnet, Greenway, Gerard, Creswell, Baldwin, Hammond, Hall (Oldcorne), and Westmorland, all Jesuits, had been guilty of treasonable correspondence with Spain, after and before the death of Queen Elizabeth. Father Gerard fled to the continent; Father Greenway also, after very narrowly escaping an arrest, landed in Flanders; but Garnet and Oldcorne were not so fortunate. Being cramped for want of space within their hiding-place at Hendlip, they were compelled to leave it after a confinement of seven days and as many nights, and were seized and conveyed to London, February 12, 1606.

The lords had now determined to proceed against them as conspirators in the Powder Plot. Evidence sufficient for their conviction had not yet been obtained, but every method was used to procure it, and these methods soon proved to be effectual. Oldcorne was tortured; Garnet's letters were intercepted; conversations were promoted between the two prisoners, who, while they thought themselves in private, were in fact secretly listened to by spies, who wrote down their words, and other unfair practices were also used; but for these, as for Garnet's view of equivocation (p. 315), we must refer to Mr. Jardine's curious account of Garnet's trial. ('Criminal Trials,' vol. ii.) The guilt of both prisoners was proved: Garnet was hanged in May 1606, in the city of London; Oldcorne had been executed at Worcester in the preceding month. They were both considered martyrs by the Roman Catholics.

It is certain that more English Jesuits than we have named were at least aware, if they did not take a part in the conspiracy of the Powder Plot. It is also probable that there were persons upon the Continent who, through Fawkes, Bayham, or other conspirators, had become acquainted with the intended treason. But it does not appear that any body of Jesuits, either at home or abroad, were formally led to expect that an attempt was to be made to restore the Roman Catholics to power; much less by what means the attempt would be made.

GARNIER, JEAN JAQUES, was born in 1729, in the province of Maine, of poor parents, who gave him however a superior education. At the age of eighteen he left his home and travelled on foot to Paris, where a happy chance made him acquainted with the sub-principal of the college of Harcourt, who perceiving his uncommon talents and acquirements, took him under his patronage, and procured him a situation at the college. About 1760 he was appointed professor of Hebrew at the Collège de France, of which he afterwards became inspector. On the death of Villaret in 1766 he was appointed historiographer of France, in which capacity he published in 1770 the ninth volume, in 4to, of Velly and Villaret's 'History of France,' beginning with the year 1469. Continuing his labours on this work, he produced the thirteenth volume, which brings the history of France down to the middle of the reign of Charles IX. He was also the author of the following works: 'L'Homme des Lettres,' Paris, 1764, 2 vols., in 12mo, in which he lays down an ingenious method for forming a man of letters; 'Traité de l'Origine du Gouvernement François,' Paris, 1765, 12mo; 'Le Commerce remis à sa Place,' 1757, 12mo; 'Le Bâtard Légitime, ou le Triomphe du Comique Larmoyant,' 1757, 12mo. He likewise wrote several papers in the 'Memoirs of the Academy of Inscriptions;' and among other subjects, on the philosophy of the ancients, and especially on that of Plato, of which he was a great admirer. Garnier died in 1805, at the age of seventy-five.

GAROFALO, the name by which Benvenuto Tisio is commonly known, apparently from his adoption of a gilliflowers (garofalo) for his monogram. Garofalo is the most distinguished of the Ferrarese painters: he belongs however to the Roman school. He was born in the Ferrarese in 1481, and was first instructed in design by Domenico Pannetti, from whom he went to his uncle Niccolò Soriani at Cremona. After the death of his uncle in 1499, he left Cremona and repaired in 1500 to Rome, where he remained fifteen months with Giovanni

Baldini, and after visiting several other cities, he spent two years with Lorenzo Costa at Mantua; he then dwelt for a period of four years in Ferrara, and finally engaged himself with Raffaele in Rome in 1508 (1505 in Vasari as a misprint, as the stated intervals evidently show).

Raffaele's great powers and personal qualities excited in Garofalo, as in other painters, a species of enthusiastic veneration for him; and Garofalo ever afterwards was a studious imitator of his style, even in his small works. He remained some years with Raffaele in Rome, when he was called by domestic affairs to Ferrara. He intended to return to Raffaele, but circumstances kept him in Ferrara. He was employed at Belriguardo and elsewhere on extensive works, together with the two Dossi, by the Duke Alfonso I. He executed many excellent frescoes in Ferrara—the principal of which were those of 'San Francesco,' the 'Slaughter of the Innocents,' the 'Resurrection of Lazarus,' and others, painted about 1519-24: they still exist. There are also some excellent frescoes by him still preserved in the Palazzo del Magistrato. Garofalo's oil-paintings are frequent in picture-galleries: there are many at Rome in the Borghese gallery and in the Ghigi and Doria palaces; there are also some good specimens of his style in the galleries of Dresden and St. Petersburg, and there are two small pictures of average merit in the National Gallery—a 'Vision of St. Augustine' and a 'Holy Family.' His small pictures are very numerous: he appears to have had a predilection for small proportions; and with regard to these works, what Ælian ('Var. Hist., iv. 3) says of Dionysius of Colophon respecting Polygnotus may be said of Garofalo respecting Raffaele—he imitated his art in every respect except size. Garofalo however, though he imitated, did not equal Raffaele even in technical practice, except perhaps in colour. He is more intense and more true in local tints than Raffaele—his red and green draperies are remarkably pure, and are quite fresh even to this day—but in execution generally he is dry; his works are crude in effect, and have much of the 'quattrocentismo,' or that crudity and dryness of design which characterise the majority of the works of the 15th century. Though he was very successful in the execution of the distinct objects or features of his works independently, he failed in uniting the parts—in harmonising the whole: he wants aerial perspective and tone. He died in 1559, having been for the last few years of his life quite blind.

(Vasari, *Vite de' Pittori, &c.*; Lanzi, *Storia Pittorica, &c.*)

GARRICK, DAVID, descended from a French Protestant family of the name of Garric, or Garrique, was born on the 20th of February 1716, at the Angel Inn, Hereford. His father was Captain Peter Garrick, of the Old Buffs, then recruiting in that city, and his mother, whose maiden name was Arabella Clough, was the daughter of one of the vicars of Lichfield Cathedral. At ten years of age he was placed under the care of Mr. Hunter, master of the grammar-school of Lichfield; and in 1727 showed his predilection for the stage by performing *Serjeant Kite*, in Farquhar's comedy of the 'Recruiting Officer.' Shortly afterwards he went to Lisbon on a visit to his uncle, a wine-merchant there, and by his agreeable manners became a great favourite not only with the English residents, but amongst the young Portuguese nobility. In the following year he returned to school at Lichfield, and during occasional visits to London encouraged his growing passion for theatricals. In 1735 he became the pupil of Dr. (then Mr.) Samuel Johnson, with whom, on the 2nd of March 1736, he set out for the metropolis, and on the 9th of the same month entered himself in the Society of Lincoln's Inn. In 1737 he commenced a course of studies under Mr. Colson, the mathematician, at Rochester.

Shortly afterwards, on the death of his father, he commenced business as a wine-merchant, in partnership with his elder brother, Peter Garrick. This partnership was however soon dissolved, and in 1741 David Garrick finally resolved upon the profession of the stage, and made his first appearance at Ipswich under the name of Lyddal, and in the part of Aboan, in the tragedy of 'Oroonoko.' His success was undoubted, and he soon became a great favourite in that town, playing not only tragedy and comedy, but exhibiting his grace, humour, and agility as harlequin. In the autumn he returned to London with the manager of the Ipswich company, who was also proprietor of the theatre in Goodman's Fields; and on the boards of that establishment Mr. Garrick made his first appearance as Richard III., October 19th, 1741. The fame of the young actor, then only in his twenty-sixth year, spread in a few weeks throughout the metropolis; and from the time of his first benefit, December 2nd, on which occasion he performed *Lothario*, in 'The Fair Penitent,' persons of every condition flocked from all parts of the town to see him, and entirely deserted the theatres at the West-end. At the close of the season, May 26, 1742, Mr. Garrick played three nights at Drury Lane Theatre, as *Bayes*, *Lear*, and *Richard*, and then set off for Dublin, accompanied by Mrs. Woffington. In Ireland he sustained his reputation, and the theatre was crowded to such a degree as, in conjunction with the heat of the weather, to produce an epidemic, which was called the *Garrick fever*. He returned to London for the winter season, and commenced an engagement at Drury Lane on the 5th of October, as Chamont, in Otway's tragedy of 'The Orphan.' In 1745 he again visited Dublin, and became joint manager, with Mr. Sheridan, of the Theatre Royal in Smock Alley. In 1746 he returned to England,

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and was engaged for the season by Mr. Rich, the patentee of Covent Garden Theatre, on the close of which he purchased, in conjunction with Mr. Lacy, the Theatre Royal, Drury Lane (Mr. Fleetwood's patent having expired), and opened it on the 15th of September 1747 with the play of 'The Merchant of Venice,' to which he spoke the well-known prologue written by Dr. Johnson.

On the 22nd of June 1749, Mr. Garrick married Eva-Maria Violette, the daughter of a respectable citizen of Vienna, who having been educated as a dancer, had made her first appearance at Drury Lane on the 3rd of December 1746. Her real family name was Veigel, which in the Viennese patois signifies Violet, and she assumed the name of Violette by command of the empress Maria Theresa.

On the 7th of September 1769, Garrick put into execution his favourite scheme of the Jubilee in honour of Shakspeare, at Stratford-upon-Avon, and produced a pageant on the subject at Drury Lane in the following October. On the 10th of June 1776, having managed Drury Lane Theatre for twenty-nine years (with the exception of two passed abroad, 1763 and 1764), Garrick took his leave of the stage in the character of Don Felix, in 'The Wonder,' the performances being for the benefit of the fund for decayed actors. In 1777 Mr. Garrick was honoured by the command of their majesties King George III. and Queen Charlotte to read a play at Buckingham House. He selected his own farce of 'Lethe,' introducing for the occasion the character of an ungrateful Jew; but having been so long accustomed to the thunders of applause in a theatre, the refined approbation of the royal party threw, to use his own expression, "a wet blanket" over him. In the same year he was put into the commission of the peace.

At Christmas 1778, while on a visit to Lord Spencer, at Althorpe, he had a severe fit, from which he only recovered sufficiently to enable him to return to town, and expired January 20th, 1779, at his own house in the Adelphi, having nearly completed his 63rd year. He was buried with great pomp in Westminster Abbey on the 1st of February.

As an actor, Mr. Garrick's merits may be considered as summed up in the forcible words of Pope to Lord Orrery on witnessing the performance of Richard:—"That young man never had his equal as an actor, and will never have a rival." As yet the prophecy is unshaken. Garrick was an excellent husband, a kind master, and a matchless companion. The charge of avarice so frequently made against him is disproved by a careful examination of his life. He was one of the most accomplished men of his day; and although his literary reputation is merged in the splendour of his histrionic fame, his rank as a writer of prologues and epilogues, and in the lighter kinds of verse, must be generally acknowledged as considerable. His alterations and adaptations of popular English and French plays were numerous and successful, and, with the addition of his original contributions to the drama, exceed forty. The best known to the present generation of play-goers is the farce of 'The Lying Valet,' and the comedy of 'The Clandestine Marriage,' of which latter he was joint author with the elder Colman.

Mrs. Garrick survived her husband forty-three years, and expired suddenly in her chair after a short indisposition, at her house in the Adelphi, on the 16th of October 1822, in the 98th year of her age, having retained her faculties to the last.

Garrick's private correspondence, with a new biographical memoir, was published in 2 vols. 4to, London, 1831.

GARTH, SAMUEL, eminent as a physician and a wit, during the reigns of William III. and Anne, was descended of a good Yorkshire family, received his academical education at Peterhouse, Cambridge, and graduated as M.D. in 1691. Having settled in London, he rendered himself distinguished by his conversational powers, which recommended and set off his professional skill, and soon acquired very extensive practice. Being a zealous Whig, he became intimate with the wits and great men of the Whig party. At the accession of the house of Hanover he obtained his reward in the honour of knighthood, and in the offices of physician in ordinary to George I., and physician-general to the army. He died January 18, 1718.

Garth is known in our literary history as the author of a mock-heroic poem called 'The Dispensary.' It arose out of a quarrel between the College of Physicians and the Corporation of Apothecaries, concerning the establishment of a (then) new charity, for the gratuitous distribution of advice and medicine to the poor. To this the apothecaries strongly objected, as being injurious to their business. Garth, a strong supporter of the dispensary, wrote his poem to satirise its opponents, and recommend the scheme to the public. It is written with a competent share of spirit and elegance, and obtained popularity. But the introduction of the supernatural machinery of the ancient epic, and the imitation of Homer's battle-scenes, are so extravagant and incongruous when pressed into the account of a medical squabble of the 17th century, that a poem of near 2000 lines, of which they form the staple, could not be expected to keep its ground when the temporary interest of its subject passed away: accordingly, it has long ceased to find readers. Garth's other original poems consist of occasional pieces, prologues, epilogues, and the like. He superintended a translation of Ovid's 'Metamorphoses,' by various hands, among whom were an unusual number of eminent men. Dryden contributed the first, twelfth, and many portions of other books; Addison, the

second and third; Gay, Pope, Congreve, Rowe, and other less distinguished men were also concerned. Garth himself contributed the fourteenth and part of the fifteenth book, with a critical preface, slightly noticed by Dr. Johnson.

GARVE, CHRISTIAN, was born at Breslau in the year 1742. At an early age he lost his father, and he was indebted for his education to the solicitude of his mother. He attended the gymnasium at Breslau, and was designed for the church, which however on account of the delicate state of his health, he never entered. In 1760 he attended the high school at Halle for the purpose of studying mathematics and philosophy, which studies he continued to pursue at the university of Leipzig, when Gellert, Weisse, and others were his friends. He returned to his mother's house at Breslau in 1767, and studied so hard as to injure his naturally weak constitution, and to bring on a hypochondriacal temperament. On the death of Gellert in 1769, Garve was called to Leipzig to fill the vacant professorship, and he read lectures on pure mathematics and logic as long as his declining health would allow, till at last he was obliged to resign his office, and return to his native town, where he was a private teacher for nearly the remainder of his life. A translation of Burke 'On the Sublime and Beautiful,' and of other English works, first made him known to the literary world; and his 'Philosophical Treatises' ('*Philosophische Abhandlungen*'), published in 1779, gained him such reputation that Frederick the Great invited him to Charlottenburg and treated him with marked respect. At the suggestion of the king he published an edition of Cicero's 'Offices,' which appeared in 1783, and went through four editions. Garve's last years were passed in great misery. He bore his sufferings with the most exemplary fortitude, and died in 1798.

Garve is one of those writers who were called philosophers before German philosophy had assumed that peculiar character which it bears at present. His treatises are in a popular style, and are on subjects of general and practical interest, such as 'patience under calamity,' the 'advantages of a moral life,' and so on. Garve translated the 'Politik,' 'Ethica,' and 'Rhetoric' of Aristotle into German; these translations, though not without their merits, by no means present a faithful counterpart of the originals.

GASCOIGNE, GEORGE, was the son of Sir John Gascoigne, the head of an ancient family in Essex. The date of his birth is uncertain; but it was not later, and may have been earlier, than the year 1537. He was educated at Cambridge, and afterwards entered at Gray's Inn as a student of law; but his youthful prodigality caused his father to disinherit him, as far as it was possible to do so. Upon this, having endeavoured in vain to obtain employment at home, he embarked for Holland, and took service as a soldier of fortune under William, Prince of Orange, whose favour he gained in two years of hard warfare. At the end of this time he was one of five hundred Englishmen who, being left to garrison the indefensible fort of Falkenburg, fought their way to the walls of Leyden during its siege, but being refused admittance, were compelled to surrender to the Spaniards. Their lives were spared; and they were sent home to England after being kept four months as prisoners. Here Gascoigne resumed the study of the law, but never prosecuted the profession seriously or with success; and he appears to have possessed means sufficient for his subsistence, although we read of his having been at one time, towards the close of his life, a prisoner in the Compter. He married (it is said) a Scottish lady whom he met in France; and usually resided at Walthamstow in his native county, where gardening and literary composition were his chief employments. In 1575, having been introduced to Queen Elizabeth, he attended one of her progresses; and at Kenilworth, on that occasion, he recited verses before her, and wrote an account of the pageantrie. It will be recollected what use Sir Walter Scott has made of this incident. He died of some slow disease, at Stamford, on the 7th of October 1577, commending his wife and child to the bounty of the queen.

The earliest of Gascoigne's printed volumes bears date 1572; and his works were collected ten years after his death, in a volume bearing this title: 'The whole Workes of George Gascoigne, Esquyre: newly copyuled into one volume: that is to say, His Flowers, Hearbes, Weedes; the Fruits of Warre; the Comedie called Supposes; the Tragedie of Iocasta; the Steel Glasse; the Complaynt of Phylomene; the Storie of Ferdinando Ieronimi; and the Princelye Pleasures of Kenelworth Castle,' London, 1587, 4to, black letter. The chief among his non-dramatic poems is the satire called 'The Steel Glasse,' written in blank verse, and first printed in 1576. This poem, with the 'Fruits of Warre' (which gives many particulars of the author's life), and several other specimens of his poetry, are reprinted in Southey's 'Select Works of the British Poets, from Chaucer to Jonson,' 1831; and either from those, or from pieces given by Campbell and others, a notion may be formed of the serious ethical tone of feeling, the frequency of familiar illustration, and the antique and half-all-goric cast of imagery, which distinguish the works of this interesting old poet. His prose 'Notes of instruction concerning the making of verse,' have been reprinted by Mr. Hailewood, in his 'Ancient Critical Essays upon English Poets and Poetry,' 1815. Gascoigne holds likewise a place in the history of the English drama. His comedy of 'The Supposes,' a free translation from 'Gli Suppositi,' of Ariosto, was first performed by the gentlemen of Gray's

Inn in 1566; and is the earliest prose play existing in the language: its chief importance arises from the use supposed to have been made of it in 'The Taming of the Shrew.' The 'Iocasta,' first played at the same place and in the same year as 'The Supposes,' is founded upon the 'Phonissos' of Euripides, of which however it is an alteration, rather than a translation. Three authors had part in it, Gascoigne, Francis Kinwelmarsh, and Christopher Yolverton, Gascoigne working on the second, third, and fifth acts. Some specimens of it, with a short critical estimate, will be found in Collier's 'History of English Dramatic Poetry.' It is mainly curious as having been the second drama in blank verse which was composed in our language. Mr. Collier gives also an account of another dramatic piece of Gascoigne, 'The Glasse of Government,' first printed in 1575, which possesses very little merit.

GASCOYNE, WILLIAM, who was born about 1621, and who was killed while fighting for Charles I. at Marston Moor, July 2, 1644, was distinguished by having been the first inventor of the micrometer (about 1641). The instrument appears to have originally consisted either of two parallel wires, or of two plates of metal, placed in the focus of the eye-glass of a telescope: the nearest edges of the plates, which were ground fine, were parallel to one another; and the plates or the wires were capable of being moved, so that the image of an object could be exactly comprehended between them: a scale served for the measurement of the angle subtended by the interval, and Gascoigne is said to have used this instrument for the purpose of measuring the diameters of the moon and planets, and also for determining the magnitudes or distances of terrestrial objects.

*GASKELL, MRS. ELIZABETH C., authoress, wife of the Rev. William Gaskell, Unitarian minister, resident at Manchester. This lady differs from most authoresses in many respects. She did not commence literary pursuits, or rather, did not cultivate literature actively, until comparatively late in life. Her works are not composed of those grave experiences of life at eighteen where the world, in evening dress, is surveyed through an opera-glass. Nor does Mrs. Gaskell interfere with the graver descriptions of politics. In her own words, she "understands nothing of Political Economy." Her position, as wife of a minister, gave opportunity for the study of all classes of society; and especially for the contrasts between the rich and the poor. Her observations have formed the basis of a series of fictions in which the social character and condition of the manufacturing districts in the 19th century are most forcibly described; and in which the necessity for reform is dramatically inculcated, whilst plans for effecting it are wisely left to other hands. Mrs. Gaskell's first novel, 'Mary Barton,' published in 1848, is a striking view of a state of society which is already to some extent passing away. A 'Tale of Manchester Life,' it represents the struggles between the mill-owners and the workmen, showing especially the evils that result from strikes, and the causes which lead to them. Mrs. Gaskell thinks that the operatives, through extreme ignorance induced by poverty and wretchedness, cannot understand how a master may become more and more wealthy, year by year, without wronging those by whose labour their fortunes are made. They do not understand the rights and the pains of capital; but, on the other hand, the masters do not always understand its duties. 'Mary Barton' at once placed its authoress in a very high position amongst the writers of the highest class of fiction. Four editions have been followed by one in a cheap form. For several years after this Mrs. Gaskell devoted herself to periodical literature. She had previously contributed to 'Howitt's Journal,' and other magazines; and, on the establishment of 'Household Words,' she became one of its most constant and valued writers. 'The Moorland Cottage,' a Christmas story, was published in the winter of 1850; and her second novel, 'Ruth,' early in 1853. In 1855 Mrs. Gaskell published 'North and South,' a novel, reprinted and almost rewritten from 'Household Words.' From the same source have also been collected the series of papers entitled 'Cranford,' and 'Lizzie Leigh,' &c. All have enjoyed great popularity, and, like the novels, are now accessible in a cheap form. 'Cranford,' especially is noticeable; depicting the life of a village—an old subject treated in a very novel manner: a village inhabited exclusively by single ladies or widows, all of limited means; and whose various characteristics, idiosyncracies, peculiarities, or eccentricities, are given with a quaint, sometimes melancholy, humour. Mrs. Gaskell has also contributed to the 'Daily News,' amongst other occasional matter, a memoir of her lamented friend, Miss Brontë (Currer Bell), and this subject, in an extended work, is now occupying her attention.

GASSE, STEFANO AND LUIGI, twin brothers, and both architects, were born at Naples, August 8, 1778, but were of French origin. When not above seven years of age they were sent to Paris, and there confined to the care and instruction of their maternal uncle the Abbate Minotti. On their education being sufficiently advanced, they made choice of architecture as their profession; and they not only obtained many premiums at the Institute of France, but were sent to complete their studies at Rome. After remaining five years at Rome, they were in 1802 recalled by their parents to Naples, where they settled and practised together. The strong attachment between the two brothers was interrupted only by the death of Luigi (November 11, 1833); and they appear to have been well suited to

aid each other, no less by the difference of their talents than by the similarity of their dispositions—Luigi possessing greater fertility of ideas and readiness in design, while Stefano had more practical skill and knowledge of construction. Thus, the works executed by Stefano during the lifetime of Luigi, belong to both brothers in common; and Naples owes to them many of its best modern edifices. Among the the more important of them are—the Astronomical Observatory; the additions to the Villa Reale; the Reale Edificio di San Giacomo, an immense pile of building, erected at the cost of 1,500,000 ducats, and containing the bank, exchange, prefecture, and a great number of other public offices; and the Dogana, or new custom-house. Besides these public works Stefano built not a few mansions for private individuals: the Palazzo Montemiletto; that of the Duca di Terranova, the Casino Cacace at Sorrento; the Casino Dupont, and that called 'di Sofia,' in the Strada Nuova di Posilipo. He also designed the new streets Santa Lucia and Mergellina, and the entrance to the new Campo Santo or public cemetery, but he did not live to complete any of these last-mentioned improvements. After a short illness the Cavaliere Stefano Gasse—for he had been complimented with the cross of the order of Francesco Primo—died at Naples, February 21st, 1840.

GASSENDI, PIERRE (properly GASSEND), one of the most distinguished of the naturalists, mathematicians, and philosophers of France, was born 22nd of January 1592, at Chantersier, a village near Digne, in the department of the Lower Alps, of poor parents. Richer in virtue than in worldly goods, they were content to sacrifice their own enjoyments to the education of their child, who, before he reached his fifth year, had already given many premature indications of extraordinary powers. At a very early period he evinced a taste for astronomy, which became so strong, that he is said to have often deprived himself of sleep in order to enjoy the contemplation of the heavens; and the following anecdote betokens the precocious development of that talent of observation and deduction for which he was in after-life so eminently distinguished. A dispute having arisen one evening between some children of his own age whether the moon or clouds were moving, and his companions maintaining that the apparent motion was that of the moon, but that the clouds were stationary, Gassendi proceeded to undeceive them by ocular proof: placing his playfellows beneath a tree, he bade them notice that while the moon was steadily visible between the same branches, different clouds were constantly appearing in succession.

Gassendi was sent to school at Digne, where he made rapid progress in the Latin language, and soon acquired a decided pre-eminence over his schoolfellows. Upon completing the usual course, he returned to Chantersier in order to prosecute his studies in retirement; but he had not been there long when he was invited, at the early age of sixteen, to teach rhetoric at Digne. This office he shortly relinquished, and proceeded to Aix to study divinity. In 1614 he was appointed professor of theology at Digne, and two years afterwards he was invited to Aix to fill the chairs of divinity and philosophy, vacant by the death of Fesac, his master and teacher.

The careful perusal of the works of Vives, Ramus, and Patricius, had thoroughly convinced Gassendi of the faults and defects of the philosophy of the schoolmen, or the so-called followers of Aristotle, but it required no ordinary boldness to call it in question. Animated however by the spirit of truth and free inquiry, Gassendi did not hesitate to submit the principles of the schoolmen to a rigorous and searching criticism, and considered it his duty, as a professor of philosophy, to expose the errors of the prevailing theory. This he did indirectly in a work entitled 'Exercitationes paradoxice adversus Aristoteles.' The appearance of the first volume, which was published at Grenoble in 1624, gained for its author a well-established and wide-spread reputation; and if on the one hand it gave great offence to the blind partisans of established doctrines, it was on the other highly esteemed by several learned and distinguished individuals, and particularly by Nicholas Peiresc, president of the University of Aix, by whose interest and influence, assisted by Joseph Walter, prior of Valette, Gassendi was promoted to a canonry in the cathedral of Digne, where he was admitted to the degree of doctor in divinity, and appointed prévôt of the church. This new situation, which enabled him to vacate the chair at Aix, allowed to Gassendi the undisturbed disposition of his time, which he devoted to the diligent prosecution and advancement of astronomy and anatomy, and to the study of classical literature, and of the works of the ancient philosophers. As the result of his anatomical researches, he composed a treatise to prove that man was intended to live upon vegetables, and that animal food, as contrary to the human constitution, is baneful and unwholesome. In 1629 a second volume of his 'Exercitationes' appeared, the object of which was to expose the futility of the Aristotelian scholastic logic. At the same time five more volumes, in further consideration of the same subject, were announced; but in consequence of the bitter hostility which his attacks upon the favourite system had awakened in its advocates, Gassendi deemed it prudent to abandon the design.

In 1628 Gassendi visited Holland with a view to cultivate an acquaintance with the philosophers of that country. During his residence there he composed, at the instance of his friend Mersenne, the work entitled 'Examen philosophicum Rob^t. Fludd,'

in answer to the dissertation of our countryman on the subject of the Mosaic philosophy. Upon his return to Digne, Gassendi applied himself with great diligence to astronomical studies, for which his fondness had grown with his years, and he had the good fortune, on the 7th of November 1631, to be the first to observe a transit of the planet Mercury over the sun's disc which had been previously calculated by Kepler.

In the year 1641, being called to Paris by a law-suit arising out of the affairs of the chapter, his amiable disposition and brilliant talents obtained for Gassendi the regard and esteem of the most distinguished persons of the metropolis of France, and the friendship of the Cardinal Richelieu and of his brother the Cardinal du Plessis, archbishop of Lyon. At this period Des Cartes, with whom Gassendi had long maintained a close and friendly intercourse, was working a reform in philosophy, and by the publication of his 'Meditationes' had opened for it a new and more useful career. In this work however Gassendi discovered much that was objectionable, and forthwith attacked the philosophical system of his friend in a work entitled 'Disquisitio Metaphysica, seu Dubitationes ad Meditationes Cartesii,' which was put into the hands of Des Cartes by their mutual friend Mersenne. Des Cartes wrote an answer, which he published together with the 'Doubts,' under the head, 'Sixth Objection to the Meditations.' In 1643 Gassendi composed the 'Instantiæ' in reply, and circulated them in manuscript in Paris before he sent them to M. Sorbière to be printed at Amsterdam. The latter circumstance tended to confirm and widen the difference which, in the course of the controversy, had grown up between the two friends, who however entertained a sincere respect for each other, and were eventually reconciled by the kindly offices of a common friend, the Abbé d'Estrées. Baillet, the biographer of Des Cartes, ascribes the publication of the 'Doubts' to secret jealousy of the growing fame of the author of the 'Meditationes,' and to chagrin on the part of Gassendi at the omission in Des Cartes's Treatise of Meteors of his Dissertation upon the singular phenomenon of two parhelia which had been observed at Rome. But the mind of Gassendi seems to have been superior to the influence of such paltry motives, and the origin of the work in question may more justly be referred to the love of truth, which to Gassendi was dearer than friendship itself. Moreover, there was much in their respective characters that was calculated to lead to difference of opinion upon speculative matters. Carried away by a lively imagination, Des Cartes thought it sufficient to draw from his own mind and his individual consciousness the materials for constructing a new system of philosophy; whereas Gassendi, a man of immense learning, and the declared enemy of whatever had the appearance of novelty, was strongly biased in favour of antiquity. Chimæra for chimæra, he preferred that which had at least the prescription of 2000 years in its favour. From Democritus and Epicurus, whose opinions were above all others most easily reconcilable with his own scientific information, Gassendi drew whatever was well-founded and rational in their system to form the basis of his own physiology. Having restored the doctrine of Atoms and a Void with such slight modification, that at most perhaps he did but lend to it a modern style and language, his philosophy had the glory of dividing with Des Cartes the empire of the French philosophical world.

In 1645 Gassendi was appointed professor of mathematics in the College Royal of Paris, upon the nomination and by the influence of Cardinal du Plessis. As this institution was intended principally for the advancement of astronomy, he read lectures upon that science to a crowded and distinguished audience, by which he increased the reputation he had previously acquired, and quickly became the focus of the literary activity of France, so far as it was directed to his favourite sciences of mathematics and astronomy.

But the intensity of his studies had undermined the constitution of Gassendi, and a severe cold having occasioned inflammation of the lungs, he was forced to retire to Digne for the restoration of his health. In this retirement however he was far from idle. In 1647 he published his principal work, 'De Vita et Moribus Epicuri,' in which he clears the character of this philosopher from the mist of prejudice with which it had been invested and unfairly handed down to posterity. The 'Syntagma Philosophiæ Epicuri,' which followed in 1649, is an attempt to reconstruct the system of Epicurus out of the extant fragments, and to give a complete and connected exposition of his theory. Notwithstanding the express refutation, which Gassendi subjoined, of the errors, both physical and moral, of this philosopher, and despite the purity of his own moral character and the exactitude of his religious observances, the sincerity of his religious belief was doubted by those who were constrained to admit the learning and critical acuteness which the work displayed; eventually however the injustice of the calumny redounded to the disgrace of his envious traducers.

His native air having produced a considerable amelioration in his strength, Gassendi was able to return to Paris in 1653, and the next year he published 'Tychonis Braheii, Copernici, Peurbachii, &c. Vita,' a work which was not confined to the biography of these great men, but also contained a brief sketch of ancient and modern astronomy down to his own day. The resumption of his literary labours quickly brought on a return of his former disorder, and he died on the 14th of October 1655, in the sixty-third year of his age. His valuable

collection of books and his astronomical and philosophical apparatus were purchased by the Emperor Ferdinand III, and deposited in the Imperial Library at Vienna.

The philosophical reserve and moderation of Gassendi have led Bayle to designate him as a sceptic, which however, to judge at least from his writings, is little in accordance with the spirit of his philosophy; for although he often complains of the weakness of human reason, which even in the sphere of physical investigations is constantly at fault, and therefore admits the insufficiency of his own discoveries to satisfy either himself or others, this circumstance, while it rendered him patient in controversy and unwilling to enforce his own conclusions upon others, only proves at most that his dogmatism was not as one-sided and immoderate as that of other dogmatists, and that even while he insisted upon the possibility of establishing positive results, he was yet sceptical enough to doubt the finality of his own positions.

By the philosophical cast of his mind and the variety of his acquirements, as well as by the amiable moderation of his character, Gassendi was one of the brightest ornaments of his age. Bayle has justly styled him the greatest philosopher among scholars, and the greatest scholar among philosophers. He may have been surpassed by some of his contemporaries in particular departments of inquiry, as, for instance, by Des Cartes, in the higher branches of mathematics, yet none came near to him in reach and universality of genius. Varied as was his erudition, it did not overpower the clearness of his intellect, the too common result of great learning; on the contrary, his works are distinguished for the perspicuous arrangement of the ideas, the justice of the reasoning, the acuteness of the criticism, and the pre-eminent lucidness of the style and diction.

The works of Gassendi were collected by Montmort and Sorbière, 6 vols. fol., Lyon, 1658, and by Averrani, 6 vols. fol., Firenze, 1728. There is a life of Gassendi by Sorbière, prefixed to the collected works, and one by Bougerel, Paris, 1737.

GATAKER, THOMAS, born in London in 1574, studied at Cambridge, where he took his degrees, was afterwards chaplain to Sir William Cook, and also preacher to the Society of Lincoln's Inn. He applied himself especially to the study of the Scriptures in the Hebrew and Greek text, and wrote several works in illustration of the Old Testament. He also wrote 'Of the Nature and Use of Lots,' a treatise historical and theological, in which he distinguishes between innocent and lawful games of chance and those which are unlawful or reprehensible. His arguments having been misrepresented, he had to sustain a polemical correspondence in his own justification. In 1611 he was appointed rector of Rotherhithe. In 1624 he wrote a treatise against Transubstantiation. In 1642 he was chosen to sit in the Assembly of Divines at Westminster, where in several instances he differed from the majority. He afterwards wrote with others the 'Annotations on the Bible,' which were published by the same Assembly; the Notes on Isaiah and Jeremiah are by him. In 1648 Gataker, with other London clergymen, to the number of forty-seven, remonstrated against the measures taken by the Long Parliament with respect to King Charles, and he became in consequence an object of suspicion to the ruling powers, but by his mild and open conduct he escaped personal annoyance. In 1652 he published a Latin translation of M. Aurelius's 'Meditations,' with valuable notes, tables of reference, and a preliminary discourse on the philosophy of the Stoics. In the latter part of his life he had to sustain a controversy against the pretended astrologer William Lilly. He died above eighty years of age. His son Charles published his 'Opera Critica,' 2 vols. folio, Utrecht, 1698, which contain, besides the 'Meditations,' his 'Cinnus' and 'Adversaria Miscellanea,' being disquisitions on biblical subjects, and 'De Novi Testamenti Stylo,' a philological treatise on the ancient languages.

GATES, HORATIO, an American general of the Revolutionary war, was born in England in 1728. He received his military training in the English army, served in the West Indies, and accompanied General Braddock in his disastrous expedition against the French settlements on the Ohio in 1755. [BRADDOCK.] Being wounded in that affair, and obliged for a time to retire from active service, he purchased an estate in Virginia. He took the popular side in the Revolutionary troubles, and was appointed adjutant-general on the breaking out of the war. In 1776 he was sent to command the army on Lake Champlain. His conduct at first was not approved of, inasmuch that he was superseded in the spring of 1777; but in the following August he was appointed to oppose General Burgoyne, who had forced his way from the Canadian frontier to the Hudson. An indecisive battle took place on the 18th of September, and a second on the 8th of October, in which the British were defeated. General Gates then blockaded his adversary at Saratoga, who, being disappointed in his hope of forming a junction with the Royalist troops on the Hudson, and cut off from all supplies, found it necessary to capitulate with his whole army.

The convention of Saratoga was one of the most important successes gained in the whole war, for nearly 6000 men surrendered on parole not to serve again, and their arms and artillery were converted to the use of the victors. Gates became the popular hero of the day; and attempts were made by some intriguing partisans, or misjudging friends, to raise him over the head of Washington. Fortunately for America these attempts came to nothing. In June 1780 he was appointed to command the southern army, which at that time was in

a wretched state of disorganisation. It is no wonder therefore that on his first meeting with the British troops (CORNWALLIS) he received, though greatly superior in numbers, a total defeat. This took place on the 16th of August, at Camden, in South Carolina. By great exertion he was again in condition to take the field, when he received news that he was superseded by General Greene, and that Congress had resolved to submit his conduct to a court of inquiry. The investigation lasted until after the close of the war in 1782: in the end he was fully and honourably acquitted of blame.

General Gates then retired to his Virginia estate, from which in 1800 he removed to New York, to the freedom of which city he was immediately admitted. In the same year he was elected a member of the state legislature. Before his departure from Virginia he performed the noblest act of his life—the emancipation of his slaves, which he accompanied with a provision for those who needed assistance. He died on the 10th of April 1806.

GATTERER, JOHANN CHRISTOPH, born in 1727, near Nurnberg, became professor of history at Göttingen, where he published numerous useful works on ancient history, geography, chronology, genealogy, heraldry, and diplomacy, on all which subjects his information was very extensive. His principal publications are—1. 'Elementa artis Diplomatie Universalis,' 4to, Göttingen, 1765, a work of great and curious research, especially concerning the graphic part, or the various characters, monograms, and symbols used in old diplomacy. 2. 'Handbuch der Universal Historie,' 2 vols. 8vo, 1764-65, in which he gives catalogues of numerous writers on the history of the various countries of Europe and Asia, according to the order of time. 3. 'Stamm-tafeln zur Weltgeschichte,' 4to, 1790. 4. 'Einleitung in die Synchronistische Universal Historie,' 2 vols. 8vo, 1771, with chronological tables. 5. 'Abriss der Chronologie,' 1777. 6. 'Handbuch der Neuesten Genealogie,' 1772. 7. 'Allgemeine Historische Bibliothek,' 16 vols. 8vo, Halle, 1771. Gatterer died at Göttingen in 1779.

There was another contemporary professor, CHRISTOPH WILHELM JACOB GATTERER, at Heidelberg, who wrote several works on geology and mineralogy.

GATTI, BERNARDINO, called il Soiaro from the occupation of his father, was born at Cremona about 1495. He is one of the most distinguished of Correggio's pupils and imitators; there are several admirable works by him in Parma, Piacenza, and Cremona. The 'Miracle of the Loaves' in the refectory of the Padri Lateranensi at Cremona, painted in 1552, is a masterpiece; as is also the 'Ascension of Christ' in the church of San Sigismondo. He died in 1575. Il Soiaro is claimed by other cities, but Cremona appears to have the best title to him. (Zaist, *Notizie Istoriche dei Pittori, &c. Cremonesi; Lanzi, Storia Pittorica, &c.*)

GAUBIL, ANTHONY, a learned Jesuit, whose labours greatly advanced our knowledge of the literature of eastern Asia, was born in Languedoc in 1689. He entered the society of the Jesuits in 1704, and was sent in 1723 to China, where he applied himself to the study of the Chinese and Mantchoo languages, in which he made such proficiency that the first Chinese scholars sometimes consulted him about obscure and difficult passages in their authors. Besides the above-mentioned literary occupations Gaubil applied himself with great success to mathematics, and particularly to astronomy, without neglecting his numerous ecclesiastical avocations. Gaubil arrived in China just after the death of the celebrated emperor Ching-Tsoo, better known in Europe under the name of Kang-Hi, who was very partial to Europeans, but whose successor was imbued with a strong prejudice against the Christian missionaries. Notwithstanding this unfavourable circumstance, Gaubil succeeded in obtaining the favour of the monarch, and was nominated director of the college, where a number of Mantchoo youths are instructed in Latin and Russian, the diplomatic correspondence being, by the treaty of 1723, carried on in Latin. He was also employed as interpreter for the diplomatic correspondence between China and Russia. Notwithstanding his multifarious occupations, Gaubil found time to write several important works in China, the first of which is an 'Historical and Critical Treatise on the Chinese Astronomy,' published in the 'Observations Mathematiques, Astronomiques, Géographiques et Physiques tirées des anciens livres Chinois, ou Faites nouvellement aux Indes ou à la Chine, par les Missionnaires Jesuites, requiellées par le P. Soucier (a Jesuit),' Paris, 1729, 1 vol. 4to. The same collection contains the narrative of a 'Voyage from Peking to Canton,' by Gaubil, which has been likewise inserted by Prevot in the fifth volume of his 'History of Travels.' But the work which reflects the greatest credit on the abilities of Gaubil is his translation into French of the 'Choo-king,' which contains the earliest traditions respecting the history of China. It was published after his death by Desguignes, in 1771, at Paris. Gaubil published also a 'History of Genghis Khan and his Dynasty' (1739, Paris), which alone, according to the celebrated Chinese scholar Abel Remusat, would be sufficient to establish the reputation of the author. The other works of Gaubil are—'A Description of Peking,' and many essays on China and the adjacent countries, which are inserted in the celebrated collection published by the Jesuits under the title of 'Lettres curieuses et édifiantes,' which contains the description of the countries where they exercised their missionary labours. Gaubil died at Peking in 1759, aged seventy-one, after having resided in China thirty-six years. (*Lettres Curieuses et Edifiantes*, vol. xxxi.)

GAUDEN, JOHN, was born in 1605 at Mayland in Essex, his father being vicar of that parish. His school-education was received at Bury St. Edmunds; whence he removed to St. John's College, Cambridge, and took his degree in arts in the ordinary course. About 1630 he removed to Oxford, and became a tutor in Wadham College; and at a later period he took the degrees of Bachelor and Doctor in Divinity. In 1630 he was appointed chaplain to the Earl of Warwick, through whose patronage he received two ecclesiastical preferments, a rectory in Berkshire, and a vicarage in the county of Cambridge. In the earlier part of his history, led perhaps by the turn of his patron's politics, he inclined strongly to the popular side; and a sermon which he preached before the House of Commons, in 1640, was rewarded by a public present of a silver tankard. Next year the parliament presented him to the lucrative deanery of Bocking in Essex; to which however the cautious doctor thought it right to have his title confirmed by Archbishop Laud, then a prisoner in the Tower. After the breaking out of the civil war, Gauden submitted to the Presbyterian government, but with a hesitation which was suspicious, and which appears to have been punished by his exclusion from the Westminster Assembly of Divines after he had been named a member of that board. He gave up the use of the liturgy in the service of the church, but not till the last moment that it was possible to preserve it: and he subscribed the covenant, but not till he had written a treatise against it. He thus retained his preferments, but gradually approached nearer to the royalist church-party, and contracted with some members of it relations which, by his own account, led to important consequences. Upon the Restoration, Dr. Gauden was appointed chaplain to Charles II.; and before the close of the same year he was created bishop of Exeter, whence in 1664 he was translated to the see of Worcester. Shortly afterwards, on the 20th of September in that year, he died of a disease which was either caused or aggravated by his disappointment in being obliged to put up with the bishopric of Worcester in place of the more valuable one of Winchester, which he had very eagerly solicited.

In the course of this solicitation the assertion was made which gives interest to Bishop Gauden's history and character. He alleged that he was the real and sole author of the famous work called 'Eikon Basilike, the Portraiture of his Sacred Majesty in his Solitudes and Sufferings,' which, purporting to contain meditations and prayers composed by Charles I. in his captivity, had been published in 1648, a few days after his decapitation, and had excited a very lively sympathy towards the supposed author. The bishop's claim, urged privately in letters to Lord Clarendon and the Earl of Bristol, did not at once become the subject of open discussion; but the controversy was commenced in 1692, by an assertion of Gauden's authorship, published by a clergyman who had resided in his family. The curious question thus raised has been discussed again and again by our historical writers. An elaborate history of the controversy is given by Dr. Wordsworth in his two works upon it: 'Who wrote *Ioön Basilikè*? Considered and Answered,' 8vo, 1824; and 'King Charles the First the Author of *Ioön Basilikè*, further proved,' 8vo, 1828. Upon the merits of the controversy, it will be enough to say, that Warburton, in pronouncing doubtfully in favour of the genuineness of the work, had reason to declare the matter to be "the most uncertain he ever took pains to examine;" that in our own day, and since Dr. Wordsworth entered the field, the claim of Gauden has been strenuously supported by Mr. Hallam and by other writers of authority; and that the balance of opinion now inclines decidedly in favour of Gauden as the author.

Gauden was the acknowledged author of a large number of sermons and tracts, chiefly bearing upon questions of ecclesiastical polity. A list of these, containing nineteen or twenty pieces, is given in the article under his name in the 'Biographia Britannica.'

GAUSS, CARL FRIEDRICH, one of the most celebrated mathematicians of his day, was born at Brunswick, April 23, 1777. He displayed early such marked talent for the abstract sciences, that the Duke of Brunswick, Charles Ferdinand, undertook the charges of his education. In the thesis which he maintained in 1799, before obtaining his degree of Doctor, he evinced his talent by analysing the previous methods for proving the truth of the fundamental axioms in algebra, giving one of his own still more exact. In the same year he published his '*Demonstratio nova theorematis omnem functionem algebraicam rationalem integram unius variabilis in factores reales primi vel secundi gradus resolvi posse*:' and in 1801 this was followed by his '*Disquisitiones Arithmeticae*,' published at Leipzig, in 8vo. The last-mentioned work showed his rapid advance in the mathematical sciences. There was so much of novel speculation in this treatise as to excite some merriment among the French scientific men; but their ridicule failed to affect his reputation. In 1807 he was appointed professor of astronomy in the University of Göttingen; and in 1816 was named a privy-councillor. In the beginning of the present century the new planets were discovered, and he propounded a method for calculating their courses, in his '*Theoria motus corporum coelestium*,' published at Hamburg, in 4to, in 1809; to which Professor Paucker added, in a separate pamphlet, a geometrical formula, more definitely proving the truth of the principle of the curvilinear triangulation upon which Gauss's comparisons depended. Gauss's work greatly contributed to the succeeding more exact and useful application of the astronomical observations to which, about this time, the attention of the scientific

world began to be directed. His '*Theoria combinationis observationum erroribus minimis obnoxia*,' published at Göttingen in 1823, in 4to, with the supplement, issued in 1828 from the same place, was a great addition to scientific knowledge.

On the completion of the Göttingen observatory, Gauss devoted himself to astronomical observations. On the appointment of the government commission for extending the Danish admeasurement of an arc of the meridian to the kingdom of Hanover, he invented the means of making distant stations visible, by reflected sun-light, by an instrument known as the heliotope. Afterwards he was zealously occupied with investigations as to terrestrial or telluric magnetism, for which purpose the government caused a building to be erected for his experiments near the observatory. By the labours of himself and W. Weber, the science of telluric magnetism assumed a new and important phase. The theory was explained by them in conjunction in the Transactions of the Magnetic Union, under the title of '*Resultate aus dem Beobachtungen des Magnetischen Vereins in Jahre 1836*,' herausgegeben von C. F. Gauss und Wilhelm Weber, published at Göttingen in 1837, with another volume for 1839, published at Leipzig in 1840, with an '*Atlas des Erdmagnetismus, nach den Elementen des Theorie entworfen*.' In 1841 he published at Göttingen his '*Dioptrische Untersuchungen*' ('Dioptrical Investigations'). His latest labours were directed to the theory of geodesy, the first essay of a series upon which he published at Göttingen in 1844, under the title of '*Untersuchungen über Gegenstände der höhern Geodesie*.' In this, with a modest pride, he speaks of the trigonometrical admeasurement as "partly executed by myself, and partly under my guidance." This was contributed to the '*Transactions*' of the Royal Scientific Society at Göttingen, and appeared in the second volume. He died on February 23, 1855.

We do not attempt to give a complete list of Gauss's works: he contributed many papers to scientific publications, but the following are among the more interesting that have appeared separately, in addition to those already mentioned:—'*Methodum peculiarem elevationem poli determinandi explicat*,' Göttingen, 1808, 4to; '*Disquisitiones generales circa superficies curvas*,' Göttingen, 1828, 4to; '*Theoria residuorum biquadraticorum Commentatio prima*,' Göttingen, 1828, 4to; '*Intensitas vis magneticæ terrestris ad mensuram absolutam revocata*,' Göttingen, 1833, 4to.

* GAVARNI, the pseudonym, by which PAUL CHEVALIER, the most popular living French caricaturist, is known. He was born at Paris in 1801. Originally a mechanical draughtsman, it was not till 1835 that Gavarni began to put forth his burlesques upon persons and manners. They at once became excessively popular, and though his style and class of subjects have in the course of years varied a good deal, his popularity has never lessened. Gavarni's main object has been to depict the various phases of existing Parisian life; and this he has done with a fidelity, variety, and force which has never been equalled. His '*Gravures de Modes*' have appeared, not only in the universally known pages of the '*Charivari*,' but with equal spirit and freedom in separate issues. His '*Gens du Monde*,' '*Les Lorettes*,' '*Les Actrices*,' '*Les Artistes*,' '*Bal Masqué*,' '*Carnival à Paris*,' '*Les Enfants terribles*,' '*Les Fourberies de Femmes*,' '*Balivernes Parisiennes*,' '*Les Nuances du Sentiment*,' and a thousand others, show his facility and raciness. Yet with all this multiplication of exaggerated and burlesque representations of what is most questionable in the Parisian world by night and by day, Gavarni by his constant reference to Parisian 'nature' has kept himself from repetition, and with his never-ceasing variety, he has maintained constant gaiety, even when depicting the most equivocal scenes and circumstances. And this has largely helped to gain him his immense Parisian success. He designs for the same public for which Eugene Sue wrote; and with equal freedom, and with equal clearness, he pours trays with his pencil much the same kind of loose life which Sue describes with his pen; and suggests where he does not express the same unrestrained licence. Necessarily to any other than a Parisian he seems coarse in his mirth, strangely vulgar in his choice of subjects, and needlessly gross in his method of treating them. But the humorous artist must be judged by his own countrymen, and by the public he addresses and satirises: and so regarded Gavarni must be deemed to have succeeded, for he is in his line the prime favourite of Paris. A few years back Gavarni visited England for the purpose of sketching the wretched and the profligate classes of London; but he altogether failed in catching the features of our scoundrelism. His London sketches are always unsatisfactory, and often repulsive. Besides his original designs of life and manners, Gavarni has drawn numerous illustrations for the works of popular authors. Of these the most successful are those for the '*Juif Errant*,' &c. of Eugene Sue, and the '*Diabole à Paris*' of Balzac, in illustrating which he would of course be quite at home, and his free pencil find thoroughly genial occupation. A selection from his sketches of Parisian life, under the title of the '*Ouvres choisies de Gavarni*,' was published in 4 vols. royal 8vo, Paris, 1846, with notes by Théophile Gautier and others.

* GAVAZZI, PADRE ALESSANDRO, was born in 1803, in the city of Bologna. At the age of sixteen he became a Barnabite friar, and one of the regular clergy of the Roman Catholic Church. He was appointed professor of rhetoric at Naples, and distinguished himself by the eloquence of his lectures. His religious opinions were liberal,

and his discourses, delivered from the pulpits of various cities and towns of Italy, attracted large congregations. When Pius IX., after his accession to the papal chair in 1846, announced the liberal course of policy which he intended to adopt, and which for several months he persevered in carrying out, Father Gavazzi expressed with increased freedom his own views of political administration as well as of church government. Afterwards, when the insurrectionists of Milan, in March 1848, had driven the Austrian troops from the city, and Charles Albert, king of Sardinia, had advanced into Lombardy to support the Italian cause, Father Gavazzi harangued the people in the Pantheon and the Colosseum of Rome. An army of Roman volunteers was formed, and the pope, who thus far appeared to favour the popular cause, named Father Gavazzi chaplain-general of the forces. He accompanied the army in their short and unsuccessful campaign, stimulating the Italians to give their aid by personal services or contributions, and at the same time attending assiduously to the sick and wounded. Early in the month of August 1849 Marshal Radetzky, the Austrian general, retook Milan and defeated Charles Albert. The pope now changed his policy, recalled the army, and adopted repressive measures in Rome. Gavazzi in the meantime endeavoured to rouse the Italians in Florence and other places to resist the Austrians, but with no effective result. He repressed an insurrection against the papal government in Bologna, where he was afterwards arrested by the pope's general Zucchi, and would have been cast into prison at Corneto if, on passing through Viterbo, the inhabitants had not risen and released him. After the flight of the pope from Rome to Gaeta on the 25th of November, a provisional junta was formed, a republican government soon afterwards proclaimed, and on the 8th of February 1849 the pope was declared to be deprived of all temporal power. The pope immediately appealed to the Roman Catholic powers for assistance. The French government sent an army under General Oudinot, and on the 23rd of June 1849 the siege of the city of Rome was commenced. The Romans, commanded by Garibaldi and stimulated by Gavazzi, defended the city with great bravery, but on the 3rd of July they were compelled to surrender. Garibaldi made his escape, and General Oudinot, in consideration of Gavazzi's attention to the sick and wounded during the siege, gave him a pass of safe-conduct, which enabled him to get to England. In the spring of 1851 Father Gavazzi delivered a series of ten lectures, in Italian, in the concert-room of the Princess's theatre, London, on papal abuses, the inquisition, the character of Pius IX., clerical celibacy, and similar subjects. He has since lectured, in English, on similar topics in the chief towns of England, Wales, and Scotland, the United States of America, and in Canada.

GAY, JOHN, a lively poet of the 18th century, born at or near Barnstaple in Devonshire in 1688, began the world as apprentice to a mercer in London. That employment however he soon forsook, and having published his first piece, 'Rural Sports,' in 1711, he dedicated it to Mr. Pope, and thus established an acquaintance which ripened into a firm and lasting friendship. In 1712 he became secretary to the Duchess of Monmouth, whose service he quitted in 1714 to attend the Earl of Clarendon, ambassador to Hanover, in a similar capacity. This was his introduction to a court life. He sought and obtained the favour of the Prince of Wales, but was neglected after that prince's accession to the throne; and the disappointment of his ambition he took so seriously to heart, that it appears to have had great effect in shortening his life. This was a great weakness, for Gay ought to have possessed in himself every requisite for comfort. His writings had been lucrative, and his wit, united with the simplicity and suavity of his temper, had secured to him a large circle of attached friends, both of the noble and the witty; but his spirits were easily elated and easily depressed, and an indolent improvident temper prevented him from making the best of the advantages which he possessed. The latter years of his life were spent in the household of the Duke of Queensberry, where he was treated with great kindness and respect. He died December 4, 1732, and was buried in Westminster Abbey, where a monument, with an affectionate inscription by Pope, is erected to him.

Gay wrote several comedies and farces, of which we need only mention a mock-heroic piece, the 'What d'ye call it,' which had a great run in 1715, and may still be read with amusement; and the celebrated 'Beggar's Opera,' which was brought on the stage in November 1727, and was acted for sixty-three following nights during that season, besides obtaining similar popularity in other places. The rest of his dramas have been long forgotten. His 'Fables,' written with liveliness and elegance, are still popular with the young. The second part of them is of a political turn, and was written for the use of the infant Duke of Cumberland in 1726. The 'Shepherd's Week' is a series of pastorals, written, it is said, in rivalry of Ambrose Philips, and represents rural life in its true character of poverty and rudeness, instead of in the false colours of romance. 'Trivia, or the Art of Walking the Streets of London,' shows talent for observation, and is a clever and spirited example of the mock-heroic. Of his minor pieces, the favourite ballad of 'Black-Eyed Susan' is a good specimen.

* GAYANGOS, PASCUAL DE, an eminent Spanish and Oriental scholar, who has made many valuable contributions, both direct and indirect, to English literature, was born in Spain about the end of the 18th century. He early devoted himself to the study of the Arabic

language, without which he saw it was impossible to prosecute successfully the study of the mediæval history of Spain. When on a visit to Algiers he met with an English lady whom he married, and the most important of his published works are in the English language. An article on the 'Arabic Manuscripts in Spain,' which appeared in the 'Westminster Review' for 1834, is, we believe, the first of the series, and it has been followed by numerous articles in the 'Edinburgh,' and other reviews, in the 'Penny Cyclopædia,' the 'Biographical Dictionary of the Society for the Diffusion of Useful Knowledge,' &c. For several years Señor de Gayangos was resident in England, where his perfect knowledge of the language and literature of both countries enabled him to discharge in some sort the duties of a literary ambassador. While here he issued the 'History of the Mohammedan Dynasties in Spain,' by Ahmed Ibn Mohammed Al-Makkari, translated from the copies in the library of the British Museum, and illustrated with critical notes on the history, geography, and antiquities of Spain (London, 1840-43). The history itself is of great interest, but the main value of the work consists in the ample critical notes which occupy upwards of four hundred closely printed pages of the two quarto volumes, and which throw an entirely new light on much of the early history of Spain. Señor de Gayangos also translated the Arabic inscriptions, and wrote the illustrative matter for the magnificent work of Goury and Owen Jones on the 'Alhambra' (London, 1842, folio). Since his return to Spain, where he is Professor of Arabic at the Athenæum of Madrid, he has made repeated visits to the African coast and to England. Of late years he has rendered valuable assistance to the American historians Prescott and Ticknor, in the collection of materials for their histories of Philip II., and of Spanish literature. He has also commenced, in conjunction with Vedia, the publication of a translation of Ticknor's work into Spanish, of which the third volume has (1856) just appeared. It is enriched with copious notes, containing supplementary information to that given in the English original, and these notes have, we observe, been themselves translated in the German edition of Julius.

GAY-LUSSAC, NICOLAS-FRANÇOIS, was born at St. Leonard, in the department of Haute-Vienne, on December 6th, 1778. He was educated at the Polytechnic School, where his assiduity and talents gained him the friendship of Berthollet. On leaving the school he entered into the scientific department of Les Ponts et Chaussées. The expansibility of the gases was at that time a subject exciting much attention; and Gay-Lussac gave the law of dilatation, and showed its constant uniformity. His application to this subject led M. Charles, a scientific physician, to recommend him the use of the balloon, just previously invented, as an excellent means of testing some of his theories, of making fresh experiments, and of at least exciting public attention by his boldness and the novelty of the attempt. In conjunction with M. Biot, he made the proposal to the government; Laplace and Berthollet supported it; and M. Chaptal, then minister of the interior, gave them the balloon which had been constructed for the use of the war-department, having had it refitted at the public expense. Furnished with chronometers, thermometers, barometers, hygrometers, electrometers, compasses, and paper and pencils, Messrs. Gay-Lussac and Biot ascended from the garden of the Conservatoire des Arts et Métiers, on August 23, 1804. Their highest elevation attained was 3977 metres (13,028 feet) above the Seine. M. Biot was affected with giddiness; but Gay-Lussac, by his experiments, ascertained that the influence of terrestrial magnetism on the compass was nearly as great as on earth; that the atmospheric electricity increased as they rose, and was always negative; that the hygrometer showed increased dryness; and the thermometer, which marked 14° Réaumur (64° Fahrenheit) on earth, sank to 8½° (51°). The bold adventurers at last descended safely about 54 miles from Paris. On September 5, in the same year, M. Gay-Lussac made a second ascent alone, when he reached a height of 4½ miles; at which height he experienced a difficulty of breathing and an excessive cold, the thermometer being 6 degrees below 0 of Réaumur (20° Fahr.). He calculated that the air lost 1 degree of heat for each additional height of 174 metres (571 feet). On this occasion he brought down, in bottles carefully prepared for the purpose, some air from the highest point reached, which on analysis was found to be composed precisely the same as at the surface. After a voyage of six hours he descended at a village about 21 miles from Rouen.

M. Charles had been correct in supposing these experiments would draw attention to his friend. It introduced him to honour, titles, and illustrious friends. Of the society of Arcueil, instituted by Laplace and Berthollet in 1804, consisting at first of only nine members, Gay-Lussac was one. Here he met Alexander von Humboldt, with whom he joined in the investigation of the polarisation of light, several memoirs on which were furnished to the society. In conjunction also with Von Humboldt he endeavoured to determine the position of the magnetic equator, and its intersection with the terrestrial equator. Gay-Lussac's chief attention however was directed to the Voltaic pile, and the decomposition of acids and alkalis. Napoleon I. had instituted a magnificent prize for the most important discovery made by means of the pile, hoping that it would be gained by some one connected with the École Polytechnique, but Sir H. Davy, by his discovery of the metallic basis of soda and potassium, was the successful competitor in 1810. Bonaparte was dissatisfied; he inquired

why the members of the institute had suffered the prize to be taken by a stranger, and he was told there was no pile in France powerful enough to obtain any grand results. He ordered a colossal one to be constructed immediately, and with it Gay-Lussac and M. Thénard commenced their experiments in 1808. The result was a work in 2 vols. published in 1811, 'Recherches physico-chimiques sur la pile, sur les alcalis, sur les acides, l'analyse végétale, et animale,' &c. Their discoveries, and the improvements on methods of Davy, detailed in this work, were of great importance. In 1816 he was created Professor of Chemistry in the Polytechnic school.

Gay-Lussac's life was one of constant activity. Though he has only published two works, and those little more than pamphlets, 'Mémoire sur l'Iode,' and 'Mémoire sur le Cyanogène,' both highly esteemed, he has written more than a hundred papers on various subjects, and all of great ability. Besides the subjects already mentioned, he wrote on hygrometry, on capillary attraction, on the distinction between oxides and hydrates; and to him is due the discovery of the hydro-sulphuric and oxy-chloride acids. A course of chemical lectures delivered by him at the Sorbonne, taken down in short-hand, has been also published in two volumes.

The merits of Gay-Lussac were not unrewarded by his country. After 1830, he was repeatedly chosen a member of the Chamber of Deputies; and in 1839 he was created a peer of France. He was a member of the Academy of Sciences, honorary professor of natural philosophy at the Sorbonne, professor of chemistry at the Jardin du Roi, verificateur at the mint of works in gold and silver, editor, with M. Arago, of the 'Annales de Physique et de Chimie,' with several other official employments connected with the manufacturing industry of France. After a long life of useful labours, and in the enjoyment of excellent health till within a short period of his decease, he died on May 9, 1850, at the handsome mansion provided for him in the Jardin du Roi.

GAZA, THEODORE, a learned Greek scholar, born at Thessalonica in the early part of the 15th century, emigrated to Italy, like others of his countrymen, at the time of the fall of the Eastern empire. He found liberal patrons in his countryman Cardinal Bessarion, Pope Nicholas V., and King Alfonso of Naples. Gaza translated into Latin Aristotle's 'History of Animals;' the 'History of Plants,' by Theophrastus; the 'Aphorisms' of Hippocrates, and other Greek works. He also wrote a Greek Grammar, which was published at Rome in 1495, and was often reprinted. He was one of those who contributed powerfully to the revival of classical studies in Italy. In the then pending controversy concerning the comparative merits of Aristotle and Plato, he wrote in praise of Aristotle's opinions; but his mildness and modesty kept him within the bounds of decorum. He wrote also a book on the 'Origin of the Turks,' and a treatise 'De Mensibus Atticis.' Gaza died at Rome, or, as some say, in Calabria, at an advanced age.

GEBHARDI, a German author, born in 1699 at Brunswick, died at Lüneburg in 1764. His most important work is a 'Universal Genealogy,' published in 1730-31, in German. It is divided into three volumes, each with a particular title: the first contains the pedigree of the sovereign houses of Europe which existed in 1731; the second, the pedigrees of the extinct dynasties; the third, the genealogy of Mohammedan and heathen monarchs. This production served as a basis to all the genealogical works published by the Germans during the 18th century. Gebhardi also wrote 'Historical and Genealogical Memoirs,' 3 vols. 8vo. His son published, after his father's death, a collection of materials for a genealogical history of the reigning families of Germany, which was left in manuscript by Gebhardi.

GEDDES, ALEXANDER, LL.D., was born in 1737, at Arradowl, in the parish of Ruthven and county of Banff, Scotland. His parents, who were in humble circumstances, were enabled, by the kindness of the laird of the village, to give their son a respectable education. After spending seven years at Scalau, a Roman Catholic seminary in the Highlands, he was removed at the age of twenty-one to the Scotch college in Paris, where he diligently studied theology, and made himself master of most of the modern European languages. On his return to Scotland, he resided for some time in the house of the Earl of Traquair; and, after paying another visit to Paris, he accepted, in 1769, the charge of a Catholic congregation at Auchinhalrig, in the county of Banff, where he remained for ten years, beloved by his people, and attentive to the duties of his station. He had resolved in the early years of his life to make a new translation of the Bible into the English language, for the use of the Roman Catholics, but pecuniary difficulties prevented him during his residence at Auchinhalrig from obtaining the necessary books. On his removal to London, in 1779, he was introduced to Lord Petre, who warmly approved of his purpose, and engaged to allow him 200*l.* a year for his life, and to procure for him all the works that he considered requisite. Thus encouraged, he published in 1780 a pamphlet, under the title of an 'Idea of a New Version of the Holy Bible, for the use of the English Catholics,' in which he proposed to make the Vulgate the basis of his new translation. This plan being afterwards abandoned, he resolved to make an entirely new translation from the Hebrew and Greek. In accomplishing this work, his first object was directed to obtaining an accurate text, and no labour was spared by this indefatigable scholar to render the translation as complete as possible. He consulted the

most eminent biblical scholars of the day, among whom were Dr. Kennicott, and Dr. Lowth, the bishop of London, who assisted him with their advice. The prospectus, which contained an account of his plan, was published in 1786; this was soon followed by a letter to the Bishop of London, containing 'Queries, doubts, and difficulties, relative to a vernacular version of the Holy Scriptures,' by a specimen of the work, and by a 'General Answer to the queries, counsels, and criticisms' which his prospectus and specimens had called forth. It was not however till 1792 that the first volume of the translation was published under the title of 'The Holy Bible, or the Books accounted Sacred by the Jews and Christians, otherwise called the Books of the Old and New Covenants, faithfully translated from corrected texts of the originals, with various readings, explanatory notes, and critical remarks;' the second, which contained the translation to the end of the historical books, appeared in 1793; and the third, which contained his critical remarks upon the Pentateuch, in 1800. The remainder of the work was never finished; he was employed at the time of his death on a translation of the Psalms, which he had finished as far as the 118th Psalm, and which was published in 1807. He died at London, on the 26th of February 1802, in the sixty-fifth year of his age.

In his commentary, Dr. Geddes maintained opinions very similar to those held by that class of divines in Germany denominated 'Rationalist,' and of whom Eichhorn and Paulus were the most celebrated in his day; and his translation was made in accordance with those opinions. He considered the writers of the Scriptures to have had the same degree of inspiration which has been granted to good men in all ages, and which, according to the common meaning attached to the word inspiration, amounts to none at all. He disbelieved the divine mission of Moses, and asserted that "Moses only did what all other ancient legislators had done, required a greater or less degree of implicit obedience to their respective laws, and for that purpose feigned an intercourse with the Deity to make that obedience more palatable to the credulous multitude." He rejected the various miracles ascribed to him, or laboured to reduce them to the standard of natural phenomena. He explains the account of the creation in the book of Genesis "as a most beautiful mythos or philosophical fiction, contrived with great wisdom, and dressed up in the garb of real history." These and similar opinions exposed the author to severe censure; and charges of infidelity, and of a desire to undermine the authority of the Scriptures, were widely circulated against him. His own church was the first to condemn him; a pastoral letter, signed by three out of four of the apostolical vicars of England, forbade the faithful from reading his translation; and Dr. Geddes himself was soon afterwards deposed by the apostolical vicar of the London district from the exercise of his duties as a priest. To vindicate his character, Dr. Geddes published an 'Address to the Public on the publication of the first volume of his new translation of the Bible,' in which he most earnestly repelled the charge of infidelity. His translation, which is for the most part plain and perspicuous, but unequal, was a valuable help to the science of biblical criticism in this country; and he had the consolation, in the midst of the virulence with which he was assailed in England, to know that such men as Paulus and Eichhorn appreciated his labours.

In addition to his translation, Dr. Geddes published many other works, most of which had only a temporary interest, as they were written on the politics of the day, or on some theological or literary dispute which has long since been settled. A complete catalogue of them is given in the beginning of Dr. Mason Good's 'Memoirs of the Life and Writings of the Rev. Alexander Geddes, LL.D.,' published in 1803. (See Graves 'On the Pentateuch,' and the 4th, 14th, 19th, and 20th volumes of the 'British Critic,' old series, for a review of his theological opinions.)

GEDIKE, FRIEDRICH, was born at Boberow, near Lenzen, in Brandenburg, in the year 1754. The death of his father, when he was but nine years old, plunged him in great distress, and he was taken to the Orphan Asylum at Züllichau. In 1766, Steinbart, under whom he had studied at the asylum, founded a school of his own, where Gedike became a pupil. He went to the university at Frankfurt in 1771, and studied under Töllner. On the death of Töllner, Steinbart, who succeeded him, once more became his instructor. In 1775 Spalding appointed Gedike private teacher to his two sons, and in 1776 he was made sub-rector of the Friedrichwerder Gymnasium at Berlin, of which in a few years he became director. He now showed himself to be one of the most eminent teachers in Germany. Indefatigable in devising new methods of instruction, and constantly aiming at improvements, he animated both pupils and tutors, and raised the almost sinking establishment to a high eminence. He became in 1795 director of the Berlin Gymnasium, having previously received the degree of Doctor of Theology. He died in 1803.

The works of Gedike are chiefly school books and works on education; but he also published an edition of the 'Philoctetes' of Sophocles, and of select dialogues from Plato, as well as some translations of Pindar.

GEE, JOSHUA, was an eminent London merchant of the earlier part of the 18th century, but we have not been able to discover any particulars of his personal history. He was one of the authors of the work called 'The British Merchant,' originally published in

numbers twice a week in 1713, and afterwards collected and reprinted in 3 vols. 8vo, 1721, and again in 1743. It was set up in opposition to the commercial treaty with France which was proposed by ministers after the peace of Utrecht, and to Defoe's thrice a week paper, entitled 'Mercator, or Commerce Retrieved,' in which the treaty was defended. 'The British Merchant' contains perhaps the most complete exposition that has been given of what is called the Mercantile or Balance of Trade theory; but, independently of their systematic notions, many of the facts collected by the writers are curious and valuable, and their publication forms a record of the state of many branches of our commerce at the period when it appeared. (See a full account of it in the 'Pictorial History of England,' vol. iv. pp. 207-13.) In the preface to the republication it is stated by the editor, Mr. Charles King, that "Mr. Joshua Gee, merchant, was a very great assistant, and laboured with much industry in these papers." Gee however is best known by his separate work, entitled 'The Trade and Navigation of Great Britain considered,' which originally appeared at London in 8vo, in 1729 or 1730 (for copies of the first edition seem to have sometimes one, sometimes the other of these dates). It was reprinted at London in 8vo in 1731, and in 12mo in 1738; and there is a Glasgow edition of 1760, called on the title-page the sixth, and another in 12mo of 1767, professing to contain "many interesting Notes and Additions, by a Merchant." The book is divided into thirty-four chapters, and, besides the general principles of trade, discusses the particular commerce carried on by England with every part of the world. The two main propositions which the author attempts to make out are, "That the surest way for a nation to increase in riches is to prevent the importation of such foreign commodities as may be raised at home," and "That this kingdom is capable of raising within itself and its colonies materials for employing all our poor in those manufactures which we now import from such of our neighbours who refuse the admission of ours." In his advertisement Gee informs us that the poverty and necessity in which he had seen the poor in several parts of the kingdom had touched him very sensibly, and he had spent a great deal of time from the service of his family "to find out methods for promoting so public a blessing as turning the employment we give the poor of foreign nations to our own." His scheme however is merely to put down begging in the streets, and to employ the poor in workhouses. On the whole, the book, though it was formerly popular, is not one of any remarkable ability or value, except as giving a clear account in small space of what the trade of the country then was.

* GEEFS, GUILLAUME, the most eminent living Belgian sculptor, was the son of a baker at Antwerp, where he was born about 1805. Having studied in his native place, he went for improvement to Paris, where he was for a time in the atelier of M. Ramaye, and under whom he acquired a decidedly French manner, which however he has since to a great extent thrown off. It was at Paris that he exhibited in 1830 his first work—'A Young Herdsman of the Early Christian Times strewing Flowers on a Tomb;' but, though clever, it scarcely gave promise of the excellence which the sculptor has since attained. Almost at the outset of his career he was fortunate in having an opportunity afforded of putting forth his powers, such as does not often fall to the lot of so young a sculptor: this was to obtain, in an open competition, commissions from the Belgian government to execute a monument, which stands in the Place des Martyrs, Brussels, to the memory of the victims who fell in the struggle for Belgian independence, in September 1830; a monument to Count Frederick de Merode, in the church of St. Gudule, and a statue of General Beilliard, both of whom fell in the same struggle. These works showed a decided genius for monumental sculpture, and at once placed Geefs at the head of his profession in Belgium. They still rank among his most famous works; but he has won a high place as a poetic sculptor by his 'Geneviève de Brabant, with her Child and a Deer;' 'Francesca de Rimini,' a leading attraction at the Exhibition of the National Academy, Brussels, in 1836; 'Melancholy;' 'La Fille du Pêcheur;' 'Prayer;' 'The Infant St. John;' 'Sleeping Children,' a very pleasing group, now in the possession of her Majesty at Osborne; and his 'Lion in Love,' one of the most admired pieces of sculpture in the Great Exhibition of 1851, though not in the purest taste or highest style of art. In the same exhibition were also a 'Paul and Virginia' and a 'Cupid' by him. Besides the monuments and monumental statues mentioned above, M. Geefs has executed a noble statue of Rubens, which now stands in the Place Vert at Antwerp, where the great painter long resided; a statue of Grétry; one of Malibran, for her monument at Laeken, near Brussels; a colossal marble statue of King Leopold, for the vestibule of the Palais National; and the grand monumental statue of Charlemagne, for the church of St. Serrais at Maastricht. He has also executed a series of eight very striking bas-reliefs, representing leading events in the life of St. Hubert, for the shrine of the saint, presented to the old church of St. Hubert at Ardennes by the King of the Belgians. Guillaume Geefs was the first Belgian sculptor to break away from the shackles imposed by a rigid adherence to Greek models. Working in the spirit rather than imitating the forms of the great Greek sculptors, Geefs preserved originality of conception; and, while exhibiting national character, he united largeness of style with much grace and poetic feeling. Several casts from the works of Geefs are in the Crystal Palace at Sydenham.

His wife, FANNY GEEFS, formerly Corr, is a clever painter of genre and portraits.

* JOSEPH GEEFS, younger brother of Guillaume, is likewise a sculptor of considerable ability. His earliest work, 'Adonis partant pour la Chasse,' was exhibited at Brussels Academy in 1833. He excels in female figures, and he has executed several very clever bassi-relievi and medallions.

GEIJER, ERIK GUSTAF, said by a Swedish critic to be equally eminent as a poet, a thinker, and an historian, was born at the iron-foundry of Ransäter, in Ransäter chapelry, province of Wermeland, Sweden, on the 12th of January 1783. His father, the proprietor of the foundry, was the descendant of a family which had emigrated to Sweden from Austria in the time of Gustavus Adolphus, and by establishing foundries had peopled the district. Geijer, in his 'Minnen,' or 'Reminiscences,' has given a vivid description of the wild country of his birth and the hearty patriarchal manners which prevailed in it, to both of which he was strongly attached. At twelve years old he was sent to the school of Carlstad, five Swedish miles south of his birthplace, and at sixteen to the University of Upsal; during his residence at which however, he enjoyed nothing so much as his frequent visits home, where he used to declare his conviction that the solemn academical disputations of Upsal would be the laughing-stock of future ages. At the age of twenty he was still without a degree, and when his friends, who were anxious to see some fruits of his studies, applied to a family of consideration to secure him the place of tutor, they received for answer that inquiries had been made at the university as to his character, and that he was found to be a "youth without steadiness." The rejection, and the motive assigned for it, stung Geijer to the soul. He resolved to do something to raise his reputation from so low a point, and without informing any one of his design, went to the parsonage, begged to look over a file of old newspapers, and ascertained that the subject of the great prize offered that year by the Swedish Academy was the 'Äreminnet,' or eulogy of Sten Sture, the administrator of the kingdom before the time of Gustavus Vasa. There was an imperfect copy of Dalin's 'History of Sweden' at the foundry-house; this he studied in secret, found means to possess himself of some paper, which was scarce in those quarters, and as fast as he wrote his essay, concealed the sheets in the unsuspected hiding-place of an old clock-case. It needed some contrivance to get the essay sent off by post without taking any one into his confidence, but this too was done. Some months after his sister asked him what made him turn so red on a sudden as he was reading the newspaper. He had come on an advertisement requesting the author of the essay on Sture, with a certain motto—the same which he had selected—to make himself known to the academy. He had won the prize, and from that day was looked on in a different light by his family and all his friends. In the next year, when he visited Stockholm, he was introduced to many of the leading literary men, and universally regarded as a youth of high promise. In the same year (1804), on a visit to his native Wermeland, he became acquainted, on a hunting excursion, with another young Wermelander, a student of the University of Lund, and they took a long ramble together, sleeping occasionally in barns, and keeping up a continual disputation. This student, who became a friend for life, was Esaias Tegnér, afterwards bishop of Wexjö, now universally regarded as the greatest poet whom Sweden has produced. "We never talked together, then or afterwards," Geijer said in later life in his eulogy on Tegnér, "without disputing; and as we never came to agree, perhaps the solution may be, that we never understood one another. How this might be with Tegnér I know not, but I at least believed that I understood him."

In 1806 Geijer took his degree, and soon after obtained a post in the National Archives; but he was anxious to travel in foreign countries, and in 1809 obtained his wish by visiting England as travelling tutor to a youth of the name of Von Schinkel. He staid about a twelvemonth in this country, two months of which were spent in studying English at Stoke Newington. Several of Geijer's letters from England were printed by himself in his 'Minnen' in 1834; others have appeared since his death in the collected edition of his writings now publishing. In one of them, dated from Bath in 1810, and first printed in 1855, he says, "I came to England with strong prejudices against the people. It is a nation, I thought to myself, in which a love for gain and a narrow selfishness has quenched all that is beautiful and noble. Mine was a Swedish notion of selfishness, drawn from an imperfect state of society, where the connection between the public and private advantage is often far from obvious. Here every man knows that connection; and there is no honest man in the world than the selfish industrious Englishman, from the merchant to the day-labourer. This result may be owing to prudence as well as to principle, but such is the case. No foreigner can come here without admiring the honour and the mutual confidence that prevail in commerce and in life." On his return to Sweden, Geijer was soon engaged in the editorship of a magazine having the name of 'Iduna,' set up by a society of twelve, of whom he was one, and his brother another, who christened themselves 'the Goths.' The main idea of their union was that of reviving the manners and spirit of their Gothic ancestors, and some of their rules and ceremonies were sufficiently childish; but for these the founder, one of their friends named Adlerbeth, was chiefly responsible. The 'Iduna' contained in its

earliest numbers poems by Geijer—'The Viking,' 'The Last Champion,' &c.—which were full of vigour and spirit, which became immediately popular, were translated into Danish and German, and still retain their place in all selections of Swedish poetry. In subsequent numbers the early cantos of 'Tegnér's Frithiof' appeared for the first time. As in the case of many other Swedish periodicals, there seems to have been no intention of continuing the 'Iduna,' however successful, for an indefinite space of time: it was brought to an end after ten numbers, and the society of the Goths, which was painfully kept up by the exertions of Adlerbeth for many years after the other members had grown tired of it, was finally buried in his grave on his death in 1844. Geijer put forth, in 1813, a translation of 'Macbeth;' and between 1814 and 1816 was associated with Afzelius in the publication of a collection of Swedish popular ballads, 'Svenska Folkvisor,' in 3 vols., to which however Geijer contributed little more than introductory matter. He had held from 1810, when he was elected during his absence in England, a subordinate post in the University of Upsal, and for some years was in search of a position that would enable him to marry. In 1816 he was appointed adjunct or assistant to Fant [FANT], the professor of history at the University of Upsal, on his retirement; he then married a lady to whom he had been engaged before his journey to England, and in the next year, on the death of Fant, he succeeded to the full professorship. His first lectures had an unexampled popularity, and the lecture-room was crowded, not only with students, but with the best society of Upsal, including ladies. These early lectures were different both in matter and manner from those which his more matured knowledge and taste afterwards approved: as he grew more profound he became less popular, but he still continued the pride of the university and the favourite of the students. His success with the eulogy of Sten Sture had proved his genius, but had not proved the steadiness he was charged with wanting, and as a professor he was not remarkable for regularity in the discharge of his duties. His musical tastes interfered a good deal with his other pursuits, and it was remarked that when he had once got to a pianoforte, it was not easy to get him away from it. He had also frequent leave of absence for the purpose of prosecuting historical researches. One of the most prominent incidents in his academical life was an academical trial to which he was subjected on account of his theological opinions. In an edition which he published about 1820, of the works of Thorild, a Swedish philosophical speculator, some passages in the introduction by Geijer, which was entitled, 'A Philosophical or Unphilosophical Confession of Faith,' were regarded by some of his colleagues as hostile to the doctrine of the Trinity, and the author was denounced to the university authorities, but a long examination terminated in an acquittal, which was celebrated as an important triumph of liberty of thought and liberty of the press in Sweden. Geijer says, in a passage in one of his writings, "I am not a Church-Christian; I am not a Bible-Christian, I am, so to speak, a Christian on my own account," and he concludes a statement of his way of thinking in theology with the declaration, "If this is Christianity, I am a Christian." The trial to which he had been subjected did not prevent his being twice offered a bishopric, that on the second occasion being in his native diocese of Carlstad, a distinction the more flattering that in Sweden a bishop must in the first instance be nominated by the clergy. He declined on both occasions. "Perhaps if I accepted," he wrote to a friend, "they might have a blameless middling bishop, but there would be an end of Erik Gustaf Geijer. It is not pride that speaks, but humility and conscience. I am afraid of this dignity, this new path, these new duties. Better keep on working in the circle where I am at home, and know that I work to some purpose. For the University of Upsal I am somebody. That would lose more than Wermeland gained." Geijer was in fact for many years in a distinguished position as the head of Swedish historical literature. He planned a great history of the country to supersede that of Dalin and Lagerbring, who have been for Sweden what Hume and Smollett have been for England; and it was universally acknowledged that his introduction to the great work, the first volume of 'Svea Rikes Häfder,' or 'Records of Sweden,' promised a masterpiece. Unfortunately the great work was never carried further. Before proceeding with it the author undertook another history of Sweden on a smaller scale, the 'Svenska Folkets Historia,' for the general collection of the histories of Europe, set on foot by Leo and Uckert; and this was carried before 1843, in three volumes, to the death of Queen Christina, but there it stopped. The professor, in place of continuing it, was occupied in examining the papers of Gustavus III., which the king had bequeathed to the University of Upsal, in a chest not to be opened till fifty years after his death. The work founded on these, 'Konung Gustaf III.'s efterlemnade Papper Öfversikt, Utdrag och Jämförelse af E. G. Geijer' (2 vols., 8vo, Upsal, 1848), disappointed the public expectation, but more owing to the insignificance of the royal legacy than to any deficiency on the part of the editor.

Geijer was also occupied with speculations in politics and political economy. Twice he was the representative of the University of Upsal at the diet, and while on the first occasion he was a warm defender of monarchical power, in the second (in 1838) he saw cause to modify his views, and lost the approbation of several of his former supporters by a change of opinion in favour of progress and liberalism, which he

avowed and defended in a periodical called 'Litteraturbladet,' written by himself. His views of pauperism were developed in 'The Poor Laws and their Bearing on Society, a Series of Political and Historical Essays,' which were published in English (Stockholm, 1840) as well as Swedish, and of which the English version, as it bears no translator's name, and has marks of a foreign hand, may possibly be from his own pen. A dissertation on the history of Sweden during the 'Frihetstiden,' or 'Freedom-Time,' as it is called, which extended from the death of Charles XII. to the revolution in favour of regal power which was forcibly effected by Gustavus III., is the last of Geijer's works of much importance. His opinions of the superiority of regal to aristocratical government did not pass unquestioned, and were the subject of a controversy with Fryxell [FRYXELL]. During about thirty years Geijer continued one of the literary magnates of Sweden, in constant intercourse with all that was distinguished. He was the intimate friend of Tegnér and Atterbom, had a correspondence with Frederika Bremer, and wrote both verses and music for Jenny Lind. In 1846 his health began to break, he was obliged to pay a visit to the Schlangenbad of Nassau, and resigned his professorship. He died at Stockholm on the 23rd of April 1847—a year which was fatal to many of the literary celebrities of Sweden.

A collected edition of Geijer's works was commenced soon after his death, but is still incomplete, though advanced (in 1856) to thirteen octavo volumes. A life by his son, Knut Geijer, is prefixed to the first volume, but before the second sheet had been printed the writer suddenly died. Most of the works of Geijer have been already mentioned. The most important is undoubtedly his 'Svenska Folkets Historia,' of which an English translation by J. H. Turner was published at London, and the first volume of a continuation of which by Carlson was issued in German, in Leo and Uckert's collection in 1855. Many of the volumes of his works are occupied with shorter pieces, articles in periodicals and papers read before the Swedish Academy, of which Geijer became 'One of the Eighteen' in 1824, and was afterwards for some years President. The academical dissertations of which he was the author are as yet not reprinted, but several of them—one in particular on the Swedish colonies in America—are of considerable interest. His letters and his minutes of conversations with Bernadotte, with whom he seems to have been a favourite, were first printed in this collection, and embrace much that is worthy of notice and preservation, especially when taken in conjunction with his 'Minnen,' or 'Reminiscences,' perhaps his most attractive production, but one which like so many others was left unfinished. It should be observed that Geijer had not only a taste but a talent for music, and enjoyed some reputation as a musical composer, a volume of music having been published in conjunction by himself and Lindblad.

GELASIUS I. succeeded Felix II. as Bishop of Rome in 492, and carried on the controversy with the Greek Church which had begun under his predecessor, but without bringing it to any conclusion. He died in 498, and was succeeded by Anastasius II. Gelasius wrote several theological works, such as 'De Duabus Naturis in Christo,' in which he expresses sentiments which are considered as opposed to transubstantiation. It is found in the Lyon 'Bibliotheca Maxima Patrum.'

GELASIUS II., a Benedictine monk, succeeded Paschal II. in 1118. The popes were then at open war with the emperors of Germany, and the partisans of the latter at Rome, headed by the powerful family of Frangipani, opposed the election of Gelasius, and afterwards seized him and personally ill-treated him, until he was rescued from their hands by the prefect of Rome. Soon after, the Emperor Henry V. came himself with troops, and the pope having run away to Gaëta, an anti-pope was elected by the imperial party, who styled himself Gregory VIII. Gelasius after many wanderings repaired to France, where he held a council at Rheims. He died at the convent of Cluny in January 1119, after a short but stormy pontificate, and was succeeded by Calixtus II.

GELL, SIR WILLIAM, was born in 1777, and was a younger son of Philip Gell, Esq., of Hopton, Derbyshire. He was educated at Jesus College, Cambridge, and took his degree of B.A. in 1798 and of M.A. in 1804. He was for some time a Fellow of Emanuel College. He is stated to have received his knighthood on the 14th of May 1803, on his return from a mission to the Ionian Islands; but of the nature of this mission we are not informed, and he certainly was not knighted at so early a date. He had already spent much of his time abroad, when on the Princess of Wales leaving England in 1814, she appointed him one of her chamberlains. He attended the princess in various parts of Italy, especially at Naples and Rome, as appears from the evidence he gave at the bar of the House of Lords in the course of the proceedings taken against her after she became queen and had returned to England in 1820. After this Gell returned to Italy, and he resided mostly at Naples till his death, which took place there on the 4th of February 1836. He had also however a house at Rome, in which he occasionally resided. He had long suffered severely from gout and rheumatism, and for some years before his death he had nearly altogether lost the use of his limbs.

Gell first appeared as an author in 1804, when he published his work entitled 'The Topography of Troy and its Vicinity, illustrated and explained by Drawings and Descriptions,' folio. This was followed by

'The Geography and Antiquities of Ithaca,' 4to, 1808; 'The Itinerary of Greece, with a Commentary on Pausanias and Strabo, and an Account of the Monuments of Antiquity at present existing in that Country,' 4to, 1810; 'The Itinerary of the Morea, being a Particular Description of that Peninsula, with a Map of the Routes,' 8vo, 1817; 'Pompeiana, or Observations upon the Topography, Edifices, and Ornaments of Pompeii' (in conjunction with J. P. Gandy, Esq.), 2 vols. 8vo, 1817-19; 'Attica,' folio, 1817; 'Narrative of a Journey in the Morea,' 8vo, 1823 (the journey having been performed in 1804); 'The Topography of Rome and its Vicinity,' 2 vols. 8vo, 1834 (an important work in reference to the cities anciently existing in the Campagna di Roma); 'Rome and its Environs' (a map), 1834. Gell was a good draftsman, and he has the merit of having carefully examined and delineated many monuments of antiquity. Some of his works are hurried performances, but they have all a certain value as being the results of actual observation. The one that brought the author most into notice was his 'Pompeiana'; of this a continuation, or second series, in 2 vols. 8vo, was published in 1835.

(*Gentleman's Magazine*, June, 1836; Gell, *Works*.)

GELLERT, CHRISTIAN FURCHTEGOTT, born near Chemnitz in Saxony, July 4, 1715, acquired a great reputation as a writer of fables and as a moralist. The simplicity of his manners, his candour and goodness of heart, contributed to render him popular with all classes. Frederick II. and Prince Henry were very partial to him, notwithstanding his habitual shyness. His 'Fabeln und Erzählungen' had a prodigious success in Germany. He also wrote 'Sacred Odes and Songs,' which are much esteemed. His 'Letters' have also been published. The collection of his works, 'Sämmtliche Werke,' forms part of the 'Karlsruher Deutscher Classiker,' 1823-26. His fables and letters were translated into French, 5 vols. 8vo, with a biographical notice of the author. Gellert died at Leipzig, where he was professor of philosophy, December 5, 1769, and a monument was raised to him in the church of St. John, with a cast of his head in bronze.

GELLIUS, AULUS (or, according to some writers, AGELLIUS), the author of the 'Noctes Atticæ,' was born at Rome in the early part of the 2nd century, and died at the beginning of the reign of the Emperor Marcus Aurelius. We have few particulars of his life: we know that he studied rhetoric under Cornelius Fronto at Rome, and philosophy under Phavorinus at Athens, and that he was appointed at an early age to a judicial office. ('Noct. Att.,' xiv. 2.) The 'Noctes Atticæ' was written, as he informs us in the preface to the work, during the winter evenings in Attica, to amuse his children in their hours of relaxation. It appears from his own account that he had been accustomed to keep a commonplace book, in which he entered whatever he heard in conversation, or met with in his private reading, that appeared worthy of memory. In composing his 'Noctes Atticæ,' he seems merely to have copied the contents of his commonplace book with a little alteration in the language, but without any attempt at classification or arrangement. This work contains anecdotes and arguments, scraps of history and pieces of poetry, and dissertations on various points in philosophy, geometry, and grammar. Amidst much that is trifling and puerile, we obtain information on many subjects relating to antiquity of which we must otherwise have been ignorant. It is divided into twenty books, which are still extant, with the exception of the eighth and the beginning of the seventh. He mentions in the conclusion of his preface his intention of continuing the work, which he probably never carried into effect. The 'Noctes Atticæ' was printed for the first time at Rome in 1469, and has been frequently reprinted; the most valuable editions are the Bipont, 2 vols. 8vo, 1784; one by Gronovius, 4to, 1706 (reprinted by Conradi, Leipzig, 1762); and one by Lion, 2 vols. 8vo, Göttingen, 1824. The work has been translated into English by Beloe, 3 vols. 8vo, London, 1795; and into French by Douzé de Verteuil, 3 vols. 12mo, Paris, 1776-77.

GELON, a native of Gela, rose from the station of a private citizen to be supreme ruler of Gela and Syracuse. He was descended from an ancient family, which originally came from Telus, an island off the coast of Caria, and settled at Gela when it was first colonised by the Rhodians; at which place his ancestors held the office of hereditary minister of the infernal gods (*χθονια θεοι*, Herodotus, vii. 153). During the time that Hippocrates reigned at Gela (B.C. 498-91), Gelon was appointed commander of the cavalry, and greatly distinguished himself in the various wars that Hippocrates carried on against the Grecian cities in Sicily. On the death of Hippocrates, who fell in a battle against the Siceli, Gelon seized the supreme power (B.C. 491). Soon afterwards a more splendid prize fell in his way. The nobles and landholders (*γαμύροι*) of Syracuse, who had been expelled from the city by an insurrection of their slaves supported by the rest of the people, applied to Gelon for assistance. This crafty prince gladly availing himself of the opportunity of extending his dominions, marched to Syracuse, into which he was admitted by the popular party (B.C. 485), who had not the means of resisting so formidable an opponent. (Herodotus, vii. 154, 155.) Having thus become master of Syracuse, he appointed his brother Hieron governor of Gela, and exerted all his endeavours to promote the prosperity of his new acquisition. In order to increase the population of Syracuse, he destroyed Camarina, and removed all its inhabitants, together with a great number of the citizens of Gela, to his favourite city. As he was indebted for his

power in Syracuse to the aristocratical party, he took care to strengthen it against the people. Thus when he conquered the Megarians and Eubeans of Sicily, he transplanted to Syracuse all those who were possessed of wealth, but sold the remainder as slaves. (Herod. vii. 156.) By his various conquests and his great abilities he had become a very powerful monarch; and therefore when the Greeks expected the invasion of Xerxes, ambassadors were sent to Syracuse to secure if possible his assistance in the war. Gelon promised to send to their aid 200 triremes, 20,000 heavy-armed troops, 2000 cavalry, and 6000 light-armed troops, provided the supreme command were given to him. This offer being indignantly rejected by the Lacedæmonian and Athenian ambassadors, Gelon sent, according to Herodotus, an individual named Cadmus to Delphi with great treasures, with orders to present them to Xerxes if he proved victorious in the coming war. (Herod. vii. 157-64.) This statement however was denied by the Syracusans, who said that Gelon would have assisted the Greeks if he had not been prevented by an invasion of the Carthaginians with a force amounting to 300,000 men under the command of Hamilcar. This great army was entirely defeated near Himera by Gelon, and Theron, monarch of Agrigentum, on the same day on which the battle of Salamis was fought. (Herod. vii. 165-67.) An account of this expedition is also given by Diodorus (b. xi. p. 254, Steph.), who states that the battle between Gelon and the Carthaginians was fought on the same day as that of Thermopylæ.



Coin of Gelon.

British Museum. Actual size. Silver. Weight 98 grains.

Gelon appears to have used with moderation the power which he had acquired by violence, and to have endeared himself to the Syracusans by the equity of his government and the encouragement he gave to commerce and the fine arts. There are still existing many coins of Gelon and his successor Hieron, of beautiful workmanship, of which a description is given in Mionnet, vol. i. p. 328. It is supposed by some that these coins were not struck in the time of Gelon, but by order of Hieron II. (B.C. 275-216), a supposition somewhat inconsistent with the number of coins still remaining; though it is probable that some at least of them may belong to Gelon II., the son of Hieron. We are informed by Plutarch, that posterity remembered with gratitude the virtues and abilities of Gelon, and that the Syracusans would not allow his statue to be destroyed, together with those of the other tyrants, when Timoleon was master of the city. ('Life of Timoleon,' p. 247.) He died B.C. 478, and was succeeded by his brother Hieron. (Aristotle, 'Polit,' b. v., c. 12, p. 678, Elzevir.)

GEMINIANI, FRANCESCO, a distinguished composer and violinist, was born at Lucca about 1680. The foundation of his professional knowledge was laid by Alessandro Scarlatti, but he completed his studies under Corelli. England was then, as now, the place of attraction for foreign musical talent, and Geminiani arrived in London in 1714, where his performance speedily gave him celebrity. He soon became acquainted with Baron Kilmanssegge, chamberlain to George I. as Elector of Hanover, through whose means he was introduced to the king, and had the honour to perform before that sovereign some of his recently published Sonatas, for 'Violino, Violone, e Cembalo,' in which Handel accompanied him on the harpsichord. Successful as he was professionally, his finances were continually in a disordered state, and to relieve his embarrassed circumstances he applied for the appointment of Composer of State Music in Ireland, and through the interest of the Earl of Essex was nominated to that good situation; but finding a difficulty in taking the necessary oaths, the office was given to his pupil, Matthew Dubourg. He now set down industriously to compose, and published numerous works. Six of Corelli's solos and as many of that great musician's sonatas he converted into concertos for a band, and in so efficient a manner, that some of them have retained their vitality almost to the present day. These were followed by his own six orchestral concertos, 'Opera Terza,' and twelve sonatas for violin and base, all of which abound in beautiful melody, and evince his skill in harmony. His deep knowledge of harmony was further exhibited soon after, in his 'Guida Armonica,' a work which met with strong opposition among musicians of the old school, but was finally triumphant. But as the emoluments arising from his many publications were by no means commensurate to the thought and time necessarily bestowed on them, or to his expensive habits, his necessities still pursued him, and he had recourse to a kind of benefit-concert at Drury-Lane Theatre, by which he made a considerable sum. He then went to Paris, and there printed two sets of concertos. On his return to England he continued composing and publishing. In 1761 he paid a visit to his friend Dubourg in Dublin; but soon after his arrival in that city he lost, through the treachery of a servant, a

manuscript treatise on music, on which he had bestowed much time and labour, and on the success of which his hopes of future independence were founded. This he never recovered; and the circumstance so preyed on his mind, that we are told it shortened his life, though probably not by any long period, for he reached his eighty-third year. He died in Dublin in 1762.

GENDRE LE. [LEGENDE.]

GENGIS KHAN was the son of a Mogul chief named Pisoucau or Yesoucau, who ruled over 30,000 or 40,000 families. He was born A.H. 559 (A.D. 1164), at a place called Blun Yulduck. His original name was Temugin, which he exchanged for that of Gengis Khan, that is, 'Khan of Khans,' when he became the supreme ruler of the Moguls and Tartars.

Gengis Khan was early trained to the art of war. His father died when he was in his fourteenth year; and the neighbouring princes took advantage of his youth to invade his dominions. At this early age he marched in person against his enemies, but was obliged to retreat, and fled for protection to Oung, the powerful Khan of the Keraites. [PRESTER JOHN.] Gengis Khan remained for many years in the court of Oung Khan, who gave him his daughter in marriage, and advanced him to the highest dignities in his kingdom. Gengis Khan at length incurred the suspicions of his patron, and orders were given for his arrest. He escaped this danger, and returned to his own dominions, where he defeated the troops that were sent against him, and persuaded many of the Mogul hordes that were subject to Oung Khan, to rebel against his authority. Oung Khan marched in person against them, but was entirely defeated by Gengis Khan, A.H. 599 (A.D. 1202), who obtained the dominions of his father-in-law in consequence of this victory. He next conquered the Naimans, and compelled the most celebrated of the Mogul and Tartar chiefs to submit to his authority. Having thus united the various hordes that wander over the steppes of Central Asia, he summoned a great council consisting of Mogul and Tartar chiefs, in which he was proclaimed *Khan* of the whole nation, A.H. 602 (A.D. 1205). In the same assembly he disclosed his intention of invading China and Southern Asia, and pretended to have received from heaven a commission for the conquest of the world. With this object in view, he published a code of laws, and introduced stricter discipline into the army, which he divided into bodies of tens, hundreds, thousands, and tens of thousands; called respectively in the Mogul language *Deke*, *Sede*, *Hizare*, and *Toman*. Before he could carry his projects into effect, he was obliged to defend himself against those Mogul chiefs who refused to submit to his sovereignty. These chiefs were subdued in the course of five years; and Gengis Khan was at length able to commence his career of conquest. China first experienced the devastations of the Moguls, A.H. 607 (A.D. 1210); but a temporary peace was concluded between the two countries, and the daughter of the king of China was married to Gengis Khan. Three years afterwards another Mogul army invaded the country, and after defeating the Chinese, took the city of Peking. The northern provinces of China were from this period annexed to the Mogul empire.

The most powerful monarch in Southern Asia at this time was Mohammed Kothbeddin, king of Carizme, whose ancestors had established an independent monarchy on the decline of the power of the Seljuke Sultans. He ruled over almost all the countries of Southern Asia from Syria to the Indus, and had demanded of the Abbasside Kalif to be allowed to reside at Baghdad as *Emir al Omara*, a dignity which had formerly belonged to the Seljuke Sultans. This demand was refused; and the kalif fearing the power of Mohammed, sent an ambassador to Gengis Khan to implore his assistance. Gengis Khan did not immediately comply with the kalif's request; but anxiously waited for some act of hostility on the part of Mohammed to justify him in breaking the peace which then subsisted between them. This was soon given him by the murder of some Mogul ambassadors and merchants at Otrar, a town on the Jaxartes, in the dominions of Mohammed. Gengis Khan collected all his forces, and with an army of 700,000 men, according to Oriental historians, advanced to the Jaxartes, A.H. 615 (A.D. 1218). Near this river he was met by Mohammed with an army of 400,000 men, and though the issue of the battle was doubtful, Mohammed dared not hazard a second contest, but retreated to the south after placing strong garrisons in all the fortified towns. The conquest of Transoxiana was completed in two years, and all its cities taken, after an obstinate resistance. A body of 30,000 men was sent into Khorasan to pursue Mohammed, who escaped to an island in the Caspian Sea, where he died shortly afterwards.

In A.H. 618 (A.D. 1221) Gengis Khan advanced eastward and entered the city of Balkh, whose inhabitants he massacred on account of the assistance they had rendered to Gelal-Eddin, the son of Mohammed. While he was engaged in the conquest of the neighbouring countries, he sent part of his forces to subdue Khorasan, part to conquer the western provinces of Persia, and an army of 80,000 men to pursue Gelal-Eddin, who had fled into the countries west of the Indus. These expeditions were successful, with the exception of the last. Gelal-Eddin, who appears to have been a brave and enterprising prince, defeated the Moguls, but was soon afterwards conquered by Gengis Khan, who had marched in person against him. In the two following years the lieutenants of Gengis Khan conquered Azerbaijan and all

the other provinces of the Persian empire. In A.H. 620 (A.D. 1224), he again crossed the Jaxartes, and returned to his capital, Cara-Corum, after an absence of seven years, during which period he had laid waste the most fertile regions of Asia, plundered the cities of Carizme, Herat, Balkh, Candahar, Bokhara, Samarcand, and many others of less note, and destroyed, according to the calculation of Oriental historians, five millions of human beings. His empire now extended from the Volga to the Pacific, and from Siberia to the Persian Gulf; but he still meditated new conquests, and in the following year led his victorious Moguls through the desert of Gobi against the King of Tangut, whom he defeated and subdued. He then continued his march towards the southern provinces of China, but died on the borders of that country on the 10th of Ramadhan, A.H. 624 (24th of August 1227), in the sixty-fourth year of his age. He was succeeded by his son Oetai. His two other sons had the provinces of Transoxiana and Khorasan assigned to them. The Mogul princes have always claimed descent from the family of Gengis Khan; but his descendants lost all real power, though they still retained the title of khan, in the time of Tamerlane. [TIMUR.]

The code of laws published by Gengis Khan is still known in Asia under the title of '*Isa Gengis Khani*' ('The Laws of Gengis Khan'). An interesting account of them is given by M. Langlès in the fifth volume of '*Notices et Extraits des Manuscrits de la Bibliothèque du Roi*.'

GENLIS, STEPHANIE-FELICITÉ-DUCREST DE ST. AUBIN, COUNTESS DE, was born near Autun, in 1746, of a respectable but not rich family. She became at an early age a proficient in music, and her skill as a player introduced her to some persons of distinction, in whose company she had an opportunity of studying the manners and adopting the language of refined society. Her first writings exhibited an elegance and fluency of diction, which attracted attention, and excited the interest of the Count de Genlis, who married her. She was soon after entrusted with the education of the children of the Duke of Orleans, and one of her pupils, Louis Philippe, was afterwards king of the French. In the course of her task, to which she brought great assiduity and zeal, she wrote several works for the use of her pupils, which were afterwards published, namely, '*Les Veillées du Château*,' '*Les Annales de la Vertu*,' '*Le Théâtre de l'Education*,' '*Adèle et Theodore*,' &c. These rank among her most useful works, and they have had and perhaps still have an extensive popularity. After the French revolution broke out, Madame de Genlis, who had been at first its partisan, was obliged to seek safety in flight; she went successively to England, Belgium, Switzerland, and lastly to Hamburg, followed everywhere by the suspicions which her avowed sentiments, her connections with several leading revolutionists (among others with Lord Edward Fitzgerald, who married her adopted daughter, Pamela), and the slander of the royalist emigrants, raised against her. At Hamburg she wrote a kind of political work styled '*Les Chevaliers du Cygne*,' which did not add to her reputation either as an author or a moralist. She afterwards attempted a justification of her own conduct and sentiments—'*Précis de la Conduite de Madame de Genlis*.' She returned to France under the consulship of Bonaparte, who had a favourable opinion of her talents, and she became one of his admirers and panegyrists. After her return to Paris she wrote '*De l'Influence des Femmes sur la Littérature*,' in which she replied to the attacks of some of the principal literary men of Paris, and Ginguéné among the rest; and she also assailed some authors of her own sex, among others, Madame Cottin.

The pen of Madame de Genlis seemed inexhaustible. After the restoration she wrote in defence of monarchy and of religion; her work, '*Les Diners du Baron d'Holbach*,' which is in a great measure historical, and in which she exposes the weaknesses and the intrigues of the so-called philosophers of the 18th century, made a great sensation, and roused the anger of the freethinking party in France. It is a work that contains some curious information. She also wrote '*Dictionnaire Critique et Raisonné des Etiquettes de la Cour*,' 2 vols. 8vo, 1818. When she was past eighty years of age she wrote her memoirs. She lived to see the events of July 1830, and her former pupil raised to the throne. She died on the 31st of December 1830, aged eighty-four.

Besides the works mentioned above, Madame de Genlis wrote numerous novels, of which those styled '*La Duchesse de la Vallière*,' '*Les Battuecas et Zuma*,' '*ou la Découverte du Quinquina*,' are the best. Her works have been published together in 84 vols. 12mo.

GENOVESI, ANTONIO, born near Salerno in 1712, was ordained priest in 1736, and was made professor of eloquence in the clerical seminary of Salerno. He afterwards repaired to Naples, where he was allowed, through the influence of Monsignor Galliani, archbishop of Taranto, to open a class of metaphysics in that university in 1741. He there wrote his '*Elements of Metaphysics*,' in Latin, which he afterwards recast into two Italian works, '*Logica per i giovanetti*,' and '*Delle Scienze Metafisiche*,' which had great success, and are still much esteemed. His '*Logica*' is perhaps the best elementary book of that science in the Italian language. His '*Meditazioni filosofiche sulla Religione e sulla Morale*,' are replete with sound judgment, though written in a defective style. In his '*Diceosina, o la Filosofia dell' Onesto e del Giusto*,' he proceeds on the principle that "every thesis in morality is susceptible of logical demonstration."

These are the principal works of Genovesi on the moral sciences. We must now consider him as a political economist. In 1754, Bartolomeo Intieri, a wealthy Florentine merchant settled at Naples, founded a chair 'of commerce and mechanics,' and, with the approbation of the king, appointed Genovesi to fill it. This was the first chair of political economy, taken as a distinct science, established in Europe. In the course of his professorship Genovesi wrote his 'Lezioni di Commercio, o di Economia civile,' 2 vols. 8vo. His book is full of sound principles, which were quite new at Naples in his time, although in some instances he still adhered to the Colbert school. His lectures excited a prodigious sensation among the Neapolitans; public attention was at once turned to questions of commerce, arts, and agriculture; and political economy, the very name of which was hitherto unknown, became quite a fashionable study.

When in 1767 the Jesuits were exiled from the kingdom, the minister Tanucci consulted Genovesi as to a new plan for the organisation of the schools and colleges of the kingdom, which he drew up accordingly. He continued to lecture and to write, although his health was greatly impaired for several years, almost to the day of his death, which occurred in September 1769. A selection of Genovesi's familiar letters was published after his death, in two small volumes. He edited in his lifetime the 'Course of Agriculture' of Cosimo Trinci, to which he added notes and a preliminary discourse on the state of Neapolitan agriculture in his time. Galanti, one of Genovesi's best disciples, wrote an 'Elogio Storico,' or biographical notice of his master, and Fabroni wrote another in Latin. Ugoni, in his 'Letteratura Italiana,' devotes a long article to Genovesi.

GENSERIC, King of the Vandals, was the bastard brother of Gonderic, whom he succeeded A.D. 429. In the same year he left Spain, which had been partly conquered by the Vandals, and crossed over into Africa at the solicitation of Boniface, governor of that province, who had been induced, by the arts of his rival Ætius, to rebel against Valentinian III., emperor of the West. Boniface soon repented of the step he had taken, and advanced to meet the invader. But his repentance came too late. The Moors joined the standard of Genseric, and the powerful sect of the Donatists, who had been cruelly persecuted by the Catholics, assisted him against their oppressors. Boniface was defeated, and obliged to retire into Hippo Regius, where he remained till he obtained a fresh supply of troops. Having ventured upon a second battle, and being again defeated, he abandoned the province to the barbarians, and sailed away to Italy. A peace was concluded between Genseric and the emperor of the West, by which all Africa, to the west of Carthage, was ceded to the Vandals. This however did not long continue; and the city of Carthage was taken by the Vandals by surprise in 439. The emperors of the West and East made great preparations for the recovery of the province; but an alliance which Genseric formed with Attila, king of the Huns, effectually secured him against their attempts.

Genseric's next object was directed to the formation of a naval power; an immense number of ships was built, and his fleets ravaged the shores of Sicily and Italy. Invited by the empress Eudoxia, he sailed up the Tiber (455), and permitted his soldiers, for the space of fourteen days, to pillage Rome. In 460 he destroyed the fleet which the emperor Majorian had collected for the invasion of Africa; and as his power increased his ravages became more extensive; the island of Sardinia was conquered, and Spain, Italy, Sicily, Greece, Egypt, and Asia Minor, were plundered every year by the Vandal pirates. Leon, the emperor of Constantinople, at last resolved to make a vigorous effort for the recovery of Africa. A great army was assembled, and the command was given to Basiliscus. He landed at Bona, and at first met with considerable success, but was at length obliged to retire from the province. After this victory Genseric met with no further opposition, but remained undisturbed master of the sea till his death, which happened in 477. He was succeeded by his son Hunneric. Genseric was an Arian, and is said to have persecuted the Catholics with great cruelty.

(Procopius, *De Bell. Vandal*; Gibbon, *Decline and Fall*, c. xxxiii. —xxxvi.)

GENSONNÉ, ARMAND, a member of the National Convention, and one of the leaders of the Girondist party, was born at Bordeaux, August 10, 1758, and was practising as a lawyer in his native town when the revolution broke out. Although more endowed with decision and firmness of character than with eloquence, he was chosen deputy to the legislative assembly in September 1791, and was one of the first to attach himself to the new party of the Gironde, which included Gaudet, Vergniaud, Isnard, and Brissot among its leaders. He had better habits of business than any of these distinguished men, and was consequently more frequently employed than they were on the parliamentary committees, in which he obtained much influence. He was the first to enunciate the atrocious maxim, "That in times of revolution, suspicion alone is sufficient to warrant a conviction." It was likewise Gensonné who carried the measure which sequestered the property of the emigrants; and in conjunction with his colleague Brissot he induced the chamber to declare war against Austria, in spite of the strenuous efforts of Robespierre to prevent them. In September 1792 he was elected a member of the Convention, and proposed that the king's trial should be referred to the *Assemblée des Primaire*s. His views about this time appear to have changed con-

siderably. He advocated a more moderate course; denounced the system of domiciliary visits; and loudly called for the punishment of the September assassins. It was only in compliance with his party that he voted for the king's death. In the struggle which immediately followed for power between the Jacobin and Girondist parties the Jacobins were triumphant, and Gensonné having been arrested on the 2nd of June 1793, with twenty-one of his colleagues, was guillotined on the 31st of October in the same year.

GEOFFREY OF MONMOUTH, otherwise named ARTHUR, the well-known British historian, was born in the town from which he took his name, and is supposed to have received his education at the Benedictine monastery in its vicinity. Tradition still points out a small apartment in the remains of that monastery which is designated as his study. He was made archdeacon of Monmouth, and on the 24th of February 1152 consecrated bishop of St. Asaph. Robert, earl of Gloucester, natural son of Henry I., and Alexander, bishop of Lincoln, were his chief patrons.

Walter Mapes, at that time archdeacon of Oxford, a diligent inquirer for his day after the works of ancient authors, is said, whilst journeying in Armorica, to have met with a history of Britain written in the British tongue, the translation of which, upon his return to England, he recommended to Geoffrey of Monmouth, who undertook the task and completed it with great fidelity. At first he divided it into four, but afterwards into eight books, to which he added the book of Merlin's 'Prophecies,' which he had also translated from British verse into Latin prose. Numerous fabulous and trifling stories are inserted in the history, to an extent which has induced some authors, and among them Buchanan, to consider the whole as fiction; but others, among whom are Archbishop Usher, Leland, &c., consider that parts of his history are true, and that the work is not to be rejected in the gross. Welsh critics assert that Geoffrey's work was a vitiated translation of the 'History of the British Kings,' written by Tyssilio or St. Talian, bishop of St. Asaph, who lived in the 7th century, and translated by the Rev. P. Roberts in 1811; but it is by no means certain that the Welsh History, of which the manuscripts are stated to be all comparatively modern, was not itself translated or compiled from Geoffrey's work. The best modern writers incline to the opinion that the book is in the main a fabrication, and the pretended history, from which Geoffrey states that he translated his work, a myth; the book being really a kind of romance, founded upon popular legends, to which he gave cohesion by borrowing largely from Gilders and other early writers.

Several editions of Geoffrey's history are extant in Latin: the earliest is in 4to, printed by Ascensius at Paris in 1508; reprinted in 4to, 1517. It was also printed by Commeline at Heidelberg, in folio, 1587, among the 'Rerum Britannicarum Scriptores vetustiores et præcipui.' A translation of it into English, by Aaron Thompson, of Queen's College, Oxford, was published in London in 1718, in 8vo, and reprinted by Dr. Giles in 1842, and again in Bohn's 'Antiquarian Library,' 1848.

Copies of Geoffrey of Monmouth's history, in manuscript, are not unfrequent in our great libraries: several, of an age very near his time, are preserved among the manuscripts of the old Royal Library in the British Museum; one formerly belonging to the library of Margan Abbey is believed to be the best. Geoffrey of Monmouth died about the year 1154.

GEOFFROY, ST. HILAIRE. [ST. HILAIRE, GEOFFROY.]
GEORGE, ST., surnamed of CAPPADOCIA, was a native of Epiphaneia in Cilicia, and is said to have been born in a fuller's shop. From this obscure and servile origin he raised himself by the talents of a parasite, and the patrons whom he flattered procured for him a lucrative commission or contract to supply the army with bacon. He accumulated wealth in this employment by fraud, and his depredations on the public purse at last became so notorious, that he was compelled to fly from the pursuit of justice to Alexandria, where he embraced, with real or affected zeal, the profession of Arianism. Here he formed a valuable library of history, rhetoric, philosophy, and theology, which the emperor Julian, after St. George's death, appropriated to himself. So great had the influence of George of Cappadocia become amongst the disciples and followers of Arius, that when Athanasius was driven from Alexandria the prevailing faction elevated him to the vacant episcopal throne. Gibbon has enlarged upon the avarice and tyranny of his character whilst primate of Egypt. The Pagans, who had been flattered with the hopes of freedom and toleration, excited his avarice; and the rich temples of Alexandria were either pillaged or insulted by the haughty prelate, who exclaimed in a loud and threatening tone, "How long will these sepulchres be permitted to stand?" Under the reign of Constantine he was expelled by the people; and it was not without a violent struggle that the civil and military powers of the state could restore his authority. The messenger who proclaimed at Alexandria the accession of Julian, in 361, announced the downfall of the archbishop. George, with two of his ministers, Count Diodorus, and Dracontius, master of the mint, were dragged in chains to the public prison. At the end of twenty-four days the prison was forced open by the rage of a superstitious multitude, impatient of the tedious forms of judicial proceedings. The archbishop and his minister were murdered by the populace, and their lifeless bodies were carried in triumph through the streets on the

back of a camel. Their remains were thrown into the sea; the popular leaders of the tumult declaring their resolution to disappoint the devotion of the Christians, and to intercept the future honours of these martyrs, who had been punished, like their predecessors, by the enemies of their religion. The date of the canonisation of St. George is uncertain; but he was recognised as a saint by Pope Gelasius in 494. Some Roman Catholic and Anglican writers however deny, or doubt, the identity of the St. George of the calendar with George of Cappadocia.

The reader who would enter into the history of St. George of Cappadocia as the patron saint of England may consult 'The Historie of that most famous Saint and Souldier of Christ Jesus, St. George of Cappadocia, asserted from the fictions of the middle ages of the Church and opposition of the present,' by Dr. Peter Heylyn, 4to, Lond., 1631 and 1633; 'A Dissertation on the Original of the Equestrian Figure of the George and of the Garter, ensigns of the most noble order of that name,' by John Pettingall, 4to, Lond., 1753; and Dr. Pegge's 'Observations on the History of St. George, the Patron Saint of England,' in the 'Archæologia,' vol. v., p. 132.

When the English Crusaders went to the East in 1096, they found St. George received among the Christians as a warrior-saint, with the peculiar appellation of 'Tropæophoros (Τροπαιοφόρος) the victorious.' They had some knowledge of him before as a saint and martyr, having read of him in that capacity in their Calendars and Martyrologies; and, after the succour which he was supposed to have afforded them at the siege of Antioch, they adopted him as the patron of soldiers. As such, Edward III. made him patron of the Order of the Garter; and he thus gradually became considered as the patron of chivalry, and the tutelar saint of England.

(Moreri, *Dict. Hist.*, tom. v., folio, Paris, 1759: G., pp. 152, 153; Gibbon, *Decline and Fall*, chap. xxiii.; and the *Acta Sanctorum of the Bollandists*, *Month of April*, tom. iii., p. 100-163; *De S. Georgio Megalo-Martyre*, &c.)

GEORGE (LOUIS) I., King of Great Britain. After the exclusion of James II. and his son in 1689, the nearest heirs to the throne in the lineal order of succession were—1, The Princess Mary of Orange, eldest daughter of James II.; 2, the Princess Anne of Denmark, younger daughter of James II.; 3, William prince of Orange, son of Mary, eldest daughter of Charles I. By the declaration of both houses of the convention on the 12th of February 1689, it was resolved that after the decease of the prince and princess of Orange, the crown should descend, first, "to the heirs of the body of the said princess; and for default of such issue, to the Princess Anne of Denmark, and the heirs of her body; and for default of such issue, to the heirs of the body of the said Prince of Orange." This settlement was confirmed in the second session of the first parliament of William and Mary, by the statute 1 W. and M., s. 2, c. 2, commonly called the Bill of Rights. In the preceding session however, when the Bill of Rights was first brought forward, the king had instructed his ministers to propose a clause for a further limitation of the succession, failing heirs of his own body, to the Electress Sophia of Hanover. The electress of Hanover (or, as appears to be the more correct electoral style, of Brunswick and Lüneburg), being the youngest of the ten children of Elizabeth, queen of Bohemia, the daughter of James I., stood in the regular order of inheritance, not only after the descendants of Henrietta, the younger daughter of Charles I., from whom sprung the royal houses of Savoy, France, and Spain, but also after the descendants of her own elder brothers, Charles Louis, elector palatine, the ancestor of the houses of Orleans and Lorraine, and Edward, through whom the houses of Salm, Ursel, Bourbon, Conty, Maine, Modena, and the Imperial family were brought into the line of succession. All these families however were Roman Catholics; that of Hanover was the nearest Protestant family after the house of Orange. The proposition for the insertion of the name of the Princess Sophia in the bill respecting the settlement of the succession was made, according to the king's desire, in the House of Lords, and adopted there; but when the bill was sent down to the Commons, the clause was opposed both by the Tory and by the Republican parties, though on opposite principles, and was thrown out in spite of all the exertions of the court. The consequence was, that after the bill had been under discussion for about two months, it was for the present allowed to drop altogether, on the birth (24th of July) to the Princess Anne of a son, William, afterwards proposed to be created Duke of Gloucester (he died before the patent passed the great seal), by which it seemed to be rendered of less pressing importance. When it was brought in again in the following session, the proposition respecting the Princess Sophia was not renewed; but by a clause excluding Papists, the succession, as King William himself expressed it in writing to her on the subject, was "in a manner brought to her door." The death of Queen Mary however (January 1, 1695), and that of the Duke of Gloucester, the last of seventeen children that had been born to the Princess of Denmark (30th of July, 1700), made it extremely desirable that the matter of the succession should no longer remain unsettled. The subject accordingly was strongly recommended to the attention of parliament in the royal speech delivered February 10, 1701. The recommendation was coldly received by the majority of the House of Commons; but at length, by the contrivance, it is said, of the parties opposed to the scheme, the further limitation of the crown to the

Electress Sophia and her heirs was formally proposed by Sir John Bowles, "who," says Tindal, "was then disordered in his senses, and soon after quite lost them." It is affirmed that a proposition was now made by several influential members of the Upper House to the ambassador of the Duke of Savoy, that that prince should send one of his sons to be educated as a Protestant in England, in which case they gave their assurance that the plan of the Hanoverian succession should be defeated; but the duke would not consent. Meanwhile a bill, founded on the motion of Sir John Bowles, was introduced into the House of Commons; and although it remained in suspense for many weeks, it was eventually carried through both houses. This is the 12th and 13th Will. III., c. 2, which declares that the crown of England, France, and Ireland, "after his majesty and the Princess Anne of Denmark, and in default of issue of the said Princess Anne and of his majesty respectively," should descend "to the most excellent Princess Sophia, electress and duchess-dowager of Hanover, and the heirs of her body, being Protestants." The settlement thus made was further confirmed the next session by the 13th Will. III., c. 6, called the Abjuration Act, from the oath abjuring allegiance to the pretender therein enjoined to be taken and subscribed. The clause imposing this oath was carried in the House of Commons by only one vote; the Tories, by whom it was opposed, endeavouring to strengthen their cause by insinuations (which were most probably entirely without foundation) that the court now meditated the bringing in of the Hanover family even before the Princess Anne. Several attempts were made after this to prevail upon the parliament of Scotland to adopt the same settlement for the crown of that kingdom which had thus been established for the English crown; but they were all ineffectual, till the object was at last accomplished in 1706 by the Treaty of Union, the second article of which declared "that the succession to the monarchy of the United Kingdom of Great Britain, and of the dominions thereunto belonging, after her most sacred majesty, and in default of issue of her majesty, be, remain, and continue to the most excellent Princess Sophia, electress and duchess-dowager of Hanover, and the heirs of her body, being Protestants, upon whom the crown of England is settled" by the act already mentioned. Before this, by the 4th Anne, c. 1 and 4, the Princess Sophia, "and the issue of her body, and all persons lineally descending from her, born or hereafter to be born," were naturalised, so long as they should not become Papists. By the 4th Anne, c. 8, also, the next Protestant successor to the throne was empowered to name any additional number of persons to act with seven lords-justices appointed in the statute to administer the government between the death of the queen and the arrival of the said successor in the kingdom. Most of these arrangements were confirmed by various clauses in the 6th Anne, c. 7, entitled 'An Act for the Security of Her Majesty's Person and Government, and of the Succession to the Crown of Great Britain in the Protestant Line.' Finally, by the 10th Anne, c. 4, passed in 1711, precedence was given to the Princess Sophia, to "the most serene elector of Brunswick Lunenburg, her son and heir-apparent, the most noble George Augustus, electoral prince of Hanover and duke of Cambridge, only son of the said most serene elector, and also the heirs of the body of the said most excellent princess, being Protestants, before the Archbishop of Canterbury, and all great officers, and the dukes, and all other peers of these realms." The Hanoverian succession was guaranteed by the treaty concluded with the United Provinces of Holland in 1706, by the Barrier Treaty between Great Britain and Holland in 1709, and by the Treaty of Guarantee between the same powers in 1713; and the validity of the settlement was acknowledged by the Treaties of Peace concluded in the last-mentioned year, at Utrecht, between Great Britain and France, and between Great Britain and Spain. ('General Collection of Treaties,' vol. i. p. 434; vol. ii. p. 479; and vol. iii. pp. 364, 398, and 470.)

After the accession of Anne, no party affected so great a zeal for the Hanoverian succession as the extreme section of the Tories, or Jacobites, whose object, of course, was anything rather than really to support the parliamentary settlement. In 1705, Lord Rochester, one of the heads of this faction, first intimated obscurely in the House of Lords, and more openly among his friends, his intention of proposing that the Electress Sophia should be invited to come over to reside in England. The real object was to irritate the queen, who was known to be strongly averse to the presence of the electress, or indeed of any member of the electoral family in England, and to embarrass the Whigs, who if they assented to it would probably cut themselves off from all chance of favour with the court, of which they were at this time in expectation, while by resisting it they would endanger both their popularity with the nation and also perhaps the confidence of the Hanoverian family. The next session a motion that the heiress presumptive to the throne should be invited over was formally made in the House of Lords by Lord Haversham, but after a warm debate (at which the queen was present), it was rejected by a great majority. Some years after, in altered circumstances, nearly the same game was attempted to be played by the Whigs, at whose instigation, in April 1713, the Hanoverian resident, Baron Schütz, suddenly made application to the Lord Chancellor Harcourt for a writ of summons to the House of Lords to the Electoral Prince (afterwards George II.), who had been made a British Peer in 1706, by the title of Duke of Cambridge. This application, and a report which was at the same time

spread that the Duke of Cambridge would in any circumstances immediately come to England, threw the ministry into no small perplexity, and so greatly annoyed and irritated the queen that she forbade Baron Schutz to appear at court. The following year however another report was spread, that the Princess Sophia intended to solicit permission from her majesty for the Electoral Prince to come to England. On this the queen wrote both to the princess, to her son the elector, and to the Electoral Prince himself, expressing her disapprobation of the project in the strongest terms. These letters may be said to have killed the heiress presumptive; she was so much affected by them, that on the day after their receipt, the 28th of May, she was struck with apoplexy as she was walking in the gardens of Herenhausen, and expired in the arms of her daughter. The Princess Sophia, who was one of the most accomplished women of her time, was in her eighty-fourth year when her life was thus terminated. Queen Anne died on the 1st of August following, on which George, Elector of Brunswick, the son of the Electress Sophia, became king of Great Britain.

George I. was born the 28th of May 1660 (the day before that on which Charles II. made his entry into London at the Restoration). In 1681 he came over to England with the intention of paying his addresses to the Princess (afterwards Queen) Anne; but immediately after landing he received his father's orders not to proceed in the business, on which he returned home, and in the following year married his cousin Sophia Dorothea, the daughter of the Duke of Zell. He afterwards served in the armies of the Empire both against the Turks and the French. He succeeded to the electorate on the death of his father in 1693. In 1700 he led a force to the assistance of the Duke of Holstein, who was attacked by Frederick IV. of Denmark, and in conjunction with the Swedes under General Banier, compelled King Frederick to raise the siege of Tonningen. Hanover had been created a ninth electorate by the Emperor Leopold in 1692, but in consequence of the opposition of other electoral houses it was not till 1708 that the duke was admitted into the college of electors. Duke Ernest, the father of George I., had originally attached himself to the French interest, but his adhesion to England was of course secured by the settlement of the succession to the crown on his family, although it is probable that neither he nor even his son regarded that arrangement as very secure until the latter actually found himself seated on the throne. The elector George remained steady to the English alliance throughout the general war which began in 1702, and both in 1707 and the two following years he commanded the Imperial forces against the French. All the endeavours of the English ministry however could not prevail upon him to go along with them in the original propositions for the peace of Utrecht. In fact, he stood out till the conclusion of the treaty of peace between the French King and the Emperor, at Rastadt, 6th March 1714.

The accession of George I. took place as quietly, and as much like a thing of course, as any such change has ever done in the most settled times. The new king, with the prince his son, arrived at Greenwich on the 28th of September 1714. Before this the Tories, who had been in power at the death of Queen Anne, had all been dismissed by the Lords-Justices; and now a new ministry was formed, consisting, with the single exception of the Earl of Nottingham (who was removed within a year), wholly of Whigs, Viscount Townshend and the celebrated Mr. (afterwards Sir Robert) Walpole being its most influential members. A new parliament, which gave ministers a great majority in the Commons, having assembled in January 1715, immediately proceeded to the impeachment of Bolingbroke, Oxford, and their associates, all of whom were compelled for the present to bend to the storm. These determined (or, as some called them, vindictive) measures however probably did not do much to strengthen the position of the new dynasty. The rebellion in Scotland broke out before the end of the year, and was not completely put down till February 1716. One of the consequences by which it was followed was the repeal of the Triennial Act by the 1st George I. stat. 2, c. 38, entitled 'An Act for enlarging the time of continuance of parliaments,' by which it was declared that not only all future parliaments, but even the parliament then sitting, might be continued for seven years,—certainly one of the most daring assumptions of power upon which an English parliament has ever ventured. The year 1717 was ushered in with the rumour of an intended invasion of the country by Charles XII. of Sweden, who had been irritated by the recent purchase by the King of England, from the Danes, of the two duchies of Bremen and Verden, which the Danes had taken from Sweden in 1712. To counteract the designs of Sweden, to which the Czar Peter of Russia had been induced to become a party, George I. lost no time in arranging what was called the Treaty of Triple Alliance (concluded at the Hague 4th January 1717) with France and Holland. This war however was not marked by any operations of importance, and it was put an end to by the death of Charles XII. before the end of the following year. Meanwhile, in April 1717, the ministry of Townshend and Walpole was broken up by the dismissal of Townshend and the immediate resignation of Walpole—the result of internal dissensions which had been for some time growing, and of the intrigues of a section of the Whig party. The heads of the new cabinet were Mr. (afterwards Lord) Stanhope, who became first lord of the treasury and chancellor of the exchequer in the room of Walpole, and the Earl of Sunderland, who took the office of one of the principal

secretaries of state, Mr. Addison being taken in as the other. The intrigues of Cardinal Alberoni, which had also been at the bottom of the late demonstrations of hostility by Sweden, now led to a war with Spain. Here England was again cordially assisted by France, the Spanish minister's ambitious designs embracing at once the expulsion of the Hanoverian family from the government of England, and of the Regent Duke of Orleans from that of France. The Quadruple Alliance between Great Britain, France, the Emperor, and Holland was now arranged, and various military operations took place, the most distinguished of which was the victory obtained by Admiral Sir George Byng (afterwards Lord Torrington) over the Spanish fleet off the coast of Sicily (31 July, 1718), in which about fifteen of the enemy's ships were captured or destroyed. In June 1719, also, a Spanish force that had landed in Scotland, and had been joined by a body of Highlanders under the command of the Earl Marischal and Lord Seaforth, was defeated by General Wightman in an action fought at Glenshield, in Inverness-shire, and compelled to surrender at discretion—a check by which a second Jacobite rebellion was at once put down. The differences with Sweden however were finally accommodated by the treaty of Stockholm, signed the 20th of November 1719; and before the close of the same year Cardinal Alberoni was dismissed by the King of Spain, and peace was soon after made also with that power.

A concurrence of events now brought about a change of ministry. In April 1720 a reconciliation was effected between the king and the Prince of Wales, with whom he had been for some years at variance; this re-introduced Walpole, who had attached himself to the prince, into the ministry in the subordinate capacity of paymaster of the forces; and soon after the terrible explosion of the South-Sea scheme at once overthrew the administration of Stanhope and Sunderland by the extent to which several members of the cabinet were personally involved, and produced a crisis in which Walpole, with his great financial skill and reputation, found everything thrown into his own hands. He became first lord of the treasury and chancellor of the exchequer in April 1721, commencing from that date a premiership which lasted for twenty-one years, being the longest period that any English minister has continued in power since the time of Lord Burleigh. Of the transactions in domestic politics under the late administration, the most remarkable were the repeal in 1718 of the Schism Act, passed in the last year of Queen Anne—a repeal which, to his discredit, Walpole, actuated by considerations of party, opposed to the utmost, though happily without success; and the attempt of the ministers in 1718 and 1719 to carry their celebrated bill for the limitation of the peerage, in which they were defeated by the junction of Walpole with the Tories.

The pacific disposition of Walpole, and the continued friendship of France, both under the government of the Duke of Orleans and afterwards under that of Cardinal Fleury, tended to preserve the repose of Europe during the latter years of the reign of George I.; but it was, on the other hand, constantly endangered by the persevering intrigues of the adherents of the family that had been ejected from the British throne, and still more by the apprehensions of the king for the safety of his German dominions, and the entanglement of the country in continental politics through that connection. The most memorable event of 1722 was the detection of the conspiracy for bringing in the Pretender, in which the celebrated Atterbury, bishop of Rochester, was involved. War was at length rekindled by the alliance formed between the king of Spain and the emperor by the treaty of Vienna, signed the 30th of April 1725, and the treaty of Hanover, concluded the 3rd of September following, between England, France, and Prussia, to which Sweden afterwards acceded. The siege of Gibraltar was begun by Spain in February 1726, and a British fleet was about the same time sent to the West Indies under command of Admiral Hosier, where in consequence of contradictory or indecisive orders it remained inactive till the admiral and nearly all his crew perished of disease—a calamity which at the time occasioned a vehement outcry against the administration. Preliminary articles for a general pacification however were signed at Paris, 31st of May, 1727. On the 3rd of June following, King George embarked at Greenwich for Hanover, but had only reached Osanburg when he was struck with apoplexy, and died there in the night between the 10th and 11th of June, in the sixty-eighth year of his age, and the thirteenth of his reign.

By his unfortunate queen, who died on the 2nd of November 1726 at the castle of Ahlen in Hanover, in which she had been immured since 1694 on a charge, never proved and generally disbelieved, of an intrigue with Count Koningsmark, George I. had one son, George, by whom he was succeeded, and a daughter, Sophia Dorothea, born 16th of March 1687, and married in 1706 to King Frederick II. of Prussia. George I. has the credit of not having allowed himself to be influenced in affairs of state by the female favourites with whose society he solaced himself. Of these, the one who enjoyed his chief favour after he came to the English throne was Ermengard Melusine de Schulenberg, who in 1716 was created Duchess of Munster in the Irish peerage, and in 1719 Duchess of Kendal in the English peerage, for life; her niece, Melusine de Schulenberg (afterwards married to Philip, earl of Chesterfield) being also made Countess of Walsingham for life in 1722. This woman, who survived till 1743, the king is believed to have married with the left hand. His other chief mistress in his latter days was Charlotte

Sophia, wife of Baron Kilmarsack, countess of Platen in Germany, and created Countess of Leinster in Ireland, 1721, and Countess of Darlington in England, 1722, who died in 1730.

A fair share of the courage and obstinacy of his race, steadiness to his engagements and his friendships, and considerable sagacity in the management of affairs, were the marked qualities in the character of this king. He was to the end of his life however, in all his views and notions, and in his conduct, much more elector of Hanover than king of England; and his excessive anxiety about not merely the safety but the extension of his hereditary dominions, undoubtedly helped to involve this country in the net of continental politics to an extent not before known. Other circumstances of the time however also contributed to this result. George I. was a coarse-minded man, with little taste for literature, science, or the fine arts; but the country is indebted to him for the foundation in 1724 of a professorship of modern history in each of the universities.

It is impossible within the limits to which we are confined to attempt even the most general account of the changes made in the law by the many hundred pages of legislation which were added to the Statute-Book in the course of this reign. Among the most remarkable of the new laws may be mentioned the 1 Geo. I. st. 2, c. 5, commonly called the Riot Act; the 6 Geo. I. c. 5, which declared that the "kingdom of Ireland hath been, is, and of right ought to be subordinate unto and dependent upon the imperial crown of Great Britain; and that the British parliament had, hath, and of right ought to have, power and authority to make laws and statutes of sufficient force and validity to bind the kingdom and people of Ireland," but which was repealed by the 22 Geo. III. c. 53; the 9 Geo. I. c. 22, commonly called the Black Act (from the name of the 'Blacks' taken by one of the descriptions of depredators against which it is directed); and the 11 Geo. I. c. 26, entitled 'An Act for the more effectual disarming the Highlands in Scotland, and for the better securing the peace and quiet of that part of the kingdom.' The commencement of this reign also forms an important era in the history of the national finances, from the establishment in 1716, under the government of Walpole, of the first sinking fund on a great scale, by the 3 Geo. I. c. 7. The national debt, which amounted to about 52,000,000*l.* at the commencement of this reign, underwent no reduction in the course of it; but the interest was reduced from about 3,350,000*l.* to 2,217,000*l.* The power of effecting this reduction was principally obtained through the effects of an act passed in the last year of the preceding reign (the 12 Anne, st. 2, c. 16), by which the legal interest of money was reduced from six to five per cent.

GEORGE (AUGUSTUS) II., King of Great Britain, the only son of George I. and his queen Sophia Dorothea, was born at Hanover, October 30, 1683. On the 22nd of August 1705 he married Wilhelmina Caroline, daughter of John Frederick, margrave of Brandenburg-Anspach. On the 9th of November 1706 he was created a British peer by the title of Duke of Cambridge; but he never received a writ of summons to the House of Lords, nor indeed did he visit England till his father succeeded to the throne. The project that was at one time entertained of bringing him over has been noticed in the preceding article. In the war with France he served with his father in the army of the allies, and distinguished himself at the battle of Oudenarde, gained 11th of July 1708 by the Duke of Marlborough over the French forces commanded by the Duke of Burgundy.

On the death of Queen Anne he accompanied his father to England, and was declared Prince of Wales at the first privy council held by George I., 22nd of September 1714. The heir-apparent was immediately seized upon as an instrument of political intrigue. In the debates on the civil list in May 1715, one of the propositions of the Tories was to settle an independent revenue of 100,000*l.* per annum on the Prince of Wales, but the motion to that effect was negatived in the House of Commons by a great majority. The same sum however was allowed to the prince by the king out of the income of 700,000*l.* voted to his majesty by parliament. On the 5th of May 1715 the prince received the appointment of Captain-General of the Artillery Company, and on the 6th of July 1716 he was constituted guardian of the realm and lieutenant of the king during the king's absence in Hanover. While thus left to administer the government, he was present on the 6th of December at Drury Lane Theatre, when a lunatic of the name of Freeman, a man of property in Surrey, suddenly rushed towards the box where he was, fired at the sentinel who endeavoured to stop him, and severely wounded him in the shoulder, and was not secured without great difficulty, when three other loaded pistols were found about his person. In the general confusion and alarm the prince is said to have shown perfect presence of mind and self-possession. A quarrel between the king and the prince broke out on the 28th of November 1717, on occasion of the baptism of a son of which the Princess of Wales had been delivered on the 3rd of that month: the immediate cause of the rupture was the displeasure expressed by the prince at the Duke of Newcastle standing godfather with the king, instead of the king's brother, the Duke of York, whom he wished to have been appointed. The prince, as soon as the baptismal ceremony was over, addressed some very strong language to the duke; and the king, incensed at this public want of respect to himself, ordered the prince to keep his own apartment till his pleasure should be further known. Soon after the prince was desired to quit St. James's, on

which his royal highness and the princess went to the house of the Earl of Grantham in Albemarle-street. The children however, by the king's order, remained at St. James's; and shortly after the judges being consulted, decided, by a majority of ten to two, that the care of the education of the royal family belonged of right to the king. (See an account of the proceedings in Hargrave's 'State Trials,' xi. 295-302.) At this time the family of the Prince of Wales consisted of a son, Frederick Lewis, born in 1707, and three princesses, Anne, born 1709, Amelia, born 1711, and Caroline, born 1713, besides the infant prince George William, who died in the beginning of the following year. On the 24th of December his majesty's pleasure was formally signified to all the peers and peeresses, and to all privy-councillors and their wives, that all persons who should go to see the Prince and Princess of Wales should forbear coming into his majesty's presence; such persons also as had employments both under the king and prince were obliged to quit the service of one of them. The prince, on his part, took up his residence in Leicester-House, where he kept his own court, and lived in open resistance to his father. The king formed a household for the young princesses, and on the 10th of January 1718 he created his grandson, Prince Frederick Lewis, duke of Gloucester.

The king paid another visit to Hanover in May 1719. On this occasion "the Prince and Princess of Wales," says Tindal, "not being appointed regents, retired into the country, and appeared no more till the king's departure, a few days after which they came to St. James's to see the young princesses, who kept a levee twice a week; and to them it was that the lords-justices and a numerous appearance of foreign ministers, nobility, and gentry, made their compliments on the king's birthday." It is believed that the famous Peage Bill of this year [GEORGE I.] was brought forward chiefly in consequence of the quarrel between the king and his son, and with the view of limiting the powers of the latter when he should come to the throne. In the final discussion which it underwent in the House of Commons in November, Sir John Packington observed that some persons had through indiscretion occasioned an unhappy difference in the royal family, and he was apprehensive if that bill, so prejudicial to the rights of the next heir, should pass into a law, it might render that difference irreconcilable. The allusion here was understood to be to the Earl of Sunderland, then first lord of the treasury and prime minister, the mover and most zealous promoter of the bill.

The reconciliation of the king and the prince was at last effected in April 1720, chiefly by the endeavours of the Duke of Devonshire and Mr. Walpole, who had for some time past attached themselves to the court of his royal highness. On the 23rd of that month an interview took place between the father and son; and the termination of their difference was immediately announced to the public by the prince, on his return to Leicester-House, being attended by a party of the yeomen of the guard and of the horse-guards, and by the foot-guards beginning to mount guard at his house. The reconciliation however was probably never very cordial. It may be observed that when the king immediately after this set out to pay another visit to his continental dominions, he left the government in the hands of the lords-justices, as on the last occasion. A story is told by Horace Walpole which appears to show that the king's animosity lasted to the end of his life. After having destroyed two wills which he had made in favour of his son, he had intrusted a third, supposed to have been of an opposite character, to the keeping of Wake, archbishop of Canterbury, who on the accession of George II. presented it to the new king. To the surprise of every one present, his majesty, putting it into his pocket, stalked out of the room, and the will was never heard of more. Lord John Russell, in relating this story ('Memoirs of Affairs of Europe,' ii. 396), observes that "by the law of England the will would not have been valid; all property, real as well as personal, of the king, descends with the crown." It does not appear to be now understood that this is law. Walpole states that another copy of the will, which is believed to have bequeathed large legacies to the Duchess of Kendal and her niece Lady Walsingham [GEORGE I.], had been deposited with the Duke of Brunswick, but that the silence of the duke was secured by a subsidy, and that the acquisition of Lord Chesterfield (the husband of Lady Walsingham, who threatened a suit in chancery), was obtained by a payment of 20,000*l.* (Walpole's 'Memoirs,' ii., 459, and see Mahon's 'England,' close of chap. xiv.)

George II. succeeded his father, June 10, 1727. It was at first his intention to place at the head of the government Sir Spencer Compton (afterwards Earl of Wilmington), who was then the speaker of the House of Commons; but when that person received the royal commands to draw up the declaration to the privy-council, he was obliged to call in Walpole to assist him. Queen Caroline, whose influence with her husband was very great, now interposed; and the result was that Walpole was continued in office. The war with Spain was finally terminated by the treaty of Seville, concluded 9th of November 1729; and for ten years from this time Walpole contrived to preserve peace. New causes however of dissatisfaction with Spain arose, principally out of alleged interferences of that power with the freedom of English commerce; and the minister at last found it impossible to resist the cry of the country for a new war. Hostilities were commenced in the close of 1739; and the reduction of Portobello, on the isthmus of Darien, by Admiral Vernon, in the beginning of

the following year, still further sharpened the eagerness with which the popular feeling had rushed into the contest. The operations that were subsequently attempted however were not equally successful; repeated attacks upon Carthage, in particular, all signally failed. The death of the emperor Charles VI. in October 1740, speedily produced a general European war; Great Britain supporting the settlement called the Pragmatic Sanction, by which the succession to the Austrian dominions devolved upon the late emperor's eldest daughter, Maria Theresa, queen of Hungary; France and Spain uniting to maintain the claims of Charles Albert, elector of Bavaria (elected emperor in 1742 under the title of Charles VII.). Meanwhile various causes had been co-operating to shake Walpole's power. The mere length of his tenure of office had tired the country and created impatience for a change. The pacific policy in which he had so obstinately persevered had disgusted the general eagerness for a war excited by a feeling that the national interest and honour alike demanded recourse to arms, and the course he had taken in this respect had impaired his reputation as much as his popularity. His scheme for the extension of the excise, introduced in 1733, had, although abandoned, produced an unfavourable impression that sunk deep into the popular mind, and an outcry against him that never subsided. The loss of his steady and influential protectress, Queen Caroline, who died 20th of November 1732, deprived him of one of his strongest supports in the favour of the king. Just before that event also a violent quarrel had broken out between the king and the Prince of Wales, who now headed the opposition, and collected around him at Leicester-House a court and party, one of the chief of whose avowed objects was the removal of the premier. In these circumstances a new parliament met 4th of December 1741, in which Walpole soon found himself so placed as to make it necessary to retire. He resigned all his places in the end of January 1742, and was immediately created Earl of Orford. So long as he lived however, which was not more than three years, Walpole continued really the king's chief adviser. The ministry that immediately succeeded was nominally appointed by his great rival Pulteney, but it was in reality the result of a compromise, and Pulteney himself was by Walpole's contrivance annihilated in the very moment of his apparent triumph, by being compelled to leave the House of Commons and to take a peerage: as Earl of Bath he became at once nobody. A reconciliation at the same time took place between the king and the prince; but neither this nor any of the other arrangements lasted long. In a few months the prince was again in opposition, and the new ministry was assailed by an adverse force, composed in part of their ancient allies, as formidable as that which had driven Walpole from power.

Meanwhile the war against the Bavarians and their allies the French had begun to be prosecuted with great vigour; the kings of Denmark and Sweden (the latter in his capacity of landgrave of Hesse Cassel) having been subsidised, and a treaty of alliance concluded with Frederick III. of Prussia, George II. joined his army on the Continent in person in the beginning of June 1743, and on the 26th of that month shared in the great victory gained over the French at Dettingen. On this occasion the English king behaved with distinguished courage. This instance of success however was only followed by inactivity and reverses; one consequence of which was the expulsion from the ministry, in November 1744, of Lord Granville (formerly Lord Carteret), the great promoter of the war, and as such the member of the cabinet who had the greatest influence with the king. The ministry that was now formed was called the Broad-Bottom ministry: it contained a few Tories, but consisted principally of the Newcastle and Grenville Whigs, the only parties wholly excluded being the connections of lords Granville and Bath. Mr. Pelham, brother of the Duke of Newcastle, was first lord of the treasury and chancellor of the exchequer, and Mr. Pitt (afterwards so distinguished both under that name and as Earl of Chatham) being promised a place as soon as the king could be induced to admit him, gave his support in the meantime to the administration. This change of men however brought no change of measures. The king's German politics continued to receive the same support from the new ministry as they had from the old. Nor was the war carried on with better fortune. The defeat of the allies at Fontenoy, 30th of April 1745, was the great event of the next campaign.

In August of the same year another Jacobite rebellion, instigated by France and Spain, broke out in Scotland; the towns of Dunkeld, Perth, Dundee, Edinburgh, and Carlisle rapidly fell into the hands of the insurgents; the king's troops were routed at Preston-pans and Falkirk; and the Pretender, Charles Edward, had already advanced as far as Derby in his bold march upon the metropolis of the empire before any successful attempt was made to resist him. The rising however which had wore so threatening an aspect was completely put down by the victory of Culloden, gained by the king's second son, the Duke of Cumberland, on the 16th of April 1746. In the preceding February, in the very midst of the public alarm, the king had made a sudden attempt to reinstate lords Granville and Bath as the heads of the ministry; but after being three days in office they saw that the project was hopeless, on which Mr. Pelham, who had resigned, was taken back, and continued at the head of affairs till his death in 1754.

The treaty of Aix-la-Chapelle, the preliminary articles of which

were signed on the 30th of April 1748, at last put an end to the war, the latter years of which were distinguished by some brilliant naval successes on the part of Great Britain. The conditions of this peace on the whole excited great dissatisfaction in England, especially the restoration of Cape Breton, which had been taken from the French in 1745, and had been accounted the great acquisition of the war. On the other hand, Madras, which a French fleet had reduced in 1746, was recovered. The power of the ministry however was not shaken by the vigorous and persevering assaults upon the treaty by the opposition in parliament; and Mr. Pelham and his friends also triumphed in a division that broke out in the cabinet after the death of the Prince of Wales (20th of March 1751), on the subject of the Regency Bill, rendered necessary by that event, when the Pelhams, to whom Mr. Pitt attached himself, were opposed by the party of the dukes of Cumberland and Bedford, and their protégé, Mr. Fox—the origin of a long and in its issues very important rivalry. But the death of Mr. Pelham (6th of March 1754) produced a succession of new contentions, intrigues, and changes. At last, in November 1755, Pitt and his friends were dismissed, and Fox, as secretary of state and manager of the House of Commons, became, under the Duke of Newcastle, who since his brother's death had held his offices and nominal station, the moving spirit of the ministry.

Meanwhile however war had again broken out with France in the preceding June. In one quarter of the world indeed, in India, the French and English, as allies of the conflicting native powers, can scarcely be said to have ever laid down their arms. But the new quarrel of the two governments took its rise from a disagreement about the boundaries of their respective possessions in North America, which had been left unsettled by the late treaty. This war, in which all the principal European powers were eventually involved, is known by the name of the Seven Years' War. Its commencement was extremely disastrous to the English—Minorca and Calcutta having both fallen to the French in the summer of 1756. The popular indignation excited by these reverses overset the administration of the Duke of Newcastle. Deserted by Mr. Fox, his grace resigned in the beginning of November; and by the end of December, Pitt, who had for some time past attached himself to the court of the young Prince of Wales at Leicester-House, was secretary of state, with a cabinet composed of his own friends and those of Lord Bute. The antipathies of the king however, and the intrigues of the Duke of Newcastle, overthrew this arrangement in a few months. In April 1757, Earl Temple, who held the office of first lord of the admiralty, having been dismissed, Mr. Pitt immediately gave in his resignation. It was some time before anybody could be induced to accept the task of constructing a new cabinet; at last, in the beginning of June, after the country had been for nearly two months without a government, the Earl of Waldegrave was appointed first lord of the treasury, with Mr. Fox as secretary of state. This administration lasted only for a few days; the king was then informed that he must seek for other aid. After some further negotiation, Mr. Pitt was before the end of the month recalled and appointed premier, with the office of secretary of state, the Duke of Newcastle being made first lord of the treasury, and Mr. Fox paymaster of the forces. This arrangement subsisted to the end of the reign. From the moment in which the chief direction of affairs was thus placed in the hands of Mr. Pitt the war was prosecuted with extraordinary vigour and success. In January 1756 a treaty of alliance had been contracted with Prussia, and an alliance between Austria and France was concluded in May of the same year. The commencement of active hostilities between Austria and Great Britain signalled Mr. Pitt's accession to power. In Germany the enemy were early in 1758 driven out of Bremen and Verden, which they had overrun the preceding year; soon after, Senegal, Goree, and other possessions of the French on the coast of Africa, were reduced; in 1759 the great victory of Minden, gained (August 1st) by Ferdinand, the hereditary prince of Brunswick, drove back the French to the Rhine; by a succession of brilliant successes at sea the French navy was almost annihilated; the victory on the heights of Abraham, in which Wolfe fell (September 13th) all but completed the conquest of Canada; Cape Breton, in the same quarter of the globe, had been already recovered; in the east, Clive had recovered Calcutta (2nd of January 1757), taken Chandernagore (March 14th), overthrown the Subahdar of Bengal at the great battle of Plassy (June 23rd), and was now engaged in driving the French from every remaining possession they had held in India. In the midst of these successes George II. expired suddenly at Kensington, from the extraordinary circumstance of a rupture of the right ventricle of the heart, on the 25th of October 1760, in the seventy-seventh year of his age and the thirty-fourth of his reign. His children by his queen, besides those that have been already mentioned, were, William Augustus, born 1721, created in 1726 duke of Cumberland; Mary, born 1723, married 1740 to Frederick, landgrave of Hesse Cassel; and Louisa, born 1721, married 1743 to Frederick V., king of Denmark. He was succeeded by his grandson, George III.

In his sentiments and politics George II. was as much a German as his father, and he persevered throughout his reign in the same system of interference in the affairs of the continent, professedly with the object of maintaining the balance of power, but really with an especial view to the preservation of the hereditary possessions of his

family. Though his Hanoverian partialities however occasioned considerable outcry when the wars in which the country was engaged were unfortunate, all this was forgotten in the splendid successes which at the close of his reign crowned the British arms both by sea and land, and at the moment of his death George II. perhaps enjoyed more popularity than any prince that had for a long period sat on the English throne. Both morally and intellectually his character seems to have very much resembled that of his father; he is said to have been somewhat passionate, but open, straightforward, and placable, though apt to entertain antipathies of considerable obstinacy, as well as steady in his attachment to those who had once attracted his regard. The only study to which he had any partiality was the art of war, in which he conceived himself to be a great adept. His queen Caroline was a woman of considerable strength of character as well as of cultivated mind, and as long as she lived she exercised great influence over her husband. There was a succession of royal mistresses however in this reign, as well as in the preceding. When George II. was prince of Wales he fell or professed to fall violently in love with the reigning beauty of the day, Mary, daughter of John, lord Bellenden, who was one of the princess's maids of honour; she however rejected his proposals, and married Colonel Campbell, one of the grooms of his bedchamber, who many years after became Duke of Argyll. On this the prince attached himself to Mrs. Howard, who succeeded to her place in the household of his wife, and she long continued to hold notoriously the situation of the king's first female favourite, though her influence, it is said, was never equal to that of the queen. Another of the king's mistresses was Amelia Sophia de Walmoden, who in 1740 was created countess of Yarmouth for life—the last instance of this scandalous abuse of the royal prerogative, and prostitution of the honours of the state.

Of the mass of legislation added to the Statute-book during this reign no very large portion retains any importance at the present day. Among the measures most deserving of notice may be mentioned, the Act 4 Geo. II., c. 26, ordering that all proceedings in courts of justice in England, and in the Court of Exchequer in Scotland, should be in the English language (two years afterwards extended to Wales); the 8 Geo. II., c. 6, establishing a Registry of Conveyances, Wills, &c., in the North Riding of Yorkshire; the 8 Geo. II., c. 13, which established a copyright in engravings; the 9 Geo. II., c. 5, repealing the old statutes against witchcraft; the 10 Geo. II., c. 28, prohibiting the acting of any new stage play without permission of the lord chamberlain (this was occasioned by some theatrical ridicule directed against Walpole); the 18 Geo. II., c. 15, separating the surgeons of London from the barbers; the 19 Geo. II., c. 30, entitled an Act for the more effectual disarming of the Highlands in Scotland, and for restraining the use of the Highland dress, &c.; the 20 Geo. II., c. 30, allowing persons impeached of high treason to make their full defence by counsel; the 20 Geo. II., c. 43, abolishing heritable jurisdictions in Scotland; the 20 Geo. II., c. 50, taking away the tenure of Wardholding in Scotland, and converting it into Blanch- and Feu-holdings; the 24 Geo. II., c. 23, establishing the use of the New Style; the 26 Geo. II., c. 2, for purchasing the museum of Sir Hans Sloane and the Harleian manuscripts, the foundation of the British Museum; the 26 Geo. II., c. 26, being an act permitting Jews to be naturalised by parliament without taking the sacrament, which however was repealed the following year; and the 26 Geo. II., c. 33, commonly called the Marriage Act.

The national debt was considerably more than doubled in the course of this reign; its amount at the conclusion of the Seven Years' War, in 1763, was nearly 139,000,000*l.*, paying an interest of above 4,850,000*l.* The annual parliamentary grants, which at the beginning of the reign usually amounted to about three millions, or three millions and a half, rose at its close to twelve, fifteen, and at last to nineteen millions. The country nevertheless undoubtedly made great progress in wealth and general improvement during the reign of George II. Commerce and manufactures were greatly extended; both the useful arts and those that embellish life found a demand and encouragement that was constantly increasing; and various branches both of literature and science were cultivated with considerable ardour and success.

GEORGE (WILLIAM FREDERICK) III., the eldest son of Frederick Lewis, prince of Wales, was born on the 4th of June 1738. His mother was Augusta, daughter of Frederick II., duke of Saxe-Gotha, born in 1719, married to the Prince of Wales on the 25th of April 1736. Their other children were—1, Augusta, born 1737, married in 1764 to Charles William Ferdinand, duke of Brunswick Wolfenbützel, died 1813; 3, Edward Augustus, born 1739, created Duke of York 1760, died 1767; 4, Elizabeth Caroline, born 1741, died 1769; 5, William Henry, born 1743, created Duke of Gloucester 1764, died 1805; 6, Henry Frederick, born 1745, created Duke of Cumberland 1766, died 1790; 7, Louisa Anne, born 1749, died 1768; 8, Frederick William, born 1750, died 1765; 9, Caroline Matilda, born 1751 (four months after her father's death), married to Christian VII., king of Denmark, 1766, died 1774.

On the death of his father on the 20th of March 1751, Prince George succeeded to the title of the Duke of Gloucester, but he was created Prince of Wales on the 20th of April. His mother, under whose care he then remained, soon disengaged herself from, or was deserted by,

the leaders of the parliamentary opposition which had gathered around and made a tool of her husband; but the king's habitual dislike to her appears never to have been overcome. It has been asserted that, encouraged by the manner in which the princess was treated by the rest of the royal family, the prince's governor, Lord Harcourt, and his preceptor, Dr. Hayter, bishop of Norwich, exerted their influence to prejudice him both against the old friends of his father and against his mother herself. Another account is that the princess was prejudiced against the governor and the preceptor by Lord Bute, who now became her confidential adviser. [BUTE, EARL OF.] From whatever cause, Lord Harcourt and the bishop resigned their places in December 1752; the ground which they assigned was that Mr. Stone, the prince's sub-governor (placed in that situation by the ministry), Mr. Scott, another tutor (who had been recommended to the late prince by Lord Bolingbroke), and Mr. Cresset (who had been appointed treasurer of the prince's household on the recommendation of his mother), were all concealed Jacobites. Stone, it was affirmed, had about twenty years before actually drunk the Pretender's health in public. This charge, in which Dr. Johnson, bishop of Gloucester, and Mr. Murray, afterwards the celebrated Lord Mansfield, were also involved, was made the subject not only of an inquisition by the cabinet, but afterwards of a debate in the House of Lords. It appears to have rested on little or no evidence, and the charge, in itself an abundantly ridiculous one, wholly broke down under judicial investigation. Lord Waldegrave was soon after appointed the prince's governor, and Dr. John Thomas, bishop of Peterborough (afterwards of Salisbury, finally of Winchester), his preceptor; and under their management and the more influential superintendence of Lord Bute, matters proceeded without further dissension. The prince was kept by his mother in great privacy, and permitted to associate only with a very small and select circle. Her royal highness seems to have been actuated by good intentions; she was anxious to preserve her son from the contamination of the fashionable profligacy of the day; and in this respect her method may be allowed to have been successful. But in regard to anything beyond this, both her own notions and those of the persons in whose hands she placed herself were narrow in the extreme. One of her complaints to Dodington against the Bishop of Norwich was that he insisted upon teaching the prince and his brothers logic, "which, as she was told, was a very odd study for children of their age, not to say of their condition." Bute indeed appears to have felt the propriety of some political instruction being given to the heir-apparent; but his lordship, although he soon after adventured upon the office of prime-minister, had himself scarcely any practical acquaintance with political matters, and had never made that department of knowledge his study. Independently therefore of his party prejudices, which gave him a general bias towards what would now be called by most people antiquated and illiberal opinions, he was from mere ignorance of the subject a very unfit director of the political studies of the prince; nor were any of his coadjutors or subordinates much more competent. Their pupil accordingly can scarcely be said to the end of his life to have mastered even the details and conventional forms of political science. In 1759, when he had attained his majority, the prince took his seat in the House of Peers; but there is no record of his having taken any part in the business of the House.

George III. succeeded to the throne on the death of his grandfather, October 25, 1760. Of his eventful reign of nearly sixty years we can here attempt only a very rapid sketch. On the 8th of July 1761 the young king surprised his council by the unexpected announcement of his intention to marry the Princess Charlotte Sophia, second daughter of Charles Lewis Frederick, duke of Mecklenburg-Strelitz. The marriage took place on the 8th of September following. It is understood that in determining upon this union the king had the merit of sacrificing a private attachment to what were deemed considerations of political expediency. Throughout his reign indeed he never showed himself deficient in the strength of character necessary to make everything else bend to what he held to be the demands of his public position. The youth and unblemished moral character of George III., and the circumstance of his having been born in the country, excited much popular regard and expectation on his accession to the throne. From the first however he did not conceal his anxiety for an end of the war which was then urged with so much national enthusiasm. Lord Bute, who had immediately on the commencement of the reign been admitted into the privy council, and made groom of the stole, was in a few months brought into the ministry, with the design probably of effecting that object. He was made secretary of state in March 1761. In the beginning of the following October Mr. Pitt resigned, on finding himself opposed by a majority of the cabinet when he proposed to anticipate the designs of Spain by declaring war against that power. The war with Spain, which he had predicted as inevitable, broke out in January 1762; but in the beginning of June Bute became premier on the resignation of the Duke of Newcastle; and on the 3rd of November the preliminaries of peace between France and England were signed at Fontainebleau. By the treaty of Paris, concluded 10th of February 1763, between Great Britain, France, Spain, and Portugal, this country retained possession of Canada, acquired Florida by cession from Spain, and recovered Minorca, but gave up Belleisle, the Havannah, and all the settlements taken from France in the East Indies. An attempt was made by the opposition

to excite dissatisfaction with this treaty, but it was not very successful. Bute however resigned on the 8th of April, not so much, it would appear, in consequence either of any opposition in parliament or any unpopularity out of doors, as from want of support in the cabinet. He was succeeded by Mr. George Grenville, who was for some time however generally looked upon as merely the lieutenant of the retired minister. Mr. Grenville's administration commenced ominously with the famous contest with Wilkes, arising out of the publication of the forty-fifth number of his 'North Briton,' on the 19th of April. This business, and the question of general warrants which was involved in it, occupied much of the early part of the following session of parliament. The close of the same session in April 1764, was made memorable by the passing of the first resolutions asserting the expediency of imposing certain stamp-duties upon the colonies in America. A bill actually imposing such duties was brought forward the next session, and received the royal assent March 22, 1765.

In the meantime however various circumstances had concurred to shake the ministry. In the preceding April the king had been attacked by an illness generally supposed to have been the same mental malady with which he was afterwards visited oftener than once in a more serious form. On his recovery, which took place in a few weeks, he proposed that a bill should be brought into parliament empowering him to appoint the queen or any other member of the royal family to act, in case of his demise, as regent during the minority of his successor. The real author of this proposition was, no doubt, Lord Bute. The ministers had of late attempted to throw off his lordship, but on this occasion they did not venture openly to oppose the king's wish; they only attempted, when the bill was on its way through parliament, to exclude from it the name of the Princess Dowager of Wales. In this however they were signally defeated; a motion having been made in the Commons that the name of the princess should be inserted, the influence of the court and of Lord Bute were sufficient to carry it against ministers by the large majority of 167 to 37. The rising discontents in America came soon after, still further to embarrass Mr. Grenville and his colleagues. It was not however till after a great deal of negotiation that the king found himself strong enough to give them their dismissal.

At last, on the 10th of July 1765, a new ministry was formed, with the Marquis of Rockingham at its head. This ministry, though not without considerable hesitation, repealed the American Stamp Act; the bill to that effect received the royal assent on March 20th 1766, and for the present this measure effectually allayed the disturbances in the colonies. The Rockingham ministry however soon came to an end, partly from inadequate support in parliament, partly from the lukewarmness of the court, but chiefly from internal dissensions, if not treachery in some of its members. Soon after the prorogation of parliament in the beginning of June, Mr. Pitt was sent for by the king; and by the beginning of August that gentleman, transferred to the House of Lords with the title of Earl of Chatham, was at the head of a new cabinet. It was during this administration that on the 2nd of June 1767 Mr. C. Townshend, the chancellor of the exchequer, brought forward that renewed measure of American taxation which eventually led to the independence of the colonies. This is believed to have been Mr. Townshend's own scheme, Lord Chatham, though still the nominal head of the cabinet, being now in such a state of health, and so much at variance with the majority of his colleagues, that it is said he was never even consulted in the matter. Mr. Townshend died suddenly on the 4th of September, on which Lord North was appointed chancellor of the exchequer, and the ministry from this time came to be generally known as that of the Duke of Grafton, who held the office of first lord of the treasury. Lord Chatham at last resigned, October 15th, 1768. With the meeting of parliament in the preceding June commenced the second and much more protracted struggle of the government with Wilkes, occasioned by his return for Middlesex, his expulsion by the house, and his repeated re-election.

Meanwhile, the new plan of colonial taxation had thrown all English America into commotion as soon as it was announced. The beginning of the next year, 1769, was distinguished by the appearance of the first of the celebrated 'Letters of Junius,' the most effective series of political attacks ever directed against a ministry. The Duke of Grafton, the object of the most venomous shafts of this invisible assailant, suddenly resigned, January 23rd 1770. On this Lord North became premier, and began his administration with a bill, brought in March 5, for the repeal of all the lately-imposed American duties, except the duty on tea, which was retained avowedly merely to assert the right of taxation. This exception however produced the war with the colonies, and their eventual separation. A dispute with Spain about the possession of the Falkland Islands occupied attention for a short time in the latter part of this year, but was eventually adjusted without leading to hostilities. The session of parliament which terminated on May 8th 1771 is memorable for the successful assertion by the newspaper press of the right of reporting the debates, after a contest with the House of Commons which lasted from the beginning of February to the end of April, and for two months of that time almost wholly occupied the house. This and the following year were also marked by some important events in the royal family. In the summer of 1771 the king's third brother, the Duke of Cumberland,

married Mrs. Horton, daughter of Lord Irnham (afterwards Earl of Carhampton), and widow of Christopher Horton, Esq. His majesty, as soon as the affair was publicly announced, forbade the duke and duchess to appear at court; but this did not deter his second brother, the Duke of Gloucester, from avowing, a month or two afterwards, his marriage with the Countess-Dowager of Waldegrave (daughter of Sir Edward Walpole), which had taken place six years before. The Royal Marriage Bill was in consequence brought into the House of Lords, and, notwithstanding a strenuous opposition, passed into a law. By this statute (12 Geo. III. c. 11) all descendants of George II. (except the issue of princesses married into foreign families) are prohibited, while under the age of twenty-five, from contracting marriage without the consent of the king, and without the consent of parliament if above that age. The king's mother, the Princess-Dowager of Wales, died on the 8th of February 1772. Only a few days before had occurred at Copenhagen the catastrophe of the king's youngest sister, the Queen of Denmark, who was suddenly thrown into confinement, by order of her imbecile and dissolute husband, on a charge of adultery with his physician Struensee. No proof of the criminality of the parties ever was produced, though both Struensee and his friend Brandt were put to death without trial. The queen was sent in the first instance to the castle of Cronsborg; but after being confined there for about four months the interposition of her brother procured her release, and she was conveyed first to Stade and afterwards to Zell in Hanover, where she lived in retirement till her death, May 10th 1774.

The disturbances in America, excited by the tea duty, broke out in the summer of 1773. The Gaspé schooner was attacked and burned at Providence, in Rhode Island, in June; the destruction of the tea by the mob at Boston took place in December. Another year however was spent before the quarrel assumed the character of a regular contest of arms. Hostilities commenced with the battle of Lexington, April 19th 1775; that of Bunker's Hill followed on the 16th of June. Still the resistance of the colonists had not taken the form of an avowed determination to throw off the dominion of the mother-country. It was not till the ever-memorable 4th of July 1776 that the contest was brought to this point by the Declaration of Independence. In the course of the next year many French officers joined the Americans, and it became evident that the governments both of France and of Spain were about to take part publicly with the revolted colonies. Meanwhile, on the 16th of October, the convention of Saratoga, and the surrender of Burgoyne, inflicted the first great blow upon the British cause. On the 6th of February 1778 a treaty was signed between the Americans and France, in which their independence was acknowledged. War between England and France of course immediately followed this act. In June 1779 Spain too at last openly joined the hostile confederacy; and before the end of another year England had found still another enemy in Holland. The convention of the northern powers of Russia, Denmark, and Sweden (soon after joined by Holland, Prussia, and the Emperor), for the maintenance of what was called the armed neutrality—being in fact a defiance of the power of Great Britain to enforce the commonly-recognised rights of belligerents—was also established in the course of the year 1780. At home this was the year of the Protestant riots, when London was for nearly a week in the hands of a devastating mob, which was not put down till after a great effusion of blood, as well as destruction of property. The popular mind in Ireland moreover was in a state which occasioned the greatest alarm: the inhabitants were embodied as volunteers to the number of fifty or sixty thousand, and the British parliament had already in the beginning of this year been compelled to yield to some, and was soon to be forced to concede more, of the demands of these petitioners with arms in their hands.

Meanwhile the nation was becoming heartily tired of the war; and the ministry, surrounded by so many embarrassments, stood at the lowest point of unpopularity. These feelings continued to increase in the public mind as new failures and calamities further demonstrated the incapacity, or the ill fortune, with which the affairs of the country were conducted. Even in the East, where the French had at the commencement of the war been again driven from all their settlements, the successes of Hyder Ali now seemed to be fast changing the face of affairs. In America the surrender of Lord Cornwallis at Yorktown, on the 19th of October 1781, in effect terminated the struggle. Lord North and his colleagues resigned on the 20th of March 1782, on which the Marquis of Rockingham was once more placed at the head of a new ministry; but his death about three months after his acceptance of office again overthrew all the arrangements that had been made. Lord Shelburne having succeeded to the place of first lord of the treasury and premier, Mr. Fox and all his friends immediately resigned. Among the new appointments was that of Mr. Pitt to the office of chancellor of the exchequer, in the room of Lord George Cavendish. It is said to have been by the persuasions of Lord Shelburne that the king was at last, after extreme reluctance, prevailed upon to consent to acknowledge the independence of the colonies. The preliminaries of a peace were signed at Paris on the basis of that acknowledgment on the 30th of November, and on the 3rd of September 1783 the war, which had resulted in so large a curtailment of the dominions of the British crown, was formally brought to a close by the signature of definitive treaties with America, France, and Spain. Peace with Holland was also concluded at Paris, June 20th, 1784.

In the meantime however the famous coalition between the followers of Mr. Fox and of Lord North, parties which had been so long and so bitterly opposed, had succeeded in the beginning of April 1783 in driving Lord Shelburne and his friends from power. Lord North and Mr. Fox now became secretaries of state together, with the Duke of Portland as first lord of the treasury and nominal premier. This arrangement however was soon overthrown. The new cabinet was exposed from the first to a storm of public outcry, and this greatly aided the determined efforts of the crown to shake itself free from a ministry that had been forced upon it. The only strength of the coalition indeed lay in the existing House of Commons. The defeat of Mr. Fox's India Bill in the House of Lords by the private exertion of the influence of the crown, 17th of December, on the question of going into committee, was followed the next day by the dismissal of both Fox and North, and the immediate appointment of a new ministry with Mr. Pitt at its head. The contest of parties which ensued is the most memorable in the annals of parliament. It was only terminated by the dissolution of the parliament, 24th of March 1784, and the overwhelming majority of supporters which the result of the elections gave to the court and the ministry in the new House of Commons. Throughout this long and violent struggle, Mr. Pitt's own firmness and resolution were seconded by the steady support of the king, who is said to have openly declared his determination, rather than receive back Mr. Fox as minister, to resign his crown and retire to Hanover.

The formidable front presented by the Irish volunteers in the season of the national difficulties and disorders had extorted from the British parliament, in 1782 and 1783, the repeal of the restrictive statute of 1720 (GEORGE I.) and the acknowledgment (by the 23 Geo. III., c. 28) of the complete independence of the parliament of Ireland. Both in Ireland and in England the agitation of the question of parliamentary reform occupied public attention for some time after the conclusion of the war; but it was productive of no results. On the 2nd of August 1786, an attempt was made upon the king's life by a madwoman named Margaret Nicolson, who struck at him with a knife as he was alighting from his carriage at St. James's, but missed her aim. In November 1788, his majesty was visited with a second and more serious attack of illness, which was admitted to be delirium, and from which he did not recover till the following March. On this occasion Mr. Fox and his friends contended that the powers of the government devolved as of right upon the Prince of Wales; but parliament stood by Mr. Pitt in his opposition to that doctrine, and a bill conferring the regency upon the prince with certain restrictions had nearly passed both houses when the king recovered. The parliament of Ireland in the mean time had made use of their lately acquired independence to offer the prince the government of that kingdom, without any restrictions. As the prince had attached himself to the party of which Mr. Fox was the head, expectations of important political changes were excited by the prospect of his royal highness becoming the head of the state.

The quiet which had for some years reigned in Europe was broken in 1789, by what soon became the all-absorbing subject of interest, the Revolution in France. The history of the remainder of the reign is chiefly that of the share borne by England in the wars which grew out of that great convulsion. Whatever may have been the inclination of the court, there can be no doubt that Mr. Pitt was reluctantly drawn into the war with France. The demand however that the country should take up arms was loudly made by the large section of the Whig body, which, with Mr. Burke for its soul, went over to the ministry in 1792 and 1793; and this was also decidedly the general voice of the country. In point of fact, war was at last declared, not by England, but by France, on the 1st of February 1793, a few days after the execution of the French king.

The general course of the war, almost from its commencement to its close, has already been sketched in the article BONAPARTE—NAPOLEON I. We shall here merely enumerate in their chronological order the principal events more immediately belonging to English history.

Conventions were, immediately on the declaration of war, made for carrying on operations against France with Naples, Sardinia, Prussia, the Emperor, Hesse-Cassel, Baden, Hesse-Darmstadt, Brunswick, and by George III. with himself in his capacity of Elector of Hanover. A treaty of mutual alliance with Holland already subsisted. Spain and Portugal also immediately became parties to the war. Finally Russia still professed to adhere to the combination against France, though the real object of the Empress Catharine was merely the partition of Poland, which she soon after effected in association with Austria and Prussia. The first military measure of the British government was to send a force to Holland under the command of the Duke of York. In the campaign of 1793 the French were expelled from Flanders by the Austrians; and the allied army under the Prince of Saxe-Coburg and the Duke of York took Valenciennes and Condé. The duke however was afterwards repulsed with great loss in an attempt upon Dunkirk. Toulon was taken possession of by Lord Hood, but speedily recovered by the French. In 1794 the French fleet was signally defeated by Lord Howe in the Channel on the 1st of June; the English also became masters of Corsica. In 1795 the islands of Martinique, St. Lucia, and Guadaloupe in the West Indies, were taken from the French; Guadaloupe however was soon after retaken. The people of Holland now drove out the stadtholder, and with the assistance of the

French established what was called the Batavian Republic; on this the Cape of Good Hope, Ceylon, and other Dutch possessions in the East Indies were seized by England. Peace was made with France by Prussia April 5th, and by Spain July 22nd. In 1796 the English were compelled to withdraw from Corsica; on the 5th of October Spain declared war against England; in the latter part of the same month an ineffective attempt was made to open negotiations for peace by the mission of Lord Malmesbury to Paris; in December an attempt of the French to make a descent upon Ireland was defeated by a storm which dispersed the invading fleet, having a force of 15,000 men on board, only two ships reaching the neighbourhood of Bantry Bay, which they left in a few days. The military events in which the British arms were concerned in 1797 were—the defeat of the Spanish fleet off Cape St. Vincent by Sir John Jervis, 14th of February; the capture from the Spaniards of Trinidad, Porto Rico, and Teneriffe; and the great victory obtained by Lord Duncan over the Dutch fleet off Camperdown, 11th of October. Peace with France having been made by Austria in April, another attempt at negotiation was made by the English government in the course of the following summer, Lord Malmesbury having been sent to meet the French plenipotentiaries at Lisle, but it ended in nothing. This was also the year of the suspension of cash-payments by the Bank of England, on the 27th of February, and of the mutiny in the fleet at Spithead in April, and at the Nore in June. The great domestic event of 1798 was the rebellion in Ireland, organised by the society of United Irishmen, which broke out in the end of May, and was not finally suppressed till the end of September. A small French force landed at Killala on the 22nd of August, and penetrated a considerable way into Connaught, but surrendered after a sharp contest to a detachment of the army of Lord Cornwallis, on the 11th of September. On the 1st of August this year Nelson gained his great victory of the Nile. In 1799 a new confederacy having been formed against France, to which Austria, Russia, Naples, and Turkey were parties, an English army was sent to the Netherlands under the command of the Duke of York, but it was soon compelled to evacuate the country. On the 4th of May, Tippoo Saib, the sultan of Mysore, who had entered into alliance with the French, was defeated and killed, and his capital of Seringapatam taken by Sir David Baird, on which the greater part of his dominions was added to the English territory. In August Surinam was taken from the Dutch, whose ships of war also in the course of this year almost all fell into the hands of the English. Minorca and Malta were taken by the English in the course of the year 1800.

Notwithstanding these and other partial successes, however, the heavy pecuniary exactions of the war, together with its evident failure in so far as respected an advance towards the attainment of any intelligible ultimate object, and the steady progress of the French arms in the subjugation of the continent, had now wearied and worn out the enthusiasm even of the greater number of those who had been originally its most ardent supporters. By a considerable part of the nation the contest had come to be regarded with feelings of the bitterest aversion. The inflamed temper of the populace, excited in part by the notion which very generally possessed them, that the real object of the war in which the country was engaged was the repression of democracy and liberty both at home and abroad, had, among other excesses, led to an attack upon the king by the mob as he passed through the park in going to and returning from the House of Lords at the opening of the session of parliament on the 29th of October 1795. The feelings however which vented themselves in this manner were never participated in by any considerable portion of the community; the sentiment of the great majority of all classes of the nation was certainly, throughout the reign, one of kindness and respect towards his majesty, with which, in most cases, even strong political dissent from the general course of his government did not much interfere. The affection that was entertained for the king personally was remarkably shown by the numerous addresses of congratulation that were presented from all parts of the kingdom on his escape from the attempt of a maniac named Hatfield, by whom he was fired at with a pistol from the pit of Drury-Lane Theatre, on the 15th of May 1800. In the spring of 1801 his majesty had another slight attack of his mental malady.

The important measure of the union of Great Britain and Ireland was after many difficulties at last effected in 1800. This event led, in March 1801, to the resignation of Mr. Pitt, who now considered himself pledged to the removal of the Catholic disabilities, to which however the king firmly refused his assent. A new ministry was in consequence constructed, with the Right Hon. Henry Addington (afterwards Lord Sidmouth) at its head. Immediately before these events a rupture had taken place with Russia, and that power had united with Sweden and Denmark in the establishment of a new armed neutrality. The death of the Emperor Paul however soon led to a reconciliation between England and the three northern kingdoms. Meanwhile, on the 2nd of April, Copenhagen was bombarded, and the Danish fleet partly taken, partly destroyed, by Nelson. In the East also, this year, the victory of Alexandria was gained over the French, with the loss of the gallant Sir Ralph Abercromby, on the 21st of March; and on the 2nd of September, Alexandria surrendered to Lord Hutchinson, and the French were compelled to evacuate Egypt. In the beginning of October it was unexpectedly announced that

negotiations which had been for some time in progress had terminated in the signature of the preliminaries of a general peace. This news was received with universal satisfaction and rejoicing. The definitive treaty of peace was signed at Amiens on the 25th of March 1802.

Within a year however hostilities were renewed. We need only notice as the most remarkable occurrences in the course of this war, in so far as this country was concerned, the occupation of Hanover by the French, in 1803; the declaration of war by Spain, in December 1804; the threatened invasion by France, and Nelson's glorious victory of Trafalgar, in 1805; the unsuccessful attempt to negotiate a peace, the capture of the Cape of Good Hope by England, and Bonaparte's Berlin decree of 1806; the seizure of the Danish fleet and the capture and subsequent evacuation of Buenos Ayres, in 1806; the insurrection in Spain, the alliance entered into with that country, and the expulsion of the French from Portugal, in 1808; the long contest begun in that year, which eventually achieved the liberation of the peninsula; the war with America, in 1812; the treaty with Russia, in that year; the treaties with Sweden and Austria, and the expulsion of the French from Hanover, in 1813; the peace with Denmark, in January 1814; the surrender of Paris to the allies, in March; the abdication of Bonaparte and restoration of the Bourbons; the peace with America, signed at Ghent, in December; the return of Bonaparte from Elba, in March 1815; and finally, the victory of Waterloo, in June following, which put an end to the war.

Of the public events which occurred within the kingdom during this period the most remarkable were:—the return of the king's illness for a few weeks in February 1804; the restoration of Mr. Pitt to power, in May of that year; the death of Mr. Pitt the 23rd of January 1806; the accession of the ministry of Mr. Fox and Lord Grenville; the death of Mr. Fox, 13th of September; the dissolution of the Grenville administration, in March 1807, in consequence of the king refusing his assent to their proposed measures for the relief of the Roman Catholics; the formation of a new cabinet under the Duke of Portland and Mr. Perceval; the resignation of the command of the army by the Duke of York, in March 1809, in consequence of the result of an investigation on charges of corrupt practices (of which however it appeared that the profits were reaped, not by the duke, but by his mistress, the notorious Mrs. Clarke); the celebration, on the 25th of October that year, of the Jubilee, on the occurrence of the fiftieth anniversary of his majesty's accession; the commencement of the final insanity of the king, in the end of October 1810; the consequent appointment, by act of parliament, of the Prince of Wales as regent, in February 1811; the assassination of Mr. Perceval, May 11, 1812; and the appointment of the Earl of Liverpool as premier. The ministry of Lord Liverpool lasted during the remainder of the reign. The king continued in the same state of mental incapacity into which he had fallen, till his death at Windsor Castle on the night of Saturday, the 29th of January 1820, in the eighty-second year of his age, and the sixtieth of his reign. He had been entirely blind for some years before his death.

For an enumeration of the children of George III. and Queen Charlotte (who died at Kew, 17th of November 1818) we refer to any of the Almanacs or Peerages. They were fifteen in all, namely, nine sons (of whom two, George, his successor, and William, reigned as kings of England, and one, Ernest, as king of Hanover), and six daughters, one of whom, Mary, is still living (1856).

On the subject of the character, moral and intellectual, of George III. there is probably now not much difference of opinion. He had no pretensions to any superior penetration or vigour of understanding, but he possessed rather more than the ordinary endowment of practical tact and skill in the management both of affairs and of men. He was perfectly master of all the proprieties of his station, which never, at least on important occasions, lost any of its respectability or authority during his occupation of it. His firmness or tenacity of purpose was such as usually to defeat in the end any attempt that was made to thwart his wishes in the movements of domestic politics, and indeed it was generally believed that the royal spirit of determination or obstinacy had a considerable share in prolonging more than one of the great public contests in which the country was involved during this reign, after all reasonable hope of success had vanished. But it has generally been admitted that the persistency of George III., however mistaken or unfortunate, was for the most part conscientious—in other words, that he firmly believed himself to be in the right even in those cases in which he was possibly most in the wrong. The credit that was given to him upon this point operated with a powerfully favourable effect, not only upon the estimation in which he was personally held, but in obtaining support to the measures of his government. The decorum of his private conduct also was of much service to him, as well as probably efficacious in no slight degree in giving a higher tone to the public manners and in making the domestic virtues fashionable even in the circles where they are most apt to be treated with neglect. It ought not moreover to be omitted, that, with whatever narrowness of view consequent upon his training and his position George III. may be chargeable, he was—what many influential persons of his time were not—an avowed friend to the diffusion of education, and certainly was not afraid that his subjects would be made either more difficult to govern or worse in any other respect, by all classes and every individual of them being taught to read and to write.

It is scarcely necessary to observe that over all our Western world, and nowhere more than in England, the period forming the reign of George III. is perhaps to be placed above every other of the same length in modern history for the multitude and vastness both of the social changes and of the accessions to almost every department of human knowledge by which it has been signalised. It is worth remarking however that even the political confusion and universal wars of the latter half of the period did not prevent that space from being at least as productive of valuable inventions and discoveries, and as distinguished for the busy and successful cultivation of every branch of science and literature, as the quieter time that preceded.

Very great changes took place in the extent of the British dominions during the reign of George III. Ireland ceased to be a separate kingdom—Hanover was lost and recovered—Canada was added to our colonies—our other and much more important possessions on the North American continent were severed from us—a new empire, immense in its extent and population, was acquired in India. On the whole, notwithstanding the loss of the American colonies, the power and influence of the state were undoubtedly much greater at the close of the reign than they were at its commencement. Of the commerce and wealth of the country it would be more correct to say that they were multiplied during this period than simply that they were increased. No financial operations were ever effected or undertaken or dreamt of in any other time or country approaching to the gigantic magnitude of those accomplished by the British government in the closing years of the late war. The revenue raised by taxation at the beginning of the reign was under nine millions; it did not reach ten millions till the year 1773; in 1780 it had increased to somewhat above 12,000,000*l.*; in 1786 it was 15,000,000*l.*; in 1793, at the commencement of the war with France, it was 17,000,000. After this new taxes were imposed to a considerable amount, so that the entire revenue raised in 1800 exceeded 34,000,000*l.* From this date it continued to rise every year, till in 1815 it amounted to the immense sum of 72,210,512*l.* ('Official Tables of the Board of Trade,' part iii.) In the seven years from 1810 to 1816 inclusive, about 472,000,000*l.* were raised by taxes alone, being on an average above 67,000,000*l.* per annum. In 1819, the last year of the reign, the sum thus raised was still nearly 53,000,000*l.* The sums raised by loans were, to the end of the Seven Years' War in 1763, about 32,000,000*l.*; during the American War (1775-84) above 121,000,000*l.*; and during the last war with France (1793-1815) above 609,000,000*l.* In the year 1813, the total amount borrowed was 52,000,000*l.* funded, and above 55½ unfunded, making, with the produce of the taxes, the total payments into the Exchequer for that year 107,597,660*l.*, being at the enormous rate of above 2,000,000*l.* weekly. The national debt, which at the commencement of the reign was about 103,000,000*l.*, on which was paid an annual interest of not quite 4,000,000*l.*, had increased by the end of the reign to above 800,000,000*l.* of principal, bearing an interest of more than 30,000,000*l.*

The collection of the statutes passed in the reign of George III. is nearly four times as large as that of the whole mass of preceding English legislation from the Conquest. We can only here mention, as having most of a popular or historical interest, the Act of 1761, continuing the commissions of the judges notwithstanding any demise of the crown; the Royal Marriage Act, already noticed; the Grenville Act of 1770 (amended in 1788), for the settlement of disputed elections of members of the House of Commons; the act of 1782, disqualifying revenue officers from voting at elections, and government contractors from sitting in the house; the act of 1792 (commonly called Fox's Libel Law), declaring the right of juries to judge of the law as well as of the fact in cases of libel; the act of 1801, excluding clergymen from the house of Commons; the act of 1807, abolishing the slave trade; Sir Samuel Romilly's acts of 1811 and 1818, for the amelioration of the criminal law; the act of 1813, abolishing the penalties and incapacities to which Unitarians were formerly subjected; the act of 1819, abolishing the appeal of battle in cases of murder; the Foreign Enlistment Act, of the same year; and the acts of that year for the suppression of blasphemy and sedition, commonly called the Six Acts.

GEORGE (AUGUSTUS FREDERICK) IV., King of Great Britain, the eldest son of George III., was born on the 12th of August 1762, exactly forty-eight years (making allowance for the difference of style) after the accession of the house of Hanover. On the 17th he was created by letters patent Prince of Wales and Earl of Chester, and was baptised the next day. He was made a knight of the Garter December 26th, 1765, and a few months afterwards was appointed by a king's letter, addressed to the lord mayor, captain-general of the Honourable Artillery Company of the city of London. The Prince of Wales was educated along with his next brother, Prince Frederick, bishop of Osnaburg (afterwards Duke of York), in great privacy, and on a system of strict discipline. In April 1771, Lord Holderness was appointed governor, Mr. Smelt sub-governor, Dr. Markham, bishop of Chester (afterwards archbishop of York), preceptor, and Mr. (afterwards Dr.) Cyril Jackson sub-preceptor to the two princes. In 1776 however all these persons suddenly resigned their offices, for some cause which has never been satisfactorily explained. The common account is, that they found some political works which they considered objectionable put into the hands of the boys by the

directions of the king. Their successors were, for the first few days, Lord Bruce (immediately afterwards created earl of Aylesbury), and then the Duke of Montague, as governor; Lieutenant-Colonel Hotham as sub-governor; Dr. Hurd, bishop of Lichfield and Coventry (afterwards of Worcester), as preceptor; and the Rev. William Arnold as sub-preceptor.

The prince, notwithstanding murmurs and remonstrances, of which notice began to be taken in the public prints, was kept by his father in a state of unmitigated pupilage till he was nearly eighteen, his seclusion being divided between Buckingham House, Kew, and Windsor. It was not till the year 1780 that the prince began to appear much in public. From this time the life of the Prince of Wales for many years belongs for the most part to the *Chronique Scandaleuse*; but among the various persons of both sexes with whom he was connected, there are a few names that may be said to have already become historic, and that cannot altogether be passed over. The first of his many connections of a similar nature that became notorious was with Mrs. Mary Robinson, then an actress and the wife of an attorney. This lady (whose maiden name was Darby, whose early years were superintended by Mrs. Hannah More, who in the latter part of her life became the mistress of Colonel Tarleton, and died at Englefield Green, at the age of forty-two, in 1800, after having made herself well known by her novels and verses, as well as by her adventures) has told her own story in her own way in her 'Memoirs,' published after her death by her daughter. She was four years older than the prince, and already of damaged reputation, when she first caught his attention, in 1780, while acting Perdita in the 'Winter's Tale'; her influence lasted for not quite two years.

In December 1780, on the departure of the Bishop of Osnaburg for Germany, where he remained for seven years, a separate establishment on a small scale was formed for the prince; and having now become legally his own master, he was from this time much in the public eye. It was now that he entered upon his intimacy with Charles Fox, Sheridan, and other leaders of the Whig party, who happened accidentally to be also among the most distinguished patrons of the fashionable gaiety and licence of the day. One of the persons also with whom he formed the closest friendship about this time was the afterwards notorious Duke of Orleans, then styled the Duc de Chartres, who paid long visits to London in 1783 and several following years. With these associates the prince indulged without restraint his propensities for gambling, horseracing, and other kinds of extravagance and dissipation. He also adopted warmly and openly the politics of his Whig companions, and this at once placed him in direct opposition to his father's government. In April 1783 however his friends, under the name of the Coalition Ministry, forced themselves into power, and on the opening of parliament, on the 11th of November following, the Prince of Wales was introduced with great ceremony into the House of Lords as Duke of Cornwall, and took his place among the supporters of the new administration. They had, immediately after entering upon their places, laid before the king the claims of the prince for an augmented establishment and allowance. The ministers demanded 100,000*l.* a year, but the king would not consent to more than 50,000*l.*, with an allowance of 60,000*l.* as an outfit; the prince had besides about 14,000*l.* a year as duke of Cornwall. At the same time Carlton House was assigned to him as a residence. He stood by his friends on their expulsion a few months afterwards, and took an active part in the private movements that were entered into without success for their reinstatement. In 1786 the subject of the prince's pecuniary embarrassments, which had become extremely pressing, was first mentioned in the House of Commons by his friend Sheridan, and this led to a negotiation with the king, who however, after keeping expectation in suspense for some time, finally refused to sanction any measures of relief. In these circumstances the prince resolved to break up his establishment, and to limit his expenditure to 50,000*l.* a year, reserving the rest of his income for the payment of his debts. It was a short time before this that he had formed the most celebrated and lasting of his female attachments, that namely with Mrs. Fitzherbert, the daughter of a Roman Catholic gentleman of Shropshire, who had already been married first to Mr. Weld of Lulworth Castle, and secondly to Colonel Fitzherbert. The particulars of this marriage are sufficiently noticed under FITZHERBERT, MARIA, vol. ii. col. 920. By the terms of the Royal Marriage Act, the marriage of the prince with her, in whatever circumstances it took place, could not have been legal; but the point which occasioned the greatest public outcry was the fact of Mrs. Fitzherbert being a Roman Catholic, and as such, a person by marrying whom the prince by the Act of Settlement would have become incapacitated to inherit the crown. The state of the prince's pecuniary affairs was again brought before parliament in April 1787 by Alderman Newnham, one of the members for London; and on this occasion Mr. Fox came down to the house, and, on the express authority of the prince, characterised the supposed marriage with Mrs. Fitzherbert as a thing which not only had not happened, but which was even impossible to have happened. To a farther question he answered, "That he denied the calumny as false *in toto*, in every sense of fact as well as law;" he added that he spoke from direct authority. There can be no question that Mr. Fox had been made to believe that not even any ceremony of marriage had ever been performed. It is said that Mrs. Fitzherbert, upon learning what

had taken place, insisted, as the condition on which she would consent again to see the prince, that Mr. Fox's declaration should be as publicly and authoritatively retracted as it had been made; but it was found, after some attempts, that this could not be managed, and the lady soon afterwards yielded the point. She would never however speak to Mr. Fox again, who also complained strongly of the equivocal manner in which the prince expressed himself on the subject.

The further parliamentary agitation of the prince's pecuniary difficulties in 1787 was prevented by the king at last giving his consent to a grant of 160,000*l.* for the payment of his son's debts, and of 20,000*l.* for completing the repairs of Carlton House. Both these sums were greatly inadequate, but the arrangement afforded some relief for the moment, and enabled the prince to resume his former state and habits of life. The king's illness, in the close of the year 1788, and the proceedings that took place in regard to the proposed regency, have been noticed in the preceding article. Upon this occasion Mr. Fox asserted that the "exercise of the royal power was the clear right of the heir apparent, being of full age and capacity, during the king's incapacity;" but he afterwards admitted that "the heir apparent had no right to assume the executive power," and that, although the right was in the prince, "it was subject to the adjudication to him of its possession and exercise by the two houses." It may be doubted how far his position was strengthened or made more intelligible by this qualification. On the king's recovery both he and the queen showed themselves deeply offended with the conduct of the prince during his father's illness, although no distinct charge of undutifulness appears to have been alleged. A reconciliation however was effected about the beginning of the year 1790, through the interposition, it is understood, of Lord Thurlow, who had his own ends to serve. The king however would not consent to relieve the prince from his fast increasing embarrassments by another application to parliament except upon the one condition, that he would marry.

It was in the summer of 1791 that a transaction occurred which made a great noise at the time and long afterwards—the retirement of the prince from the turf, in consequence of the decision of the Jockey Club, that he must either take that step or dismiss a servant whom they held to be guilty of unfair management in relation to a particular race with one of his master's horses. The character of the tribunal is perhaps hardly such as to entitle us to draw from this decision any conclusion unfavourable to the prince, who is said to have had only a few hundred guineas depending on the race; and the circumstances seem to make it altogether improbable that either he or his servant was guilty of the foul play imputed. The prince stood by his servant, and settled on him an annuity of 200*l.* a year. He soon after sold off all his horses, to the number of 500, and again retrenching his expenses, and shutting up Carlton House, devoted the greater part of his income to the payment of his creditors. He now also publicly separated himself from Mr. Fox and his party by a speech in the House of Lords, the first he had ever delivered, on the 31st of May 1792, in which he declared his adherence to that section of his party which had gone over to the minister, in the division which had taken place on the subject of the French revolution. He afterwards took a formal leave of his old friends in a letter addressed to the Duke of Portland.

At length, in the summer of 1794, the prince, borne down by the heavy and rapidly augmenting load of his incumbrances, yielded to the demand so long urged by his father, and consented to marry. His unfortunate marriage with his cousin, Caroline Amelia Elizabeth, second daughter of the Duke of Brunswick and the Princess Augusta [GEORGE III.], took place on the 8th of April 1795. On this his income was raised to 115,000*l.* a year, 25,000*l.* being deducted from that sum for the payment of his debts, which according to the statement made to parliament amounted to about 650,000*l.* Disgust and alienation, as is well known, soon followed between the newly-married parties. So early as the beginning of June, the princess demanded the removal of Lady Jersey, who was one of her ladies in waiting; this the prince positively refused. The birth of a daughter, the late Princess Charlotte Augusta, on the 7th of January 1796, produced no return of affection; they continued to live for some months longer under the same roof, but without speaking to each other; a complete separation then took place, the princess retiring with her infant first to the village of Charlton, near Greenwich, and afterwards to Blackheath.

There are no events requiring much notice in the prince's history for some years after this. He frequently solicited his father to give him a military appointment, and a short time before the breaking out of the rebellion of 1798 he requested, it is said, to be allowed to undertake the chief government of Ireland; but all these petitions met with a determined refusal. About this time also he partially renewed his connection with Mr. Fox and his old friends—but it was now more an association of conviviality than of politics. The prince came nevertheless to be popularly considered as again the head or rallying-post of the Whig party; and on that and other accounts the estrangement between him and his father soon became as complete as before. His conduct to the Princess of Wales was viewed by the king with the deepest displeasure. In these circumstances it naturally happened that the Tories at this time clung to the princess, as their opponents did to her husband. Such was the political situation

of the parties when the first investigation into the conduct of the princess took place in the latter part of the year 1806, by a commission constituted by royal warrant, and consisting of the late lords Erskine, Grenville, Spencer, and Ellenborough, all then members of the cabinet. The allegations which led to this investigation proceeded from Sir John and Lady Douglas, who charged her royal highness not only with great impropriety and indecency of behaviour, but with having been delivered in 1802 of a male child, whom she had ever since brought up and retained near her under the name of William Austin. The report of the commissioners decidedly acquitted her royal highness on the latter and main charge; but added that there were other particulars deposed to by the witnesses examined respecting her conduct, "such as must, especially considering her exalted rank and station, necessarily give occasion to very unfavourable interpretations." The report however, and the answer of the princess (drawn up by her confidential advisers, Lord Eldon, Mr. Perceval, and Sir Thomas Plumer), together with other papers, having been afterwards submitted to the cabinet council (the Whigs were now out of office), it was declared by a minute dated 22nd of April 1807, to be the unanimous opinion of the members not only that the two main charges of pregnancy and delivery were completely disproved, but "that all other particulars of conduct brought in accusation against her royal highness, to which the character of criminality can be ascribed, are satisfactorily contradicted, or rest upon evidence undeserving of credit." With the exception of these decisions, all the proceedings in this affair were kept secret for some years; but the depositions of the witnesses and the other papers were at length surreptitiously published in 1813, in the well-known volume entitled 'The Book.' The history of the investigation into the conduct of the princess is in all its stages curiously illustrative of the movements and changes of position of the two great political parties; she was condemned or acquitted by the official reporters upon her conduct, according as the party to which her husband attached himself or their opponents happened to be in power, and her cause was taken up by either as the prince bestowed his favour upon the other.

On the king being taken ill in the end of 1810 the Prince of Wales was in the first instance appointed regent, with restricted powers, and for only one year. He entered upon his office by being sworn in before the privy council, 3rd of February 1811. The restrictions however were removed in the beginning of the following year. On thus becoming king in everything but in name, the prince disappointed the expectations of a great part of the public by retaining Mr. Perceval and the other ministers whom he had found in office on assuming the direction of the government. In fact no change in the policy of the government was produced by the regency: the prince threw off at once both his former associates and their principles. It is impossible, even if it were desirable, here to recount, except very cursorily, the succeeding course of events—respecting a large portion of which indeed, from their recentness, every reader must be supposed to possess a more complete knowledge than we can here attempt to supply. The course of public occurrences down to 1820 has been shortly noticed in the preceding article. In the beginning of 1813, the unhappy differences between the prince and his wife again became the subject of parliamentary and public discussion, in consequence of the publication by the princess in the newspapers of a letter which she had addressed to the prince, remonstrating against some steps that had been taken in relation to the Princess Charlotte. Upon that occasion the privy council, on the matter being submitted to them by the prince, reported that under all the circumstances of the case it was highly fit and proper "that the intercourse between her royal highness the Princess of Wales and her royal highness the Princess Charlotte should continue to be subject to regulation and restraint." Her former friends, the Tories, had now completely abandoned the cause of the Princess of Wales; the second name attached to this report was that of her recent confidential adviser, Lord Eldon. The publication of 'The Book' immediately followed. In 1814 the visit of the Emperor of Russia and King of Prussia to London, after the peace of Paris, led to renewed exposure and agitation, by the regent refusing to meet the princess at the drawing-room held by the queen for the reception of the foreign sovereigns. In resentment for her exclusion on this occasion, her royal highness left the country in the beginning of August, having first asked and obtained permission to make a tour on the Continent. It was understood that the intention now was to marry the Princess Charlotte to the Prince of Orange, eldest son of the King of the Netherlands; but on the 2nd of May 1816 she was married to Prince Leopold George Frederic of Saxe-Coburg, the present king of Belgium. Her melancholy death in childbirth followed on the 6th of November 1817, an event which placed the Duke of York next in succession to the crown. On the 5th of January, in this last-mentioned year, when the Prince Regent went to open parliament, he was shot at on his return through the park; two balls perforated the glass of the carriage. This occurrence and the excited state of the country led to the suspension of the Habeas Corpus Act, and to various other measures curtailing the public liberties. At this time, of seven sons of the king no one had any issue; in these circumstances, in order to provide for the continuance of the line of succession, the dukes of Clarence, of Kent, and of Cambridge were all married in the course of the year 1818.

The Duke of Cumberland had been married in 1815, but his son, the present King of Hanover, was not born till 1819.

The Prince Regent ascended the throne as George IV. on the death of his father, January 29, 1820. The first great public event of the new reign was the detection, on the 23rd of February, of the Cato-street plot to assassinate the ministers. Queen Caroline arrived in London on the 6th of June, and on the evening of the same day a message from the king was delivered to both houses of parliament, communicating papers respecting her alleged misconduct while abroad. On the 5th of July, a bill for divorcing and degrading her was introduced into the House of Lords by the premier, Lord Liverpool; the examination of witnesses in support and refutation of the charges on which this measure professed to be founded occupied some succeeding months. On the 6th of November, the second reading of the bill was carried by a majority of 123 to 95; on the 10th the third reading was only carried by 108 to 99; on this division, which destroyed all chance of the measure passing the Commons, it was abandoned. The queen however did not long survive her escape. The coronation of the king took place on the 19th of July 1821, when her majesty, having previously claimed it as her legal right to be crowned at the same time as queen consort, was repulsed in an attempt to obtain admission at the doors both of Westminster Hall and the Abbey. A few days after she was taken ill, and died at Brandenburgh House, Hammersmith, on the 7th of August. The king was at this time absent on a visit to Ireland; in the end of September he set out for Hanover, from which he did not return till the beginning of November; and in August following he went to Scotland. The suicide of the Marquis of Londonderry, secretary for foreign affairs, occurred while the king was absent on this last visit, and produced some change in the foreign policy of the administration. [CANNING, GEORGE.] The year 1822 was marked by severe agricultural distress and much discontent in England, and by more serious disturbances in Ireland.

Of the foreign transactions of the two or three following years, the most important were the recognition of the new states of South America, by sending consuls to them in October 1823; the contest with the Ashantees in 1824; and the commencement in April of that year of the Burmese war, which terminated in February 1826, in the treaty of Yandaboo, giving the British a considerable accession of territory on the eastern coast of the Bay of Bengal. Of domestic events during the same period, the most memorable is the great commercial crisis of December 1825. In December 1826, a body of troops was sent to Portugal to support the princess regent and the constitution established by Don Pedro against the hostile attempts of the Spanish government and of the absolutist faction organised by that power; the British force speedily put down the rebellion and restored tranquillity. The death of the Duke of York, January 22, 1827, transferred the character of heir presumptive to the Duke of Clarence; and the office of commander-in-chief, in which the Duke of York had been replaced soon after the commencement of the regency, to the Duke of Wellington. The termination of the political life of Lord Liverpool by a stroke of apoplexy followed on the 17th of February; the consequence of which was a complete change of ministry. In the beginning of April Mr. Canning was appointed first lord of the treasury, and soon after chancellor of the exchequer, on which the great body of the Whigs became the supporters of the new administration, while it was opposed by the Duke of Wellington, Lord Eldon, Mr. Peel, and others of the premier's former friends and colleagues. [CANNING, GEORGE.] The death of Mr. Canning however, on the 8th of August, made a new arrangement necessary. Viscount Goderich (now Earl of Ripon) then became premier, the Duke of Wellington being reappointed to the command of the forces, with a seat in the cabinet. Some time after this arrangement had been completed, the news arrived of the destruction of the Turkish fleet in the Bay of Navarino in Greece, by the attack of the combined squadrons of England, France, and Russia; an occurrence which in his majesty's speech, delivered at the opening of parliament, 29th of January 1828, was characterised as "a collision wholly unexpected," and an "untoward event." Meanwhile differences, of which various explanations were afterwards given, but which may be suspected to have had some relation to the affairs of Greece and Turkey, as well as to other matters both of foreign and domestic policy, had led to the resignation of Lord Goderich, and the appointment, on the 25th of January, of the Duke of Wellington as first lord of the treasury. The new ministry however was still composed in part of the friends of the late Mr. Canning, as well as of the members of the Tory party. This state of things lasted till the end of May, when a sudden misunderstanding or difference of opinion produced the resignation of Mr. Huskisson, which was immediately followed by that of Lord Dudley, Lord Palmerston, and Mr. Charles Grant. The ministry now came once more to be composed wholly of persons generally considered as belonging to the extreme, which was at the same time the main division of the Tory party. In particular, every member of the cabinet had hitherto been resolutely and steadily opposed to the concession of what was called the emancipation of the Roman Catholics, and indeed to every other proposed mitigation, whether in substance or even in form, of the rigid Protestantism of the state institutions. The most important among the other events of this year were, the return, on the 5th of July, of Mr. O'Connell, although a

Roman Catholic, as representative to the House of Commons for the county of Clare; the convention concluded 6th of August, between Ali Pasha, viceroy of Egypt, and Sir Edward Codrington, for the evacuation of the Morea by the Turkish troops, in conformity with which the whole Egyptian armament sailed for Alexandria on the 4th of October; the resignation by the Duke of Clarence, August 12, of the office of lord-high-admiral, to which he had been appointed by Mr. Canning; the recall, in December, of the Marquis of Anglesea from the government of Ireland; and the visit to this country, in the latter part of the year, of Donna Maria da Gloria, the young Queen of Portugal. On the 26th of February, this year, Lord John Russell had carried his resolution in the House of Commons for the repeal of the Test and Corporation Acts, against the opposition of ministers, by a majority of 237 to 193. A bill to effect the object of the resolution was afterwards introduced, and ministers refraining from joining the opposition to it in the House of Lords, it was passed into a law. This measure had till now been uniformly resisted by both sections of the administration under which it was thus conceded.

The great measure of domestic policy of the year 1829 was the concession at last of Roman Catholic emancipation. The consideration of the laws imposing disabilities on Roman Catholics, with a view to the practicability of their safe removal, was recommended in the king's speech, delivered at the opening of parliament on the 5th of February. The Relief Bill, and another abolishing the forty-shilling freeholders in Ireland, were brought into the House of Commons together by Mr. Secretary Peel, and read a first time on the 10th of March. The second reading of the Relief Bill was carried on the 18th by a majority of 353 to 173; on the third reading, 30th of March, the numbers were, ayes 320, noes 142; the second reading in the Lords was carried on the 4th of April by a majority of 217 to 112; and the third reading on the 10th by a majority of 213 to 104. Both bills received the royal assent on the 13th. Mr. O'Connell presented himself to take his seat for Clare on the 15th of May following; but after he had been heard at the bar, it was resolved by a majority of 190 to 116, that he should not be entitled to sit or vote without first taking the oath of supremacy; and on his refusal to take the said oath, a new writ was ordered to be issued for Clare.

In the early part of the year 1830 the king, who had for some time past lived in great seclusion, was attacked by an illness which soon assumed a serious appearance. After all prospect of his recovery had been for some time lost, he died at Windsor Castle on the morning of the 26th of June, in the sixty-eighth year of his age, and the eleventh of his reign. The same day proclamation was made of the accession of King William IV.

Many important alterations of the laws were made in the reign of George IV., besides the great national measures that have been already noticed. Both the laws relating to the punishment and those relating to the trial of offences were consolidated and amended by several acts introduced by Mr., afterwards Sir Robert, Peel, in which, and also in the general administration of the law, considerable progress was made in the application of the two great principles of diminishing the sanguinary character and increasing the certainty of punishments. Among the other legislative innovations of the reign may be enumerated the act of 1823, abolishing the ancient custom of burying persons who had committed *felo-de-se* in cross-roads, with a stake driven through their bodies; the Marriage Act Amendment Acts of 1822, 1823, and 1824; the act of 1824, for the restoration in blood of the representatives of the Scottish peers attained in 1715 and 1745; the act of the same year for ascertaining and establishing a uniformity of weights and measures; the act of the same year for the repeal of the combination laws; the act of 1827 to prevent arrests upon the *meane process* where the cause of action is under 20*l.*; the act of 1828 for rendering a written memorandum necessary to the validity of certain promises and engagements; the act of the same year for regulating the importation of corn; the Metropolis Police Act of 1829; the act of 1830 repealing the beer duties; and the act of the same year substituting the punishment of transportation for that of death, in cases of forgery. The mention of these measures is sufficient to indicate the progress of legislation during the reign.

GEORGE OF DENMARK, PRINCE, has a place in English history as the husband of one of our queens, and as having resided many years in England, and held a high public office. He was born April 21st 1653, and was the youngest son of Frederick III., king of Denmark, and the only brother of Frederick's successor, Christian V. His mother was Sophia Amelia, daughter of George, duke of Lüneburg. He made his first visit to England, after a short tour in France, in July 1669, when he was introduced at court, but remained only a few days. At the battle of Lunden, fought between the Danes and the Swedes, December 14th 1676, Prince George is stated to have distinguished himself by his bravery; and the rescue of the king his brother, after he had been taken prisoner by the enemy, is attributed mainly to him. The Princess Mary of York having been married to the Prince of Orange in 1677, the duke her father is said to have pressed his brother the king to leave to him the disposal of his other daughter Anne; but Charles thought it more advisable to comply in this instance with the national wish, and to have her also married to a Protestant. Anne's first suitor was the Prince of Hanover (afterwards her successor,

George I.), who came over to pay his addresses to her in 1681, but had scarcely landed when he was recalled by his father, who had negotiated a marriage for him with the daughter of the Duke of Zell. Some time afterwards overtures were made in behalf of his brother by the king of Denmark; and, Prince George having come over, he and Anne were married at St. James's on the evening of the 23th of July 1683.

On the accession of his father-in-law as James II., Prince George was made a privy councillor; and he was not understood ever to have made any opposition to the measures of the court till the last moment. The truth however appears to be that he was a mere cypher. Charles II. is said to have declared that he had tried him drunk and sober, and, he added with an oath, there was nothing in him. Nobody seems to have thought it worth while at this time even to try to make a tool of him. When the revolution came he is understood to have acted under the direction of his wife. It had been arranged some days before by her and Lord Churchill (afterwards the Duke of Marlborough), who was much in their confidence, that he should go over to the Prince of Orange, and Anne had transmitted to William an express promise to that effect. Prince George however continued with the king till the night of the 24th of November (1688), when, being at Andover, on his leaving table after having supped with James by his majesty's invitation, he rode off in company with the Duke of Ormond, Lord Drumlanrig, and Mr. Boyle, and joined William at Sherborne Castle; having left behind him a letter to his father-in-law, in which he attributed what he had done to zeal for the Protestant religion. "What!" said James, when he was told of his flight, "est-il possible gone too?" This, it seems, was the prince's common phrase on all occasions; and it had been in great requisition during some previous days, when reports of one desertion after another were constantly coming in.

After the acceptance of the crown by William, Prince George was naturalised by act of parliament, and immediately before the coronation of the new king and queen, in April 1689, he was created an English peer by the titles of Baron of Wokingham, Earl of Kendal, and Duke of Cumberland. He accompanied the king to Ireland in 1690, and was present at the battle of the Boyne. He used to attend and vote in the House of Lords both in the reign of William and in that of Anne, and he was even made occasionally to vote against the court in the former reign. His name stands affixed to the protest made against the rejection of the Place Bill of 1692, which had passed the Commons, and the defeat of which was only effected in the Upper House by the greatest exertions of the government. In other cases, again, they would get him to vote against his own convictions; as, for instance, in that of the bill against Occasional Conformity brought in by the Tory ministry in the first year of Queen Anne. Indeed he was only an occasional conformist himself, being in the habit of attending the Lutheran service in a chapel of his own, although he submitted to take the sacrament according to the forms of the Church of England when it became necessary to do so on his being appointed to office.

On the accession of Anne, while the actual command of the army was left in the hands of Marlborough, Prince George was declared generalissimo of all the queen's forces by sea and land; and he was also made lord high admiral, but with the novelty of a council to assist or act along with him. The queen also sent a message to the Commons, desiring them to make some suitable provision for her husband in case he should outlive her; and it was agreed that he should in that case have an income of 100,000*l.* Great opposition however was made in the Lords to a clause in the act exempting the prince from being comprehended in an incapacity created by the act settling the succession on the house of Hanover, which had provided that no foreigner, although naturalised, should hold any employment under the crown after that family came to the throne.

The prince's administration of the Admiralty was not glorious. In 1703, in 1704, and again in 1707, the loudest complaints were brought forward in parliament both against the proceedings of the lord high admiral's council and the conduct of affairs at sea. In fact as Marlborough, now a duke, governed the army in his own name, he governed the navy also through his brother, Admiral George Churchill, who was all along the prince's chief adviser. The prince is said to have sometimes complained of his insignificance or want of influence, but his dissatisfaction evaporated in the quietest way. Lord Dartmouth has some curious notices of him in his splenetic notes to Burnet's history. In one place he says:—"His behaviour at the revolution showed he could be made a tool of upon occasions, but King William treated him with the utmost contempt. When Queen Anne came to the throne she showed him little respect, but expected everybody else should give him more than was his due; but it was soon found out that his interposing was a prejudice in obtaining favours at court." Dartmouth goes on to state that all foreign princes had him in very low esteem, and he mentions some strange surmises made abroad as to the causes of his want of influence which were certainly altogether imaginary. "After thirty years living in England," this note concludes, "he died of eating and drinking, without any man's thinking himself obliged to him; but I have been told that he would sometimes do ill offices, though he never did a good one." (Burnet, 'Own Times,' i. 643. See also note on ii. 489.)

His death took place at Kensington Palace, October 28th, 1708.

His little capacity for business was made still less by his indolence or love of ease, which appears really to have been his strongest passion, or the most marked point of his character. Anne bore him no fewer than nineteen children, of whom only five lived to be baptised, and even of these two died on the day on which they were born. A daughter Mary, born June 2nd 1685, lived till February 8th 1687; another, Anne Sophia, born May 12th 1686, lived till February 2nd 1687; only a son, William, born July 24th 1689, and soon after created Duke of Gloucester (though the patent never passed the great seal), and in 1696 elected and installed a Knight of the Garter, outlived his infancy: he died July 30th 1700. He was a boy of great promise, and a copious account of him is given by Burnet, who was his preceptor.

GEORGE I. surnamed the Long-handed, grand-duke of Russia, was the son of Vladimir Monomachos, who married Gyda, daughter of Harold, the last Saxon king of England. After the death of her father at the battle of Hastings, in 1065, Gyda retired to Sweden, from which country she married Vladimir, about 1070. It is however impossible to ascertain whether George was the son of the English princess, as his father was married three times; but it is very probable, as George died in 1157, at an advanced age. He was of a very ambitious and grasping character, a circumstance from which he derived his surname, the Long-handed. Having received for his appanage the principality of Soozdal, situated in the north of Russia, he tried to establish himself on the grand-ducal throne of Kieff, which was possessed by his nephew Isiaslaf, and he succeeded in driving him from that principality (1149), but he was soon afterwards expelled himself by the Hungarians, who restored Isiaslaf. After many vicissitudes he attained his object, and became grand-duke of Kieff in 1155. He died two years afterwards. The reign of George is remarkable for the foundation of Moscow in a spot where, as the chroniclers relate, there lived a rich man named Koochko, of whose wife George became enamoured, and where, after causing the husband to be murdered, and having established for some time his residence there, he laid the foundation of a future city. George was very partial to the southern principalities of Russia, and being for a long time unable to possess any of them, he built several towns in his own dominions, to which he gave the names of those cities which were situated in the south; as for instance, Vladimir, Peryaslay, &c. His own dominions, inhabited originally by several Finnish tribes, living in an almost savage state, and being mostly idolaters, became civilised under this reign by the foundation of cities, churches, and monasteries.

George peopled the new towns with settlers of Slavonian and Finnish stock, whom he attracted by granting them privileges and several other advantages. This is the origin of the population of Grand Russia, generally known under the name of the Muscovite or Soozdalian, which being a mixture of Slavonians and Fins, exhibits a striking contrast in physical appearance, language, manners, and character to all the other Slavonian populations. This people ought never to be confounded with the real Russians, who inhabit the south-western provinces of the present Russian empire, as well as Galicia or Austrian Poland, and who, being of a pure Slavonic race, much more resemble in every respect the Poles, the Slovacks of Hungary, and other people of Slavonic origin, than the population of Grand Russia. After the reign of George I., the northern principalities acquired great importance, and his son Andrew increased his power and established his residence at the town of Vladimir, which was built by his father on the banks of the Klasma. Instead of aiming at the possession of Kieff, which conferred the empty title of the Grand-Duke of Russia, and which was captured and sacked by his son and a coalition of other princes (1159), he assumed that title in his own dominions. He strengthened his power by exiling all his brothers, who found refuge at the court of the Emperor Manuel Comnenus. Andrew was murdered by some conspirators in 1174. After two years of civil war, during which Michel, prince of Rezan, for a short time occupied the throne of Vladimir, Vsevolod, brother of Andrew and son of George I., obtained the grand-ducal dignity, which he preserved till his death in 1212.

GEORGE II., son of Vsevolod and grandson of George I., became grand-duke, not immediately after the death of his father, but after that of his competitor, the grand-duke Constantine, in 1219. His reign is marked by one of the most important events of the middle ages, which has produced the most decisive influence on the condition of Russia; we mean the invasion of the Moguls, the circumstances of which cannot be well understood without previously giving a short sketch of the state of Russia at the beginning of the 13th century.

The dominions of Vladimir the Great (who died in 1015) extended almost from the Baltic to the Black Sea, and from the frontiers of Hungary and Poland to the banks of the Volga, containing several tribes of Slavonians in the south and the west, and of Fins in the north and the east, who were forcibly united under the dominion of the Varangian or Norman dynasty of Ruric, but divided by that monarch between his twelve sons. From that time the different principalities, although occasionally united, continued to be subdivided by several successive sovereigns, so that at the period in question there was a great number of minor princes besides the two great principalities of Vladimir in the north and of Halich in the south. The

most important neighbours of Russia at that time were the nomadic nation of the Polovtze, called by the Byzantine writers Comans, who established themselves, about the middle of the 11th century, in the countries along the shores of the Black Sea from the banks of the Don to those of the Danube. By their inroads they became formidable to all their neighbours, but particularly to the Russian princes, by whom they were also often hired as auxiliary troops. In 1224 the Mogul expedition sent by Gengis Khan under his son Joodgee Khan, to extend his conquests in the west, attacked the Polovtze, whose chieftains, being defeated by the Moguls, fled to Russia, and entreated the Russian princes to assist them against an enemy, who, as they expressed it, "has taken our country to-day and will take yours to-morrow."

The Russian princes of the south, influenced by Motislaaf, duke of Halich, listened to the Polovtze, and having assembled an army of about 100,000 men, which was joined by great numbers of the Polovtze, marched against the Moguls.

The combined army was entirely defeated by the Moguls on the 31st of May 1224, on the banks of the river Kalka (now Kalmius) near the town of Mariopol. The Moguls after this victory extended their devastations as far as the banks of the Dnieper, but although no resistance was offered, they suddenly retired from the Dnieper into the deserts of Central Asia, and their invasion produced on the minds of the inhabitants the effects of a supernatural apparition. George II. had despatched an auxiliary force against the Moguls, but on their way they heard of the fate of the Russian expedition, and returned without meeting the invaders. The Russian princes soon forgot the invasion of the Moguls, and instead of thinking of the possibility of their return, abandoned themselves to their usual broils and internal as well as external feuds. Nothing was heard of the Moguls till 1237, when a report was spread that they had invaded the country of the Bulgarians, situated on the banks of the Volga, in the present government of Kasan. It was Batoo Khan, grandson of Gengis Khan, who was sent by his uncle Oktay with 300,000 men in order to extend his conquests to the west, and with instructions to give peace only to the conquered nations. The report was followed by the appearance of the invaders, who entered the principalities of Rezan, and summoned its sovereign to submit and to give up the tenth part of all his and his subjects' property. The Duke of Rezan, with some minor princes, resolving to oppose the Moguls, sent a message to the grand-duke George requesting his assistance; but George relying on his own forces refused to join them, and decided on awaiting the approach of the enemy in his own dominions. The Moguls took and destroyed Rezan after a brave defence, and massacred the inhabitants. Moscow, Kolonna, and many other cities shared the same fate. George entrusted the defence of his capital Vladimir to his sons, and retired to a fortified camp on the banks of the river Sit. The capital was taken by storm in February 1238, and everything was destroyed with fire and sword.

George II., whose two sons perished at Vladimir, awaited the enemies in his position, and though attacked by an overwhelming force fought bravely till he was killed, on the 4th of March 1238. The Moguls soon retired beyond the Volga, but in the next year they invaded Southern Russia, and having devastated a part of Hungary and Poland, penetrated as far as Liegnitz in Silesia, where they were repulsed in a battle with the Silesian dukes assisted by the Germans.

Batoo Khan returned to the banks of the Volga, where he summoned the Russian princes to pay him homage. Resistance was hopeless, and the grand-duke Yaroslaf, brother to George II., was the first who acknowledged the sovereignty of the Grand Khan. This is the beginning of the Mogul or Tartar domination in Russia, which lasted till about 1470.

GÉRARD, a celebrated translator of the middle ages, was born at Cremona, in Lombardy, in 1114. He early applied himself to philosophical studies, but as they were in a very low condition at that time amongst the Western Christians, he went to Spain, where learning was in a flourishing state amongst the Arabs. He there became thoroughly acquainted with the Arabic, and applied himself particularly to the translation of different works from that language into Latin. Gerard returned to his native town, where he died in 1187, at the age of seventy-three.

His principal translations which have reached us are—1. 'Theoria Planetarum.' 2. 'Allaken de Causis Crepusculorum.' 3. 'Geomantia Astronomica,' which was translated into French, and published under the title of 'Géomantie Astronomique,' in 1669 and 1682. 4. The Treatise on Medicine, of Avicenna, known by the name of the 'Canon.' 5. An Abridgment of the Medical Treatise of Rhazia, made by Abouli Ben David. 6. A Treatise on Medicine, by the same Rhazia. 7. 'Practica sive Brevarium Medicum' of Serapion. 8. The Book of Albengneft 'De Virtute Medicinarum et Ciborum.' 9. The 'Therapeutica' of Serapion. 10. The work of Jahak, 'De Definitionibus.' 11. 'Albucasis Methodus Medendi' (libri iii.). 12. 'Ars Parva' of Galen. 13. 'Commentaries on the Prognostics of Hippocrates.' All these works have been often printed.

GÉRARD, FRANÇOIS, BARON, one of the most distinguished painters of France, was born of a French father and Italian mother at Rome in 1770. He went early to Paris, and was first placed with

the sculptor Pajou, and finally with David, as he found painting better suited to his taste than sculpture. Gérard's first work of note was the 'Blind Belisarius' carrying his dying guide in his arms, painted in 1795; it is now in the Leuchtenberg Gallery at Munich, and is well known in prints. The next work which attracted notice was 'Psyche receiving the First Kiss from Cupid,' which, though extremely elaborate in execution, is an inferior work to the Belisarius: its delicate execution and academical drawing are nearly its only merits; the figures are motionless and lifeless. Cupid and Psyche look like tinted statues. These however were not the works of the mature artist, and they were followed by many admirable pictures in history, poetry, and portrait.

Some of Gérard's works are among the best and largest oil-paintings in existence. His entrance of Henry IV. into Paris (his masterpiece), painted in 1817, is, in more than one sense, a prodigious work: it is thirty French feet wide by fifteen high, and is almost one huge mass of life and character; the drawing is correct, vigorous, and varied, the colouring vivid, and it is a perfect school of costume for the period: it has been engraved by Toschi. This picture was painted for Louis XVIII. as a substitute for the 'Battle of Austerlitz,' painted by Gérard in 1810, and it procured him his title of Baron. The 'Battle of Austerlitz,' and the 'Coronation of Charles X.,' painted in 1827, are of the same vast proportions, as the 'Henry IV.,' but they are as inferior in execution as in subject. The 'Battle of Austerlitz' is, like many other of the large paintings of Napoleon's battles, little more than a display of military uniforms, though it is superior to the majority of the works of its class, and is equal to its subject: there is an engraving of it by Godefroy. The 'Henry IV.' and the 'Battle of Austerlitz' are at Versailles. The 'Coronation of Charles X.' was nearly destroyed in the revolution of 1830: but had it been entirely so, Gérard would probably have rather gained than lost in reputation; a robe picture is however a poor subject for any painter, but particularly for a great painter.

Of Gérard's small pictures, the best is perhaps 'Thetis Bearing the Armour of Achilles,' painted in 1822, and purchased by Prince Pozzo di Borgo, of which there is an engraving by Richomme. Two such works as the 'Henry IV.' and the 'Thetis' display rare powers for the same painter; and when we consider in addition that he was constantly engaged in portrait painting, in which he was unsurpassed in France in his own time, his title to the reputation of one of the great painters of recent times is manifest. A list of Gérard's portraits would almost amount to a list of the most illustrious personages of his age: Pierre Adam has etched a collection of eighty full-length portraits after him, seven inches and a half by five inches and a half, French—"Collection des Portraits Historiques de M. le Baron Gérard, premier peintre du Roi, gravés à l'eau-forte par M. Pierre Adam, précédée d'une Notice sur le Portrait Historique."

Gérard died January 11, 1837: he was a member of the Institute of France; a chevalier of the orders of St. Michel and the Légion d'Honneur; and member of the academies of Munich, Vienna, Berlin, Turin, Milan, and Rome.

There are many notices of Gérard in the French and German contemporary periodical press.

GÉRARD, JEAN-IGNACE-ISIDORE, but best known by his pseudonym, GRANDVILLE, one of the most eminent French caricaturists and designers of illustrations for books, was born at Nancy in 1803. He went to Paris young, an adventurer without money, and without friends; after awhile got admission to the atelier of Lecomte; managed to subsist by designing costumes, &c.; then advanced to making lithographic drawings; and continued improving his artistic powers and increasing his stores of observation till 1828, when he brought out his 'Metamorphoses du Jour,' by Grandville, a series of genial, piquant, and misanthropic crayon commentaries and criticisms on passing follies. These sketches had a prodigious success; Grandville's position was secured; and his pencil found abundant employment. The revolution of 1830 interfered for a time with his occupation; but when familiarity had brought its inseparable attendant, and the citizen king had come to be regarded by the citizens as a fair mark for the shafts of ridicule, Grandville made himself abundantly merry with the face and person of his sovereign and the royal advisers. Grandville was the very soul of 'La Caricature' as long as his pencil was permitted its free exercise; but on the promulgation of the law re-establishing the 'censure préalable' for designs, he abandoned politics, and threw all his energy into the making of drawings on wood for illustrated editions of classic authors, &c. Here he found a new field of triumph. His drawings were in their way almost the perfection of designs for engraving on wood. Not merely were they admirably conceived, and excellent as exemplifications of the passages they were intended to illustrate, but clear, correct, and vigorous in drawing, and brilliant in effect, they exhibited remarkable aptitude for that particular kind of engraving. As illustrations—full of fancy, ingenuity, quaint and genuine humour, and singularly suggestive,—they not only pleased the eye, but really added a new charm to the text. Among the works he illustrated were 'Gulliver's Travels,' 'Robinson Crusoe,' 'La Fontaine's Fables,' 'Beranger,' 'Jerome Paturot,' &c. Indefatigable in labour, he produced an almost infinite number of designs, and yet his active fancy showed no symptoms of exhaustion or even fatigue.

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But in the midst of his success, and in the very prime of his powers, his labours were brought to a sad and sudden termination. A man of domestic habits, and devotedly fond of his family, he had already had the misfortune to lose two children within a brief space of time by some of the ordinary maladies of childhood, when his third child in attempting to swallow a piece of meat got it so firmly fixed in its throat that all attempts to remove it proved unavailing. An incision was proposed as the only remaining though dangerous remedy; and while Grandville hesitated whether to consent to the operation, the child died in his arms. The shock was more than the unhappy father could sustain: his intellect gave way, and he survived his child but a short period. He died on the 17th of March 1847, aged forty-three.

GERARD, MAURICE-ETIENNE, COMTE, Marshal of France, was a native of Danvilliers, in the department of the Meuse, and was born April 4, 1773. He entered the army as a volunteer in 1791, and first saw fire under Jourdan, at Fleurus. He was already a captain in 1793, and Bernadotte, who was for many years his steadfast friend, appointed him soon after one of his aides-de-camp. After the treaty of Campo Formio he attended that general in his embassy to Vienna, and having saved his life during a riot, stimulated by the Austrian police, a lasting friendship was established between them. In 1799 he became a chef-d'escadron; and at the battle of Austerlitz (Dec. 2, 1805) his good conduct was so conspicuous that he received the Cross of the Legion of Honour on the field.

In 1806 Gérard was appointed to a brigade; and in 1809, at the battle of Wagram, Bernadotte gave him the command of the Saxon cavalry. He next went to serve in Spain, where he continued until October 1811, having been present at the battle of Albuera and several others.

Called to take part in the expedition against Russia in 1812, he contributed to the capture of Smolensko; and during the disastrous retreat which followed the burning of Moscow he was placed as second in command, under Marshal Ney, in the rear of the army. General Gérard distinguished himself by many proofs of valour at the passage of the Bérésina, where, with a few regiments greatly reduced in numbers, and consisting of half-famished men, he repeatedly sustained the shock of an entire army.—In 1813 he commanded one of the divisions of the 11th corps, under Marshal Macdonald: he was present at the battle of Bautzen, and his exertions, which were made on the impulse of the moment and without orders, accelerated the victory. He charged the enemy again without (or rather contrary to) orders at Goldsberg, and routed the Prussians with great slaughter, for which feat of arms the emperor gave him the command of the 11th corps. General Gérard was several times wounded, and very grievously at the battle of Leipzig, October 18, 1813. During the defence of the French territory in 1814, his zeal and intrepidity were frequently commended by Napoleon, especially at the victory of Montereau. After his return from Elba, in 1815, the emperor gave him the command of the army of the Moselle. On the 18th of June he was under the orders of Marshal Grouchy at Wavres, and when the report of the cannon was heard proceeding from the forest of Soignies, Gérard recommended an immediate advance of Grouchy's army of reserve in that direction.

On the return of Louis XVIII., Gérard retired to Belgium, where in 1816 he married the daughter of General Valence. The following year he was permitted to return to France. In 1830 Louis Philippe created him marshal of France, and appointed him minister of war, but his health compelled him to resign this office a few months later. In 1832 he was sent to besiege the fortress of Antwerp, defended by the Dutch general Chasse, when, having compelled the garrison to capitulate after a gallant defence, he returned to France and was made a peer. In 1834 the citizen king made him president of the council, or prime minister; but his declining health obliged him to resign this office on the 29th of October, after which he withdrew into private life. The provisional government of February 24, 1848, raised Marshal Gérard to the function of Grand Chancellor of the Legion of Honour. The marshal lived to see the restoration of the Bonaparte dynasty: he died at Paris, August 17, 1852, and was interred in the chapel of the Invalides.

GERARDE, JOHN, a famous herbalist of the time of Queen Elizabeth, was born at Nantwich in Cheshire, in the year 1545, and was educated as a surgeon. He removed to London, where he obtained the patronage of Lord Burghley, who was himself a lover of plants, and had the best collection in his garden of any nobleman in the kingdom. Gerarde had the superintendence of this fine garden, and retained his employment, as he tells us himself, for twenty years.

His London residence was in Holborn, where also he had a large physic-garden of his own, which was probably the first of its kind in England for the number and variety of its productions. It appears that in his younger days he had taken a voyage into the Baltic, since he mentions having seen the wild pines growing about Narva. He also says of the bay or laurel-tree ('Herbal,' pp. 1177, 1223), "I have not seen any one tree thereof growing in Denmark, Suecia, Poland, Livonia, or Russia, or in any of those wild countries where I have travelled."

Among the Lansdowne manuscripts in the British Museum (No. cvii. art. 92) is a letter of Gerarde's own drawing up for Lord Burghley to send to the University of Cambridge, recommending the establish-

ment of a physic garden there, to encourage "the facultie of simpling," Gerarde himself, whom Lord Burghley calls his servant, to be placed at the head of it: "So that if you intend a work of such emolument to yourselves and all young students, I shall be glad to have nominated and furnished you with so expert an herbalist; and yourselves, I trust, will think well of the motion and the man." As we read no more of it, it is probable that the scheme did not take effect.

The earliest publication of Gerarde was the catalogue of his own garden in Holborn: 'Catalogus Arborum, Fruticum, ac Plantarum, tam indigenarum quam exoticarum, in horto Johannis Gerardi, civis et chirurgi Londinensis, nascentium,' impensis J. Norton, 1596, 4to; reprinted in 4to, 1599. The first edition was dedicated to Lord Burghley; the second, after that nobleman's death, in very flattering terms, to Sir Walter Raleigh. A copy of the first edition (of extreme rarity) is preserved in the library of the British Museum, where it proved of great use to Mr. Aiton in preparing his 'Hortus Kewensis,' by enabling him to ascertain the time when many old plants were first cultivated.

In 1597 came out his 'Herbal, or General History of Plants,' printed by John Norton, in folio. The wood-cuts with which it was embellished were procured from Frankfurt, being the same blocks which had been used for the 'Kreuterbuch,' the German herbal of Tabernaemontanus, fol., Frankfurt-on-the-Maine, 1588. A second edition of Gerarde's 'Herbal' was published by Dr. Thomas Johnson, with emendations and corrections, fol., London, 1633; and this work continued to be one of the best sources of botanical intelligence, at least to the beginning of the 18th century. Gerarde died about the year 1607.

GERBERT, afterwards Pope Sylvester II., was born of poor parents at Aurillac in Auvergne. The time of his birth does not appear to be known; he died in 1003, at a very advanced age.

When young he entered the monastery of St. Gerault at Aurillac, and in that school commenced his studies. He afterwards visited Catalonia, where he learned mathematics from a Spanish bishop. About 968 he made a journey to Rome, a circumstance which gave him the opportunity of still further satisfying his thirst for knowledge. When Otho I. conferred on him the abbey of Bobbio, Gerbert's industry was not diminished by his promotion. He employed himself actively in teaching, and for several years, while he continued to reside at Bobbio, his fame attracted students from all quarters. Though he kept his abbey till his elevation to the pontifical chair, he gave up his residence in Italy on account of the uneasy life which he led there. From Italy he is said to have gone to Germany, where he became the tutor of young Otho, afterwards the second emperor of that name. From Germany he went to Rheims, and was made secretary to the Archbishop of Rheims, and master of the cathedral school. It is as a teacher that Gerbert established a reputation which few men since his time have acquired. Under his care the school of Rheims became one of the first in Europe, and its high character was maintained for nearly a century after his death. Among Gerbert's pupils we find the names of Nithard and Remi. In 992 Gerbert was promoted to the archbishopric of Rheims, from which however he was deposed a few years after his elevation. In 998 he received the archbishopric of Ravenna from the emperor Otho III.; and in 999 he was elected to the pontifical chair, which he filled for nearly five years, under the name of Sylvester II.

There is no doubt that Gerbert was a man of great ability and of very extensive acquirements for his age. He was also a most voluminous writer. The Benedictines of St. Maur ('Histoire Littéraire de la France,' tom. vi., 577, &c.) have devoted many pages to the consideration of his writings; but they have shown no great discrimination in their criticism. Geometry and astronomy were Gerbert's favourite pursuits; there is (or was) extant a manuscript treatise of his on sun-dials, and he also wrote on the astrolabe. He is said to have been acquainted with the Greek language. His letters, printed by Du Chesne, 1636, at the end of the second volume of his 'Historians of France,' throw some light on the ecclesiastical intrigues and political events of the time.

GERBERT, MARTIN, Prince-Abbot of St. Blaise, near Friburg, a learned and laborious writer on music, was born at Horb-sur-le-Necker, in 1722. Attached from his youth to church-music, he cultivated it assiduously, and having determined to write a history of it, he travelled during three years in France, Italy, and Germany, for the purpose of collecting materials in aid of his work, which was published in two quarto volumes, in 1774, and entitled 'De Cantu et Musica Sacra, à prima Ecclesiæ Ætate usque ad præsens Tempus.' He divides his history into three parts: the first finishes with the pontificate of St. Gregory; the second reaches the 15th century; and the third comes down to nearly the date of his own volumes. Though Gerbert directed his attention almost wholly to the music of the Roman Catholic Church, that is, to the Mass, he notices that of the Protestant establishments, and mentions in favourable terms Dr. Boyce's collection; but being one of those who disapprove the use of fugue, and all such laboured compositions, in ecclesiastical music, he censures the style while he admits the genius and skill of the English composers for the church. Gerbert published in 1784 another work, of equal importance with the former, in two volumes, under the title of 'Scriptores Ecclesiastici de Musica Sacra potissimum,' &c., which is a

collection of authors who have written on the subject of his favourite pursuit, from the 3rd century to the invention of printing. These, in number upwards of forty, are arranged chronologically. The work is extremely rare, but M. Forkel has given a useful analysis of it in his 'History of Music.' Gerbert died in 1792.

GERBIER D'OUVILLY, SIR BALTHASAR, a miniature painter and architect, was born at Antwerp about 1591. He came young to England, and was a retainer of the Duke of Buckingham's as early as 1618. He accompanied the duke to Spain, and painted a miniature of the Infanta for James I.; he was also employed in the treaty of marriage between Prince Charles and the Infanta Maria, though acting ostensibly only as a painter. He was employed also in Flanders after the accession of Charles I. to negotiate a private treaty with Spain, the same treaty in which Rubens was commissioned on the part of the Infanta, and about which he came to England. In 1628 he was knighted by Charles at Hampton Court: he was naturalised in 1641, and died in 1667 at Hempsted-Marshall, the seat of Lord Craven, which was built by Gerbier himself.

Gerbier was the author of several curious works, which are noticed at considerable length by Walpole. One, entitled 'Les Effets pernicious des meschants Favoris,' &c., he terms in his off-hand way—"an ignorant, servile rhapsody, containing little argument, many lies, and some curious facts, if the author is to be believed." No. 3884 of the Harleian manuscripts is entitled—"Sir Balthasar Gerbier, his admonitions and disputes with his three daughters, retired into the English nunnery at Paris, 1646." One of these daughters was maid of honour to the Princess Condé, and passed for her mistress when the princess made her escape from Chantilly, when the prince was imprisoned by Mazarin. There is a portrait of one of Gerbier's daughters, as a little girl, by Rubens, in the collection of Lord Spencer: there are also two pictures of Gerbier's family attributed to Vandyck; one belonging, in Walpole's time, to the Prince of Wales, the other to Mr. Sampson Gideon. Gerbier's portrait in one piece with Dobson the painter and Sir Charles Cotterel, painted by Dobson, is in Northumberland House; there is or was also in the same collection a miniature of the Duke of Buckingham on horseback, dated 1618, by Gerbier himself. In the Pepys Library at Cambridge there is a miscellaneous collection of robes, &c., emblazoned and illuminated by Gerbier. Gerbier appears to have been a courtier, and to have had a lively care for his own interests; and very much of a charlatan though a clever one. He kept in Charles's favour after the death of Buckingham, and he was in favour also with Charles II.: he returned with him to England and designed the triumphal arches which were erected for his reception. He was master of the ceremonies to Charles I., and in 1628 entertained him and the queen at his own house, at a supper, which must have cost at least 1000*l.*, says a contemporary. Gerbier states in one of his works that Charles had promised him the office of surveyor-general of works, after the death of Luigo Jones. From advertisements in the 'Parliamentary Intelligence,' he appears to have given lectures in several languages at his academy in Whitefriars on a great variety of subjects, with an entertainment of music in 1649-50.

(Walpole, *Anecdotes of Painting, &c.*)

GERMANICUS, CÆSAR, the eldest son of Drusus Nero Germanicus and of Antonia the younger, the nephew of Tiberius, and brother of Claudius, afterwards emperor, was born in the year B.C. 14. Augustus on adopting Tiberius made the latter adopt his nephew Germanicus. At the age of twenty Germanicus served with distinction in Dalmatia, and afterwards in Pannonia, and on his return obtained a triumph. He married Agrippina the elder, grand-daughter of Augustus, by whom he had nine children; among others Caius Caligula, and Agrippina the younger, mother of Nero. In A.D. 12 Germanicus was made consul, and soon after he was sent by Augustus to command the legions on the Rhine. On the news of the death of Augustus some of the legions on the lower Rhine mutinied, while Germanicus was absent collecting the revenue in Gaul; he hastened back to the camp, and found it a scene of tumult and confusion. The young soldiers demanded an increase of pay, the veterans their discharge. They had already driven the centurions out of the camp. Some offered their assistance to raise Germanicus to the supreme power, but he rejected their offers with horror, and left his judgment-seat heedless of the clamours and threats of the mutineers. Having retired with a few friends to his tent, after some consultation on the danger to the empire, if the hostile Germans should take advantage of the confusion caused by this secession of the troops, he determined upon exhibiting to the soldiers fictitious letters of Tiberius, which granted most of their demands, and the better to appease them he disbursed to them immediately a considerable sum by way of bounty. He found still greater difficulty in quelling a second mutiny, which broke out on the arrival of the legates from the senate, who brought to Germanicus his promotion to the rank of Proconsul. The soldiers suspecting that they came with orders for their punishment, the camp became again a scene of confusion. Germanicus ordered his wife Agrippina, with her son Caius Caligula, attended by other officers' wives and children, to leave the camp, as being no longer a place of safety for them. This sight affected and mortified the soldiers, who begged their commander to revoke the order, to punish the guilty, and to march against the enemy. They then began to inflict summary

execution on the ringleaders of the mutiny, without waiting for the order of their commander. A similar scene took place in the camp of two other legions, which were stationed in another part of the country under the orders of Cæcina. Availing himself of the present state of excitement of the soldiers, Germanicus crossed the Rhine, attacked the Marsi, the Bructeri, and other German tribes, and routed them with great slaughter. In the following year, taking advantage of a quarrel between Arminius, the conqueror of Varus, and Segestes, another German chief, he attacked Arminius, and penetrated to the spot where the legions of Varus had been cut to pieces. The bones of the Roman soldiers, which still lay on the ground, were collected and buried by their countrymen. Arminius however fought bravely, and was near defeating a division commanded by Cæcina. In the following campaign Germanicus embarked his troops on board a flotilla which he had constructed or collected for the purpose, and sailing from the island of the Batavi, he landed at the mouth of the Ems, from whence he marched towards the Visurgis, or Weser, where he found Arminius encamped. Two obstinate battles were fought in succession, in both of which Arminius was defeated. Germanicus raised a trophy with this inscription: 'The army of Tiberius Caesar, having conquered the nations between the Rhine and the Elbe, consecrates this monument to Mars, Jupiter, and Augustus.' After this victory he sent part of his legions by land to their winter-quarters on the Rhine, and with the rest embarked on the Ems, to return by sea; but being surprised by a dreadful storm, his vessels were dispersed, many were lost, and he himself was cast on the coast of the Chauci, whence he returned to the Rhine and placed the legions in winter-quarters. Meantime, Tiberius wrote repeatedly to his nephew, that he had earned enough



Coin of Germanicus.

British Museum. Actual size. Copper. Weight 171 grains.

of glory in Germany, and that he ought to return to Rome to enjoy the triumph which he had merited. Germanicus asked for another year to complete the subjugation of Germany, but Tiberius, who felt jealous of the glory of his nephew and of his popularity with the troops, remained inflexible, and Germanicus was obliged to return to Rome, where he triumphed in the following year A.D. 17. The year after, he was consul for the second time with Tiberius himself, and was sent to the East, where serious disturbances had broken out, with most extensive powers. But Tiberius took care to have a watch over him by placing in the government of Syria Cnæus Piso, a violent and ambitious man, who seems to have been well qualified for his mission, as he annoyed Germanicus in every possible way, and his wife Plancina seconded him in his purpose. The frank and open nature of Germanicus was not a match for the wily intrigues of his enemies. After making peace with Artabanus, king of the Parthians, and calming other disturbances in the East, Germanicus fell ill at Antioch, and after lingering some time he died, plainly expressing to his wife and friends around him his conviction that he was the victim of the treason of Piso and Plancina; whether he meant through poison, or through their annoyances, has been a subject of doubt. His wife Agrippina, with her son Caius and her other children, returned to Rome with the ashes of her husband. [AGRIFFINA THE ELDER.]

Germanicus was generally and deeply regretted. Like his father Drusus he was while living an object of hope to the Romans. He died A.D. 19, in the thirty-fourth year of his age. He is praised for his sincerity, his kind nature, his disinterestedness, and his love of information, which he exhibited in his travels in Greece and Egypt.

(Tacitus, *Annals*, lib. i. ii.; Dion Cassius, lib. lvii.)

GERSON, JOHN CHARLIER DE, chancellor of the University of Paris, surnamed the Most Christian Doctor, was born in 1363, at the village of Gerson, in the diocese of Rheims, whence he took his name. He began his studies at Paris, where, having risen by degrees, he attained the place of chancellor of the university, and became canon of Notre Dame. France was during that period disturbed by civil wars, and all Europe was agitated by the religious contest between the popes and anti-popes. Gerson distinguished himself in his own country by loudly inveighing against the assassination of the Duke of Orleans, which exposed him to a severe persecution from the Duke of Burgundy's party. His house was pillaged by an infuriated mob, and he escaped with his life only by concealing himself for some time in the vaults of the church of Notre Dame. His courage was not subdued by this occurrence, and as soon as he resumed his functions he vigorously attacked, before the university and the clergy, the doctrines of Jean Petit, a doctor of the University of Paris, who defended the murder of the Duke of Orleans as a legitimate act in a

public oration delivered on the 8th of March 1403, where he maintained that it was permitted, and was even praiseworthy, to kill a tyrant; and that it was allowable to employ for the attainment of that object all possible means. Gerson zealously advocated the convocation of the council of Pisa by his memoir 'De Unitate Ecclesie.' At that council he distinguished himself by great firmness united with much prudence, when the two contending popes, Gregorius XII. and Benedict XIII., were deposed, and Alexander V. elected. It was on this occasion that he published his celebrated treatise, 'De Auferibilitate Papa.' He appeared at the council of Constance as the ambassador of Charles IV. king of France, and the representative of the French Church and of the University of Paris. In that assembly he exercised an immense influence, particularly in the deposition of Pope John XXIII., who had succeeded Alexander V. In all his speeches and in all his writings he maintained that the church had the right to make reforms, not only with relation to her members, but even to her chief; that it had the right of convoking a council without the consent of the pope, whenever he refused to give it. He also maintained that it was necessary to convoke councils general as well as particular, to abolish the annates, and to extirpate simony, which was then very common, &c. By his influence he established as a basis of all the decrees of council the doctrine of the supremacy of the church over the pope in matters of faith and discipline. Gerson disputed at the Council of Constance with Huss, against whom he declared himself with violence. Though Gerson would have added to his reputation by preventing the martyrdom of the Bohemian reformers, it must be admitted that he was in many respects superior to the superstitions of his time. He strongly condemned in his treatise 'Contra Sectam Flagellatorum' the self-torments inflicted by those fanatics, which were zealously promoted by St. Vincent Ferrerius, to whom Gerson addressed his friendly remonstrances on that subject. In his work entitled 'De Probatione Spirituum,' he established the rules by which a true may be distinguished from a false revelation; and he is far from being favourable to the revelations of St. Bridget, which made a great noise in his time.

The persecution of Gerson by the Duke of Burgundy's party was so violent, that he durst not return to France, but was obliged to take refuge in Germany. He went from Constance, in the disguise of a pilgrim, to Bavaria, where he wrote his work 'De Consolatione Theologiae,' on the model of the celebrated work of Boethius, 'De Consolatione Philosophiae.' It is written both in prose and verse, and passed through many editions. The 'Imitation of Jesus Christ,' generally ascribed to Thomas à Kempis, appeared for the first time appended to a manuscript of Gerson's above-mentioned work, 'De Consolatione Theologiae,' dated 1421, whence arose a supposition which has found many supporters, that he was the real author of that celebrated work. Gerson remained several years in Germany, after which he returned to France, and fixed his residence in a convent of the Celestine monks at Lyon, of which his brother was the superior, and where he died in 1429.

GERVASE OF CANTERBURY, an historian of the 13th century, was a monk of Christ Church in that city. His 'Chronicle of the Kings of England,' from 1122 to 1200, and a 'History of the Archbishops of Canterbury,' from St. Augustine to Archbishop Hubert, who died in 1205, are his principal works. Both are published by Roger Twyden, in the 'Decem Scriptores.' Bishop Nicolson, in his 'English Historical Library,' 4to, London, 1776, p. 45, ascribes a more extended history to him, of an entire copy of which he thinks Leland had the perusal. Manuscripts of Gervase of Canterbury are preserved in the Cottonian Collection, Vespas. B. xix., and in the library of Corpus Christi College, Cambridge, cod. 438, both of good age.

GERVASE OF TILBURY, also an historian of the 13th century, received his name from Tilbury in Essex, where he was born. Several modern writers state him to have been the nephew of King Henry II., but it is more certain that through the interest of the Emperor Otho IV. he was made marshal of the kingdom of Arles in France. He appears to have written a Commentary upon Geoffrey of Monmouth's 'History of Britain;' a 'History of the Holy Land;' a treatise, entitled 'Origines Burgundionum;' and a History of the Kings of England and France, comprised in a work entitled 'Otia Imperialia,' a fragment of which is printed with his name in Duchesne's 'Historia Francorum Scriptores,' tom. iii., p. 363. Manuscripts of the 'Otia Imperialia' are preserved in the Cottonian Collection, Vesp., E. i., and in the Library of Corpus Christi College, Cambridge, cod. 414; they comprise the treatises entitled 'Mundi Descriptio,' and 'De Mirabilibus Mundi,' ascribed to him as separate works. Nicolson, 'Engl. Hist. Lib.' edit. 1776, pp. 50, 151, ascribes to him the 'Black-Book of the Exchequer;' but Madox, who published a very correct edition of that work, gives it to Richard Nelson, bishop of London.

GESENIUS, FRIEDRICH-HEINRICH-WILHELM, one of the most distinguished Orientalists of modern times, was born at Nordhausen, on the 3rd of February 1780. He was educated in the gymnasium of his native place, and afterwards in the universities of Helmstedt and Göttingen. After the completion of his studies he was for a short time employed as teacher at the Pædagogium of Helmstedt; in 1806 he received the post of repetitor in the theological faculty of the University of Göttingen. In 1809 Gesenius, on the recommendation

of the celebrated historian Johannes von Müller, was appointed professor of ancient literature in the gymnasium of Heiligenstadt. This office however was of short duration, for in the year following he accepted the appointment of professor extraordinary of theology in the University of Halle, where in 1811 he was raised to the rank of ordinary professor. During the war of the Liberation the university was closed, and when it was opened again in 1814 Gesenius resumed his former office, and was created Doctor of Divinity. During the summer of 1820 he made a journey to Paris and Oxford, where he collected materials for his great lexicographical works on the Semitic languages. He died on the 23rd of October 1842. Gesenius was unquestionably the greatest scholar of modern times in his particular department of Oriental literature, and the light he has thrown on the Semitic languages, and especially on the Hebrew, has made a new era in this branch of philology. As a theologian he belonged at first to the Rationalistic party, but after the appearance of Strauss's 'Life of Jesus' he joined the philosophical and critical school, in consequence of which he was very often severely attacked by the orthodox party.

His works on the Hebrew language enjoy a universal reputation, and some of them are translated into most European languages. The most important among them are:—1. 'Lexicon Manuale Hebraicum et Chaldaicum in Veteris Testamenti Libros,' 2 vols. 8vo, Leipzig, 1833. This work was originally written in German, and went through two editions; the third was made in Latin, and a fourth in German appeared in 1834. 2. 'Hebräisches Elementarbuch,' 2 vols. 8vo. The first volume of this work is a Hebrew Grammar, of which the twelfth edition appeared at Leipzig in 1839; the second is a Hebrew Delectus, and the seventh or last edition was edited after the author's death by De Wette, Leipzig, 1841. 3. 'Kritische Geschichte der Hebräischen Sprache und Schrift,' Leipzig, 1815, 8vo, is intended as an introduction to the study of Hebrew; a second edition appeared in 1827. 4. 'De Pentateuchi Samaritani Origine, Indole et Auctoritate,' Halle, 1815. 5. 'Ausführliches grammatisch-kritisches Lehrgebäude der Hebräischen Sprache, mit durchgängiger Vergleichung der verwandten Dialecte,' Leipzig, 1817, 8vo. 6. 'A German translation of the Prophet Isaiah, with a philological, critical, and historical commentary,' Leipzig, 1820-21, 3 vols. 8vo: of the first volume a second edition appeared in 1829. 7. 'Scripturæ Phœnicæ Monumenta quotquot supersunt edita et inedita ad Autographorum optimatorumque Exploratorum Fidem edidit, Commentariis illustravit,' &c., parts i. to iii., with plates, Leipzig, 1837, 4to. 8. 'Versuch über die Malesische Sprache, zur Beurtheilung der neulich wiederholten Behauptung, dass sie ein Ueberrest des alt-Punischen sei,' Leipzig, 1810, 8vo. 9. 'Thesaurus philologicus criticus Linguae Hebraicæ et Chaldaicæ Veteris Testamenti,' vol. i. consisting of two parts, and the second of one, Leipzig, 1829-42, 4to. A few copies of this work, which is in reality an enlargement of the one mentioned above under No. 1, were printed in folio. Gesenius also contributed a great number of articles on Hebrew and other Oriental subjects to Ersch and Gruber's great 'Encyclopædia.' Biblical geography is especially indebted to him for the notes which he added to the German translation of Burckhardt's 'Travels in Syria and Palestine,' Weimar, 1823, 2 vols. 8vo.

(*Neuer Nekrolog der Deutschen für 1842; Gesenius, Eine Erinnerung für seine Freunde*, Berlin, 1842, 8vo.)

GESNER, CONRAD, an eminent scholar and naturalist, who was a striking example of the truth of the remark, that those who have most to do, and are willing to work, find most time. Beginning his career under all the disadvantages attendant on poverty, sickness, and domestic calamity, and cut off at the early age of forty-eight, Gesner left behind him, notwithstanding the cares of the medical profession which he actively and successfully exercised, such an amount of literary labour as would have won for him the title of one of the most learned and industrious of men, if his useful life had been occupied solely in its production. Zürich was his birth-place, where on the 26th of March 1516 he came into the world to add to the difficulties of his parents, who were struggling to support a large family. His father appears to have been a skinner or worker in hides, and his mother's name was Friccius, or Frick. To his maternal uncle, John Friccius, he seems to have been indebted for kind assistance and tuition; but this good relation died—his father was killed at the battle of Zug (1531), when the son was only fifteen—and the poor lad, after struggling with a dropsical disorder, set out for Strasbourg to seek his fortune. He was among strangers, but his spirit bore him up; and in the service of the well-known Lutheran, Wolfgang Fabricius Capito, he resumed the study of the Hebrew language, which he had begun to learn at Zürich. On his return to Switzerland the academy of Zürich allowed him a pension, which enabled him to travel in France. At Bourges, where he stayed a year, Greek and Latin principally engaged his attention; and to assist in defraying his expenses, he taught in school. From Bourges he proceeded to Paris, where he does not appear to have done much; and after a short stay at Strasbourg, whither he was led by the hope of employment, the University of Zürich sent for him, and he became a teacher there. He now married, at the age of twenty, not with the approbation of his friends, who saw that his income could not be equal to his wants.

The church was his destination, but the strong impulse of his mind stimulated him to the study of physic, to which he determined to apply himself with a professional view; and, resigning his situation at

Zürich, he went to Basel as a medical student, his pension being still continued. Here he seems to have commenced his labours for the public in superintending the edition of the Greek Dictionary of Phavorinus; and he accepted the Greek professorship in the newly-founded university of Lausanne. He afterwards passed a year at Montpellier, where he formed an intimate acquaintance with Laurent Joubert, the celebrated physician, and Rondeletius, the great naturalist. His emoluments were now not only adequate to his expenses, but moreover enabled him to prosecute the medical and botanical pursuits so dear to him; and at Basel in 1541, or as others say in 1540, he took his degree of Doctor in Medicine. Zürich was the field of his practice, which enabled him to cultivate his taste for natural history. He founded and supported a botanic garden, collected a fine library, made numerous drawings, and gave constant employment to a painter and to an engraver in wood. In the midst of his laborious profession, the astonishing industry of the man found time for the principal works on which his fame rests. He lived honoured and respected for his talents and benevolence in his native town, till an attack of the pestilence which he had successfully combated in the cases of others, and to which his professional activity most probably exposed him, carried him off in his forty-ninth year, on the 13th of December 1565. His remains rest in the cloister of the great church at Zürich, near those of his friend Frisius. He was bewailed in abundance of Latin and in some Greek verses. Theodore Beza was among the most elegant of these tributaries; and his funeral oration was pronounced by Josias Simler, who wrote his life (1566, 4to), of which Gesner himself had given some details in his 'Bibliotheca;' but perhaps the most complete biography is that of Schmiedel, prefixed to Gesner's botanical works. He must have been much lamented by his contemporaries; for, in addition to his other amiable qualities, he appears to have been a general peacemaker—his calm, candid, and equable temper enabling him to soothe the angry feelings of authors under their real or imagined wrongs; and he was always ready to lay aside his own labours to assist others. He devoted his time to the supervision and publication of Moiban's work on Dioscorides for the emolument of his deceased friend's family; and the 'Historia Plantarum' of Valerius Cordus was after the death of the author edited by Gesner; as well as the 'Lexicon Rei Herbariæ Trilingue' of David Kyber, who died of the plague at Strasbourg in 1553.

In the year 1545 Gesner journeyed to Venice and Augsburg, where he made the acquaintance of many learned and meritorious men; and this leads us to the literary works which have justly rendered Gesner's name famous, for then it was he commenced the publication of his 'Bibliotheca Universalis,' a grand design, and the first and hitherto the most complete bibliographical work upon a large scale. Gesner's 'Bibliotheca' was a catalogue of Greek, Latin, and Hebrew works, with criticisms, and frequently specimens of the author quoted, and appeared in 1 vol. folio (1545, Zürich). The volume 'Pandectarum, sive Partitionum Universalium' (1548) may be considered as the second of the 'Bibliotheca.' Gesner never published the book relating to medical works, because he did not consider it to be sufficiently perfect. An abridgment of the 'Bibliotheca' by Lycopæthes, and completed by Simler and J. J. Fries, was published in 1583 (folio). Haller's 'Bibliotheca Botanica,' and 'Bibliotheca Anatomica,' were probably imagined from Gesner's work.

But the 'Historia Animalium' must be considered the great work of Gesner. These well-filled folio volumes appeared at Zürich in the following order:—Viviparous Quadrupeds (1551); Oviparous Quadrupeds (1554); Birds (1555); Fishes and other Aquatic Animals (1556)—this volume contains the labours of his contemporaries and friends Belon and Rondelet, with some additions by himself; Serpents (posthumous and published by James Carron, a Frankfurt physician, 1587)—this is more rare than the other volumes, and there is usually added a treatise on the Scorpion, posthumous also, and published in the last-mentioned year at Zürich by Caspar Wolf. There is also an edition in German. Of the Insecta, some inedited figures of butterflies are all that are known; but that Gesner had not neglected this class of animals is manifest from Mouffet's 'Insectorum sive Minimorum Animalium Theatrum; olim ab Edoardo Wottono, Conrado Gesnero, Thomae Pennio, inchoatum' (fol. Lond., 1634), which is partly made up from Gesner's fragments. The work does not comprise the Mollusks and Testaceans as a class.

All agree that this compilation, having for its object nothing less than a general history of animated nature, concentrating and critically revising all that had been done before the time of the author, enriched with his own knowledge, and illustrated by many incidental remarks in the departments of botany and medicine, might have been considered as evidence of most persevering and praiseworthy industry, if it had been the production of a recluse whose long life had been entirely spent in the task; whereas it was only one of many books written by a man who gained his subsistence by perhaps the most harassing and time-consuming of all professions, and who died in harness when he was not forty-nine years old.

Gesner, in this work, which he carried out to completion as far as the Vertebrata are concerned, followed the method of Aristotle; and though there is not any establishment of genera, it may be considered as the principal source of more modern zoology, from which succeeding writers drew largely, and of which their publications mainly

consisted. Thus it was copied in many parts, almost literally, by Aldrovandus; and Jonston's 'Historia Naturalis' is little more than an abridgment of it.

Gesner's 'Historia' were compressed and appeared under the titles of 'Icones Animalium,' &c. This book is much more common than the original.

Passing by the various learned treatises that flowed from Gesner's prolific pen, we must notice the complete translation of the works of Ælian (1556). Gesner's notes also appear in the edition of Gronovius (London, 1744), &c.

This extraordinary man is next presented to us in another point of view; for he is said to have designed and painted more than 1500 plants. A large share of the 1500 figures prepared by Gesner for his 'History of Plants,' and left at his death, passed into the 'Epitome Matthioli,' published by Camerarius in 1586; and in the same year, as also in a second edition in 1590, they were used as illustrations of an abridged translation of Matthiolus, bearing the name of the 'German Herbal.' The same blocks were used by Uffenbach (1609) for the 'Herbal of Castor Durantes,' printed at Frankfurt, and comprising 948 of Gesner's. After the death of Camerarius, Goerlin, a bookseller of Ulm, purchased the blocks, and they embellished the 'Parnassus Medicinalis Illustratus' of Becker (Ulm, 1633). In 1678 they found a place in Bernard Verzacha's 'German Herbal;' and they appeared again in the 'Theatrum Botanicum' (Basel, 1696), and in an edition of that work so late as 1744.

Besides the above, Gesner is said to have left five volumes, consisting entirely of figures, which, together with his botanical works in manuscript, became at last the property of Trew of Nürnberg, and were published under the care of Dr. Schmiedel, physician to the margrave of Anspach (Nürnberg, 2 vols. folio, 1754-70).

In closing our notice of this amiable, learned, and industrious man, it may not be uninteresting to state that, according to Haller, it is probable that Conrad Gesner was the first short-sighted person who aided the defect of his eye with concave glasses. Plumier dedicated to him a genus of plants of the family 'Campanulaceæ,' under the name of 'Gesnera.'

GESNER, JOHN MATTHIAS, born near Anspach in 1691, became rector of the school of Weimar, and was afterwards professor of eloquence and poetry at Göttingen. He distinguished himself as a classical scholar. His principal works are:—1, 'Novus lingua et eruditionis Romanæ Thesaurus,' 4 vols. fol., Leipzig, 1749, a useful compilation; 2, 'Prima linea Isagoges in Eruditionem universalem, nominatim Philologiam, Historiam et Philosophiam, in usum prælectionum ductæ,' 2 vols. 8vo, Leipzig, 1775; 3, 'Biographia Academica Göttingensis,' 3 vols. 8vo, 1769; 4, A good and handsome edition of the ancient Roman writers on agriculture: 'Scriptores Rei Rusticæ veteres Latini, Cato, Varro, Columella, Palladius, quibus accedit Vegetius de Mulo-Medicina, et Gargilii Martialis Fragmentum,' 2 vols. 4to, Leipzig, 1735, with Notes variorum, and an Index, or Lexicon Rusticum. He published also editions of Horace, Quintilian, Claudian, &c., and of Philopatra's 'Dialogus Lucianæus,' with a dissertation on the authority and age of the same. Gesner died at Göttingen in 1761.

GESSNER, SOLOMON, born at Zürich in 1730, and a painter by profession, distinguished himself both as a painter and a poet. His first publication was some pastoral poems, 'Idyllen,' which had a considerable success at the time, but they are rather tame, and have the fault of all compositions of the same kind, that of representing a state of society which does not exist. His 'Tod Abels,' 'The Death of Abel,' written in prose, has ensured to its author a more lasting reputation. In his narrative he has given full scope to his poetical fancy, without however overstepping the boundaries of probability, or laying himself open to the charge of profaneness. But the genuine pathos of the sentiments and the sketch of the patriarchal manners constitute the great charm of the work. The character of Mehala, Cain's wife, is peculiarly interesting. His 'First Navigator' is also a pleasing fiction. Gessner enjoyed much popularity in his lifetime, both among his countrymen and among strangers, and his works were translated into various languages. His habits were simple and domestic. Madame de Genlis gives a curious account of a visit that she paid to Gessner at his country-house near Zürich, and of the interior of his family. Condorcet has written his biography. Gessner died at Zürich in 1787. His correspondence and miscellaneous poems were published after his death. Gessner engraved several of his own landscapes, which are much esteemed.

GETA, ANTONINUS, younger son of the emperor Septimius Severus, born about A.D. 190, was made Cæsar and colleague with his father and brother in 208. The most remarkable circumstance recorded of him is the dissimilarity of his disposition from that of his father and brother, who were both cruel, while Geta was distinguished by his mildness and affability. He is said to have several times reproved his brother for his proneness to shed blood, in consequence of which he incurred his mortal hatred. When Severus died at Eboracum (York) in 211, he named both his sons as his joint-successors in the empire. The soldiers, who were much attached to Geta, withstood all the insinuations of Caracalla, who wished to reign alone, and they insisted upon swearing allegiance to both emperors together. After a short and unsuccessful campaign against the Caledonians, the two brothers,

with their mother Julia, proceeded to Rome, where, after performing the funeral rites of their father, they divided the imperial palace between them, and at one time thought of dividing the empire likewise. Geta, who was fond of tranquillity, proposed to take Asia and Egypt, and to reside at Antioch or Alexandria; but the empress Julia, with tears, deprecated the partition, saying that she could not bear to part from either of her sons. After repeated attempts of Caracalla to murder Geta, he feigned a wish to be reconciled to his brother, and invited him to a conference in their mother's apartment. Geta unsuspectingly went, and was stabbed by some centurions whom



Coin of Geta.

British Museum. Actual size. Copper. Weight 312 grains.



Reverses of Coins of Geta.

Caracalla had concealed for the purpose. His mother Julia tried to screen him, but they murdered him in her arms, and she was stained by his blood and wounded in one of her hands. This happened in 212, under the consulship of two brothers of the name of Asper. After the murder Caracalla began a fearful proscription of all the friends of Geta, and also of those who lamented his death on public grounds. [CARACALLA.] (Spartianus, in *Historia Augusta*; Herodianus, book iv.; Dion, book lxxvii.)

GHIBELINS, or GIBELINES. [GUELFs and GIBELINES DANTE.]

GHIBERTI, LORENZO. Of this sculptor, who makes an epoch in the history of Italian and modern art generally, the precise year of his birth is not known; for though Vasari states it to have been 1380, it is more probable that it was rather earlier; and accordingly some of his later biographers have presumed it to be 1378. He was born at Florence, where he received his first instructions in drawing from his stepfather Bartoluccio, who practised 'oreficeria,' a branch of art at that time in high repute, and extending to designing all kinds of ornamental work in metals. He also acquired some practice of painting in his youth, and executed a fresco in the palace of Pandolfo Malatesta at Rimini, in 1401, the year following that in which he left Florence, on account (as he himself informs us in the memoir relative to the competition for the bronze gates of the Baptistery) of a pestilence in the city, and the distressed state of affairs. We learn from the same source that he applied himself with great diligence and ardour to this task, his mind being almost entirely engrossed by painting; but hardly had he completed it when a circumstance took place which proved the means of his signalling himself, not only as the greatest sculptor of his own times, but as one whose works have excited the admiration of after-ages. This was no other than the competition for a second pair of bronze doors for the Baptistery at Florence, worthy to accompany those executed by Andrea Pisano about 1340. This memorable competition attracted all artists of any eminence, and from among their number, seven, including Donatello, Brunelleschi, and Ghiberti, were chosen to make trial of their skill, the subject given them being the Sacrifice of Isaac, to be executed in bas-relief as a model for one of the panels. Of the designs produced on this occasion two have been preserved, namely those of Ghiberti and Brunelleschi, both of which are engraved in Cicognara's 'Storia della Scultura.' Neither of them is free from a certain stiffness in the attitudes, but Ghiberti's exhibits greater elegance in the forms and more judicious composition: Brunelleschi himself not only felt the superiority of his rival, but generously avowed it, and refusing to take any share in the work, solicited that all the sculptures might be entrusted

to Ghiberti alone. These doors, which contain twenty compartments, or panels, filled with as many reliefs, consisting of scriptural subjects, besides a profusion of ornamental work in the intermediate spaces, obtained from Michel Angelo the well-known eulogium, that they were worthy to be the gates of Paradise. Yet a modern critic (Von Rumohr), whose discrimination, as well as his intimate acquaintance with early Italian art, entitles his opinion to more than ordinary respect, says that although they display great invention and admirable skill, they in some respects fall short of those by Andrea Pisano, who treating his subjects with greater simplicity, and more conformably with the principles of sculpture, avoided the confused and crowded appearance which prevails in those of Ghiberti. The latter, he goes on to say, give us the spirit of painting working upon materials belonging to the plastic art; so that in order to be fully appreciated and enjoyed, they ought to be looked upon as pictures rather than as mere sculptures—for as such their author evidently conceived them.

Remarks of a similar tendency have been made by others, who have objected to the attempt to give the effect of perspective and distance by means of various degrees of relief as utterly futile, because the parts which are nearly in full relief must inevitably throw shadows on those next them, although these latter may be intended to represent objects at a considerable distance beyond them. On the other hand these productions of Ghiberti display extraordinary genius, an attentive study of nature, and a sudden emancipation from that formal traditional style of design and composition which had till then been adhered to by the Italian masters of that period. An excellent cast of these remarkable gates is in the Renaissance Court at the Crystal Palace, Sydenham.

Ghiberti afterwards executed for the same building another pair of bronze doors, containing ten reliefs upon a larger scale, representing various subjects from the Old Testament—those of the first door being entirely from the New. Being thus limited as to their number, he endeavoured to render each history as complete as possible, by combining in each compartment four distinct actions. In the first, for instance, he has introduced the creation of Adam, that of Eve, their disobedience in tasting the forbidden fruit, and their expulsion from Paradise—amounting in all to a great number of figures. Among his other works may be mentioned the admirable bronze relief in the Duomo at Florence, representing San Zenobi bringing a dead child to life, and the three bronze statues of St. John the Baptist, St. Matthew, and St. Stephen, at the church of Or San Michele in the same city. He also painted on glass and executed some of the windows in the Duomo. He was even appointed Brunelleschi's coadjutor in the erection of the cupola of the edifice just mentioned; and was consulted by artists and their patrons upon every important undertaking. The exact time of his death is not known, but it is supposed to have happened shortly after he made his will, which was dated November 1455, when he was about seventy-seven years old.

Several of the bas-reliefs of the second or larger door of the Baptistery, namely, that facing the Duomo, have been engraved by Piroli for a work on the monuments of Modern Italy, previous to the time of Raffaele; and a very interesting kind of artistical biography of him, including notices of all his most celebrated contemporaries, has been published by August Hagen, under the title of 'Die Chronik seiner Vaterstadt vom Florentiner Lorenz Ghiberti,' 1833.

GHIRLANDAIO, DOMINICO CORRADI, called DEL GHIRLANDAIO, from the profession of his father, a maker of a kind of garland worn by children, one of the old Florentine painters, was born in 1451, and died in 1495. He was fertile in invention, and later artists often made use of his works. He was one of the first who, with some correctness of outline, gave character to the face; and was the first Florentine whose works evince a due knowledge of perspective. His greatest works, consisting of events in the lives of St. Francis, the Virgin Mary, and St. John the Baptist, are in the Sassetti chapel, the church of the Holy Trinity, and the choir of the church of Santa Maria Novella. He painted in the Sistine chapel the 'Resurrection of Christ,' which has perished, and the 'Call of St. Peter and St. Andrew,' which yet remains. He is said by Lanzi to have also excelled as a worker in mosaic. His brothers, David and Benedetto, were not equal to him. RIDOLFO GHIRLANDAIO, his son, born about 1485, died in 1560, was a pupil of Fra Bartolomeo and a friend of Raffaele, some analogy with whose genius, but with inferior powers, may be traced in his pictures. Dominico has the honour of numbering among his pupils Michel Angelo Buonarroti.

GIANNONE, PIETRO, born at Ischitella, in the province of Capitanata, in 1676; studied at Naples, and applied himself to the profession of the law. From the profits of his practice he managed by assiduous labour and economy to purchase a small country-house, where he spent all the time he could spare from his professional occupations, and where he wrote his great work, 'Storia Civile del Regno di Napoli,' 4 vols. 4to, 1724. Unlike most other historians who had preceded him, and whose narratives were merely chronicles of kings and wars and battles, Giannone laboured particularly to investigate the history of civil institutions, the laws, the manners, and the government of the various countries which were afterwards united by the Normans into one state, called by the various names of the dukedom of Puglia and Calabria, Sicily *citra* Pharum, and lastly the kingdom of Naples; and then to describe the changes in the institutions of the

monarchy under the Normans, the Swabians, the Anjous, and the Aragonese, and in the time of Charles V. and the Spanish conquest. He next relates the events of two centuries of the Spanish vice-regal administration down to the year 1700. 'Storia del Reame di Napoli,' 1834, by Collotta, is a continuation of Giannone's work.

A principal object of Giannone was to draw the distinction, so long left undefined, between the spiritual and the secular powers, and to show by what means and gradual steps the Church of Rome, or rather its hierarchy, had trespassed upon those limits, until at last, "having invaded every civil jurisdiction, it strove to render the empire wholly subservient to the priesthood." ('Storia Civile,' b. i. ch. 2.) The profound learning of the author in the history and practice of the jurisprudence of the dark and middle ages, and the frequent citation of his authorities, constitute the chief merits of the work. In other respects he has been charged by some and not unfriendly critics with occasional historical and chronological inaccuracies; with borrowing without acknowledgment from Costanzo, Summonte, and other writers who had preceded him; and also with displaying throughout his work a spirit of fixed hostility to the clergy not always restrained within the limits of historical impartiality. But the pretensions of the ecclesiastical power were in Giannone's time so exorbitant, their encroachments so formidable, and their intermeddling so vexatious, as to sour the naturally irritable temper of Giannone, who felt already, and was also warned by his friends, that his boldness would cost him dear. Naples was then under the dominion of the Emperor Charles VI., whose government was rather favourable to Giannone's views; this however did not prevent the author from being assailed, after the publication of his work, by the clerical party, and being openly insulted in the streets of the capital. Being obliged to leave Naples, he went to Vienna, where the emperor assigned him a small pension out of the Neapolitan treasury. Meantime his book was solemnly condemned by the Inquisition at Rome, and a monk wrote a refutation of it, in which he undisguisedly asserted the absolute authority of the pope over the temporal state—'Della Potestà Politica della Chiesa: Trattati due del Padre G. A. Bianchi contro le Nuove Opinioni di Pietro Giannone,' 5 vols., Rome, 1745. In the year 1734 the Austrians lost the kingdom of Naples, and Giannone, who lost his pension at the same time, repaired to Venice in quest of employment, but he there incurred the suspicion of the government, and was ordered away in 1735. He then took refuge at Geneva, where he completed a work which he had begun at Vienna, called 'Il Trirregno, ossia del Regno del Cielo, della Terra, e del Papa,' in which he no longer confines his attacks to the temporal pretensions of the papal see, but impugns also several dogmas of the Roman Catholic Church. The book was never printed, though manuscript copies of it were circulated, and a copious extract of it is found in the biography of Giannone by Leonardo Panzini. Giannone however was, or thought himself, all the while a true member of the Romish Church; and as he wished to take the sacrament at Easter, and there was then no Roman Catholic church at Geneva, he listened to the advice of a pretended friend from Savoy, who invited him to pass over the border of the Genevese territory to a neighbouring village, where he could perform the sacred rite. The advice was treacherous; Giannone, as soon as he entered the territory of Savoy, was arrested, in 1736, and taken to the castle of Miolans, whence he was transferred to the fortress of Ceva, and lastly to the citadel of Turin, by order of the King of Sardinia. He was treated however with some degree of attention, but never recovered his liberty, and he died in the citadel of Turin, in March 1748, at the age of seventy-two, after twelve years of imprisonment. During his captivity he had conferences with a priest, and was induced to abjure the opinions which had been condemned by Rome, and was consequently relieved from the interdiction by the Inquisition. After the accession of Don Carlos of Bourbon to the throne of Naples, that sovereign sent for the surviving son of Giannone, and assigned to him a liberal pension, stating by an edict, dated Portici, May 8, 1769, "that it was unbecoming the interest and the dignity of his government to leave in distress the son of the most useful subject and the most unjustly persecuted man that the age had produced." (Cormani, 'Secoli della Letteratura Italiana'; Botta, 'Storia d'Italia,' b. xli.) Giannone's 'Opere Postume,' chiefly in his own defence, were published at Lausanne after his death.

GIARDINI, FELICE, one of the greatest violinists of the last century, who contributed largely to an improved manner of performing in England, was born at Turin, in 1716, and entered as a chorister in the cathedral at Milan, where he received his elementary education in singing, on the harpsichord, and in composition, and at the same time studied the violin under Lorenzo Gomis, a favourite disciple of Corelli. At the age of seventeen he joined the orchestra of the Opera at Naples; then, making the usual tour of the Italian theatres, visited Germany, and at Berlin excited a *furor* by his performance on the instrument which he early adopted. Giardini, coming to our shores in 1750, immediately distinguished himself, and speedily was appointed to almost every situation of honour and profit that a great violinist could obtain in the British capital. In 1756, joining with the famous cantatrice Mingotti, he became manager of the King's Theatre, an office for which he was so little qualified that he soon abandoned it, having sustained a considerable loss by his inconsiderate undertaking. But, untaught by experience, he and his former partner,

eight years afterwards, once more embarked in the same concern, and in two years were again compelled to retire from an enterprise so ruinous when not understood. He now pursued his profession as a leader, and also gave lessons in singing. In 1784 he went to Naples, where he became a guest of Sir W. Hamilton, the English minister, and a very superior performer on the violin. In 1789 he returned to England, but was coldly received, and failed in establishing a burletta-opera at the little theatre in the Haymarket. In 1793 he took his burletta troupe to St. Petersburg, then to Moscow, but was as unsuccessful in Russia as in London. After experiencing many disappointments—the result of bad judgment, singular imprudence, defeated cunning, and habits not over scrupulous—he died at St. Petersburg, in a state of great poverty, in 1796. Giardini possessed much imagination and a fine taste. He composed partly three Italian operas, and one entirely. His English oratorio, 'Ruth,' continued to be performed many years; and his songs, 'Let not Age,' 'Tis not Wealth' (in 'Love in a Village'), with a few others, are still admired by the lovers of pure melody; besides which, he published many quintets, quartets, trios, &c., for violins, and also six harpichord sonatas; but his instrumental music is now forgotten, and the probability is that, being deficient in depth and vigour, it will never be revived.

GIBBON, EDWARD, was born at Putney, in the county of Surrey, on the 27th of April 1737. He has given us in his 'Autobiography,' which was published after his death by Lord Sheffield, copious particulars concerning his life and writings. From his own account we learn that in childhood his health was very delicate, and that his early education was principally conducted by his aunt, Mrs. Porten. At the age of nine he was sent to a boarding-school at Kingston-upon-Thames, where he remained for two years, but made little progress, in consequence of the frequent interruption of his studies by illness. The same cause prevented his attention to study at Westminster school, whither he was sent in 1749, and "his riper age was left to acquire the beauties of the Latin and the rudiments of the Greek tongue." After residing for a short time with the Rev. Philip Francis, the translator of Horace, he was removed in 1752 to Oxford, where he was matriculated as a gentleman commoner of Magdalen College in his fifteenth year. Though his frequent absence from school had prevented him from obtaining much knowledge of Latin and Greek, his love of reading had led him to peruse many historical and geographical works; and he arrived at Oxford, according to his own account, "with a stock of erudition that might have puzzled a doctor, and a degree of ignorance of which a school-boy would have been ashamed." His imperfect education was not improved during his residence at Oxford; his tutors he describes as easy men, who preferred receiving the fees to attending to the instruction of their pupils; and after leading a somewhat dissipated life for fourteen months, he was compelled to leave Oxford in consequence of having embraced the Roman Catholic faith. His conversion was effected by the perusal of Dr. Middleton's 'Free Inquiry into the Miraculous Powers possessed by the Church in the Early Ages,' in which he attempts to show that all the leading doctrines of the Roman Catholic Church are supported by the miracles of the early fathers, and that therefore the doctrines of the Church of Rome must be true, or the miracles false. Gibbon's early education had taught him to revere the authority of these fathers; he was induced to read some works in favour of the Roman Catholic faith; and in 1753, he, "solemnly, though privately, abjured the errors of heresy." With the object of reclaiming him to Protestantism, his father sent him to Lausanne in Switzerland, to reside with M. Pavillard, a Calvinist minister. The arguments of Pavillard and his own studies had the effect which his father desired; in the following year he professed his belief in the doctrines of the Protestant Church, and, according to his own statement, "suspended his religious inquiries, acquiescing with implicit belief in the tenets and mysteries which are adopted by the general consent of Catholics and Protestants." He remained in Switzerland for five years, during which time he paid great attention to study, and assiduously endeavoured to remedy the defects of his early education.

During his residence at Lausanne, he had become perfectly acquainted with the French language, in which he composed his first work, entitled 'Essai sur l'Étude de la Littérature,' which was published in 1761. "It was received with more favour on the Continent than in England, where it was little read and speedily forgotten." His studies after his return to England were much interrupted by attention to his duties in the Hampshire militia, in which he was appointed captain; and the knowledge of military tactics, which he acquired in this service, was not, to use his own words, "useless to the historian of the Roman Empire." During his visit to Rome in 1764, "as he sat musing amidst the ruins of the Capitol, while the bare-footed friars were singing vespers in the temple of Jupiter, the idea of writing the decline and fall of the city first started to his mind." Many years however elapsed before he began the composition of the 'Decline and Fall.' On his return to England, he commenced a work on the Revolutions of Florence and Switzerland; and in conjunction with a Swiss friend of the name of Deyverdun, published in 1767 and 1768 two volumes of a work entitled 'Mémoires Littéraires de la Grande Brétagne.' His next work, which appeared in 1770, was a 'Reply to Bishop Warburton's Interpretation of the Sixth Book of the Æneid.' In 1774 he was

returned to parliament by the interest of Lord Eliot for the borough of Liskeard; and for eight sessions he steadily supported by his vote though he never spoke, the ministry of Lord North, for which he was rewarded by being made one of the commissioners of trade and plantations, with a salary of 800*l.* a year. In the next parliament he sat for the borough of Lymington, but resigned his seat on the dissolution of Lord North's ministry, when he lost "his convenient salary, after having enjoyed it about three years." During the time in which he was a member of parliament, he published, in the French language, at the request of the ministry, a pamphlet entitled 'Mémoire Justificatif,' in reply to the French manifesto and in vindication of the justice of the British arms. In 1776 the first volume of the 'Decline and Fall of the Roman Empire' appeared in 4*to*, and was received by the public in the most favourable manner: "the first impression was exhausted in a few days; a second and third edition were scarcely adequate to the demand." The second and third volumes, which terminated the history of the fall of the Western Empire, were published in 1781.

In 1783 he left England, and retired to Lausanne, to reside permanently with his friend M. Deyverdun. From this time to 1787 he was engaged in the composition of the last three volumes of his great work, which appeared in 1788. He spent some time that year in England to superintend the publication, and again returned to Lausanne, where he remained till 1793, when the death of Lady Sheffield recalled him to his native country to console his friend. He died in London on the 16th of January 1794.

The 'Decline and Fall of the Roman Empire' comprises the history of the world for nearly thirteen centuries, from the reign of the Antonines to the taking of Constantinople by the Turks; for the author does not confine himself to the history of the princes that reigned at Rome and Constantinople, but gives an account of all the various nations of the east and west which at any period influenced the destinies of the Roman empire. In the prosecution of this design it was impossible for the historian to neglect the history of the Christian Church, which he properly considered as "a very essential part of the history of the Roman empire." Gibbon accordingly, in the course of his work, entered fully into the history of the Church, and in the first volume devoted two chapters to an account of the early progress and extension of Christianity. In relating the causes that occasioned the spread of Christianity, he was understood to have sought to undermine the divine authority of the system; and numerous works were published in opposition to his opinions, to none of which did he make any reply "till Mr. Davis presumed to attack not the faith, but the fidelity of the historian;" when he published his 'Vindication of the Fifteenth and Sixteenth Chapters of his History.' Gibbon's Sketch of Ecclesiastical History is perhaps the best work on the subject in our language; but he writes rather as an advocate than as an historian, and though he seldom if ever wilfully perverts facts, yet he seizes every opportunity of casting ridicule upon the faith which he disbelieved.

The principal fault of Gibbon's history is owing to the extent and variety of the subject-matter. He included in his plan the history of so many nations that no single individual could do justice to every particular. The reading of Gibbon was very extensive, but yet not sufficiently extensive to give an accurate history of the world for thirteen centuries. His knowledge of Oriental history is often vague and unsatisfactory, and his acquaintance with the Byzantine historians is said by those who have studied the subject to be superficial. But, with all his defects, the 'Decline and Fall' was a great accession to literature; Niebuhr indeed pronounced it "a work never to be excelled." It connects ancient and modern history, and contains information on many subjects which historians generally neglect and sometimes unsuccessfully attempt. Thus, in the 44th chapter, he gives an historical account of the Roman law, which is perhaps one of the best introductions to its study that we possess, and was considered by a celebrated foreign lawyer, Professor Hugo, to be worthy of a translation. Hugo published it at Göttingen, in 1789, under the title of 'Gibbon's historische Uebersicht des Römischen Rechts.' The 'Decline and Fall' has been translated into almost all the European languages. The last edition of the French translation contains notes on the history of Christianity, by M. Guizot; and in a biography of Gibbon, by the same writer, in the 'Biographie Universelle,' he has expressed his opinion of the chief merits and defects of the 'Decline and Fall.'

The 'Decline and Fall' was also published in 12 vols. 8vo, London, and has since been frequently reprinted. In the most convenient edition of the 'Decline and Fall,' that edited by Dr. William Smith, 8 vols. 8vo, 1854-55, are embodied the more important notes of Guizot, the equally valuable ones of Wenck, the German translator, with those by Deau Milman intended to correct the ecclesiastical bias of the historian, and a judicious selection from the comments of other authorities, while the references are throughout verified. His 'Miscellaneous Works,' with memoirs of his life and writings composed by himself, were published by Lord Sheffield in 2 vols. 4*to*, 1796; to which a third volume was added in 1815. The 'Miscellaneous Works' were reprinted in the same year in 5 vols. 8vo. This collection contains a republication of some of the works which have been already mentioned; and in addition to these, a large 'Collection

of Letters written by or to Mr. Gibbon; 'Abstracts of the Books he read, with Reflections;' 'Extracts from his Journal;' 'Outlines of the History of the World;' 'A Dissertation on the Subject of L'Homme au Masque de Fer;' 'Antiquities of the House of Brunswick;' 'Mémoire sur la Monarchie des Medes;' 'Nomina Gentesque Antiquae Italiae;' 'Remarks on Blackstone's Commentaries;' 'On the Position of the Meridional Line, and the supposed Circumnavigation of Africa by the Ancients,' and other pieces of less importance.

GIBBONS, GRINLING, an artist celebrated for the extraordinary taste and delicacy of execution he displayed in wood-carving, is supposed to have been of Dutch origin, though a native of London, where he was born in Spur Alley, Strand, in 1648. Having been recommended by Evelyn to Charles II., the king bestowed upon him a place in the Board of Works, and employed him in the chapel of Windsor, where he executed much of the ornamental carving, consisting of such emblematic objects as doves, pelicans, palm-branches, &c. For the choir of St. Paul's he likewise did much of the foliage and festoons belonging to the stall-work, and those in lime-trees which decorate the side aisles of the choir. There is a great deal of his work at Chatsworth—mere ornament indeed, such as foliage, flowers, feathers, &c., but finished with such exceeding delicacy and truth, that the workmanship not only confers value on the material, but also on the subject. Occasionally he exerted his skill on subjects altogether trivial in themselves, and merely curiosities in art; for instance, feathers and pens that might be mistaken for real ones; and such productions as the point-lace cravat wrought up in wood, which he presented to the Duke of Devonshire on completing his labours at Chatsworth. At Southwick, in Hants, he did the embellishments of an entire gallery; and also a room at Petworth, which last has generally been considered one of his chief performances. All these works were merely ornamental, and analagous to what is termed still-life in painting, and it is by them that he was distinguished; yet that Gibbons had talents for those of a higher character is proved by his statue of James II., behind the Banqueting House, Whitehall. In his own peculiar walk Gibbons has probably never been equalled for exuberant fancy and exquisite skill in execution. Unfortunately the wood in which most of his works are carved appears to be suffering from the ravages of insects, but Mr. Rogers, who in our day has almost rivalled the skill of Gibbons in wood-carving, has shown that it is possible to arrest the progress of the evil. He died August 3, 1721.

GIBBONS, ORLANDO, who was not only "one of the rarest musicians of his time," as Anthony Wood styles him, but one of the finest geniuses that ever lived, was born at Cambridge in 1583. At the age of twenty-one he became organist of the Chapel-Royal. In 1622 he was honoured, at Oxford, with the degree of Doctor, on the recommendation of his friend Camden, the learned antiquary. In 1625, attending officially the ceremonial of the marriage of Charles I., for which occasion he composed the music, he took the small-pox, and died on the Whit-Sunday following. He was buried in Canterbury Cathedral, where a monument, erected to his memory by his wife, is one of the objects that attract the notice of visitors to that noble structure.

It is observed by the biographer of Gibbons in the 'Harmonicon,' that "the sacred works of Gibbons are still fresh and in constant use. His service in F is indeed above all praise for novelty, and for richness and purity of harmony. His three anthems, 'Hosanna, to the Son of David,' 'Almighty and everlasting God!' and 'O clap your hands together,' are masterpieces of the most ingenious and scientific writing in fugue that musical skill ever brought forth. But next to his service, we must avow our preference for his madrigals: 'Dainty sweet Bird,' and 'O! that the learned Poets,' are far above most other things of the kind; and 'The Silver Swan' is even superior to both of these—superior, not in elaborate contrivance, for it is comparatively simple, but in effect—the great and only true touchstone of art."

Dr. Gibbons left a son, Christopher, who at the Restoration, besides being appointed principal organist to the king, and to Westminster Abbey, was created Doctor in Music by the University of Oxford, in consequence of a letter written by Charles II. himself, which is inserted in the 'Fasti Oxon.' He was celebrated for his organ-playing, and is said to have instructed Dr. Blow on this instrument. Orlando had also two brothers, Edward, organist of Bristol, and Ellis, organist of Salisbury. The former was sworn in a gentleman of the Chapel-Royal in 1604, and was master to Matt. Lock. During the civil wars he assisted Charles I. with the sum of 1000*l.*, for which he was afterwards deprived of a considerable estate, and, with his three grand-children, thrust out of his house, at a very advanced age. In the 'Triumphs of Oriana' are two madrigals by Ellis Gibbons.

GIBBS, JAMES, an architect of considerable eminence in his day, was born about 1674 at Aberdeen, where he was educated and took the degree of Master of Arts at the Marischal College. In his twentieth year he visited Holland, where he entered into the employment of an architect, with whom he continued till 1700, when, by the advice and aided by the assistance of his countryman the Earl of Mar, who had himself a taste for architecture, he proceeded to Italy in order to improve himself in his art. Diligence he did not lack, and therefore, as far as relates to making studies, sketches, and memoranda, he may be said to have employed his time successfully; yet that he wanted

discrimination, and the ability to improve upon his models, is too plainly attested by nearly all his works. After spending ten years in Italy, during several of which he studied at Rome under an architect named Garroli, he returned to England, and found his patron, the Earl of Mar, in the ministry. By that nobleman he was recommended to the commissioners for building the fifty new churches, and this circumstance opened to him those opportunities which in the opinion of his admirers he employed so worthily. Another ten years however elapsed before he was called upon to make trial of his ability in any of the metropolitan churches, for his first one, namely, St. Martin's, was not commenced till 1720-21. In the interim he erected what is called the new building at King's College, Cambridge, a design which, with many palpable faults, is not distinguished by originality or any other excellence. If this work is little spoken of (St. Martin's), which was completed in 1726, it has been liberally extolled not only as its author's *chef d'œuvre*, but as a first-rate piece of architecture, chiefly it would seem as an application of a portico upon a satisfactory scale and at a time when such a feature was by no means so common as it has since become. Certain it is, that, in regard to the exterior at least, few have extended their eulogium to any other part of it; yet for the portico—borrowed from the Pantheon at Rome—he found a model ready prepared to his hands, requiring only to be adapted to a specific purpose, and if in selecting it he paid a tribute to the classical grandeur of the original, he seems to have looked at it only with the eye of a copyist. Every other feature of the building is at variance with the portico and the order; lumpish, heavy, and uncouth, without even anything of that picturesque richness which sometimes results from exaggerated details and other subordinate forms; and the interior is not at all better. For this church Gibbs submitted two other designs, which he himself, he tells us, considered preferable to the one executed. They are both given in the folio volume of designs which he published in 1728. Much as those differ from the present building—the body of the church in both of them being circular in its plan (about 95 feet in diameter)—so far from displaying invention, they show, even in the way of alteration, very little more than was absolutely called for by such change of the general form. The taste manifested in them partakes far more of Holland, the country where Gibbs made his first sojourn abroad, than of classical Rome. The same remark will apply to his next work, the church of St. Mary in the Strand, an exceedingly heterogeneous composition, with nothing in its ensemble to reconcile us to its individual solecisms.

In the church of All Saints at Derby, where he added a new body to the old Gothic tower, he did little more than repeat, with some slight variation, what he had done for St. Martin's. He also built Marylebone Chapel, the upper part of the steeple of St. Clement's Dances, and St. Bartholomew's Hospital. His best work is the Radcliffe Library at Oxford, a rotunda about 140 feet in diameter externally, covered by a dome 105 feet in diameter; for, notwithstanding that the niches and some other parts are the reverse of elegant, and that the building seems very ill adapted to its purpose, there is some approach to simplicity in the general mass and its contours, and something of grandeur in the interior. To this library, which was begun in 1737 and completed in about ten years, and the designs for which he published in a separate volume, containing 23 plates, Gibbs made a valuable bequest of books. He died August 5th, 1754, and having never been married, left his property, amounting to about 15,000*l.*, to different individuals and public charities.

The works of Gibbs certainly do not display either grace or happiness of invention. They have for the most part all the heaviness of Vanbrugh's designs, without their other redeeming qualities. They discover neither an innate nor acquired perception of beauty in forms and of harmony in their combination. Nevertheless, in respect of what he almost accidentally borrowed on one occasion, he is generally spoken of, not as a judicious copier, but as an artist of original mind and unquestionable genius.

GIBSON, DR. EDMUND, Bishop of London, born 1669, died 1748. Bishop Gibson was the son of Edmund and Jane Gibson, of the parish of Baampton, in Westmorland. He pursued his studies with great vigour, first in his own county and then in the University of Oxford, of which perhaps the best proof that could be required is given by his having at the age of twenty-two prepared an edition of the 'Saxon Chronicle,' with a translation into Latin, and suitable indexes and other assistances in the use of that valuable historical remain. The work was printed at Oxford in 1692 in a 4to volume. At that early period of his life he projected and accomplished an enlarged edition of the English translation of Camden's 'Britannia,' and he had already acquired fame and interest sufficient to engage in his assistance many antiquaries in different parts of the kingdom, by whose contributions the work was enriched, and came forth from the hands of Dr. Gibson a great improvement on the old English edition of Philemon Holland. This work appeared in 2 vols. fol. in 1695. It appeared again in an enlarged form in 1722, and again in 1772. Richard Gough, an eminent topographical scholar, enlarged it still more, and it appeared in 3 vols. fol. in 1789. It was still further enlarged to 4 vols. fol. in 1806. Another early production of Dr. Gibson was an edition of some historical remains of the eminent antiquary Sir Henry Spelman, which was published at Oxford in 1698, under the title of 'Reliquiæ Spelmanianæ.' These works show the original predisposition of Bishop Gibson's

mind; but he did not at that period of his life confine himself to historical literature, for in 1693 he produced an edition of 'Quintilian,' which is highly esteemed.

The proof of industry and learning which these works afforded introduced him to the notice and favour of Tenison, who in 1694 succeeded Tillotson as archbishop of Canterbury. He was made domestic chaplain to the archbishop, and rector of the parish of Lambeth. He was also made archdeacon of Surrey.

In the reigns of King William and Queen Anne there was a warm controversy concerning the nature and authority of the convocation of the clergy. In this controversy Dr. Gibson took a very active part, defending the power of that assembly, in which his historical knowledge was made to bear powerfully on the question. This led to the publication which is regarded as his great work, the 'Codex Juris Ecclesiastici Anglicani,' 2 vols. fol., 1713, in which he has collected the statutes, constitutions, canons, rubrics, and articles of the Church of England, and digested them methodically under proper heads, with suitable commentaries, prefaces, and appendices, forming together a work which is indispensable to the studies of those who desire to understand thoroughly the history of the English Church. It was reprinted at Oxford in 1761.

In 1715 Dr. Gibson was promoted to the bishopric of Lincoln, and in 1723 translated to London. Wake, the archbishop of Canterbury, was at that time in an infirm state of health, and so continued for some years, during which period the Bishop of London was the person chiefly consulted by the court in affairs belonging to the Church.

Bishop Gibson was ever a strenuous defender of the rights of the Church, considered as a political community; but he was of what is called the liberal school in respect of doctrines, and he warmly approved of the liberty which the law had granted in his time to persons not conforming to the Church, to meet together publicly for social worship in whatever way and on whatever principles they might themselves approve. He published a large collection of treatises which had been written by divines in the English Church against popery, forming three folio volumes, printed in 1738. His 'Pastoral Letters' is the last of his works we have occasion to mention, in which he combats at once unbelief and enthusiasm.

In his private relations Bishop Gibson was greatly beloved and respected. He died in 1748, and was buried at Fulham, with many of his predecessors.

GIBSON, JOHN, R.A., was born at Conway, North Wales, in 1791. When the boy was about nine years old, his father, a landscape gardener, finding his circumstances growing less prosperous, removed to Liverpool, with the view of emigrating to America. He was induced however to settle in Liverpool; and to that change of purpose must doubtless be ascribed the direction which the studies of our great sculptor eventually took—perhaps the very fact of his becoming a sculptor. At Liverpool a new world opened before the boy. While yet a child at Conway, he had been accustomed to draw on pieces of slate the geese, and sheep, and horses he saw about the fields and roads; and under his mother's fostering care had acquired a good deal of facility, for his age and circumstances, in drawing any simple object that caught his fancy. At Liverpool he for the first time saw in the shop-windows engravings and pictures of a higher order than the homely prints which hung upon the walls of his father's cottage. On these he would gaze on his way to and from school, till they were so thoroughly impressed on his mind, that on returning home he could draw them from memory—subsequent visits being made to correct the errors in his first effort, and to fill in the minor features. He thus strengthened his memory and increased his skill, and among his schoolfellows, soon coming to be looked upon as a prodigy, he found juvenile admirers very willing to exchange pence and halfpence for his drawings. All his ambition now was to be a painter, but his father had neither means nor inclination to indulge his desire. At the age of fourteen he was apprenticed to a cabinet-maker; but after a time turned over to a wood-carver. For this employment he conceived a growing distaste, and at last, when about sixteen, he was relieved from it by the Messrs. Francis of the marble-works, who, having become acquainted with his remarkable fondness for art, and skill in drawing, purchased his remaining time for 70*l.*, and encouraged his abilities in designing, modelling, and the use of the chisel; giving him every facility, and treating him with great consideration. By Mr. Francis he was introduced to Roscoe, the author of the 'Life of Lorenzo de Medici,' who invited him frequently to his elegant seat, Allerton Hall—placed the treasures of art it contained at his service, and directed him to the purest models in ancient art. Mr. Roscoe seems to have intimated his intention of sending his young protégé, at his own expense, to Rome, to complete his art-education, but the commercial losses, which about this time overtook him, put it out of his power to fulfil his intention. He mentioned the subject however to some of his wealthy friends, and a subscription being privately set on foot, a sufficient sum was soon raised to carry the young sculptor to the metropolis of art, and satisfy his moderate requirements there for a couple of years.

An introduction having been obtained to Canova, then the acknowledged sovereign of art in Rome, Gibson set out in 1817 on his pilgrimage. On his way he visited London, where he met with a kind reception from Flaxman, who praised his works, urged him to renewed

efforts, and commended his purpose of visiting Italy. Furnished with additional letters to Canova, Gibson continued his journey, and in the October of 1817 arrived in Rome. The great Italian sculptor gave him a cordial welcome; assured him that with steady industry he would be certain to achieve greatness; promised him every aid that he could render, and begged that he would not let any pecuniary wants disquiet him. The young man had no need of pecuniary aid, and told Canova so; but he entered his studio, and became one of his most diligent and successful pupils.

Gibson set up on his own account in 1821, and the kindness of his old master followed him to his studio. The first independent work he modelled was a group of 'Mars and Cupid,' and Canova carried the Duke of Devonshire to see it. The duke, struck by its merits, directed the artist to execute it in marble. This, Gibson's first commission, now forms one of the leading features of the magnificent collection at Chatsworth. Another of Gibson's earliest works was a group of 'Psyche and the Zephyrs,' executed in marble for another munificent patron of English artists, Sir George Beaumont: of this work Gibson was called upon to execute duplicates for Prince Torlonia and the Hereditary Grand Duke of Russia.

His success was already assured, but always striving after a higher excellence, as, during Canova's lifetime, Gibson had availed himself to the utmost of all the facilities which the great Italian sculptor opened to him, so, after the death of that eminent man, he did not hesitate, although now himself a master, to become again for a season a pupil of the great Danish sculptor Thorwaldsen. Thus, trained under the two most celebrated sculptors in Europe, Gibson entered on his career with hand and mind more thoroughly disciplined than perhaps any other English sculptor; and he has proved that this training did not, as might have been feared, repress his individuality, or lead him to become in any sense an imitator.

From the commencement of his course to the present time Mr. Gibson has devoted himself almost entirely to poetic sculpture; and it is by his works of this class that his ultimate rank will be estimated. Nor is there any question that this rank will be with the very first among the recent sculptors of Europe as well as of England. Thoroughly Greek in spirit, and for the most part turning to the old Grecian myths for his subjects, Gibson has never rested content with the mere reproduction of Greek forms and proportions. He has on the contrary breathed into the old fables a new life and spirit, giving to his Venuses and Auroras, his Helens and Sapphos and Proserpines—nay, even to the oft-repeated Cupids and Psyches, as well as to 'Greek Hunters,' 'Sleeping Shepherds,' and 'Wounded Amazons'—expression, character, and personality. Beyond almost any other English sculptor, Gibson appears to recognise and to appreciate the limits and the conventions of sculpture, and hence his works are always perfect in pose, exquisite in form, severe yet not cold in style, and free from all approach to flutter or meretricious elegance. In modelling he is very successful, and in the management of the chisel admirable.

We have indicated a few only out of his almost numberless classic and poetic works; to name even the greater works he has produced during five-and-thirty years of almost unremitted industry would occupy more space than we can here afford. In portrait statues Mr. Gibson is scarcely so happy as in poetic subjects. His principal works of this kind have been a statue of the Queen for Buckingham Palace, a modified repetition of it, and the yet unfinished seated statue of her Majesty for the Prince's Chamber in the palace of Westminster, which Gibson hopes to make his greatest and most successful work of this class; the colossal marble statues of Huskisson, for the Cemetery, Liverpool (repeated in bronze for the front of the Custom House in that town), and for Lloyd's Rooms, London; Sir Robert Peel, for Westminster Abbey; Mrs. Murray, exhibited at the Royal Academy in 1846; and George Stephenson, exhibited in 1851. He has also executed several monumental tablets and bassi-relievi—the latter some of them very beautiful, though inferior to his bas-reliefs of classic themes. As a monumental sculptor, Mr. Gibson insists on adhering to the now happily almost exploded principle of habiting his figures in classic costume. Thus Huskisson and Peel are made to stand before their countrymen not as members of the English House of Commons, but as Roman senators with English faces; an anachronism and an incongruity which, with all our respect for Mr. Gibson's great abilities, we cannot wish to see repeated, even though forced to put up as the alternative with the work of an inferior hand.

Within the last few years Mr. Gibson has lent the weight of his high reputation and example to an innovation which has caused a great deal of discussion,—that, namely, of applying colour to the marble in sculpture. This he did in his statue of the Queen, and some of his other works, very cautiously, and, as may be supposed, with the greatest taste; in the drapery and accessories of his great seated statue of her Majesty it is to be done more freely. But in recent poetic works he has gone farther. A 'Venus' exhibited by him in 1854 in a room set apart for the purpose in his residence at Rome, had the whole of the undraped figure tinted with colour mixed with wax; and the room was so fitted up as to bring out the full effect of the experiment. The statue is the property of an English gentleman, and Gibson found many eager to have repetitions of it, or others executed on a similar principle. Gibson defends the practice by a reference to Grecian precedents. But whoever may have originated

the practice, it is evident that it is one which makes a decided approach to the senuous; and, except in the hand of an artist who knows exactly how far to go and has sufficient judgment to stop there, it may easily pass into the voluptuous and meretricious. It is impossible here of course to discuss such a matter with any chance of arriving at a satisfactory conclusion; but it was necessary to allude to it, Gibson being the first English, if indeed he be not the first eminent modern sculptor by whom the practice was adopted or restored.

From his first visit there in 1817 to the present time Mr. Gibson has resided at Rome. His visits to his native country have been very few; the first was made after an absence of twenty-eight years. But in Rome his studio is the resort of all the patrons, the practitioners, and the lovers of art; and the great sculptor is always the kind and judicious adviser of his young fellow-countrymen who now enter the great metropolis of art on the same errand as that which nearly forty years ago drew him thither.

Mr. Gibson was elected A.R.A. in 1833, and R.A. in 1836. Always a fitful contributor, since 1851 he has sent nothing to the annual exhibitions of the Academy. England however possesses the larger part of his works, some one or more having found a place in almost every great collection in the country. Liverpool is especially rich in his works; he being regarded there with pride as a fellow-townsmen. Of English sculpture we have no national collection; but one of Mr. Gibson's poetic groups, though not one of his best ('Hylas and the Nymphs'), is in the Vernon Gallery. The best substitute however for a collection of the actual marbles has been provided in the Crystal Palace, Sydenham, where is a very fair selection of some twenty casts from so many of his fine groups and statues.

(*Memoir of Gibson*, by Mrs. Jameson, in the *Art Journal* for May 1849, &c.)

GIBSON, RICHARD, a celebrated dwarf and painter, and page (of the back-stairs) to Charles I., was born in 1615. He was the pupil of Francis Cleyn, and studied afterwards the works of Sir Peter Lely, whom he imitated. Lely painted his portrait in 1658. Gibson was only 3 feet 10 inches high, and he married, in the presence of Charles and his queen, Anne Shepherd, who was of exactly his own height. Waller wrote some verses on the occasion.

Gibson appears to have been an excellent painter, especially in water-colours. There is a very good drawing by him of Charles I.'s queen at Hampton Court. A miniature painting by him of the parable of the Lost Sheep was the cause of Abraham Vanderdoort's (keeper of the king's pictures) death; it belonged to Charles, who prized it very much, and he intrusted it to Vanderdoort, who put it away with such care that when the king asked him for it he could not find it, and he hauged himself in despair. It was found afterwards by his executors, and restored to the king. Gibson was patronised also by Philip, earl of Pembroke; and he is said to have painted Cromwell several times. He taught painting to the queens Mary and Anne, daughters of James II.

Gibson and his wife were painted several times: by Vandyck, by Dobson, and by Lely. Vandyck introduced his wife in the picture of the Duchess of Richmond at Wilton. They had nine children, five of whom lived to maturity, and attained the proper size. Gibson died in 1690, and his wife in 1709, aged eighty-nine.

* GIBSON, RIGHT HON. THOMAS MILNER, M.P., is the only son of Major Gibson of the 87th regiment, and was born in 1807. Having received his early education at the Charterhouse, he proceeded to Trinity College, Cambridge, where he graduated in 1830 as 36th wrangler. He entered parliament, as member for Ipswich, in 1837, as a supporter of the late Sir Robert Peel, but in 1839 avowed himself a convert to Liberal opinions, and, resigning his seat, devoted himself to the cause of Free Trade in conjunction with the Anti-Corn-Law League. The result was that in 1841 he was elected member for Manchester. In 1846, when Sir Robert Peel had passed his measures for the repeal of the Corn Laws, and Lord John Russell came into office for the purpose of carrying those measures into effect, Mr. Milner Gibson was sworn a member of the Privy Council, and was appointed Vice-President of the Board of Trade. He resigned that office however in 1848, feeling that he could better serve the interests of his constituents as an independent member of the House of Commons. He was an effective supporter of the repeal of the stamp on newspapers, which was at last effected in June 1855. Of late years he has taken considerable interest in the question of a national system of education.

GIFFORD, WILLIAM, a political writer and critic of no small influence in his lifetime, was born at Ashburton, in Devonshire, in April 1757. He was descended of a family once of some name in the county; but the indiscretion of his ancestors gradually wasted the property, and the early death of both parents left him at the age of thirteen penniless, homeless, and friendless. His godfather, on a claim of debt, took possession of their scanty effects, clogged with the charge of the orphan. From him Gifford received little kindness. He spent some time as cabin-boy on board a little coasting-vessel: at the age of fifteen he was apprenticed to a shoemaker at Ashburton. In spite of a neglected education, his talents showed themselves in a strong thirst for knowledge. Mathematics at first were his favourite study; and he relates that, in the want of paper, he used to hammer scraps of leather smooth, and work his problems on them with a blunt awl.

His master, finding his services worth nothing, used harsh means to wean him from his literary tastes; and Gifford, hating his business, sunk into a sort of savage melancholy. From this state he was withdrawn by the active kindness of Mr. Cookeley, a surgeon of Ashburton, who, having become acquainted with his first rude attempts at poetry, and with his sad story, conceived a strong regard for him, and taxed his own purse and interest so effectually as to raise the means of freeing him from his indentures, placing him at school, and sending him, after two well-spent years, to Exeter College, Oxford. He appears to have commenced residence about the age of twenty-two or twenty-three. Not long after he sustained a most severe affliction in the untimely death of Mr. Cookeley. But a more efficient and equally sincere friend was soon raised up in the person of Earl Grosvenor, who, in consequence of the casual perusal of a letter, became interested in Gifford's character and fortunes, gave him a home under his own roof, in or about the year 1782, and in great measure entrusted to him the charge of his son, with whom, though widely differing in politics, Gifford maintained through life an intimate and unvarying friendship. It appears that he did not remain long enough at Oxford to take a degree. Here ends the romantic part of his history; the rest of his life is simply the chronicle of his works.

The first of these, in order of publication, was the 'Baviad,' a paraphrastic imitation of the First Satire of Persius, 1791, a strong stern attack on what was called the Della Cruscan style of poetry, which for its utter folly and emptiness deserved no quarter. A short account of its rise is given in the preface to the 'Baviad,' which put an end to this affectation. Less successful, though not less powerful in execution, was the 'Mæviad,' a similar satire directed against the puerilities and extravagance of the modern drama. The peculiar talent displayed in these two pieces indicated the author's fitness to undertake a translation of Juvenal, a task which he had commenced even before his residence at Oxford, and had never altogether abandoned, though the untimely death of Mr. Cookeley, to whose care the revision of these early efforts was entrusted, had caused it to be laid aside for a time in disgust. The translation of Juvenal was published in 1802, with a short autobiography prefixed, which for its unaffected candour and manliness is worthy of all praise. The diction and versification of the translation are powerful and flowing; and the honest anger, the fearless crushing invective, the stinging sarcasm of the Latin poet, are rendered in so congenial a spirit as to convey to the English reader a satisfactory idea of the original. Some of his minor pieces are tender and beautiful, and indicate that he might have succeeded as a poet in a softer strain. He had paid much attention to old English poetry, the fruit of which appeared in his editions of Massinger, 4 vols. 8vo, 1805; Ben Jonson, 9 vols., 1816; Ford, 2 vols., 1827; and Shirley, 6 vols., 1833; the two last were posthumous. He is said to have meditated an edition of Shakspeare.

In that time of strife, Mr. Gifford entered with his whole heart into the views of the Antigallican party. He was a devoted admirer, and, in later years, an intimate friend of Mr. Pitt. In 1798 his known ability recommended him to the editor of the 'Antijacobin' [CANNING, GEORGE], a connection which introduced him to the most brilliant circles of political and literary men, such as Pitt, Canning, Lord Liverpool, the Marquis of Wellesley, Frere, George Ellis, and others. In 1809 he resumed the office of a political partisan upon a more extended scale, as editor of the 'Quarterly Review.' A great stock of knowledge, a powerful and ready pen, a strong talent unchecked by fear or pity for satire, a full undoubting belief in his political creed, fitted him admirably for his employment; and the success of the 'Review' was most brilliant. His salary was at first 200*l.*; it was gradually increased to 900*l.* per annum. He was a thorough-going political partisan, yet it is asserted that his political partisanship was disinterested, and that he very rarely either asked or received a favour from ministers. He was himself appointed first to the paymastership of the Band of Gentlemen Pensioners, and secondly to a commissionership of the lottery. He was generous in pecuniary matters, and in private life and conversation is reported to have been unassuming and courteous. He appears to have had the power of feeling and inspiring strong friendships. His gratitude to Mr. Cookeley was ardent, and ended only with his life; indeed he made one of that gentleman's family the principal inheritor of his fortune. During the latter years of his life he suffered greatly from asthma, and withdrew from general society. He gave up the editorship of the 'Quarterly Review' two years before his death, which took place on the 31st of December 1826, at his house in James-street, Buckingham Gate. An interesting account of his character and manners, from the pen of a personal friend, appeared soon after in the 'Literary Gazette.' From that and the autobiography prefixed to the Juvenal the facts of this account are taken.

GIL VICENTE, surnamed the Plautus of Portugal, was born about 1485, of an old and distinguished family. Following the wish of his parents he studied law, which however he soon abandoned for the stage. Having access at court by right of birth, he supplied several dramatic productions, adapted to different occasions, which were represented at the solemnities of the court. His plays were enacted at the court of King Emmanuel, and the first of them was performed in 1504. They had great success, which increased during the reign of Emmanuel's successor, John III., who often played a part in them himself. It appears that Gil Vicente acted himself in his dramas, and

it is certain that his daughter Paula (lady of honour to a royal princess) was the first dramatic performer of her time in Portugal, and equally distinguished as a poetess and a musician. Gil Vicente preceded by almost a century Lope de Vega and Shakspeare, and being then the only dramatic author of his time, gained a European reputation. Erasmus, who was probably informed of his fame by the Portuguese Jews who sought refuge in Holland, learned Portuguese in order to read his works.

Gil Vicente may be considered as the creator of the Spanish theatre, having written in the Castilian language his religious drama, which was performed in 1504, on the occasion of the birth of the prince, who was afterwards King John III., and which is anterior in date to all the dramatic productions of Spain. He is also the model that Lope de Vega and Calderon imitated, and on which they improved. His works however are full of the extravagancies which frequently disfigure the productions of Vega and Calderon, without possessing their beauties. These faults are however excusable in the works of one who, like himself, was creating a new kind of literature; and his poetry is distinguished by richness of invention, brilliancy of imagination, and great harmony of versification.

Gil Vicente's works were published by his son in 1562, at Lisbon, in one volume folio, and republished at the same place in 4to in 1586. The editor has divided the dramatic productions of his father into four classes, viz., 1st, the autos; 2nd, the comedies; 3rd, the tragi-comedies; and 4th, the farces. The autos, or religious plays, of which there are sixteen, were chiefly intended for the celebration of Christmas, and the shepherds perform in them a most important part. The comedies are the worst productions of Gil Vicente, and are, like those of Spain, nothing but dramatised novels, which embrace all the life of an individual, the events of which are ill-connected and devoid of plot and catastrophe. The tragi-comedies may be considered as rough sketches of the tragi-comedies which were afterwards written in Spain; they contain some touching scenes: none of them are founded on historical subjects. The farces, eleven in number, are the best part of Gil Vicente's productions, and may be regarded as specimens of the true comedy. They contain a great deal of merriment, and some well-drawn characters, but they are generally devoid of plot. It is remarkable that the plot, which is the soul of Spanish plays, is generally neglected in the Portuguese productions of a similar kind.

GILBERT, GABRIEL, lived in the 17th century, but the periods of his birth and death are alike unknown. His works are chiefly dramatic, and are sometimes referred to as specimens of badness; yet it is supposed that Racine has occasionally borrowed his thoughts, and clothed them in more elegant language. The fact of his having produced a tragedy called 'Rodogune,' in the year that Corneille brought out one with the same title, and the remarkable coincidence that the first four acts of both were nearly alike, occasioned a literary controversy as to whether Gilbert had committed a plagiarism or not. Queen Christina of Sweden entertained a high opinion of Gilbert's genius, and appointed him resident of the court of Stockholm in France. On her death he fell into poverty, when M. d'Hervart, a Mæcenas of the time, received him into his own house, where probably he died.

GILBERT, NICOLAS-JOSEPH-LAURENT, was born in 1751, at Fontenoi-le-Château in Lorraine. His parents, who were poor, nearly exhausted their trifling means in giving him an education. He went to Paris, and endeavoured to raise himself into notice by writing laudatory verses to great persons. This expedient failed, and he became, in consequence, tinged with misanthropy. He joined the anti-philosophic party of the times and wrote against the infidel philosophers a satire called 'Le Dix-huitième Siècle,' and another styled 'Mon Apologie,' as well as several odes and religious poems. He died, at the early age of twenty-nine, at the Hotel Dieu, whither he had been removed on account of insanity, his death being occasioned by a small key, which in one of his fits he swallowed. His satires are reckoned superior to his odes, but both are severely reprehended by La Harpe as well for the thoughts they embody as for their grammatical defects.

GILBERT, or GILBERD, WILLIAM, was born in 1540 at Colchester, Essex, of which borough his father was recorder. After passing through the grammar school of his native place, he proceeded to Cambridge, and thence, according to Anthony à Wood, to Oxford. Having decided on adopting medicine as a profession, he went to a foreign university to prosecute his medical studies, and whilst abroad received the degree of Doctor of Physic. He was elected a fellow of the College of Physicians, London, in 1573. As a physician, he attained great celebrity, and the eminence he had acquired by his scientific pursuits, both in England and on the Continent, appears to have rather assisted than hindered his professional progress. Queen Elizabeth appointed him her physician in ordinary, conferred on him many marks of her favour, and gave him an annual pension to encourage his studies. (Fuller, from the information "of his near kinsman, Mr. William Gilbert of Brental-Ely.")

His early scientific studies had been chiefly in chemistry; but eventually his attention was devoted principally to the subject of magnetism, and in 1600 he published his great work, on which he had been for eighteen years engaged—a folio volume of 240 pages, entitled

'De Magnete, Magneticisque corporibus, et de magno magnete tellure; physiologia nova, plurimis et argumentis et experimentis demonstrata.' In this work, after giving an account of all that had been previously written on the subject, he propounds his own views, which not only were full of novelty and of remarkable comprehensiveness, but in fact served as the basis of most subsequent investigations on the important subject of telluric magnetism, and forestalled many of the discoveries of comparatively recent experimenters and theorists. Whewell, indeed, in the last edition of his 'History of the Inductive Sciences,' vol. iii. p. 49, says that Gilbert's "work contains all the fundamental facts of the science, so fully examined, indeed, that even at this day we have little to add to them." He establishes as his fundamental principle the magnetic nature of the earth; demonstrates the affinity of magnetism and electricity, while he clearly distinguishes between them: and recognising electric action as the operation of a natural force or power allied to magnetism, he regards magnetism and electricity as two emanations of one fundamental force pervading all matter. He treats at length of the attraction, direction, and variation of the magnetic force. He pointed out too the cardinal fact on which all our generalisations rest—that the magnet has poles, which, he says, we may call north and south poles, and that in two magnets the north pole of each attracts the south pole and repels the north pole of the other. He proposed to determine latitudes by means of the inclination of the magnetic needle, and invented two instruments for the purpose; but he did not perceive that the method is not generally applicable. The work created a powerful impression at the time, especially among the learned in other parts of Europe. Galileo expressed the highest admiration of the work and its author, and Erasmus pronounced him to be "great to a degree that is enviable." In his own country he was scarcely so highly appreciated; even Bacon, though he praises Gilbert as a philosopher, speaks with little respect of his theory. After awhile his speculations came to be more esteemed, though perhaps not fully understood; but the great superiority of Gilbert over all who had previously treated of magnetism, and "the extent to which he had anticipated by his conjectures much of our present knowledge," has only been perceived since the study of magnetism has assumed something like its present systematic and comprehensive character. "William Gilbert," says Humboldt, "regarded the earth itself as a magnet, and the lines of equal declination and inclination as having their inflections determined by distribution of mass, or by the form of continents and the extent of the deep intervening oceanic basins. It is difficult to reconcile the periodic variation which characterises the three elementary forms of the magnetic phenomena (the isoclinical, isogonic, and isodynamic lines) with this rigid distribution of force and mass, unless we imagine the attractive force of the material particles modified by similar periodical variations in the interior of the globe. In Gilbert's theory, as in gravitation, the quantity of material particles only is estimated, without regard to the specific heterogeneity of substances. This circumstance gave to his work, in the period of Galileo and Kepler, a character of cosmical grandeur. By the unexpected discovery of 'rotation magnetism' by Arago (1825), it has been practically proved that all kinds of matter are susceptible of magnetism; and Faraday's researches on diamagnetic substances have, under particular conditions of 'axial or equatorial direction,' and of solid, fluid, or gaseous inactive conditions of the bodies, confirmed this important result. Gilbert had so clear an idea of the imparting of the telluric magnetic force, that he already ascribed the magnetic state of iron bars in the crosses on old church towers or steeples to this circumstance." ('Kosmos,' ii. 332, Sabine's translation.) It is deserving of remark that Gilbert, in this work, was the first to use the terms "electric force," "electric emanations," and "electric attraction;" also to point out that amber was not the only substance which had the faculty, when rubbed, of attracting light objects of any kind, but that it was common to all the resins, to sealing-wax, sulphur, glass, rock-crystal, the precious stones, &c.; and he describes how, by means of an iron needle moving freely on a point, to measure the excited electricity.

After the death of Elizabeth, Gilbert was continued in his office of physician in ordinary by James, but he survived his royal mistress only a few months. He died on the 30th of November 1603, and was buried in the church of the parish in which he was born, Trinity's, Colchester. Gilbert was never married, and he bequeathed his books, philosophical instruments, globes, and collection of minerals to the College of Physicians. Gilbert left in manuscript another treatise, which was not printed till forty-eight years after his death: 'De Mundo nostro sublunari Philosophia Nova,' 4to, Amsterdam, 1651.

GILDAS (surnamed Sapiens, or 'the wise'), if the period when he is said to have flourished—the first half of the 6th century—be correct, the most ancient British historian now extant, according to Leland, was born in Wales, but according to the received account at Alcluyd (Dumbarton), where the Britons still held a limited sway, towards the close of the 5th or beginning of the 6th century: Leland says in 511, other accounts in 493. He was early noted for his piety and learning, and to improve himself in the latter went to France, where he remained seven years. On his return he established a school and church on the coast of Pembrokehire, to which scholars flocked from all parts of the country, and on Sundays crowds of devout persons to hear him preach. Invited to Ireland by St. Brigit, who had heard the fame of

his piety, he went to that country, was received with the greatest joy by the king, restored the church there which had become very corrupt to its pristine purity, performed many miracles, and founded many monasteries. He then returned to England, and thence proceeded to Rome; and on his return, through Brittany, founded the monastery, afterwards famous, of St. Gildas de Ruys, where he resided some time, and there he ended his days, according to a tradition preserved by the monks of that establishment; but, according to the account given by English writers, he returned to this country, and spent the remainder of his life in religious retirement: his last days being passed in an oratory he had built for himself in the neighbourhood of Glastonbury. Archbishop Usher ('Primord.,' p. 477, from the 'Annals of Ulster') has fixed his death in the year 570; but this account, as will have been seen, is at least to a great extent legendary. In truth, as Mr. Stevenson observes in his introduction to the Latin text of 'Gildas de Excidio Britannie,' "We are unable to speak with certainty as to the parentage of Gildas, his country, or even his name, the period when he lived, or the works of which he was the author." Mr. T. Wright attempts to show that Gildas is a fabulous person, and his history the forgery of "some Anglo-Saxon or foreign priest of the 7th century." ('Biog. Brit. Lit.,' Anglo-Saxon Period, pp. 115-134.) But Stevenson, Lappenberg, and others, while admitting the fabulous character of the common accounts, are inclined to believe that Gildas really lived somewhere near the time usually stated. The epistle, or treatise, 'De Calamitate, Excidio, et Conquestu Britannie,' is all that is printed of his writings, and is probably all of his that is extant, though Bale and Pits make him author of several other books. It was first published and dedicated to Cuthbert Tonstal, bishop of London, by Polydore Virgil, whose imperfect and corrupt text was reprinted at Paris in the 'Bibliotheca Patrum' in 1610. The second edition of this work was published in the 'Opus Historiarum nostro Saeculo convenientissimum,' pp. 484-540, at Basel, 8vo, 1541; again, in a separate form, 12mo, Lond., 1568; Basel, in the same year; and Paris, 1576; and from a better manuscript than was used in any previous edition by Gale, in his 'Rerum Anglicarum Scriptores Veteres,' 3 vols. fol., 1684-87; but the best edition is that published in 1838 by the Historical Society, and admirably edited by Mr. Joseph Stevenson. There are three English translations of it: one by Thomas Habington, 8vo, London, 1638; another entitled 'A Description of the State of Great Britain, written eleven hundred yeares since,' 12mo, London, 1652; and a third, by Dr. Giles, but based on that of Habington, and published in Bohn's 'Antiquarian Library,' 1848.

There were two other persons of the name of Gildas in the 6th century, one called Gildas Cambrius, the other Gildas Quartus, both of whom seem to have been one and the same with Gildas Sapiens.

GILL, JOHN, D.D., an eminent Baptist minister, was born at Kettering, in Northamptonshire, on the 23rd of November (old style) 1697. His parents, though in humble life, gave him a superior education in the grammar-school of his native town, until the enforcing of a rule which required attendance upon episcopal worship occasioned his withdrawal, in common with other children of dissenters. He continued his studies in private, and attained considerable proficiency in the Greek, Latin, and Hebrew languages. About the age of twenty he began to preach at Higham Ferrars among the denomination to which both he and his parents belonged, and in 1719 he removed to London, to take charge of a congregation which then assembled at Horsleydown, Southwark; but removed in 1757 to a new chapel in Carter-lane, near London Bridge, over which he presided until his death, on the 14th of October 1771, a period of more than half a century. Of his numerous publications, which are said to have been equal to 10,000 folio pages, many were of a controversial character and of temporary interest. That by which he is best known is his 'Exposition of the Bible,' published at various times in distinct portions. The 'Exposition of the Song of Solomon' appeared in a folio volume in 1728, and was republished with corrections and additions in 1751 and 1767. In this work Gill replies to Whiston's endeavours to prove the 'Song of Solomon' to be a spurious book. The 'Exposition of the New Testament' appeared in three folio volumes in 1746, 1747, and 1748, in which last year the degree of D.D. was conferred upon the author from Marischal College, Aberdeen. The Old Testament was completed at various times in six folio volumes, and a second edition of the whole was published shortly before his death. A third complete edition of the 'Exposition' was published in 1809 and 1810 in nine large quarto volumes, with a very copious memoir of the life and writings of Dr. Gill, from which the above facts are derived. Among his other works we may mention 'The Prophecies of the Old Testament respecting the Messiah considered, and proved to be literally fulfilled in Jesus,' published in 1728, in answer to Collins's 'Scheme of Literal Prophecy considered,' a 'Treatise on the Doctrine of the Trinity,' published in 1731, and intended to check a then growing tendency to Sabellianism among the Baptists; the 'Cause of God and Truth,' in 4 vols. 8vo, published in 1735 and following years, being a defence of Calvinistic against Arminian sentiments, in which Gill displayed a strong inclination to Supralapsarianism; a 'Dissertation concerning the Antiquities of the Hebrew Language, Letters, Vowel-Points, and Accents,' 1767, 8vo; and a 'Body of Doctrinal Divinity,' 2 vols. 4to, 1769, and 'Body of Practical Divinity,' 1 vol. 4to, 1770,

which were republished together in 1795 in 3 vols. large 8vo as 'A Complete Body of Doctrinal and Practical Divinity,' with a portrait of Dr. Gill.

GILLIES, JOHN, LL.D., was born on the 18th of January 1747 at Brechin, in the county of Forfar, Scotland. He belonged to a respectable and enterprising family. One of his younger brothers became eminent as a lawyer, and was for many years a judge of the Supreme Court in Scotland. Dr. Gillies was educated at the University of Glasgow, where, before he was of age, he taught the classes of the Greek professor, then old and infirm. Soon after this he removed to London, with the design of occupying himself in literary labour; but before settling there he paid a visit to the continent, and on his return he was engaged by the Earl of Hopetoun as travelling tutor to his second son. This young man, while under his care, died at Lyon in 1776; and his tutor's attention to him was rewarded by an annuity for life from his father.

In 1778 Dr. Gillies published his translation of Lysias and Isocrates. He had by that time received his degree as Doctor of Laws; and to this in later life he added other literary honours, being a member of several societies in our own country, and a corresponding member of the French Institute and the Royal Society of Göttingen. He next went abroad again with two other sons of the Earl of Hopetoun. Returning to England about 1784, Dr. Gillies published in 1786 the first part of his 'History of Ancient Greece.' In 1793 he was appointed to succeed Dr. Robertson as Historiographer Royal for Scotland, a sinecure place with a salary of 200*l.* a year. In 1794 he married. Enjoying a moderate competency, he prosecuted his studies with leisure; and his subsequent writings appeared at long intervals. During his latest years he was very infirm, though labouring under no disease, and had retired altogether from general society. In 1830 he settled at Clapham, near London, where he spent the remainder of his quiet old age; and died on the 15th of February 1836 of mere decay, having just entered his ninetieth year.

The following are his published works:—1. 'The Orations of Lysias and Isocrates, translated from the Greek, with some Account of their Lives; and a Discourse on the History, Manners, and Character of the Greeks, from the Conclusion of the Peloponnesian War to the Battle of Chæronea,' 1778, 4to. 2. 'The History of Ancient Greece, its Colonies and Conquests' (afterwards entitled Part the First), 'from the Earliest Accounts till the Division of the Macedonian Empire in the East; including the History of Literature, Philosophy, and the Fine Arts,' 1786, 2 vols. 4to. This work had reached a sixth edition in 1820, 4 vols. 8vo. There is a German translation of it, 'Geschichte von Altgriechenland,' 11 vols. 12mo, Vienna, 1825. 3. 'View of the Reign of Frederick II. of Prussia, with a Parallel between that Prince and Philip II. of Macedon,' 1789, 8vo. 4. 'Aristotle's Ethics and Politics, comprising his Practical Philosophy, translated from the Greek; illustrated by Introductions and Notes, the Critical History of his Life, and a New Analysis of his Speculative Works,' 1797, 2 vols. 4to. The 'Supplement to the Analysis of Aristotle's Speculative Works, containing an Account of the Interpreters and Corruptors of Aristotle's Philosophy, in connection with the Times in which they respectively flourished,' 1804, 4to, was incorporated also in a second edition of the translation published in the same year, 2 vols. 8vo. 5. 'The History of the Ancient World, from the Dominion of Alexander to that of Augustus, with a Preliminary Survey of Preceding Periods,' 1807-10, 2 vols. 4to; reprinted in 4 vols. 8vo as 'The History of Ancient Greece, its Colonies and Conquests, Part the Second,' 1810. 6. 'A New Translation of Aristotle's Rhetoric, with an Introduction and Appendix explaining its Relation to his Exact Philosophy, and vindicating that Philosophy by proofs that all Departures from it have been Deviations into Error,' 1823, 8vo.

The first part of the 'History of Greece' appeared in the same year with the first volume of Mitford's work, and, if inferior to it, is yet superior to anything of the sort which our language till then possessed. The plan is well digested; but the pompous verbosity of its narrative, and the general dullness of its dissertative portions, perhaps prevent it recovering its popularity, if newer views and wider and deeper research had not rendered it otherwise of little value. The translations of Dr. Gillies, however meritorious their intention, do not deserve high praise. They are everywhere at the very least paraphrastic, and in many places reprehensibly unfaithful. Those from the orators are the least faulty; and for Isocrates the translator's style, elaborate, diffuse, and thoroughly modern in its structure, was not on the whole ill calculated. But to Aristotle's works his mode of treatment does great injustice. His desire of popularizing his author has made him depart almost always from his manner of expression; and the same motive, aided not unfrequently either by mistake as to his nomenclature or by the wish to evade a difficulty in the text, has made him often misrepresent even the matter which the philosopher gave him. The 'Ethics and Politics' indeed he can scarcely be said to have translated at all, so much do his professed translations abound in inaccuracies, in omissions, and in unauthorised interpolations.

GILLRAY, JAMES, the celebrated caricaturist, was born about the middle of the last century. He was originally a writing engraver, and is said also to have been a strolling player for a short time. He had an acute perception of character, a strong sense of the ludicrous, and at the same time a great ability for drawing, and a practical skill in

engraving. His great faculty was the burlesque; his works however often contain much wholesome satire. Social abuses and absurd conventionalisms were often the subject of his ridicule; but his pencil was more frequently directed against political abuses; the doings and enactments of the Tory ministries and the events of the great war were his favourite themes. His first political satire was published in 1782, and in allusion to Fox and Lord Rodney's victory. The last of his caricatures appeared in 1809: it represented 'a barber's shop in assize-time,' and was from a design by H. W. Bunbury, who designed several other of the caricatures which were engraved by Gillray. This last plate was executed at intervals between fits of mental aberration, which terminated shortly afterwards in a total suspension of the intellectual faculties, in which state he remained until his death on the 1st of June 1815. His works appeared singly; but they have been published in sets, genuine, and spurious or copies. An 'Illustrative Description,' with a complete set of his genuine works in 304 sheets, was published by McLean, London, in 1830. Many of them exceed the bounds of the burlesque, and are far in the province of the gross and absurd; he also frequently took great personal liberties. Gillray's caricatures, to be thoroughly understood, require a familiarity with the party history of the time; they are mostly mere works of the day.

GILPIN, BERNARD, is one of those persons who, without having been placed in stations which afforded the opportunity for the display of extraordinary intellectual powers, or having had the course of their lives marked by very unusual and extraordinary incidents, yet occupy no inconsiderable space in the eye of their countrymen, and are regarded with affection and respect, as ornaments of their time and an honour to the nation to which they belong. This is owing in part to the popular character of his virtues, and in part to his having had in Bishop Carleton a contemporary biographer, who has given a pleasing and no doubt faithful account of his life and manners. In later times, one of his own family, the Rev. William Gilpin, of Boldre (of whom in a following article), prepared a larger and no less interesting account of this venerable character.

Bernard Gilpin was born at Kentmire, Westmoreland, in 1517, of a genteel family; was entered on the foundation of Queen's College, Oxford, in 1533; became distinguished in the schools, and acquired an unusual knowledge of Greek and Hebrew; in March 1541 proceeded M.A., and was elected fellow of his college. So high did he stand as a scholar at Oxford, that he was selected as one of the first masters on the foundation of Christchurch College by Henry VIII. He had in opening manhood been a warm adherent of the papacy, but early became a convert to Protestantism, in which he never subsequently wavered. Having taken holy orders, he in 1552 received the gift of the vicarage of Norton, in the diocese of Durham, and preached a sermon at Greenwich before Edward VI. Early in the reign of Queen Mary he resigned his living, and went abroad, as did many others who had been favourers of the Reformation in the days of King Edward. He was absent three years. He ventured to return while Queen Mary was alive; and was cordially received by Tunstall, who was related to him on his mother's side, and who made him archdeacon of Durham and rector of Houghton-le-Spring. His preaching at this period was remarkably bold. He inveighed against popular vices in the spirit of an enthusiastic reformer; and when this brought upon him much odium from persons who were touched by him, and he was accused to the Bishop of Durham, the bishop protected him so effectually, that his accusers brought their charges before the notorious Bonner, bishop of London. This led to a remarkable incident. Gilpin obeyed the summons of this unpitying prelate. Full of the expectation of nothing less than to suffer at the stake, "Give me," said he, before he set out, to his house-steward, "a long garment, that I may die with decency." As he journeyed with the ministers of the bishop, an accident happened to him which occasioned a delay. It is said that his leg was broken. While he lay without the possibility of proceeding, intelligence came that the queen was dead. Gilpin returned in peace to his parishioners at Houghton.

The only other incident in his life which requires notice is, that the bishopric of Carlisle was offered to him by Queen Elizabeth. This offer he declined, and continued to his death the rector of Houghton, residing constantly in his parish, except when he visited the ruder parts of the county of Northumberland, into which he appears to have introduced more of regular habits of life and more of Christian influences than had resulted from the labours of any previous Christian instructor who had lived amongst them.

The parts of Redesdale and Tynedale, debateable land on the Marches, are particularly named as the scenes of his labours. The people there, living on the borders of the two countries, had long led a lawless life, subsisting mostly on plunder. Gilpin went fearlessly amongst them, holding forth the commands and the sanctions of Christianity, and did much to change the character of the country. Hence it was that he was commonly called the Northern Apostle, and his name for generations was repeated with reverence.

His own parish of Houghton, which included within it fourteen villages, however was the chief scene of his labours. It yielded him an ample income, for Houghton was then, as now, one of the richest benefices in the north. He was himself a bachelor. In hospitality

he was like what is said or fabled of the primitive bishops. Every fortnight, we are told, forty bushels of corn, twenty bushels of malt and a whole ox, were consumed in his house, besides ample supplies of provisions of many other kinds. A good portion of this hospitable provision was no doubt consumed by his parishioners, it being his custom, having "a large and wide parish and a great multitude of people, to keep a table for them every Sunday from Michaelmas to Easter." But the rectory-house was also open to all travellers, and so great was the reverence which surrounded the master, that his liberality was rarely abused; even the most wicked being awed by it.

His skill in according differences was scarcely less famed than his hospitality and his preaching; and when to this we add that his benevolence took the wise direction of providing instruction for the young, and that he was assiduous in his attention to the sick and to the poor, we have touched upon all the points which can be prominent in the life of a good pastor. His zeal for education was manifested at once in the education of the poor children in his parish in homely learning, and in patronising promising youth in their studies in the universities. Of these, his scholars, "he kept full four-and-twenty in his own house, the greater number being poor men's sons, upon whom he bestowed meat, drink, and cloth, and education in learning;" and out of these scholars, and from the grammar-school which he founded, we are told that "he supplied the Church of England with great store of learned men." Of his scholars he always maintained at his own expense at least six at the universities, and when they had completed their studies charged himself with the care of their settlement. Bishop Carleton, who wrote his life, was one of these scholars. Bernard Gilpin was sometimes called the Father of the Poor, as well as the Apostle of the North.

GILPIN, SAWREY, R.A., was born at Carlisle in 1733, and was a brother of the Rev. William Gilpin, the subject of the following article. From his father, a military officer, he learnt to draw with readiness and skill, and early evinced the wish to become a painter. He was placed with Mr. Scott, then a noted marine painter in London; but his own inclination led him to paint animals, and especially horses; and some of his pictures having been shown to the Duke of Cumberland, a great patron of horse-racing, the duke employed him to paint the portraits of his favourite horses. Gilpin soon found abundant employment of a similar kind, and became the recognised head of that branch of art in England. Well acquainted with animal anatomy, his animals are almost always correctly as well as boldly drawn, and their positions are true as well as free. Though best known as a painter of horses, some of his pictures of tigers and other wild animals were thought to be of superior merit; but he was deficient as a colourist and in other of the higher technical qualities. As an artist, consequently, Sawrey Gilpin does not take any elevated rank, though he made several attempts in the more ambitious walk of historical art; but, as a vigorous and spirited painter of portraits of horses, he far excelled any of his contemporaries or immediate predecessors, and has not been greatly excelled by more recent animal painters. He died March 8, 1807. The etchings of animals in his brother's works were executed by Sawrey Gilpin.

GILPIN, REV. WILLIAM, was born in 1724. Having taken orders, he lived for some time on a curacy in the north, among his relations; but having only a small fortune, and marrying a young lady, his cousin, whose fortune also was small, and having but little hope of patronage in the church, he removed into the neighbourhood of London, and took a school at Cheam, in Surrey, which he conducted skilfully and successfully for many years. Some of his pupils acquired distinction, among them were Viscount Sidmouth, Lord Bexley, and Mitford, the author of the 'History of Greece.'

Mr. Gilpin is said, by the friend who has drawn a very pleasing picture of his life and manners, to have resolved to retire from the duties of a schoolmaster whenever he had realised 10,000*l.*; and having at length succeeded in this, it fortunately happened for him that about the same time his former pupil, Colonel Mitford, presented him to the living of Boldre, on the borders of the New Forest, Hampshire. To this village Mr. Gilpin retired, and there he spent the remainder of his life, scarcely ever leaving it, in the active discharge of the duties of a village pastor, and being, like his venerable ancestor, a blessing to the place. He died at Boldre, April 5, 1804.

Mr. Gilpin however is not to be regarded only in his private character of a good schoolmaster and an excellent parish pastor; he has enriched the literature of his country with several valuable writings in various departments. His first work was a 'Life of Bernard Gilpin,' and it was soon succeeded by a 'Life of Latimer,' who bore some resemblance to Gilpin. At a later period of life he published lives of Cramer, Wicliff, Huss, Jerome of Prague, and Zisca. He was the author also of a body of 'Lectures on the Church Catechism,' an 'Exposition on the New Testament,' a 'Treatise on the Amusements of Clergymen,' and 'Sermons for Country Congregations.' These works are all written in a style of simplicity which is singularly engaging.

But Mr. Gilpin was a person of a remarkably refined taste, as is evinced by writings of his of a class entirely distinct from those we have enumerated. These are his volumes in which he has illustrated, both by his pencil and his pen, the picturesque beauty of

some parts of England, and, generally, the principles of beauty in landscape. The first of these works was published in 1790, in two volumes, 8vo; it was entitled 'Observations relative chiefly to Picturesque Beauty, made in the year 1776, in several parts of Great Britain, particularly the Highlands of Scotland.' This was followed by two other volumes of the same character, the greater part of them relating to the lake country of Cumberland and Westmoreland. Two volumes more, on 'Forest Scenery,' succeeded. Besides these, there are his 'Essays on Picturesque Beauty;' 'Picturesque Travels and the Art of Sketching Landscapes;' 'Observations on the River Wye;' 'Picturesque Remarks on the Western parts of England,' and an 'Essay on Prints.' These form a body of works which were well received by the public at the times of their appearance, and which are now gathered into the libraries of the tasteful and the curious. Some 'Observations on the Coasts of Hampshire, Sussex, and Kent,' were published after his decease.

For the principal part of this article we have been indebted to a memoir on his life, with extracts from his correspondence, inserted in a periodical work published at Bath, and intitled 'The Omnium Gatherum.' The writer is understood to be the Rev. Richard Warner, who was sometime curate to Mr. Gilpin.

GINGUENÉ, PIERRE-LOUIS, born at Rennes in Brittany, in 1748, early applied himself to the study of literature and of foreign languages. Having removed to Paris he made himself known by several works, especially by his poem on the death of the young Prince Leopold of Brunswick, who was drowned in the Oder whilst trying to save some poor people who were in danger of perishing in the flood. In his 'Lettres sur les Confessions de J. J. Rousseau,' he undertook to defend the memory of that highly-gifted but wayward man. When the Revolution broke out, Ginguené embraced its cause, but did not advocate its excesses; he wrote in several journals of the time, and edited the 'Decade Philosophique Littéraire et Politique,' from 1794 to 1807. On being made a member of the Institute, he was placed at the head of the department of public instruction. He was afterwards sent by the Directory in 1798 as ambassador to the king of Sardinia, where he had a most difficult task to perform, that of reconciling his conscience, naturally honest and candid, with the crooked and ungenerous policy of his masters towards a forced ally, whom they tried to vex and insult in every possible manner, with the view of seizing a favourable opportunity to dethrone him. Botta, who knew and esteemed Ginguené, gives in his 'History of Italy' a full account of the disgraceful and calamitous scenes that took place in Piedmont at the time. Ginguené seems to have felt the unpleasantness of his position, for after seven months he resigned his embassy and returned to Paris, where he had a seat in the legislative body. After Bonaparte became first consul in 1799, Ginguené was chosen member of the tribunate, but owing to his opposition to the encroachments of the executive he was one of those who were ejected by a *Senatus Consultum* in 1802. He withdrew into private life, and applied himself chiefly to the composition of a work which he made the business of the remainder of his life—the 'Histoire Littéraire d'Italie,' 9 vols. 8vo, 1811-19.

He had always been very partial to Italian literature, and perceiving that his countrymen had no accurate notion of its riches, and had imbibed several vulgar prejudices against it, he undertook the arduous task of classing the numerous productions of Italy under each respective department of literature and according to the order of time, thus presenting the reader with so many sketches of the intellectual state of Italy in each century. His history begins, properly speaking, with the 13th century, when the first lays of the Italian muse began to be heard. In the first three volumes he follows the progress of literature through the 13th, 14th, and 15th centuries, after which he devotes six more volumes to the 16th century, the Augustan age of modern Italy. He died at Paris, in November 1816, without completing his work, which has since been continued by Salfi to the close of the 17th century. It is an important and useful work, and in some respects preferable, because more critical and more freely written, to Tiraboschi's more ample and classical work, 'Storia della Letteratura Italiana,' from which Ginguené borrowed largely. Ginguené writes impartially, and as accurately as could be expected from a foreigner who had not lived in Italy, except during the seven stormy months which he spent at Turin, merely on the threshold of that country. His minuteness is sometimes fatiguing, and his style rather tame for the subject. The Italians have felt grateful to him for the honour which he has done to their great men, but have observed that he has been lavish of praise to many writers who are utterly forgotten in their own country. (Ugoni, Preface to the 'Storia della Letteratura Italiana'.)

Ginguené wrote also many articles for the 'Biographie Universelle,' and was a contributor to the 'Histoire Littéraire de France,' and other compilations. Salfi gives at the end of the first volume of his continuation, which is numbered the tenth of the 'Histoire Littéraire d'Italie,' an 'Eloge' of Ginguené.

GINKELL, GODART DE, FIRST EARL OF ATHLONE, was a native of Holland, and the head of a family of great antiquity among the nobility of that country, where he bore the titles of Baron de Reede, de Ginkell, &c., and was a general of cavalry. He came to England with the Prince of Orange, at the time of the revolution of

1688. When two Scotch regiments, in the beginning of March 1689, declared for King James, and marched from Abingdon, where they were quartered, for Scotland, General Ginkell was sent after them with a body of horse, and soon overtook and reduced them. In 1690 he accompanied King William to Ireland, and commanded a party of Dutch horse at the battle of the Boyne (July 1st). When the king returned to England, the conduct of the war was left in the hands of Ginkell; and he succeeded in effecting the reduction of the country before the end of the following year. The town of Baltimore surrendered to him on the 7th of June 1691; Athlone was taken by storm on the 1st of July; on the 12th of the same month he gained the battle of Aughrim; and on the 3rd of October an end was put to the war by the surrender of Limerick. On the 3rd of November Ginkell returned to Dublin, and was banqueted by the corporation; he then came over to England, where, on the 4th of January 1692, the Commons ordered seven of their members to attend him with the thanks of the House, and on the 20th of February he was made a peer of Ireland, with the titles of Earl of Athlone and Baron of Aughrim. The next week he was entertained at Merchant Taylors' Hall by the lord mayor and corporation of London. The following year the king, after the House of Commons had sent up an address requesting that a recompense might be given to him suitable to his services, made him a grant of the forfeited estates of the Earl of Limerick, amounting to 26,480 acres, which was confirmed by an act of the Irish parliament passed on the 7th of December 1695; but in 1699 an English act was passed appointing a commission to inquire into the considerations upon which this and other similar grants had been made in Ireland; in the next session by another act all the lands so granted were vested in trustees authorised to hear and determine upon all claims relating to them; and one of the acts of this board appears to have been the resumption or invalidation of the grant made to the Earl of Athlone. It is said that thereupon the family retired to Holland; the Earl of Athlone however continued his military services to the end of the reign of King William. He shared in William's defeat at Landen on the 29th of July 1693; and he commanded the Dutch horse in Flanders in 1695 and 1696. He also commanded the Dutch forces serving under Marlborough in the war with France which broke out in 1702, after the accession of Queen Anne. But this post he did not hold long, his death having taken place on the 10th of February 1703. The Peerages state that the first earl of Athlone married Ursula-Philippa de Raasfeldt, and had by her two sons, of whom the eldest succeeded to the title. It afterwards however fell to the son of the second, who succeeded as the fifth earl in 1747; and his descendants inherited the title till the death of the ninth earl, without issue, in 1844, when it became extinct. It is remarkable that, with the exception of the first earl, if he ever took his seat, no earl of Athlone sat in the Irish parliament for more than a century after the creation of the peerage. The family continued to reside in Holland; but Frederick Christian Renaud, the sixth earl, came over here on the French invasion of that country in 1795, and took his seat in the Irish House of Lords on the 10th of March in that year.

GIOBERTI, VINCENZO, was born on the 5th of April 1801, in the city of Torino (Turin), the capital of the kingdom of Sardinia. He studied with a view to the ecclesiastical profession, and having completed his education in the University of Turin, received the degree of Doctor of Theology, and became one of the teachers in the theological college. Soon after the accession in 1831 of Charles-Albert to the throne of Sardinia, Gioberti was appointed chaplain to the court, and continued to perform the duties of this office till 1833, when, on some accusation or suspicion of being implicated in the political agitations then prevailing in various parts of Italy, he was suddenly seized in the apartments which he occupied in the palace, and imprisoned in the citadel. There he was detained some weeks, but was at length set at liberty on the condition that he quitted the country as an exile. He went to Paris, where he resided till the end of 1834, when he removed to Brussels, having accepted the offer of a situation as teacher in one of the public schools of that city.

Gioberti wrote at Brussels, during his long abode there as an exile, nearly all those works which not only extended his literary reputation throughout the whole of Europe, but produced that enthusiasm of admiration which was displayed by the Italians after his return to his native country. The first of these works was the 'Teoria del Sovranaturale, ossia Discorso sulle Convenienze della Religione Rivelata colla Mente Umana e col Progresso Civile delle Nazioni,' 8vo, 1837. His next work was the 'Introduzione allo Studio della Filosofia,' 8vo, 1840, which was followed by the 'Lettere intorno agli Errori Filosofici di Antonio Rosmini,' 3 vols. 8vo, 1841-42; and the two treatises 'Del Bello,' 8vo, 1841, and 'Del Buono,' 8vo, 1843. His 'Primo Morale e Civile degli Italiani,' 8vo, 1848, was read with eagerness in every part of Italy, and excited expectations of the regeneration of that unfortunate country which, with the sole exception of the Sardinian kingdom, have not hitherto been realised. There was to be a confederation of the Italian states, in which the kings and princes, the pope and the priests, the citizens, and even the monks and Jesuits, were all to bear a part. The states were to be reformed, and popular rights and privileges gradually established. The pope was to be the religious head of the confederation, and Rome the capital city; the King of Sardinia was to be the military chief, and Turin the grand citadel.

The Jesuits alone were dissatisfied, and Gioberti attacked them in his 'Prolegomeni,' 8vo, 1845. Pius IX., on his accession to the papal chair in 1846, adopted the views of Gioberti, and began to carry out the reforms recommended in 'Il Primato;' and as the opposition of the Jesuits still continued, Gioberti produced his great attack on their principles and practice, under the title of 'Il Gesuita Moderno,' 5 vols. 8vo, Lausanne, 1847.

When the French revolution of February 1848 occurred, Gioberti was at Paris occupied with his plans for the renovation of Italy. On the 25th of April he quitted Paris, after an exile of fifteen years, to return to his native city of Turin, where his arrival was welcomed by a display of banners by day, and illuminations and fireworks at night, accompanied with music and dancing and patriotic songs; and afterwards, when he passed through Milan, Genoa, Florence, Rome, and other places, he was everywhere received with the greatest enthusiasm, so that his journey resembled a triumphal procession. On his return to Turin he was elected a member of the chamber of deputies, of which he was unanimously chosen president. He was opposed to all violent reforms, but the tide of political excitement in the year 1848 threw him into the ranks of the opposition, and on the 16th of December the king appointed him the prime minister of a democratic cabinet. He soon found himself to be in a false position, and the differences of opinion between himself and his colleagues led to a dissolution of the ministry on the 18th of February 1849. He was succeeded by Pinelli, and soon afterwards was sent to Paris to solicit aid from the French government in the approaching contest with Austria. His mission was of no avail. Milan was reconquered by Radetzky, Charles-Albert defeated at Novara, and Victor-Emmanuel II. has alone, of all the rulers of Italy, preserved for his subjects a constitutional government, a free press, and a just administration of the laws. Gioberti remained in Paris, and the fruit of his renewed studies was his work 'Del Rinnovamento Civile d'Italia,' 2 vols. 8vo, 1851. He died October 26, 1852, at Paris.

GIOCONDO, FRA GIOVANNI, an Italian architect of Verona, was born about the middle of the 15th century. He was celebrated for his almost universal acquirements, was a Greek and Latin scholar, a theologian, philosopher, and engineer, and was skilled in perspective and in decoration, especially in in-laid wood-work. He is mentioned in the highest terms by many contemporary writers, and particularly by his countryman Julius Cæsar Scaliger, who was his pupil in the Greek and Latin languages. Giocondo served the Emperor Maximilian in Germany, Louis XII. in France, and Leo X. at Rome: he built the Ponte della Pietra at Verona, that of Notre-Dame at Paris, and succeeded Bramante as architect of St. Peter's, the foundations of which he much improved. Vasari mentions other of his architectural works; he also says that he built two bridges over the Seine. He turned a great portion of the waters of the Brenta from the Venetian lagoons, directing them to Brontolo, many miles to the south of Venice, by which means the Venetian waters were kept perfectly free from the vast quantities of mud brought down from the Alps by the Brenta; this Vasari terms Giocondo's greatest work, and a signal service for Venice: the same or a similar channel still exists, and is called the Brenta Nuovissima. Amongst Giocondo's literary services Vasari mentions a great collection of ancient inscriptions which he copied in Rome and presented to Lorenzo de' Medici: he also first discovered several of the letters of the younger Pliny in an old library at Paris; and he published an illustrated edition of 'Vitruvius' at Venice in 1511.

In the continuation of St. Peter's, Giocondo was appointed conjointly with Giuliano da San Gallo and Raffaele, and the latter speaks of Giocondo in the following terms in a letter (published by Richardson, and inserted in recent Lives of Raffaele) to his uncle, dated July 1, 1514:—"He (the pope) has given me a companion, a very learned old friar, who is upwards of eighty years of age; and as the pope sees that he cannot live long, and as he has the reputation of great knowledge, his holiness has given him to me as an assistant, that I may learn of him, and discover any great secret he may have in architecture, and thus perfect myself in the art. He is called Fra Giocondo." According to this, if Raffaele was a correct judge of age, or had ascertained the fact of Giocondo's age, he must have been born about 1430, twenty years earlier than the date given by Vasari. Singularly enough, though not with unusual inconsistency, Vasari, in mentioning Giocondo incidentally in the 'Life of Raffaele,' says that he died in 1537, aged eighty-seven, yet in Giocondo's own life, which follows soon afterwards, he says, "He died at length very old; but it is not known exactly when or where." It is not known with certainty to what religious order he belonged, but he is supposed to have been a Franciscan. He was living in 1521.

(Vasari, *Vite de' Pittori*, &c.; Dal Pozzo, *Vite de' Pittori*, &c., *Veronesi*; Milizia, *Opere*; Quatremere de Quincy, *Dictionnaire d'Architecture*, &c.)

GIOFFREDO, MARIO GAETANO, one of the few good architects that Naples has produced, was born in that city, May 14, 1718. Greatly to the dissatisfaction of his parents, who intended him for the law, Gioffredo determined that architecture should be his pursuit; and he was accordingly placed under Martino Buonocore, an architect of considerable reputation, but of little talent. The pupil was not long in finding out the mediocrity of his master, and commenced a

course of private self-instruction by studying the best Neapolitan edifices, those by Fansaga and Domenico Fontana, and the writings of Vitruvius and Palladio. He further extended his studies not only to mathematics, but to antiquities and history in their connection with art, and also took lessons in design and figure-composition.

Gioffredo at the age of twenty-three began to practise in his profession, but for some time found no opportunity to distinguish himself. On one of his visits to Rome he solicited permission to compete for the church of San Giacomo degli Spagnuoli, then about to be rebuilt there: his application was very coldly received by the Spanish dignitary Herrerros, who observed that they got their singers and not their architects from Naples; to which Gioffredo replied, he would convince them that Naples had architects also worth having. Nor did he fail to make good his word, for his designs obtained the preference, although he had to contend with Sardi, Fuga, and Vanvitelli, to the second of whom, we may observe, Milizia erroneously attributes the building.

Afterwards, though he had full employment at Naples, and on government works in Calabria Ultra, where he was for some time engaged in superintending the working of the iron-mines in the Valle di Canneto, he had not many opportunities of signalling himself as an architect. The principal buildings of architectural note by him at Naples are the two palazzi Campolieto and Coscia, and the Chiesa dello Spirito Santo; for though great public improvements, the two new streets, that of Monte Oliveto and the one called De' Pellegrini, do not properly come under the head of architectural works. He has however another claim to notice in an excellent work on architecture which he published in 1768, which however he did not carry on to the extent he originally contemplated.

In 1783 his services were rewarded by his being appointed the chief government architect, with a liberal salary. Soon afterwards a disorder of his eyes, brought on by excessive study, terminated in total blindness. He fell at last into a state of profound melancholy, from which death relieved him on March 8, 1785.

GIOJA, MELCHIORRE, born at Piacenza in 1767, studied in the college Alberoni of that town, after which he was ordained priest. He showed at an early age a predilection for the mathematical sciences. When Napoleon I. invaded Lombardy in 1796, Gioja went to live at Milan, adopted republican opinions, and became a political writer. The provisional government at Milan having offered a prize for the solution of the question, "Which of the various forms of free government is best suited to Italy?" Gioja obtained the prize. He advocated a constitution on the model of the French one of 1795, with two elective chambers, an executive directory, &c., but with some modifications, by which he really believed that the establishment of liberty and political equality would be secured. The result proved unfavourable; the Cisalpine Republic, a mere dependant of France, after changing its constitution two or three times in as many years, fell before the arms of Austria and Russia in 1799. During this turbulent period Gioja wrote the following pamphlets, chiefly in reproof of those revolutionists who advised measures of confiscation and proscription against all whose opinions were different from their own:—1. 'Quadro Politico di Milano;' 2. 'Cosa è Patriotismo?' 3. 'I Partiti chiamati all' Ordine;' 4. 'La Causa di Dio e degli Uomini difesa dagli Insulti degli Empj e dalle Pretensioni dei Fanatici.' All these are curious memorials of the aberrations of opinion in those times. Gioja, after being imprisoned as a republican in 1799, was liberated in 1800, after the battle of Marengo. He now applied himself chiefly to political economy, and it is upon his works on that science that his reputation is founded. He wrote, in favour of a free trade in corn and other provisions, 'Sul Commercio dei Comestibili, e caro prezzo del vitto,' Milan, 1801. The price of bread continued however to be fixed for years after by the municipal authorities in the towns of Lombardy. His description of the department dell' Olona, or of Milan, and of that del Lario, or of Como, was considered as a model for statistical works. When Napoleon I. crowned himself king of Italy, Gioja resumed his political pamphlets, and wrote 'I Tedeschi, i Francesi, e i Russi in Lombardia,' in which he maintained that the dominion of the French was more congenial to Italy than that of the other two. He was soon after appointed historiographer of the kingdom.

Gioja's reputation rests on his 'Nuovo Prospetto delle Scienze Economiche,' 6 vols. 4to, Milan, 1815-17; a work of considerable research and labour, in which the author has collected and examined the opinions of most economists, Italian and foreign, and tried them by a comparison with the historical facts and institutions of various nations, ancient and modern. The greater part of the work is in a tabular form, the tables being furnished with quotations and notes. Gioja prefers large properties to subdivided ones, arts and manufactures to agriculture, and he advocates the principle of association as a powerful means of production; he is also in favour of a system of universal popular education. At the end of the sixth volume he gives a list of cases in which the interference of the government may be useful to industry, and another of those in which it is mischievous. As a sequel to this work he published a treatise, 'Del Merito e delle Ricompense,' 2 vols. 4to, 1818-19, a work full of bold and original ideas, many of which may be useful, whilst others appear impracticable in the present state of society. In it the author exhibits a total independence of all political systems, very different in this respect from

his former political productions. He strives to ascertain and fix a standard for the various kinds of merit or value, physical, intellectual, and accidental, of men, and to point out the authority which is to estimate the same. This last subject engrosses a chapter which is perhaps the most curious in the whole work. Few of the advocates of the political rights of the people have openly faced the question of the capabilities of the majority of that people for exercising those rights. Gioja has not shrunk from the thankless task. This chapter, iii. of book i., on the judgment of the people assembled for the purpose of election, is divided into the following heads:—1. Knowledge required in the people for making a proper choice of public functionaries. 2. Will of the people in making a choice. 3. Power or means of the people to accomplish the same object. Gioja urges the necessity of restricting the number of electors by means of qualifications of age, income, and civil and moral requisites. He insists chiefly on the qualification of mature age in the electors, whilst in the candidates for legislative functions he requires principally knowledge and morality, which he thinks might be ascertained by authentic documents. Book II. treats of the various kinds of rewards for the different degrees of civic merit; and he combats Bentham and Condorcet, who assert that virtue needs no reward.

Gioja's work, 'Dell' Ingiuria e dei Danni e del Soddisfacimento,' 2 vols. 8vo, 1821, is a kind of penal code, the main principle of which is compensation to the injured person. He proposes to fix a scale applicable to various cases, keeping in view chiefly the respective circumstances of the offender and of the offended. A good notice of the work is given in the 'Biblioteca Italiana,' for December 1821. Gioja wrote also a 'Treatise on Ideology,' 'Elements of Philosophy,' 'Il Nuovo Galateo,' or a 'Treatise on Good Manners,' and other works, among which the 'Filosofia della Statistica,' 2 vols., 1826-27, deserves especial mention. The first book treats of physical geography and its various branches, in which he includes climate; the second, of the population as affected by the physical character of the country; afterwards the movement of the population, its number, births, marriages, and deaths; the physical character of the people, their food, their habits and occupations; the third, of the productions of countries, vegetable, animal, and mineral. The work is highly interesting, and deserves an attentive perusal. Gioja died at Milan in January 1829. His remains were followed to the grave by his disciples and friends. With some eccentricities of temper, he was a most remarkable man for logical perspicuity, vastness of information, and indefatigable labour. He ranks among the very first writers on political economy that Italy has produced.

(Pecchio, *Degli Economisti Italiani*; Romagnoli published a biographical notice of Gioja in the 'Biblioteca Italiana,' No. 156.)

GIORDANO, LUCA, called LUCA FA PRESTO, was born in 1629, according to Velasco, or 1632 according to Dominici, at Naples, where he studied painting under Ribera, better known by the name of Spagnoletto. He afterwards went to Rome, where he became a pupil of Pietro da Cortona, and assisted him in many of his great works. Leaving Rome, he repaired to Lombardy to study Correggio, and then to Venice, to acquire a knowledge of the composition and colouring of the great Venetian artists. These various studies not only impressed on his mind a vivid idea of the style of every eminent master; but, as he had great readiness of hand, enabled him to imitate them so closely as to deceive even experienced connoisseurs. He had not only a fertile imagination, but such a rapidity of execution that the number of great works executed by him is astonishing. It was not from this circumstance however that he derived the name of Fa Presto, but, as is said, from the avarice of his father, who at the beginning of Luca's career sold at a high price his designs after the works of the great masters, and was continually urging him at meals as well as at work by saying, 'Luca, fa presto' ('Luca, make haste'), which his companions gave him as a nickname. After his return to Naples he was much employed there, till in 1679 he was invited by Charles II., king of Spain, to adorn the Escorial. He accordingly went to Madrid, where his polished manners, cheerful temper, and lively wit, in addition to his talents as an artist, gained him the favour of the court, where he remained till the death of Charles II., when he returned to his own country. His colouring was agreeable, his designs were spirited and ingenious, and his drawing, when he allowed himself time, correct; but from the rapidity with which he proceeded, his works are often deficient in these particulars. His best works are his frescoes, in the Escorial at Madrid, at Florence, and at Rome. Some of his finest pictures are at Dresden. The grand altar-picture in the church of the Ascension at Naples, representing the 'Battle of the Angels and the Fall of Lucifer,' is considered as one of his finest performances. He died in 1704 or 1705.

GIORGIO NE DI CASTELFRANCO (called GIORGIO BARBARELLI), one of the most distinguished artists of the Venetian school, was born in 1477 at Castelfranco, in the Trevisano. He received his education at Venice, where he at first devoted himself to music, and became an excellent performer on the lute. He however soon applied to painting, and became the disciple of Giovanni Bellini, whose minuteness of manner he speedily rejected, and adopted a much freer style, distinguished by bold fore-shortening, ample outlines, dignity and animation, breadth of drapery, richness of accompaniment, a more natural and softer gradation of tints, rich and glowing though subdued tone of

colour, and forcible effects of chiar-oscuro. This last had indeed been already practised by Lionardo da Vinci, but there appears to be no solid ground for the assertion of Vasari that Giorgione was indebted for his chiar-oscuro to some paintings or drawings by Lionardo. In the school of Bellini he had Titian for one of his fellow-pupils, who at a subsequent period of their lives was so struck with the style and colouring of Giorgione that, as some writers affirm, he became his pupil; but it appears more probable that he cultivated an intimacy with him, which was ended by the jealousy of Giorgione, who saw that his friend was becoming a formidable rival. His greatest works were in fresco, and he adorned the fronts of many large buildings in Venice with admirable works, of which nothing now remains. He painted however many oil-pictures, which are distinguished by vigorous impasto, fulness of pencil, and grandeur of colour. His portraits are of remarkable excellence, as well for their intellectual expression and dignified repose as for their singular technical merits. His historical pieces are few, and as he died so young, they are of course scarce and highly valued. 'Christ allaying the Storm,' in the school of St. Mark at Venice, appears to have been the most considerable of his historical compositions. The 'Finding of Moses,' in the archiepiscopal palace of Milan, and 'Christ bearing the Cross,' at Venice, have been looked upon as his master-pieces. He died at Venice during the plague in 1511 at the age of thirty-four, leaving a fame as a colourist only rivalled by that of Titian, and in a certain sombre glow and amenity he stands alone. On the whole, he seems to have felt the poetry of colour more truly than any other of the great colourists even of the Venetian school. Our national and public galleries possess no adequate—scarcely a genuine—example of this great painter.

GIOTTO, properly AMBROGIOTTO BONDONE, born in 1276, in the district of Vespignano, near Florence, was the son of a simple peasant and followed his father's occupation. In the half-idle employment of tending the sheep in the fields, he used to amuse himself by sketching figures, and being found by Cimabue drawing a sheep with a sharp stone on a piece of slate, this artist was so struck with the performance that he asked Giotto's father to entrust his son to him. He took him to Florence, where he instructed him in painting (in fresco or distemper, oil painting not being yet discovered). Giotto applied with great diligence to the art, and fully realised the anticipation of his master, whom he soon excelled. He first freed art from the dry gothic manner which then prevailed, and gave expression and action to his figures. He was distinguished above all his contemporaries by nobler forms, a pleasing disposition of his figures, the broad majestic folds of his draperies, and especially by a gracefulness which remained unequalled till the appearance of Masaccio. It seems likely that he was partly indebted for his superiority to the study of the antique, with which he might have become acquainted at Florence, and afterwards at Rome; and it is the more probable, as we know that he was also an architect and sculptor, and that models of his still existed in the time of Lorenzo Ghiberti. His reputation spread throughout Italy, many cities of which are adorned with his works. The greatest proof of his powers was the once celebrated mosaic of the Navicella, or boat of St. Peter, placed over the grand entrance of the church at Rome; but it has undergone so many alterations that it now affords little evidence of his talents, which however we may judge of by his still remaining works at Florence, in the 'Coronation of the Virgin,' in the church of Santa Croce, the 'Entombment of the Virgin' at Assisi, and in the 'History of St. Francis,' in Sacro Convento. He may also be called the restorer of portrait painting, and has, together with the features, given the air and character of Dante, Brunetto Latini, and Donati, the first of whom mentions him in his poems. He was a man of genius and knowledge, pleasant in conversation, and fond of poetry. Boccaccio and Sacchetti often mention him in their novels, and record his witty sayings; and Petrarch speaks of him in his letters. He went with Pope Clement V. to France, where he executed many fresco paintings. He died in 1336.

GIOVIO (JOVIUS), PAUL, was born in 1483, of a noble family of Como, and studied in the universities of Padua and Pavia. He was intended by his relatives for the medical profession, which however he forsook to devote himself to literature; and he studied the Roman classics, with a view to form his style in that language. Having repaired to Rome, soon after the election of Leo X., he found means to be introduced to him, and from that moment the pope became his patron. He was attached to the suite of Cardinal Giulio de' Medici, afterwards Clement VII., and followed him in various missions. He remained at the court of Rome after Clement ascended the papal throne, and witnessed the pillage of that city by the Imperial troops. After the restoration of peace, Clement bestowed on him the bishopric of Nocera, where he never resided, but entrusted the charge of his see to a coadjutor. He was present at the famous conference of Bologna between Charles V. and Clement VII., in 1530, and was favourably noticed by the emperor, who gave him a circumstantial account of his expedition to Tunis, to be inserted in the history which Giovio was then writing. When Paul III. became pope, Giovio fell into a sort of disgrace, that pope being zealous concerning ecclesiastical discipline, in which the Bishop of Nocera was a latitudinarian, both in his conduct and writings. (See his 'Letters.') He was accused by satirical poets of every sort of licentiousness, and was also charged with infidelity and atheism. There was malignity as well as exage-

ration in this, but Giovio was greatly deficient both in clerical modesty and piety. On withdrawing to his native Como, he built himself a delightful country residence, which he fancied, though erroneously, to be on the site of one of Pliny's villas. Here he collected a museum and a gallery of portraits of the most distinguished men of his own and former ages. He spent his time partly at his villa and partly in visiting various courts of Italy, in which he was received with marked attention. He was himself a courtier by temper and habit; his conversation was humorous, and he had always some flattery ready for the great. Berni, in his 'Orlando,' has portrayed Giovio under the name of Feradotto, at the court of King Gradasso. In one of his visits to Florence Giovio was seized with a violent fit of the gout, of which he died in December 1552, and was buried in the church of St. Lorenzo, where a statue was raised to his memory. He died rich, for he enjoyed several ecclesiastical benefices, besides pensions and presents from various princes.

Giovio left the following works:—1, 'Historia sui Temporis,' 2 vols. fol., 1550. This history, like the rest of Giovio's works, is not to be trusted implicitly, for the author's pen was always at the service of his patrons and friends. 2, 'Illustrium Virorum Vitæ,' fol. 1551: a work superior both for truth and eloquence to the first. In it the author draws the portraits of Leo X., Adrian VI., Cardinal Prospero Colonna, the Marquis Pescara, Gonsalvo of Cordova, and Duke Alfonso I. of Ferrara. 3, 'Libellus de Piscibus Romanis.' He wrote in Italian: 4, 'Commentario delle Cose dei Turchi.' 5, 'Dialogo delle Imprese,' which is a treatise on the devices or symbols adopted by the knights in the times of chivalry, and which were the origin of our coats of arms or heraldic signs. A collection of Letters of Giovio was published after his death, 'Lettere Volgari,' 8vo, Venice, 1560. Some of his facetious epistles are found in the collection of Atanagi, Venice, 1561. His letters contain much literary and historical information concerning that age, and are worthy of perusal. One of his descendants, who died in our time, Count Giovan Battista Giovio, has written a copious panegyric notice of Paolo Giovio.

GIRALDUS CAMBRENSIS. [BARRI, GIRALDUS DE.]

* GIRARDIN, EMILE DE, the natural son of a gentleman of rank of the same name, was born in Paris in 1803. His early education, by his own account, was neglected, but hard study afterwards enabled him to make up for the lost time. In 1823 he was placed in the cabinet of M. de Senonnes, where he acquired those rules of office, and that knowledge of business, so manifest in all his subsequent enterprises. Like other utilitarians in his own country, he made his début with a romance, having published in 1827, under the title of 'Emile,' a kind of autobiography. It was written in that clear trenchant style now so well known, and the critic, Jules Janin, noticed it in the 'Figaro' as a masterpiece. In 1828 he started 'Le Voleur,' a literary periodical, compiled with much tact from other men's writings. All books and journals at that period bore a high price, so that the size and quantity of this literary venture startled the public: it was in fact the first successful cheap publication produced in France. This year, M. de Girardin was appointed Inspector of the Fine Arts, one of the minor offices connected with the Ministère de l'Intérieur, or Home Department. He began to publish 'La Mode,' a fashionable paper, which advocated the cause of the sinking monarchy. It has been said by Michaud, in his 'Faux Apôtre Dévoilé,' a pamphlet written to expose the versatility of M. de Girardin, that this journal was established with funds furnished by the Duchess de Berri. Others pretend, with more apparent reason, that 'La Mode,' which supported the throne, suggested the idea of 'Le National,' which assailed and partly overturned it. In 1831, having married Mademoiselle Delphine Gay, Emile de Girardin became joint editor and shareholder of the 'Courier des Electeurs;' and in the same year, in emulation of the Libraries of Useful and Entertaining Knowledge, he founded the 'Journal des Connaissances Utiles,' one of his happiest undertakings. For, about this time, and for many years afterwards, the rapid diffusion of cheap and sound literature in England had caught the observation, and fixed the attention, of the more intelligent French enterprisers in the same walk, and the custom obtained of founding the current literature of their country upon that of ours.

He afterwards published the 'Journal des Instituteurs Primaires,' and the 'Musée des Familles.' At length, in 1836, he founded the popular daily newspaper, 'La Presse,' which, being published at fifteen sous, or half the price of most of the journals of that period, was assailed with much bitterness by the other newspaper proprietors, and led to the duel between M. de Girardin and Armand Carrel, and the lamentable death of Carrel. 'La Presse' was not only started on the principles of free trade—it became, and has continued, the strenuous advocate of those opinions; the best articles on the science of political economy being written and signed by Emile de Girardin himself, who has done as much as any public writer in France to spread more enlightened views on the subject over the continent. The circulation of 'La Presse' has been the largest obtained by any Paris newspaper for the last ten years, notwithstanding the reduction of price to which they all submitted, after the success of Girardin's experiment had been made obvious. According to a statistical table in Didot's pamphlet on the 'Fabrication of Paper,' the daily circulation of 'La Presse,' in January 1855 was 40,000 copies; that of 'Le Siècle,' 35,000; 'Le Constitutionnel,' 26,000; 'Le Moniteur,' 24,000; 'La Patrie,' 18,000; 'Le

Pays,' 14,000; and 'Les Débats,' 9000. Much obloquy has been excited against Girardin by the changes of opinion which he is alleged to have made at different stages of his career. The pamphlet already referred to, published in 1848, and containing copious extracts from his writings, has contributed to establish this belief. But absolute consistency is seldom found even in the most admired public men; and since M. de Girardin has maintained his present principles unaltered, during a course of twenty years, allowance ought to be made for his less mature age.

His other publications of note are—'La Presse Périodique au 19^e Siècle,' published in 1837; his pamphlet 'De l'Instruction Publique,' in 1838; 'L'Instruction Publique en France,' in 1840; 'La Liberté du Commerce et la Protection de l'Industrie,' in 1846. Some of these writings are reprints from his journal 'La Presse.'

M. de Girardin had been elected several times one of the representatives of the Chamber of Deputies; and it was at his urgent entreaty that Louis Philippe wrote and signed his Act of Abdication on the 24th of February 1848.

MADAME DELPHINE DE GIRARDIN, the wife of Emile Girardin, and daughter of Sophie Gay, a literary lady of considerable talents, was born in 1805, at Aix-la-Chapelle. She was what is called a precocious genius, and at the age of fourteen was noted for her remarkable beauty. In 1822 a poetical eulogy of hers, containing all the illustrious names of the day, was honourably mentioned by the French Academy. On the 26th of April 1827, she was received with great pomp in the Capitol of Rome by the Académie du Tibre, as one of their members. She received a more flattering ovation in Paris, on her return. The artist Legros, who had recently completed the new frescoes of the Pantheon, conducted Madlle. Delphine Gay to a place of honour beneath the dome, whence she recited some of her own poems in the presence of a brilliant assembly. As soon as she finished a shower of wreaths and bouquets were thrown at her feet. King Charles X. awarded her a pension of 1500 francs from his privy purse. Shortly after she met with M. Emile de Girardin, to whom she was married in 1831.

Immediately after this union Madame de Girardin engaged in a variety of literary undertakings, producing novels, romances, and fugitive poems for the booksellers; tragedies, comedies, and vaudevilles for the theatres; and feuilletons for the newspapers. Her charming 'Lettres Parisiennes' appeared in the journal 'La Presse,' under the name of Vicomte C. de Launay. The small hotel she occupied with her husband at Chaillot was the resort of all the celebrities in art and literature, as well as of the élite of the Beau Monde. Every intelligent foreigner desirous of seeing the eminent and distinguished persons, whom he already knew by name, hastened to this house, built on the model of the Greek temples.

This clever authoress died on the 29th of June 1855, and on the 2nd of July she was followed to the grave by an immense crowd. The chief funeral oration was delivered by Jules Janin.

The catalogue of her works is very long; but the following are her most esteemed productions:—'La Pélerine,' published in 1828; 'Le Lorgnon,' a romance, 1832; 'Qu'on est heureux d'être Curé,' a pastoral, 1833; 'Contes d'une Vieille Pille,' 1834; 'La Canne de M. de Balzac,' 1836; 'L'École des Journalistes,' a five-act comedy, 1840; 'Judith,' a tragedy, 1843; 'Cléopâtre,' a tragedy, 1847; 'Lady Tartuffe,' a comedy which produced much sensation, 1852; and 'La Joie fait Peur,' 1854.

GIRARDON, FRANÇOIS, a distinguished French sculptor, was born at Troyes in 1628. His father, Nicolas Girardon, a bronze-founder, designed him for the law, and he was accordingly placed with a procurer; but quickly disgusted with that profession, he devoted himself entirely to sculpture. At first he had no other assistance than the hints he derived from studying some works executed by Primaticcio's pupils, till happening to attract the notice of the Chancellor Séguier, he was enabled to obtain proper instruction, and afterwards to visit Italy, his patron having procured him a travelling pension from Louis XIV. On his return he was much employed by that monarch; yet instead of trusting to his own merit and abilities, he constantly paid his court to the painter Le Brun (who stood high in the royal favour) with more servility than became a man of talents. Through that artist's influence he obtained some distinction in the Academy of Painting, where he rose through various grades of office; but it was at the price of complying too far with the taste of Le Brun and his followers. Neither was this policy without its other disadvantages; for when Louvois succeeded Colbert as minister he took Mansard into favour, and turned his back upon Le Brun and his adherents. After the death of Le Brun however Girardon was appointed curator of the sculpture at the royal palaces. Girardon married Catharine Duchemin, a lady who obtained some reputation as a flower-painter. He died September 1, 1715, on the same day as Louis XIV.

As an artist, his works had, if less expression, generally more elegance than those of his rival Puget. With some allowance for the false taste of the time, there is in them much beauty of composition, together with correctness of forms and proportions. Their execution however is very unequal, which is to be attributed to his leaving many of his designs to be wrought either entirely or nearly so by his pupils and assistants. Among those on which he bestowed the most pains, and which are considered his chefs-d'œuvre, are the Mausoleum of

Cardinal Richelieu, the group of the 'Rape of Proserpine,' the four principal figures in the 'Bath of Apollo' at Versailles, and the bronze equestrian statue of Louis XIV., formerly in the Place-Vendôme; on the subject of which last Boffrand published a work entitled 'Description de ce qui a été pratiqué pour fondre en bronze d'un seul jet la figure équestre de Louis XIV.,' fol., 1743.

GIRAUD, COUNT GIOVANNI, one of the best and most popular writers of Italian comedy, was born at Rome on the 23th of October 1776, and was of a noble and wealthy family, originally of French extraction. Of his first studies and his early passion for the drama and everything connected with the theatre, he himself has given an amusing account in the general preface to his comedies. When he was at the age of sixteen the death of his father, Count Ferdinando, left him to frequent the theatre without restraint. Even before that time he had begun to attempt dialogues and scenes in imitation of Goldoni, Chiari, and other dramatists; but it was not till some years afterwards that he composed his first regular piece, 'I Gelosi per Equivoco,' nor was that performed till 1807. It met with decided success; and in the same year he produced his 'L'Ajo nell' Imbarazzo' ('The Tutor in a Scrape'), which is universally allowed to be his masterpiece, and one of the happiest specimens of modern Italian comedy. In 1812 he went to Paris with his elder brother Pietro, and he again visited France in 1815, after the restoration of the Bourbons, and also came over for a short time to England. On his return to Italy he published (1816) his 'Teatro Domestico,' and produced some fresh pieces for the stage, but was soon after seized with a fancy for entering into mercantile speculations and other schemes, which, besides diverting him from the career in which he had distinguished himself, failed so completely, that he was at length reduced to comparative poverty. His disappointments greatly affected both his health and his mind; he fell into a declining state, and was at last carried off by a severe nervous attack in the spring of 1834.

Giraud possesses more of comic power than is displayed by any of his contemporaries; he exhibits more of vivacity, incident, situation, and stage effect; and if his dialogue seldom rises above the level of ordinary conversation, it is free from that drawing flatness which is a frequent defect of modern Italian comedy. Some of his pieces were founded upon real circumstances, and in one instance this brought him into a very serious dispute with the family of the Marchese Albergati (another celebrated dramatist); for his 'Sospetto Funesto' was supposed by them to allude very undisguisedly to an unfortunate domestic affair, and the suspicious circumstances attending the sudden death of the marquis's second wife. The piece was in consequence prohibited; nor does it appear to have ever been published. To all of those which he did publish he prefixed a separate preface, which self-commentaries possess a value and interest of their own.

GIRODET-TRIOSON, ANNE LOUIS, one of the most celebrated of the recent French painters, was born at Montargis on the 5th of January 1767, and was the favourite pupil of David; he studied also some time in Italy. His name is really Girodet; he adopted that of Trioison in 1812, from his guardian, a physician. His first picture of note was the 'Dream of Endymion,' painted in Rome; and in 1806 he created considerable sensation by his large picture of a scene from the 'Deluge,' now in the Louvre, a composition exceeding all limits of probability, quite void of true dramatic character, dead in modelling and in colour, and good only in the academical outline of the figures, which however, though about to fall headlong, are motionless; the whole composition is an example of the awful made ridiculous by bad treatment.

There are three other works by Girodet in the Louvre—the 'Endymion,' the 'Burial of Atala,' from Chateaubriand, and the 'Revolt of Cairo,' an extremely extravagant composition. Girodet's chief merits are an elaborate execution and an academical beauty of design; but it is generally a cold lifeless beauty. One of his best pictures is 'Pygmalion and his Statue,' in the Somariva collection, which is chaste and beautiful in composition and execution, and it is a subject which does not suffer from Girodet's peculiar style: it has been engraved by Laugier.

Most of the best works of Girodet have been well engraved, as well as a vast number of designs for publishers. A collection of literary works, also by him, was published in 1829, under the title 'Les Œuvres posthumes, Poétiques, et Didactiques, de Girodet Trioison,' 2 vols. 8vo, containing also a life and correspondence.

Girodet was a member of the Academy of Painting and of the Institute of France, a knight of the Order of St. Michael, and officer of the Legion of Honour. He died December 9th, 1824. A sale of his effects was made after his death, when some of his drawings realised enormous prices.

GIULIO ROMANO, or GIULIO PIPPI, was born at Rome in 1492, and at an early age it was his good fortune to become the scholar of Raffaele, of whom he was the favourite pupil, and whose successor he may justly be considered. He assisted that great master in very many of his works, particularly in the celebrated 'Battle of Constantine,' and other frescoes in the *stanzes* of the Vatican, where he seems to have wrought with a congenial spirit, and to have been inspired by the conceptions of his instructor and guide. So great was the attachment of Raffaele to him, that at his death he made Giulio his chief heir, and further directed that all his unfinished works should be

completed by him. His name therefore is in some manner linked with that of the greatest of modern painters. From him too Giulio imbibed a taste for architecture, in which art his proficiency was such that it was as much in the capacity of architect and engineer as that of painter that he was, after the death of Raffaele, invited by Frederic Gonzaga to Mantua, for the purpose of conducting the various works which that prince had projected for the improvement and embellishment of his capital. At Rome he had already erected several buildings remarkable for their taste, including the Villa Madama, the Villa Lante, and the two small palazzi, Alberini and Cenci, the casino belonging to the first-mentioned of which has always been greatly admired by artists for the invention and classical elegance shown in its arabesques and other decorations.

Arrived at Mantua, he found an ample and varied field open to his talents, being called upon to exercise them on works of the most opposite character, from those whose merit lay in scientific skill and construction to those which afforded him an opportunity of displaying his fancy in their elaborate embellishment. Among the former were those for draining the marshes, and securing the city from the inundations of the Po and Mincio; and among the latter, the decorations and spectacles got up on the occasion of the emperor Charles V.'s visit to Mantua. But that of the greatest note was the palace called the Te, of which he was not only the architect, but adorned the apartments with a variety of admirable stuccoes and paintings executed by himself and his pupils. The building itself indeed is rather plain externally, being a simple square of about 190 feet, and of rather low proportions, as it consists of only a single order (Doric), comprising two ranges of windows, the upper one of which is a mezzanine. The whole is sufficiently sober, for the windows are without dressings; neither is there any other embellishment besides the order itself and the rusticated surface of the walls. The simplicity which reigns throughout is increased by the entablature being carried quite unbroken along the whole extent of front, which it terminates, there being neither attic nor balustrade above it. Yet if in respect to its exterior this edifice does not offer much for description, it would require a volume to enumerate and explain all the various decorations of the interior—the profusion of stuccoes, friezes, and frascos, with which the different apartments are adorned. One of the most remarkable is that named the Sala de' Giganti, the walls being entirely covered with figures representing the defeat of the Titans—a subject treated by him with such astonishing energy that Giulio has here shown himself equal to the style of Michel Angelo; while in the series representing the history of Psyche he has emulated Raffaele, though he falls far short of him in delicacy and refinement. Unfortunately, both these works have been so retouched and repaired that they now exhibit very little of the original execution, and therefore show only their design and composition, and the poetical genius of their author, which, according to Reynolds, he possessed in a higher degree than any other artist before or since. Even the embellishment of this palace alone would appear to have been nearly the work of an entire lifetime; and such indeed it must have proved had not Giulio contented himself with giving his designs and cartoons to be copied by his pupils, which being done, it was his practice to go over the whole of each painting, correcting it and finishing it up until he had stamped it with the character of his own pencil.

Besides the edifices already mentioned, he restored or embellished various churches at Mantua, and especially the cathedral, which, although comparatively seldom spoken of, is one of the finest buildings of its kind in Italy. Giulio however did not live to see it finished, but it was completed after his death by his pupil Bertano. He died in 1546, as he was on the point of quitting Mantua; for notwithstanding the high repute and favour he enjoyed there, his ambition tempted him to accept the offer of succeeding Sansovino as the architect of St. Peter's, although he had previously refused the pressing instances of Francis I., who was anxious to engage him in his service.

As a painter Giulio was by no means so happy in colouring as in design and invention, which, if occasionally rather forced and extravagant, were for the most part highly noble. He chiefly excelled in mythological subjects, nor was he always very scrupulous in treating them, many being exceptionable on account of their voluptuousness. Indeed it is said that his chief inducement at first for removing to Mantua was to abscond from Rome, where he was implicated in an affair that will ever be a blot in his character; it being reported that he had furnished the engraver Mark Antonio Raimondi with a series of obscene drawings for as many sonnets of Aretino. Raimondi was thrown into prison; and, had he remained at Rome, Giulio would in all probability have shared the same fate, and not undeservedly.

While at Mantua he formed a sort of school, the most eminent scholars of which were Primaticcio and Rinaldo Mantovano.

* GLADSTONE, THE RIGHT HON. WILLIAM EWART, M.P., is the fourth son of the late Sir John Gladstone, Bart., of Fasque, N.B., an eminent merchant of Liverpool, by a daughter of the late Provost Robertson of Dingwall, N.B. He was born at Liverpool in 1809, and received his early education at Eton, and afterwards at Christchurch, Oxford, of which he was elected a student in 1829, and where he graduated as a double first-class in 1831. Having spent several months in a tour through a great portion of the continent, he was elected member of parliament for Newark, in the Conservative interest, in

December 1832, through the influence of the late Duke of Newcastle, just at the time when the struggle of parties was past its height. His mercantile origin, the success of his university career, and his habits of business, in which he strongly resembled the late Sir Robert Peel, all joined to recommend him to the notice of that statesman, who, on taking office in December 1834, appointed Mr. Gladstone a Lord of the Treasury; and in February 1835, under-secretary for colonial affairs. Mr. Gladstone retired from office together with his leader in the following April, and remained in opposition till Sir Robert Peel's return to power in Sept. 1841, when he was sworn a member of the privy council, and appointed vice-president of the Board of Trade, and Master of the Mint. In this position it was his duty to explain and defend in parliament the commercial policy of the government, in which his mercantile origin and connection proved of great service. The revision of the British tariff in 1842 was almost entirely his work. When brought before the House of Commons this laborious work was found to be as admirably executed in its details as it was complete in its mastery of principles; and it received the sanction of both houses with scarcely an alteration. In May 1843 he succeeded Lord Ripon as president of the Board of Trade, but resigned office early in 1845. In January 1846 Sir Robert Peel announced his intention of proposing a modification of the existing corn-laws. Mr. Gladstone, who had recently succeeded Lord Stanley in the post of Secretary of State for the Colonies, adhered to his leader, but, being unwilling to remain under obligations to the Duke of Newcastle, he resigned his seat for Newark, and remained out of parliament for several months. At the general election of 1847 however, he was chosen as representative of the University of Oxford. In this parliament the questions of university reform and the repeal of the last remaining Jewish disabilities were frequently agitated. Mr. Gladstone consequently found himself frequently opposed to his own friends, and finally separated himself from the rest of the Conservative party by refusing to take office under the Earl of Derby in February 1852. In the July of that year he was again returned for the University of Oxford, and in the following November it was mainly in consequence of his able speech upon Mr. Disraeli's budget that the Derby ministry were thrown out of office. On the accession of Lord Aberdeen to power, Mr. Gladstone was appointed to the Chancellorship of the Exchequer, in which office the thorough knowledge of finance which he had acquired in early life proved again of the greatest assistance.

On the breaking-up of the Aberdeen ministry, or rather on its reconstruction under Lord Palmerston, Mr. Gladstone continued to hold the same post, but resigned it in the course of a few days on finding that Mr. Roebuck intended to persevere in his resolution for the appointment of the Committee of Inquiry into the State of the British Army before Sebastopol. Since then Mr. Gladstone has held no public office up to the present time (September 1856), but has contented himself with lending to Lord Palmerston's ministry an independent support on matters in which he could approve of their general policy. Though at first he was opposed to the idea of any university reform effected by the state, yet recently he has lent to the government very valuable assistance in supporting the suggestions of the university commissioners by his personal and official influence with the authorities of Oxford as member for that university.

In his private capacity Mr. Gladstone has always been highly esteemed, and his name is not unknown to fame as an author. His treatise, entitled 'The State Considered in its Relations with the Church,' published in 1840, and his 'Church Principles Considered in their Results,' in 1841, each in one vol. 8vo, stamped him, while still a young man, as a deep and original thinker. His views, we need hardly say, as unfolded in those books, had been formed by the education and associations of Oxford, to which university they are dedicated. They were thought worthy of discussion at the time by Mr. Macaulay in the pages of the 'Edinburgh Review.' In the fifteen years which have elapsed since he published those works, his religious views have however undergone a considerable modification; and they are now far less theoretic, and more in harmony with the existing condition of things both in church and state.

His 'Remarks on Recent Commercial Legislation,' published in 1845, gave an able and elaborate detail of the beneficial working of the tariff of 1842, and were intended to pave the way for the great modification of the then existing system of commercial restriction, which was carried into effect in the following year. In 1851 Mr. Gladstone gave to the world a work which created considerable interest both in England and upon the continent. In 1850, during a sojourn at Naples, he found a very large number of Neapolitans, who had constituted the opposition in the Chamber of Deputies, either imprisoned or exiled by King Ferdinand, and also discovered that from 20,000 to 30,000 other Neapolitan subjects had been thrown into prison on the charge of political disaffection. Mr. Gladstone having ascertained the truth of the facts, wrote a letter to the Earl of Aberdeen, urging his interposition on their behalf; and on Lord Aberdeen's remonstrances proving ineffectual, he published an indignant letter on the Neapolitan victims, which was translated into several languages, and transmitted by Lord Palmerston to all our ambassadors on the Continent, to be forwarded by them to their respective courts. The result was that some relaxation of their sentence was granted to the unhappy inmates of the Neapolitan prisons.

From his first entrance into the House of Commons, Mr. Gladstone's reputation has always stood high as a Parliamentary orator. His voice is clear and musical, his command of language perfect, his expression ready and fluent; and there is a stateliness and finish in the flow of his periods, which is seldom met with in the present day. Whatever question is before him, he is sure to take it out of the beaten path of debate, to present it in some new and unexpected light, and to invest it with classic and historical allusions.

In 1839 he married Catharine, daughter of the late and sister of the present Sir Stephen Richard Glynne, Bart., of Hawarden Castle, by whom he has a youthful family.

GLANVILLE, RANULF DE, was chief justiciary of England in the reign of Henry II.; he accompanied Richard I. in the Crusade, and fell at the siege of Acre in 1190. He is supposed to be the author of one of the most ancient treatises on the laws and customs of the realm of England. The work ranks with those of Britton, Bracton, and Fleta, the ancient text-writers of the law, and is believed to be more ancient than them. Though generally ascribed to him, the titles to some of the best manuscripts only set forth that it was written in his time. Earlier than his time it cannot be, for among the exemplifications of law processes are some which took place in court before this Ranulf.

The study of this writer is necessary to those who would obtain a critical knowledge of the state of the English constitution in the first century after the conquest, before the constitution underwent the modification which the granting of the Great Charter by King John occasioned; and the facilities for studying it are much increased by the publication in 1812 of a translation by J. Beames, Esq. There is room for an edition of the original, improved by the collation of the best manuscripts which exist of it, one of which is to be found in the library of the Honourable Society of Lincoln's Inn.

GLANVILL, JOSEPH, was born at Plymouth in 1636. He was educated at Exeter College, Oxford, and graduated B.A. in October, 1655. The following year he removed to Lincoln College, took his M.A. degree in June, 1658; assumed—without ordination it is said—the priestly office, and became chaplain to Rouse, the Cromwellian Provost of Eton. In 1661 he published in a small 8vo. volume his 'Vanity of Dogmatizing,' which, when revised and extended, appeared in 1665 in a 4to volume, under the title of 'Scep sis Scientifica; or Confessed Ignorance the way to Science.' This work he dedicated to the newly founded Royal Society, who, on the presentation of a copy of it, elected Glanvill a fellow. The work is directed against admitting as established any mere opinions in science, in other words, against the Aristotelian philosophy, and in defence of what was termed the 'new,' or experimental and inductive method. It is a very striking production both in matter and style, and full of original and independent thought. As Hallam says of it in his 'History of Literature,' "few books are more deserving of being reprinted."

Soon after the restoration of Charles II., Glanvill obtained the rectory of Wimbush, in Essex, and in 1662 he was presented to that of Frome Selwood, in Somersetshire. In this year he published his 'Lux Orientalis,' in which he treats of the pre-existence of souls; adopting as the basis of his reasoning the views of Henry More. In 1666 he published 'Considerations, touching the being of Witches and Witchcraft,' as a supplement to which he prepared a collection of cases in support of his belief, entitled, 'Sadducismus Triumphans,' which, after Glanvill's death, was edited by Henry More of whom Glanvill was an earnest disciple. In 1666 he was presented to the rectory of the Abbey church, Bath. The following year he published his 'Defence of the Royal Society,' and in 1663 he followed this by a further and more complete defence, entitled, 'Plus Ultra, or, the Progress and Advancement of Knowledge since the days of Aristotle.' In 1667 he entered upon a controversy with Mr. Robert Crosse, vicar of Great Chew, and Dr. Henry Stubbe, physician, at Warwick, which led to several very angry pamphlets. Glanvill was very eminent as a preacher, and was frequently called upon to preach on public occasions. In 1678, he published an 'Essay on Preaching,' to which he added 'A Seasonable Defence of Preaching, and the plain way of it.' The same year he received from the king, who had already appointed him to be one of his chaplains in ordinary, a prebendal stall in Worcester Cathedral; and he exchanged the rectory of Frome for that of Street. He died Nov. 4, 1630. Besides the works already mentioned, Glanvill published 'Essays on several Important Subjects in Philosophy and Religion,' and several single sermons. After his death a volume of his 'Discourses, Sermons, and Remains' appeared, edited by Dr. Henry Horneck, who wrote a warm eulogy upon him, both as a man and an author.

GLAREANUS, HENRICUS LORITUS, a most learned writer on music, was born at Glaris in Switzerland, in 1438. He studied under Erasmus, with whom he lived in the strictest intimacy; and his master for music was Johannes Cochläus, author of 'Tetrachordum Musicae,' a work in quarto, which went through many editions. Glareanus was a man of profound erudition, and remarkable for his general knowledge. The emperor Maximilian I. bestowed on him the laurel crown, as a proof of his admiration of his poetry. His work, entitled 'Dodecachordon,' in 1 vol. folio, 1547, now exceedingly rare, is important, inasmuch as it makes us thoroughly acquainted with the state of music in the 16th century. He was a zealous advocate for

the ancient modes, in each of which, as he views them, he gives several compositions for many voices, chosen from the most esteemed works of the best masters of his time. These compositions will interest the practical musician more than the author's dissertations; though the latter can never be slighted by the musical historian, or by those who wish to penetrate deeply into what are now become the antiquities of the art.

GLASS, JOHN, founder of the sect of Glassites in Scotland, was born on the 21st of September 1695, at Auchtermuchty, a parish in the county of Fife, of which his father was clergyman. He studied at St. Andrews and Edinburgh, and in 1719 was ordained minister of the parish of Tealing near Dundee. He became a popular preacher, and his sermons, extending to two or three hours in length, were attended by crowds of people from distant parts of the country. He exhibited his disposition to differ from the other members of the Church of Scotland, by attacking the principles of the Solemn League and Covenant, and other public declarations intimately connected with the growth of the Presbyterian polity. He was deposed by the church courts on the 12th of April 1728. His position being reconsidered by the General Assembly of 1739, it would appear that they decided that he was entitled to retain his status as an ecclesiastical person, but not to hold a benefice, as he refused to comply with the necessary tests. He had in the mean time removed to Dundee, where a few hearers gathered round him, and, gradually accumulating, formed a considerable sect. It is not easy from any known announcement of them to discover their tenets; they have a mystical appearance, and relate to a spiritual union which binds the members into one body as a church, without its being represented by an outward ecclesiastical polity. The Glassites are generally respectable people, and their founder lived an unspotted life. He died in 1773.

GLAUBER, JOHN (called POLIDORE), born at Utrecht in 1646, studied painting under Nicholas Berghem, under whom he made a very rapid progress. Besides the fine works of his celebrated master, he had the advantage of seeing many works of the great Italian landscape painters at the house of a picture-dealer named Vlyenburg, with whom he spent some years, studying and copying from the best works of the Italian painters. He then resolved to go to Rome, stopped a year at Paris with Picart, a flower-painter, and two years at Lyon with Adrian Van der Cabel, and would have remained longer had he not been tempted to join the crowds going to the Jubilee at Rome. He stayed two years in that city, and as long at Venice, neglecting no opportunity of improvement. On his return home he settled at Amsterdam, and formed an intimate friendship with G. Lairese, who often enriched his landscapes with elegant figures. Glauber is one of the ablest Flemish landscape painters, but wanting in originality. His taste and manner were Italian: most of his scenes are from the environs of Rome, and sometimes from the Alps. Many of his works are in the style of G. Poussin. He died in 1726, aged eighty.

GLAUBER, JOHN RUDOLF. This extraordinary man and laborious chemist was born in Germany towards the close of the 16th century. His works were published at Amsterdam, and in 1689 they were translated into English by Mr. Christopher Packe, in one large folio volume. Although an alchemist and a believer in the universal medicine, he endeavoured to improve chemical processes and the arts to which they are applied. One of his most important discoveries is that of the salt which yet bears his name, and he greatly improved the processes for obtaining nitric and muriatic acids. In his works there is also a representation, though certainly a rough one, of the apparatus now known by the name of Woulfe's apparatus, used, as is well known, for the condensation of gaseous products arising in distillation. The production of vinegar of wood, afterwards called pyroigneous acid, now so largely employed in the manufacture of acetic acid, and various acetates used in the arts; the distillation of ammonia from bones, and its conversion into sal-ammoniac by the addition of muriatic acid; the preparation of sulphate of ammonia, and its conversion into muriate by the agency of common salt; the production of sulphate of copper by acting upon green rust of copper with sulphuric acid, are among the more important of his numerous discoveries. The directions which he has given for the preparation of what he called his 'sal mirabile,' Glauber's salt, or sulphate of soda, are in general sufficiently correct, and its properties are stated with considerable minuteness and accuracy. He died at Amsterdam in 1668.

Glauber did much in improving and inventing chemical apparatus, some of which are described and depicted in his works. His works hardly repay a minute perusal, yet they contain much which excites admiration for a man who, in so early a period of chemical research, so greatly contributed to its advancement.

*GLEIG, REV. GEORGE ROBERT, is a son of the late Bishop Gleig of the Protestant Episcopal Church in Scotland, and was born in 1795. He received his early education at Glasgow, and at Balliol College, Oxford; but instead of proceeding with his university studies, he joined a regiment on its way to Spain in 1813, as a volunteer. Obtaining a commission in the 85th Foot, he went through one or two campaigns in the Peninsula, which he faithfully described in an amusing style in his novel called the 'Subaltern.' After the end of the war in Spain, he served in America, and was present at the capture of Washington. Retiring from the army on half-pay, he resumed his studies where they had been broken off, took his degree at Oxford,

and was ordained. In 1822 the Archbishop of Canterbury (Manners-Sutton) presented him with a small living in Kent, and about twenty years later he was appointed to the chaplaincy of Chelsea Hospital. In 1846 he was gazetted Chaplain-General to the Forces. In this capacity his active mind soon found a field for exertion, and he drew out a scheme for the education of soldiers. This was eventually approved at head quarters, and he was appointed Inspector-General of Military Schools. Mr. Gleig has been a voluminous writer of novels and popular histories, or historiettes; of the former his 'Chelsea Pensioners,' 'Country Curate,' the 'Hussar,' and the 'Subaltern' are most popular; among the latter we may mention his 'Family History of England,' his 'Military History of Great Britain,' 'Campaign of New Orleans,' and 'Story of the Battle of Waterloo,' reprinted in Murray's Home and Colonial Library; and his 'Account of the Leipzig Campaign,' reprinted in Messrs. Longman's Traveller's Library; also his Lives of Lord Clive and Sir Thomas Munro.

GLENDWR, OWEN, was born in Merionethshire about 1349. He was maternally descended from Llewelyn, the last prince of Wales, whose grand-daughter Elena married Gryffydd Vyoban, of which marriage Glendwr was the offspring. He appears to have had a liberal education, was entered at the Inns of Court in London, and became a barrister. It is probable that he soon quitted the profession of the law, for we find that he was appointed squire of the body to Richard II., whose fortunes he followed to the last, and was taken with him in Flint Castle. When the king's household was finally dissolved, he retired to his patrimony in Wales. He was knighted in 1387, and was married early in life to Margaret, daughter of Sir David Hanmer, of Hanmer, in the county of Flint, one of the Justices of the King's Bench by the appointment of Richard II. By her he had several sons, and five daughters; most of his sons fell in the field of battle to which they accompanied their father in 1400.

Owen had engaged in a dispute about the boundaries of his lordship of Glendwrwy with Reginald lord Grey de Ruthyn, an Anglo-Norman whose seignories adjoined his own. Taking advantage of the deposition of Richard, Lord Grey had forcibly possessed himself of a piece of land named Croeseu, which Owen, in the former reign, had recovered from him by course of law. Glendwr laid his case before parliament, but his suit was dismissed. To this provocation Reginald de Ruthyn added another insult, by purposely detaining the writ that had been issued to summon Owen, with the other barons, to assist Henry IV. in his expedition against the Scots. Lord Grey misrepresented to the king the absence of Glendwr as an act of wilful disobedience, and afterwards treacherously took possession of his lands, under the pretence of forfeiture. More temperate proceedings were advised by Trevor, bishop of St. Asaph; but no representations of Owen's power had any influence on Lord Grey. The Welsh were at this time little better than barbarians: they hated the English because of the laws which punished their bards as vagabonds, allowed no Welshman to hold the smallest public office in his native country, and maintained foreign garrisons in their towns and castles. They were regarded in return as an ungovernable, plundering, rebellious race. Out of their condition arose the power of Glendwr. With the assistance of the bards, who asserted him to be gifted with supernatural skill, his fame was spread through the whole of Wales, and his influence so rapidly increased, that, after levying a body of troops, he at once proclaimed his genealogy, and laid claim to the throne of Wales. In the summer of 1400 he attacked the estates of his enemy Lord Grey, and in his absence seized upon his lands. As soon as the news of these exploits had reached the king, he sent lords Talbot and Grey to reduce Glendwr. Their attack upon his house was sudden, and he with difficulty escaped. He next marched upon the town of Ruthyn, which he took, pillaged, and burnt during the time of a fair, and then retired to his fortifications in the hills. His proceedings were so alarming that the king soon resolved to march against him in person. In September 1400, a proclamation was issued from Northampton, commanding the lieutenants of Warwickshire, Leicestershire, and eight other counties to assemble forces, and on a given day to join the regular army at Coventry.

A grant was also made to the king's brother, John, earl of Somerset, of all Glendwr's estates in North and South Wales, in the hope that this powerful nobleman might be urged by the motive of immediate personal interest to dispossess the rebel of his property. Glendwr's revenue in money did not exceed 300 marks (200*l.*), but his rents in service and in kind were probably considerable. Notwithstanding all difficulties, his ranks were continually increased by fresh recruits. The king, who had now (1400) penetrated as far as the Isle of Anglesea, plundered a Franciscan convent at Llanfaes, slew some and carried away others of the monks (who were however eventually restored to liberty), and re-peopled the monastery with English. The Franciscans were known to have assisted Prince Llewelyn, and to have espoused the cause of his successor. Henry at last caused his army to retire, for the further prosecution of his expedition had been rendered useless by the retreat of Glendwr and his troops to the mountains in the neighbourhood of Snowdon. At the suggestion of Prince Henry, a free pardon was offered to the rebels in several Welsh counties, which brought over to the king's authority thirty-two of the principal adherents of Glendwr. Nothing daunted by the diminution of his forces, but trusting as usual to the protection afforded by a moun-

tainous country, Glendwr marched to Plinlimmon in the summer of 1401, and proceeded to ravage the surrounding country: he sacked Montgomery, burned the suburbs of Welshpool, destroyed Abbey-cwm-Hir, and took the castle of Radnor, where he beheaded the garrison to the number of sixty. The Flemings (who in the reign of Henry I. had settled in Pembrokeshire), incensed at his incursions, raised a force of 1500 men, and were so expeditious in their movements, as, unexpected and unnoticed, to surround him at Mynydd Hyddgant. Hemmed in on every side, Glendwr broke through their ranks, and 200 of the Flemings remained dead upon the field. These depredations and victories awakened the fears of the king, and a second expedition into Wales was determined upon. Early in June (1401) the king was at the head of his troops, but after razing to the ground the abbey of Ystrad Eflor, and pillaging the county of Cardigan, he withdrew his army, already exhausted by famine and disease. The extent of the popularity of Glendwr's cause among the Welsh may be estimated by a complaint now made by the Commons to the king and the upper house of parliament, that the Welsh scholars had left the English universities in order to aid in the rebellion at home, and that even the Welsh labourers had provided themselves with warlike weapons and quitted the service of their employers. In 1402 the event of a comet was interpreted by the bards as an omen most favourable to his cause. Predictions gave new energy to his followers, and Glendwr advanced towards Ruthyn, drew Lord Grey into the field, surprised him with an ambush, and carried him off captive to his camp near Snowdon: the prisoner's release was granted only upon the payment of 10,000 marks (8666*l.*), and on his entering into an engagement to observe a strict neutrality. For his better security, or perhaps by compulsion, Lord Grey married Jane, the fourth daughter of Glendwr, immediately upon his liberation. Being now free from English opponents, he turned his arms against such of his countrymen as had adhered to the English or forsaken his cause: he marched upon Caernarvon, and closely blockaded the castle.

The cathedral of Bangor, and the cathedral, palace, and canons' houses at St. Asaph, were destroyed at Owen's command. His excuse for these outrages was that Trevor, bishop of St. Asaph, had been disloyal to Richard, from whom he had received his preferment. Trevor subsequently revolted from King Henry, allied himself to Glendwr, and did not quit the see, in which Owen confirmed him, until that chieftain's fortunes declined, when he prudently retreated to Paris.

The king, determining upon a third expedition into Wales, called upon his principal subjects to assemble at Lichfield. In the meantime Glendwr had defeated Sir Edmund Mortimer at Pilleth Hill, not far from Knighton, in Radnorshire, and had left dead upon the field 1100 of Mortimer's followers, whose bodies were treated by the Welsh women with atrocious indignities. Sir Edmund, who was himself made a prisoner, was uncle to Edward Mortimer, earl of March (then about ten years old), whose title to the crown having been acknowledged by the parliament, he was kept in close custody by the king. In consequence we may suppose of this relationship, Henry could not be prevailed upon to take measures for his ransom—a refusal which, joined to the humanity and respect with which he was treated by his captor, induced him to become a partisan of Glendwr, whose subsequent alliance with the Percies was mainly attributable to Mortimer. Instead of assembling one army at Lichfield, Henry determined to raise three separate divisions, and to attack the Welsh from three different quarters at the same time. It was arranged that the king should muster the first division at Shrewsbury; Lord Warwick, Lord Stafford, and others were to assemble the second at Hereford; while Prince Henry was to have the command of the third at Chester. Owen Glendwr in the meantime made an inroad into Glamorganshire, burnt the houses of the bishop and archdeacon of Llandaff, set fire to Cardiff and Abergavenny, and then returned to oppose the English. Too prudent to hazard an encounter with a force far superior to his own, he concealed himself among the hills, driving away all the cattle and destroying all the means of subsistence. At this time the rebellion seemed likely to gain ground, for the confederates—Mortimer, the Percies, and Glendwr—confiding in their own power, determined to divide the whole kingdom among themselves; for which purpose they met at the house of Aberdaron, dean of Bangor, a descendant of Caradoc, prince of Wales, and strongly attached to the cause of Glendwr. They agreed upon the following allotments: Mortimer, in behalf of the Earl of March, was to take possession of all the country from the Trent and the Severn to the southern and eastern limits of the island; Northumberland claimed all lands north of Trent; the district westward of the Severn was apportioned to Glendwr. It was at this juncture that Glendwr revived the ancient prophecy that Henry IV. should fall under the name of 'Moldwarp,' or 'the cursed of God's mouth'; and styling himself 'the Dragon,' he assumed a badge representing that monster with a star above, in imitation of Uther, whose victories over the Saxons were foretold by the appearance of a star with a dragon threatening beneath. Percy was denoted 'the Lion,' from the crest of his family; and on Sir Edmund Mortimer they bestowed the title of 'the Wolf.' Owen, who was now at the zenith of his glory, called together the estates of Wales at Machynlleth, and there was formally crowned and acknowledged Prince of Wales. Some of his enemies however as well as his allies assembled at this meeting, and he narrowly escaped assassination.

In 1403 Glendwr and Mortimer marched towards Shrewsbury, in order to join their troops to the army of Percy, which was encamped near that town. It required all the vigilance of Henry to prevent this union, but by forced marches he succeeded in reaching their position when only a small portion of Owen's army had arrived. An engagement took place at Battle Field, three miles from the town, in which Percy fell. Little was done during the rest of this year beyond the king's securing the Welsh castles, and intrusting them to persons of tried fidelity. In the following year (1404) Owen Glendwr entered into a treaty, offensive and defensive, with Charles VI., king of France, which was concluded at Paris on the 14th of June. He then opened the campaign with fresh vigour, ravaged the enemy's country, took the castles of Harlech and Aberystwyth, and several others, of which many were dismantled and some garrisoned. In the beginning of the year 1405 Glendwr made an attempt to liberate the young Earl of March, with the intention of making him contest the crown with Henry. He persuaded Constance, widow of Lord Spencer and sister to the Duke of York, to assist in setting him free; by means of false keys she effected his escape, and was in the act of conducting him to Wales when they were seized and brought back.

About this period (March, 1405) Owen's fortunes began to decline: he was attacked at Grosmont Castle, about twelve miles from Monmouth, and driven back by Henry, the young Prince of Wales, then only seventeen years of age, to whom the king had intrusted the conduct of the war. Eight hundred men remained dead upon the field, as the English gave no quarter. During the same month he suffered a second defeat at Mynydd pwl Melyn, in Brecknockshire: in this engagement there were killed or made prisoners 1500 of Owen's followers; one of his sons was taken prisoner, and his brother Tudor fell in the action. After these reverses all Glamorganshire submitted to the king, and Glendwr was compelled to wander over the country with a few faithful friends, concealing himself in remote and unfrequented places. There is a cave in the county of Merioneth, known by the name of Ogof Owain (Owen's Cave), in which he is said to have been secretly maintained by an old and trusty adherent. He is supposed to have instigated the conspiracy that was headed by Northumberland, but which being speedily detected was followed by the execution of several of the abettors: Northumberland found it necessary to fly to Scotland for protection. After quelling this revolt the king marched upon Wales with an army of 37,000 men, but stormy weather and other contingencies forced him to retreat to Worcester.

It was fortunate for the declining power of Glendwr that the French now determined upon executing the scheme which had long been feared by the English and hoped for by the Welsh. A fleet of 140 ships, commanded by Renaud de Trie, admiral of France, disembarked 12,000 men at Milford Haven. Caermarthen capitulated: Haverfordwest was successfully defended by Lord Arundel. At Tenby, Glendwr joined them with 10,000 men, and thence the whole army marched through Glamorganshire to Worcester, laying waste the country up to the very suburbs of the town. Henry now again took up arms, and made use of every means in his power to counteract the measures of so formidable an enemy. Lord Berkeley received orders to burn fifteen of the French ships that were lying at anchor in Milford Haven, and to intercept some others which were conveying stores and ammunition to the invaders. Hugueville, the commander of the French crossbowmen, and Owen, chose a strong position: the former encamped on a high hill, three miles from Worcester, a wide valley lying between him and the English; Glendwr posted himself nine miles from the town, on Woodbury Hill, which was surrounded by a fosse. The armies were arrayed before each other in order of battle for three successive days and nights, and repeated skirmishes took place, in which the loss that both sides sustained was computed at 200 men, besides the wounded: at the end of this time the French and their allies retired into Wales, having been harassed incessantly by the watchfulness of Henry's troops, who had cut off all their supplies. Shortly after this attempt the French quitted the kingdom in vessels that Glendwr furnished for their use. The castle of Llanbedr, in the county of Cardigan, surrendered the same year, on certain conditions, to Henry, prince of Wales; that of Coitie, on the river Ogmere, was besieged by Glendwr, and a loan was raised in both houses of parliament for the purpose of effecting the rescue of its owner.

Notwithstanding occasional assistance from his foreign allies, Owen's strength continued to decline; so many of his adherents deserted him, that he chiefly confined himself to the mountains, and rarely descended from them, except on predatory excursions. Two years afterwards, Glendwr again began to make head against the English by devastating the Marches, and seizing the property of those who refused to join him; but Lord Powys, who was commanded by the king to take active steps against the renewed incursions of the rebels, fortified several castles, and subsequently took prisoners Rhys Ddu and Philip Scudamore, two of Owen's best officers, who were carried to London, where they were executed as traitors. Another similar effort proved unavailing, and Glendwr concluded a treaty with some of the lords-marchers, but it was disclaimed and rescinded by the king as illegal. Compelled to abandon this project, he retired into comparative obscurity. On Henry's death Glendwr, though still inaccessible, was so closely watched as no longer to be formidable. Still he carried on

a petty and annoying warfare, which Henry V. at first endeavoured to put an end to by conciliation; but finding this method unsuccessful, he afterwards enacted several severe laws to restrain the Welsh. At the expiration of two years the king deputed Sir Gilbert Talbot to negotiate a treaty with Glendwr, offering him and his followers a free pardon should they entreat it. The result of these proceedings does not appear: it is probable that they were interrupted by the decease of Glendwr. On the eve of St. Matthew, September 20th 1415, after a life of risk and danger, this turbulent chief died a natural death, at the house of one of his daughters. There is a tombstone in the churchyard of Monnington-on-Wye, which is commonly believed to mark his grave, but no inscription or memorial whatsoever exists to corroborate the tradition.

Glendwr possessed many qualities which eminently fitted him for a warrior; he was active, enterprising, and courageous, and, when opposed to a superior force, both vigilant and cautious. But, on the other hand, he was rapacious and careless of injuring others, though bitterly revengeful of any injury committed against himself. Cruel by nature as well as policy, he was the scourge rather than the protector of his country.

GLINKA, GREGORY ANDREEVICH, a Russian author of some note, was born in 1774, of a noble family, in the government of Smolensk; was educated at the college of the imperial pages; became an officer in the army, and, taking his discharge in 1800, astonished the Russian world by soliciting and obtaining in 1802 the professorship of Russian literature at the University of Dorpat. Up to that time there had been no instance of a nobleman by birth engaging in the business of education, and Glinka was in possession of an ample private fortune. After eight years at the university he resigned, and in 1811 was selected by the empress-mother to give instruction in Russian literature to the Grand Duke Nicholas, afterwards emperor, whom he accompanied in his travels on the Continent, and in England in 1816, in the capacity of 'Cavalier,' or principal gentleman of his suite. He was to discharge a similar duty to the Grand Duke Michael, but was carried off by a sudden illness at Moscow, on the 8th of February (old style) 1818. Glinka was the translator of several works from the French and German: his most important original production was a dissertation 'On the Ancient Religion of the Slavonians,' Mittau, 1804, 8vo. A list of his writings will be found in the thirteenth volume of the Russian 'Entsiklopede-chesky Lexikon,' from which the above particulars are taken.

GLINKA, SERGY NIKOLAEVICH, an active and voluminous Russian author, the particulars of whose biography as given by Grech in his 'History of Russian Literature,' bear a striking resemblance to those of his name-ake, Gregory Glinka. He was born in the government of Smolensk in 1774, entered the army in 1796, retired from it with the rank of major, gave up the whole of the family property to his sister as a dowry, and employed himself in the education of youth, first in the Ukraine and afterwards at Moscow. From 1808 to 1820 he edited the 'Russian Messenger' ('Rusky Viestnik'), a magazine which contains valuable materials for Russian history. A collection of his works in twelve volumes was published at Moscow between 1817 and 1820. His compositions are almost all patriotic:—a poem, in ten cantos, is devoted to the celebration of the Tsarina Natalia, the mother of Peter the Great; the tragedies and operas are on 'The Fall of Kazan,' 'Minin, the Expeller of the Poles,' 'Saverov in Italy,' &c. 'Russian Tales' and 'Russian Anecdotes' occupy the remaining volumes, with the single exception of a translation of Young's 'Night Thoughts.' This collection does not include a 'History of Russia for the Use of Youth,' which was originally issued in ten volumes, and reprinted in fourteen. A 'History of the Migration of the Armenians of Azerbaijan from Turkey to Russia,' was published by Glinka in 1831, and translated into German by Professor Neumann in 1834. The latest work we have seen bearing Glinka's name is 'Russkoe Chtenie,' 'Russian Reading: Historical Memorials of the Country in the 18th and 19th Centuries,' 2 vols., St. Petersburg, 1845. The contents are—original information on the last days of Potemkin; the intercourse of Rostopchin and Suvorov; the public characters of the age of Catharine the Second, &c.;—in fact, like many of Glinka's works, it is a collection of materials interesting in themselves, and which will be of value to the future historian. In the preface, which is dated from St. Petersburg in August 1845, the author speaks of his life as drawing to a close, but we have seen no mention of his death in the scanty sources of Russian literary biography.

GLINKA, THEODOR NIKOLAEVICH, a Russian poet and military author, was born at Smolensk in 1788; was educated in the institution for cadets; became an officer in the army in 1803, and took part in the Austrian campaign of 1805, but afterwards left the service, and lived on his estates, giving up his time to literature, and occasionally travelling about Russia from motives of curiosity. In 1812 he was roused from his repose by the approach of Napoleon's invading army to his village, put himself on horseback, and joined the Russian forces, where, after the battle of Tarutino, he was appointed adjutant to Miloradovich, and continued in active service till the end of the campaign of 1814. He was afterwards suspected of too liberal tendencies, and for a time banished to Petrozavodsk, but continued President of the Society of Friends of Russian Literature. Glinka's poems chiefly consist of war-songs written on his campaigns, and remarkable for a

fiery energy which made them favourites with the soldiers. His contributions to the military journals are in high repute, but his chief and most interesting work is his 'Pisma Ruskago Ofitsera,' or 'Letters of a Russian Officer,' in eight small volumes, Moscow, 1815-16. This contains his impressions of the countries he passed through under the singular circumstances of the victorious advance of the Russians against Napoleon—the description of a battle alternating with criticism on the paintings of Rubens and observations on manners and scenery. Glinka, if still alive, has been for some time not before the eyes of the public.

GLISSON, FRANCIS, was born in 1597 at Rampisham in Dorsetshire; was admitted at Caius College, Cambridge, of which he became Fellow; and after having graduated in medicine, and been elected a Fellow of the College of Physicians, was appointed professor of physic in the University of Cambridge, which office he held for about forty years. He was also president of the College of Physicians. His writings show marks of considerable power and originality of mind, and contain some valuable information both in anatomy and physiology; but from his ideas having been obscured by the language of the Aristotelian philosophy, they have not met with that attention which they deserve. In 1654 he published an account of the anatomy of the liver, in which he described that prolongation of the cellular tissue, since called the 'capsule of Glisson,' which enters the substance of the liver together with the vena porta and hepatic artery, and accompanies their subdivisions to the ultimate lobules of which the organ is composed. He anticipated Haller in pointing out that property of muscular fibre to which that physiologist gave the name of irritability, for he argues "motiva fibrorum facultas nisi irritabilis foret vel perpetuo quiesceret vel perpetuo idem ageret." He distinguished accurately between perception and sensation, and gave as an instance of the former the action of the heart under the stimulus of the blood, or when removed from the body (that is to say, when stimulated by pricking, pinching, galvanism, &c.), and of the voluntary muscles when excited after death. He maintained that it was only through the medium of this natural irritability, and not directly, that motions were produced under the influence of the will; that the sensation of any external object is produced by an impression upon the natural perception of the organ, and that this impression is conveyed by the nerves to the brain. Thus light produces an impression on the retina, which is conveyed by the optic nerve to the brain, and causes that sensation which we call light. That this view is correct is proved from the fact, that any stimulus applied to the retina produces the same sensation. In each instance we perceive the reaction of the retina under the external irritation.

Glisson noticed the fact, that when any part of the body is stimulated or thrown into action, those parts which derive their nerves from parts of the brain and spinal cord near to those from which the stimulated part derives its nerves, are frequently thrown into action also; and he correctly explained this phenomenon by reference to the contiguous origins of their nerves. This view approaches nearly to that now known by the name of the reflex function of the spinal cord.

Glisson described, as it would seem from his own work for the first time, the disease called the Rickets, which, as he states, made its appearance about thirty years before the date of his work (1650), in the counties of Dorset and Somerset, and by degrees spread to London, Cambridge, and Oxford, and the southern and western parts of England, but had scarcely then reached the northern parts of the island. He named the disease Rachitis (*ραχιτις*), in imitation of the popular name it had obtained before it was described by any medical writer.

His principal works are:—'Treatise on the Rickets,' by F. G., 1650; 'The Anatomy of the Liver, with some Preliminary Remarks on Anatomy, and some Observations on the Lymphatic Ducts,' London, 1654; 'Tractatus de Ventriculo et Intestinis, cui præmittitur alius de partibus continentibus in genere et in specie de iis Abdominis,' London, 1677. They are all written in Latin.

GŁOSKOWSKI, a Polish poet of the 17th century, is the author of a religious poem entitled the 'Watch of the Passion of our Lord,' which, notwithstanding its rather odd title, is written in beautiful verse. It derives its name from being divided into twenty four parts, called hours. It has gone through several editions, and is still much esteemed among the Protestants of Poland. He wrote also a poem in Latin entitled 'Geometria Peregrinans.'

GŁOUCESTER, ROBERT OF. [ROBERT OF GŁOUCESTER.]
GŁOUCER, RICHARD, was born in the city of London, in 1712. His father was a Hamburg merchant, and being intended for the same employment, the son received only a common school education. He possessed however a natural love of letters. At sixteen, he wrote a poem on the memory of Newton; and at an early age commenced his 'Leonidas,' an epic poem on the Persian War, published in 1737, in nine books, and afterwards enlarged, in 1770, to twelve. Being supposed to have a political tendency, it was warmly praised by Lord Lyttleton, Fielding, and the court of the Prince of Wales, and in a few years ran through six or seven editions; but its reputation, like that of most things which are unduly elevated by external circumstances, had sunk to perhaps below its proper level. A sort of continuation of the history of the Persian war, called the 'Athenais,' in thirty books, was published posthumously in 1787. 'London, or the Progress of Commerce,' and the song called 'Hosier's Ghost,' were written to

rouse the nation to a Spanish war. The latter is a fine effective ballad, and possesses the best proof of merit—it answered its end. It will probably be read and remembered long after 'Leonidas' is forgotten.

Mr. Glover took an active part in city politics as an opponent of Walpole. In 1760 he became M.P. for Weymouth, and proved himself a good speaker and a valuable man of business in commercial affairs. He died in 1785.

GLUCK, CHRISTOPH, was born of humble parents, in the Upper Palatinate, on the borders of Bohemia, in 1714. When very young he lost his father, and was totally neglected; but the genius for music, so common in the natives of his country, was in him more than ordinarily vigorous; and, self-taught, he contrived by his talents to work his way to Vienna, where his industry furnished him with the means of procuring not only subsistence but education. He there obtained the patronage of a nobleman, who took him into Italy, and at Milan he received some most valuable instructions from the celebrated theorist Padre Martini. Having successfully given birth to two or three operas, his reputation spread abroad, and Lord Middlesex, then dictator of the King's Theatre, engaged him as his composer. But the rebellion of 1745 had just broken out, and all foreigners were regarded with suspicion, the theatre therefore was, by order, closed, and only reopened by the influence of the noble manager, who conciliated government by a *pièce de circonstance*, a demi-political drama, entitled 'La Caduta dei Giganti' (the Fall of the Giants), set by Gluck as his introduction to a British public. It however excited little interest; the dancing of Madlle. Violetta (afterwards Mrs. Garrick) in this made more impression than the music. In the following year he composed another opera, 'Artamene,' and brought out a Pasticcio, but with no marked success. He then returned to Italy, where he formed an intimacy with Calzabigi, the poet, and the two concerted a reform of the Italian opera, which was carried out in the instances of 'Orfeo' and 'Alceste,' both of which were produced at Vienna, 'Orfeo' in 1764, 'Alceste' in 1769. By these he acquired so high a reputation, that he was invited to compose an opera for the French *Académie Royale*. For this he wrote his 'Iphigénie en Aulide,' which was brought out at Paris, under his own direction, in 1776, and completely triumphed over the national prejudices opposed to it; but not without a violent struggle, in which the unfortunate Marie Antoinette, who had been Gluck's pupil, took an active part in favour of the German stranger. He was now hailed as the reviver of that music which had wrought such miraculous effects in ancient Greece, and the native French composers were cast into the background: when the Italian party, aroused by the success of what they called the barbarous Telescan school, invited to Paris the idol of Naples, the justly-celebrated Piccini. A furious musical war now broke out in the capital of France, and was carried on with a violence never before or since equalled, and which only could have been supported by a people so alive to whatever relates to the arts immediately connected with the theatre. The most eminent of the French literati engaged with extraordinary zeal in the contest, and were nearly equally divided. To such a length was the dispute carried, that it has been said no two persons met in society without inquiring to what party each belonged:—*Êtes vous Gluckiste ou Picciniste?*—the reply determining whether the conversation should have an amicable or a hostile bearing.

Besides the above-mentioned operas, Gluck produced several others, the best of which are 'Armide,' 'Iphigénie en Tauride,' and 'Echo et Narcisse.' He returned to Vienna in 1784, and shortly after was attacked by paralysis, which terminated his life in 1787. As a composer Gluck unquestionably possessed a powerful and original mind. Nothing from his pen betrays the slightest attempt to imitate, or in any way unduly profit by, the works of others. His melodies are beautifully tender, and rarely, if ever, assume any appearance of gaiety. Indeed, passion is the characteristic of his, as well as of most German dramatic music. His choruses are marked by that simplicity which, in his opinion, as well as in that of many able critics, is so conducive to effect on the stage; and his orchestral accompaniments are as remarkable for their appropriateness as for their richness, the period at which they were written being considered. Gluck was, in a word, an intellectual composer, of which fact his works afford incontestable proofs; as well as the originator of a new and superior style of opera music.

GMELIN, JOHN FREDERICK, was born at Tübingen in 1748, where he studied, and took a doctor's degree in 1769. He early devoted himself to the study of natural history, and, after finishing his education, and travelling through Holland and England, he returned to Tübingen, where he principally occupied himself with giving lectures on natural history and botany. He there acquired sufficient reputation to be admitted among the members of l'Académie des Curieux de la Nature; and in 1775 he was appointed professor extraordinary of medicine at Tübingen. He afterwards received the same appointment at Göttingen, which he held till his death, in 1804. During the thirty years of his academical career he published numerous works, which show the extent and variety of his knowledge and learning, but do not say much for his talents or judgment. His most important works are his historical compilations or dictionaries; but he is best known as the editor of the thirteenth edition of the 'Systema Naturæ' of Linnæus, which was first published at Leipzig, in nine parts, 8vo, between the years 1788 and 1793. It is divided into three

tomes, one to each kingdom, and is furnished at the end with alphabetical and polyglot tables of the systematic and trivial names. Cuvier very correctly describes it as being "executed without judgment: an ignorant compilation, useless to the professor, and more likely to mislead the student than to enlighten or instruct him."

This work however though badly arranged, devoid of criticism, and showing the author's ignorance of the different species which he describes, yet possesses some value as being the only book which includes all the objects of natural history which had been described up to the year 1790. Gmelin wrote numerous works and papers on botany and chemistry. A list of his writings is given in the 'Biographie Universelle,' and in the 'Biographie Médicale' of the 'Dictionnaire des Sciences Médicales,' whence this notice is principally taken.

GMELIN, JOHN GEORGE, born at Tübingen in 1709, applied himself to the study of natural history and chemistry, in which he became distinguished. On going to St. Petersburg he was made a member of the Academy of Sciences of that capital. In 1733 he was sent by the Empress Anna to explore Siberia, in company with G. F. Müller and other men of science. This very laborious and interesting expedition lasted nearly ten years. Gmelin examined those vast and dreary regions as far as the banks of the Lena. His object was to proceed to Kamtchatka, but the state of his health and other difficulties made him retrace his steps to St. Petersburg, where he published his 'Flora Sibirica,' 4 vols. 4to, 1747. Having returned to his native country, he was made professor of botany and chemistry at Tübingen, where he died in 1755. His 'Travels' ('Reise durch Sibirien') were published at Göttingen in 1751. Gmelin was one of the first explorers of the northern part of Asia. A genus of Asiatic plants was named Gmelina by Linnæus, in honour of J. G. Gmelin.

GMELIN, SAMUEL GOTTLIEB, nephew of John George Gmelin, was born at Tübingen in 1744, studied in that university, where he applied himself chiefly to the natural sciences, and took his degree of M.D. In 1767 he went to St. Petersburg, and in the following year he was sent by the Empress Catherine on a scientific tour through the southern provinces of Russia. He first visited the banks of the Don, or Tanais, down to Tscherkask, the capital of the Don Cossacks, whence he proceeded to Astrakhan in 1769, and examined the banks of the Wolga and the delta of that river. In 1770 he sailed on the Caspian Sea, explored its western coast, visited Derbend and Baku, and the mouths of the Koor, and wintered at Enzely. In the following year he continued his tour along the southern coast, visited the Persian provinces of Ghilan and Mazanderan, and then returned to Astrakhan, where he prepared the narrative of his journey for the press. He next visited the colony of Sarepta, and crossed the Kooman steppes to Mosdok. In 1773 he again left Astrakhan, for his second and last voyage on the Caspian, and after exploring several parts of the Persian coast, he left his ship at Enzely, and proceeded, in January 1774, by land, to Baku, and thence to Derbend. Being peremptorily ordered away by the khan, or governor of that place, he endeavoured to reach by land Kisliar, the nearest Russian settlement on that side, but was seized on the road by a party of the Kaitak tribe, whose khan Usmey confined him in a prison at Achmetkent, in the mountains of the Caucasus, where he died of ill-health and bad treatment, in June 1774. The Empress Catherine provided for his widow. His travels, 'Reise durch Russland zur untersuchung der drey Natur Reiche,' in 4 parts, with numerous plates, were published at St. Petersburg. The last volume contains a biographical notice of the author. Gmelin wrote also 'Historia Fucorum,' and made other contributions to natural history.

GOBELIN, GILLES AND JEAN, brothers, who introduced from Venice into France, in the reign of Francis I., the art of dyeing scarlet, and established extensive workshops for the purpose upon the small river Bièvres, in the Faubourg St. Marcel of Paris, at Gentilly. Here the brook takes the name Gobelins from the manufactory.

The project was considered at that time by the rival dyers of the metropolis to be so hazardous, that it was called 'Folie Gobelin;' but by the brilliancy and solidity of the colours produced, the Parisians soon became astonished to such a degree that they said Gobelin had made a compact with the devil.

In the year 1677 Colbert purchased the dye-houses from the Gobelin family, in virtue of an edict of Louis XIV., styled it the 'Hôtel Royal des Gobelins,' and established on the ground a great manufactory of tapestry, similar to that of Flanders. The celebrated painter Le Brun was appointed director-in-chief of the weaving and dyeing patterns. Under his administration were produced many magnificent pieces of tapestry, which have ever since been the admiration of the world; such as Alexander's battles, the four seasons, the four elements, and the history of the principal events in the reign of Louis XIV. The works have ever since been carefully fostered by the French government.

GODEFROY. [GOTHPREDUS.]

GODEFROY OF BOUILLON. [BOUILLON.]

GODFREY, THOMAS, was born in the city of Philadelphia, where he carried on the business of a glazier. His attention having been accidentally directed to the study of mathematics, he seems to have devoted himself to it with great ardour and perseverance; and in order that he might read the 'Principia' and other mathematical

works written in Latin, instructed himself in that language. James Logan, who had some reputation as a mathematician, having treated him with kindness and lent him books, he presented to that gentleman in 1730 a paper describing an improvement of the quadrant. In 1732 Logan wrote a letter to Dr. Halley, in which he gave an account of Godfrey's invention, but no answer was returned. Meantime, in 1731, Mr. Hadley had communicated to the Royal Society of London a paper in which he described an improvement of the quadrant similar to that of Godfrey. The claims of both parties were afterwards investigated by the Royal Society, and it was decided that they were both entitled to the honour of the invention. The value of 200*l.* was sent to Godfrey by the Royal Society, not in money, but in furniture, on account of his intemperate habits. The instrument however is still known by the name of Hadley's quadrant. Dr. Benjamin Franklin says—"I continued to board with Godfrey, who lived in part of my house with his wife and children, and had one side of the shop for his glazier's business, though he worked but little, being always absorbed in mathematics." He died in 1749.

Godfrey had a son, Thomas, who died in his 27th year. He wrote some poems, and is distinguished as the author of the first drama written by an American; it is a tragedy, called 'The Prince of Parthia.' (*Encyclopædia Americana.*)

GODOLPHIN, SIDNEY GODOLPHIN, EARL OF, was a younger brother of a family said to have been settled at Godolphin, or, as it was anciently called, Godolcan, in Cornwall, before the Norman conquest. His father was Francis Godolphin, who was made a Knight of the Bath at the Coronation of Charles II., 23rd of April 1661. The date of Sidney Godolphin's birth is not stated, but he was very young when he was first introduced in (1645) to Charles II., then Prince of Wales, and acting as general of the royal army in the west of England. On the Restoration he was brought to court, and appointed one of the grooms of the bedchamber. The first political business in which we find him employed was the management of a confidential correspondence between the Duke of York (afterwards James II.) and the Prince of Orange (afterwards William III.) in the beginning of the year 1678, the object of which was to unite England and Holland in a war against France. (See Appendix to Sir John Dalrymple's 'Memoirs of Great Britain and Ireland,' pp. 144—156.) The duke's anti-gallican zeal soon cooled, and the projected war never took place, but Godolphin's services were rewarded the following year by his appointment (26th March 1679) as one of the Lords of the Treasury. In this office he soon acquired much reputation for ability and habits of business, and he also ingratiated himself so greatly with the king, that on the dismissal, in September 1679, of the Duke of Monmouth and Lord Salisbury, he was, along with Lord Viscount Hyde (afterwards Earl of Rochester) and the Earl of Sunderland, entrusted with the chief management of affairs. Godolphin remained in power when Sunderland was dismissed in 1680, and went along with the king and the other ministers in the disgraceful secret negotiations entered into in 1683 with Louis XIV., for a renewal of the former dependent connexion of Charles with the French king. On the 14th April 1684, he was transferred from his seat at the treasury-board to be one of the principal secretaries of state; but on the 9th September of the same year he was brought back to the treasury and placed at its head, having the day before been ennobled by the title of Baron Godolphin of Rialton, in the county of Cornwall. On the accession of James II., although his conduct in regard to the exclusion bill, a few years before, had not manifested much zeal for the interest of that prince, he was continued in office, but only in a subordinate place at the treasury-board. The letters of Barillon, the French ambassador, however, represent him as one of the chief of the confidential advisers of the new king, and as taking an active part in the negotiations which were immediately opened for continuing the same system of pecuniary obligation to France, and entire subservience to that power, which had been established in the latter part of the preceding reign. During this short reign he also held the office of chamberlain to the queen. After the Prince of Orange had landed in England, Godolphin was sent to negotiate with him on the part of King James, along with the Marquis of Halifax and the Earl of Nottingham; the commissioners submitted their proposals to his highness at Hungerford in Berkshire, on the 7th of December, and having received his answer returned with it to the king. Godolphin however had long been connected with the Prince of Orange, and on the establishment of the new government he was continued as one of the lords of the treasury, to the great grief, according to Tindal, of the Earl of Monmouth (afterwards Earl of Peterborough), the first lord, and Lord Delamere (afterwards Earl of Warrington), the Chancellor of the Exchequer, "who soon saw," says the historian, "that the king considered him more than them both; for, as he understood the treasury business well, so his calm and cold way suited the king's temper." He was left out of the new commission issued 18th March 1690, when the king took an opportunity of dismissing Monmouth and Delamere; but this was merely a temporary arrangement, and on the 15th November following he was appointed first lord. He held this situation till May 1697, when, in one of those adjustments by which King William was constantly modifying his cabinet with the view of preserving the balance of parties, he was replaced by Mr. Charles Montagu (afterwards Earl of Halifax). At this time Godolphin was

looked upon as one of the tory party, and when a strong detachment of that party was brought into the ministry through the medium of the Earl of Rochester, in the end of the year 1700, he was recalled and again placed at the head of the treasury. He again went out with his friends about a year after, but his exclusion this time did not last long. The accession of Queen Anne in March, 1702, was immediately followed by the first exclusively tory administration that had existed since the Revolution; and on the 5th of May, Godolphin was made lord-high-treasurer, being the first person who had held that eminent office since the Restoration. He was in great part indebted for the importance which he now acquired to his intimate connection with the Earl (afterwards the great Duke) of Marlborough, whose eldest daughter and successor in the dukedom afterwards married the son and heir of the lord-treasurer. The attachment of the queen to Marlborough's wife, the celebrated Duchess Sarah, opened for the duke at this moment the door to favour and power; but, as Tindal observes, neither Godolphin nor Marlborough himself would have obtained so great a share of the royal regard and confidence, if they had not been considered to be tories.

Godolphin, who was created Viscount Rialton and Earl of Godolphin, 29th of December 1706, having also in 1704 been made a knight of the garter, continued to hold the office of lord-high-treasurer, and as such to take the chief part in the direction of affairs, till the interest of the Duke and Duchess of Marlborough was effectually supplanted by that of Mrs. Masham and Harley in 1710. From the first however both Marlborough and Godolphin had taken a moderate course, and the latter especially continued to approximate more and more towards the whigs, as that party acquired strength in the country and in the House of Commons. From about the beginning of the year 1706, Godolphin is to be considered as having openly attached himself to the whig party. Soon after this a struggle for the chief power commenced between him and Harley, which was put a stop to for a time by the queen's reluctant dismissal of Harley, on the distinct declaration of Godolphin and Marlborough that they would leave her service unless that step were taken, but the contest was not terminated by that ejection of one of the two rivals from the cabinet. Harley did not rest till, taking advantage of the ferment excited in the public mind in the summer of 1710, by the conduct of the ministry in the case of Sacheverel, he succeeded in emboldening the queen to venture upon the measure for which his intrigues had long given her a vehement inclination. The premier Godolphin was suddenly and rudely dismissed on the 8th of August: it is affirmed that the letter intimating the queen's commands was sent to him by the hands of a livery servant. He survived his loss of power about two years, having died on the 15th of September 1712. Lord Godolphin left an only son, Francis, on whose death, without any surviving male issue, in 1766, the titles became extinct. A new barony however of Godolphin of Helston, which had been granted to this Francis in 1735, was inherited by Francis Godolphin, the son of his uncle Henry; but on his death in 1785 it also became extinct.

GODOONOFF. [GODUNOV].

GODUNOV, or GODOONOFF, BORIS, czar of Moscow, was born in 1552, of a noble family of Tartar descent. Having married the daughter of Maloota Skooratoff, a favourite of the czar of Moscow, Ivan Vassilevich the Terrible, he was attached to the court of the czar at the age of twenty-two, where he soon distinguished himself by such prudent conduct that, although in favour with the tyrant, he avoided taking the least part in the cruelties which disgraced that reign, and of which his own father-in-law was the principal agent. The marriage of his sister Irene with the heir of the throne, Prince Fedor, in 1580, increased his influence, and, in 1582, he was nominated by Ivan Vassilevich one of the five members of the supreme council of state, and became the first favourite of Ivan's successor, Fedor, who threw all the burthen of the government upon him. He received the highest titles that a subject could attain, and such enormous estates that his fortune amounted to 150,000*l.* a year.

Fedor had no children, and his wretched state of health gave no prospects of his having any; but he had a brother called Demetrius, sprung from Ivan Vassilevich, by a seventh marriage, who was, at the time of his father's death, two years old. This infant prince was sent with his mother to the town of Uglich, where they lived in a kind of honourable exile.

Godunov ruled the empire in the name of Fedor with an absolute sway. The country was satisfied with the wisdom of his administration, and he conciliated the friendship of foreign powers. The court as well as the first officers of the empire were filled with his creatures, and all attempts to overthrow him were repressed and severely punished. Yet this grandeur was held by a very precarious tenure, the life of a monarch weak in mind and body. In 1591 the young prince died however under the circumstances described in the article DEMETRIUS, vol. ii. col. 550. Under the supposition that the young prince had been murdered, the inhabitants of Uglich, where the prince resided, rose against certain members of the prince's household, who it was reported had been suborned by Godunov, and massacred them. Godunov sent a commission to investigate this affair, who declared that the young prince committed suicide in a fit of madness, and that the individuals who were massacred by the inhabitants of Uglich as the murderers of the prince were innocent. Fedor was satisfied with this

report, and the public voice, which imputed this crime to Godunov, was silenced by the terror which he inspired, and which was increased by the punishment inflicted on those inhabitants of Uglich who had massacred the assassins of Demetrius. About two hundred of them were put to death, many had their tongues cut out, many were imprisoned, and the greater number transported to Siberia, where the new town of Peleen was peopled with them. The ancient city of Uglich, which had contained 30,000 inhabitants, became a deserted ruin. All those who had incurred any suspicion of having accused Godunov were punished in the most barbarous manner.

Godunov however was no less anxious to reward his adherents and to gain new ones than to overawe his enemies. Whoever applied to him was sure of protection. Many who had deserved punishment were pardoned, and the documents which certified these acts of grace always declared that they were due to the intercession of Godunov; but his name never appeared in the decrees of condemnation, where it was always declared that "the punishment was ordered by the boyards —," naming particular persons. His ambitious views however seemed on the point of being frustrated by the pregnancy of the tsarina, who bore a daughter in 1592; but the infant princess died the following year.

Fedor died in the beginning of 1598, and with him ended the dynasty of Ruric in the direct line, although there were collateral branches which had become private families. The czar, by his last will, bequeathed the throne to his widow Irene, who was immediately proclaimed sovereign; but after a few days she retired to a convent, and declared her firm resolution to take the veil. When all entreaties that she would retract this resolution were fruitless, a universal acclamation proclaimed her brother Godunov as the only man capable of filling the vacant throne of Moscow. A deputation, headed by the patriarch, proceeded to Godunov to announce his elevation to the throne, but he decidedly refused it, and remained unmoved by all their entreaties.

Upon this a general assembly of the states, composed of the principal persons among the nobility and clergy, as well as of the deputies from several towns, was convoked at Moscow six weeks after the death of Fedor, in order to elect a new monarch. The affairs of the state were in the meantime conducted by a council of boyards in the name of the tsarina. Disobedience to the supreme government and disorders consequent on it manifested themselves in different towns. Every person feared the dangers of anarchy, and felt that there was only one man who could prevent them. The assembly of the states, which met at Moscow on the 17th of February 1598, consequently unanimously proclaimed Godunov czar of Moscow, and for two days public prayers were made that Godunov might be induced to accept the throne. On the 20th of February, Godunov, who remained all this time with his sister at a convent in the environs of Moscow, was apprised by a deputation that he was elected sovereign by all the empire; but he still decidedly refused the proffered crown. On the second day the patriarch, accompanied by the principal clergy and nobility, entered the church of the convent, which was surrounded by almost the whole population of Moscow. The patriarch, having performed divine service, requested Godunov to accept the throne; but as he continued to refuse, the patriarch went to the cell of the widowed tsarina with several nobles and bishops, who prostrated themselves before her, while all the population assembled within and without the walls of the monastery did the same at a given signal, crying out that Boris should have mercy upon them and accept the throne. The patriarch with tears implored the tsarina to induce her brother to comply with their wishes. The tsarina, who had remained for some time inexorable, declared at last that, touched by the distress of the nation, she gave her benediction to her brother as the sovereign of Moscow. Godunov still continued to refuse, but when his sister positively insisted on his accepting the throne, he said, with an appearance of the greatest humility, "The will of God be done," and seemed rather resigned to make a sacrifice than to accept the highest worldly dignity. Godunov ascended the throne with the acclamations and the universal joy of the nation; he fully justified the hopes of the people, and proved himself worthy of the supreme power.

Before his coronation a rumour was circulated that the khan of the Crimea was on the point of invading the country. Godunov instantly took the field with such an imposing force that the khan, instead of attacking him, sued for a continuance of peace. A new lustre was added to his reign by the final subjugation of Siberia, which was accomplished about that time.

Godunov was particularly anxious to extend the relations of Moscow with foreign powers, and it was a favourite scheme of his to establish a matrimonial alliance between his own family and some reigning house of Europe. He accordingly directed his attention to Gustavus, son of Eric, the deposed king of Sweden, an accomplished prince, who, having long wandered in many countries of Europe, was then living at Thorn, in Polish Prussia. Gustavus was received with great honours; rich presents and extensive estates were given to him, the czar intending to make him sovereign of Livonia and his son-in-law; but unwilling to become a tool of the Muscovite policy against Sweden, Gustavus soon fell into disgrace. His wealth was taken from him, and after having been imprisoned for some time and partly restored to favour, he was finally exiled to the town of Kashin (in the

present government of Tver), where he occupied himself with chemical experiments till his death in 1607. Disappointed in this project, Godunov proposed an alliance between his daughter Xenia, a princess of great beauty, and the Duke John, brother of the King of Denmark and of the queen of James I., of Great Britain. This proposal was assented to by the king and by the duke; but the duke's premature death before the marriage again marred the ambitious schemes of Godunov.

Among the other relations of Godunov with foreign powers, we may mention his frequent but desultory negotiations with Austria about a league against the Turks. Some negotiations with Persia on the same subject had no more successful result; and an attempt to fix the dominion of Moscow in the Caucasian countries in 1604 also failed. There was a close connection with England during Godunov's reign, and Queen Elizabeth proposed to him, in 1603, a marriage between his son and a young English lady of rank, then only eleven years old. During this reign the merchants of Lübeck received commercial privileges from him equal to those of the English in Russia. Godunov, who was anxious to civilise Russia, conceived the plan of establishing universities, where the young Muscovites should be instructed in foreign languages and the sciences. For that purpose he sent to Germany a native of that country, named Cramer, in order to choose teachers for the intended schools. This project failed through the opposition of the clergy, who considered the measure as an innovation dangerous to religion. He sent however eighteen young men of noble families to be educated in Germany, England, and France. He was also anxious to attract all foreigners who could promote the civilisation of his country, such as physicians, engineers, and artificers. He was also fond of conversing with foreigners, and had great confidence in them, which was fully justified by the conduct of his foreign guards, who remained faithful to his family to the last. He introduced many wise measures of administration, and never committed any unnecessary act of cruelty. In his policy he constantly leaned rather towards clemency than severity. The first two years of Godunov's reign were the most fortunate that Muscovy had ever witnessed; but untoward events soon followed. Some boyards were accused by their slaves of being ill disposed to the sovereign, who punished them by confining them in convents and exiling them to distant places. The bad harvests of 1601 and 1602 produced a general famine, the horrors of which, as described by eye-witnesses, seem almost incredible. Godunov exerted himself to alleviate this terrible calamity, and proved himself in this emergency the real father of the nation. This calamity produced a general disorganisation, and bands of robbers infested all the country. Their chief, called Khlopko, rendered himself so formidable that it was necessary to send an army against him. He was defeated and taken in a regular battle not far from Moscow, in which the commander of the czar's forces was killed. The robbers however continued to infest particularly the border provinces, and their number was increased by Fedor's ordinance establishing slavery. In 1604 a rumour began to be circulated that Prince Demetrius, who was believed to have been murdered at Uglich, was alive, and making preparations in Poland to recover the throne of his ancestors. However this may be, he found many partisans in Poland, levied an army, and entered Russia, where, after some reverses, he obtained complete success. Town after town submitted to him, and he was joined by the armies sent to oppose him. He was in full march on Moscow when Godunov suddenly died on the 13th of April 1605, under a strong suspicion of having destroyed himself by poison. Godunov was one of the most remarkable princes recorded in history. In his abilities and vigour of character he resembled Peter I. His son Fedor, a youth of eighteen years of age, who is described as endowed with the most amiable qualities, received the oath of fidelity of all that part of the empire which was not under the domination of Demetrius. His reign was however of short duration, for on the 13th of June a riot took place at Moscow; he was dragged with his family from the palace, and shut up in a house which was his private property, where he was murdered a few days afterwards. [DEMETRIUS.]

GODWIN, FRANCIS, son of Thomas Godwin, bishop of Bath and Wells, was born at Havington, in Northamptonshire, in 1561. He was elected student of Christchurch College, Oxford, in 1573, while his father was dean; became B.A. in 1580, M.A. in 1583, B.D. in 1593, and D.D. in 1595. His earliest preferments were the rectory of Samford Orcais, in Somersetshire, and the vicarage of Weston in Zoyland, in the same county; he was also collated to the sub-deanery of Exeter in 1587. Afterwards, on the resignation of the vicarage of Weston, he became rector of Bishop's Liddiard. His favourite study was the ecclesiastical biography of his country, his collections for which he published in 1601, under the title of 'A Catalogue of the Bishops of England since the first planting of the Christian Religion in this Island; together with a brief history of their lives and memorable actions, as near as can be gathered from antiquity.' It was dedicated to Lord Buckhurst, who, being in high credit with Queen Elizabeth, immediately procured him the bishopric of Llandaff. He published another edition of this catalogue in 1615, with great additions; but partly in consequence of the errors of the press which it contained, and partly to please James I., who was now on the throne of England, he put it into a Latin dress in the following year, dedicating it to the king, who in return gave him the bishopric of

Hereford, to which he was translated in 1617. The Latin 'Catalogue' was reprinted, with a continuation to the time of publication, by Dr. William Richardson, folio, Cambridge, 1743.

In 1616 Bishop Godwin published a folio volume, entitled 'Rerum Anglicarum Henrico VIII., Edwardo VI., et Maria Regnantibus Annalee,' which his son Morgan Godwin translated and published in English, fol. 1630. Other editions of the Latin were, 4to, London, 1628, and 12mo, Hag., 1653. In 1630 he published a small treatise entitled 'A Computation of the value of the Roman Sesterce and Attic Talent.' This was the latest of his productions. He died in the month of April 1633.

Exclusive of the above-mentioned works, he wrote two pieces of a different kind, one of which, in Latin, partook of a scientific character, entitled 'Nuncius Inanimatus in Utopia,' 8vo, 1629, the design of which was to communicate various methods of conveying intelligence secretly, speedily, and safely. It is supposed to have given rise to Bishop Wilkins's 'Mercury, or Secret and Swift Messenger.' The other was a posthumous work of imagination, written while he was a student of Christchurch, celebrated in its day, and even not yet forgotten, entitled 'The Man in the Moon, or a Discourse of a Voyage thither by Domingo Gonsales,' 8vo, 1638. To a later edition of this work, in 1657, a translation of the 'Nuncius Inanimatus' was appended by Dr. Thomas Smith, of Magdalen College, Oxford.

GODWIN, GEORGE, architect, editor of the 'Builder,' and author of numerous papers in that journal and other works on architecture and collateral subjects, was born on the 23rd of January 1815, at Brompton, Middlesex. His father, Mr. George Godwin, sen., still resident at Brompton, has practised during many years as an architect and surveyor in the growing suburbs of Western London, where Godwin, jun., had the opportunity of practical experience from the early age of thirteen, when he entered his father's office. To the advantages which he derived from industry and self-reliance, he added a love of general literary and scientific pursuits. At twenty years of age he was joint editor of the 'Literary Union,' a miscellany of tales and essays. His first literary work connected with architecture was an essay on Concrete, prepared in 1835, in answer to an advertisement from the Institute of British Architects, and for it he received in 1836 their first medal. The essay, afterwards printed in the 'Transactions' of the Institute, has remained a standard authority, and has been translated into the French and Italian languages. In 1836 and 1837 he was concerned in the getting up of the Art Union of London, to which from the year 1839 he has acted as chief honorary secretary. In 1837 he wrote 'An Appeal to the Public on the Subject of Railways.' In 1838 he commenced 'The Churches of London,' a history and description of the ecclesiastical edifices of the metropolis, in 2 vols. 8vo, with plates from drawings by Mackenzie and Billings. The name of Mr. Britton was appended to the work along with that of Mr. Godwin. From this time Mr. Godwin was a frequent contributor of papers to the meetings of the Institute of British Architects and other societies. In 1839 he was elected a fellow of the Society of Antiquaries, and in the following year a fellow of the Royal Society. In 1840 also, the Société libre des Beaux Arts of Paris awarded him a medal for his published works. At the commencement of the publication (in 1839) of the 'Art Union Magazine' (now the 'Art Journal'), Mr. Godwin was a constant contributor to it; and he also wrote many papers in the early volumes of the 'Civil Engineer and Architect's Journal.' His contributions to journals, or to the societies, included notices of the buildings of Belgium, Normandy, Poitiers, and Angoulême; and his essay on 'Masons' Marks in the Middle Ages' was printed by the Society of Antiquaries in the 'Archæologia.' He also wrote a farce called 'The Last Day,' first played at the Olympic Theatre on October 29th, 1840. In 1844 he published a collection of tales under the title 'Facts and Fancies,' and subsequently he contributed a memoir of Bunyan to the edition of the 'Pilgrim's Progress' which he edited in conjunction with Mr. Lewis Pocock, his colleague in the secretaryship of the London Art Union. This society owes much of its influence to Mr. Godwin's exertions. The annual reports during seventeen years have been prepared by him, and during the years 1845 to 1848, when the existence of the society was threatened, Mr. Godwin's correspondence with the government procured the sanction of an act of parliament and a charter.

Mr. Godwin became editor of 'The Builder' upon the completion of the second volume in 1844. With that journal his literary services to the advancement of architecture, to general art and science, and social and sanitary improvement, thenceforward may be said to be identified. From amongst the mass of valuable contributions furnished by Mr. Godwin's unaided pen, some have been republished in a separate form. A good popular account of the styles of architecture, originally written as a series of letters to a lady, appeared in 1853; and in 1854, under the title of 'London Shadows,' Mr. Godwin issued part of the result of an 'Inquiry,' which he had made in 1853, into 'the Condition of the Homes of the Poor,' similar to what may have been undertaken by others, but treating of facts which had hardly been set forth with the same cogency and truth.

Besides these literary works, Mr. Godwin has designed and erected St. Mary's church, West Brompton; the Infant schools at Redcliff, Bristol, and some farm buildings of an improved construction; he has directed the restorations of the tower of the old church at Fulham,

and of St. Mary's church, Ware; and has had under his care, since the year 1846, the works at the magnificent church of St. Mary, Redcliff, where the north porch, restored in 1855, is one of the most important of the portions of the building now finished. In 1847 the second premium was awarded to Mr. Godwin and Mr. Harris, in the competition for the buildings of the Colney Hatch Lunatic Asylum.

Mr. Godwin has given the aid of his architectural knowledge in the production of some of the plays of Shakspeare at the Princess's theatre, and has delivered many popular lectures on architecture, in London and some of the towns of Scotland. He holds the office of surveyor, under the Metropolitan Buildings Act, to the district of South Islington, to which he was elected in 1853. He was one of the jurors at the Exhibition of 1851, for the class of Mineral Substances used in Buildings, and is a Fellow of the Institute of British Architects, and of several foreign societies.

GODWIN, WILLIAM, was born on the 3rd of March 1756, at Wisbeach in Cambridgeshire, where his father had then the charge of a dissenting congregation. He was placed when eleven years old with a private tutor at Norwich: and when seventeen was sent to the Independent Theological College at Hoxton, with a view to being educated for the ministry. In 1778 he became minister to a congregation in the neighbourhood of London, and continued to officiate in that capacity for five years. At the end of this period he removed to the metropolis, and henceforth sought subsistence by authorship.

The first work which Godwin published with his name was the well-known treatise on 'Political Justice.' It appeared in the beginning of 1793, but sixteen months, as he states in his preface, after its composition was commenced. It appeared at a time when a panic had seized men's minds, and when the government, scared by the progress of events in France, were carrying on prosecutions against such as, by speech or writing, showed, or were thought to show, a disposition to sympathise with the French revolutionary principles. The freshness of tone pervading the treatise on 'Political Justice,' and the novelty and extravagance of many of its views, rendered it likely, under these circumstances, that the author would be exposed to danger, at least so Godwin thought, and he expressed his belief and his resolution to brave the consequences, in a characteristic passage of remarkable dignity. The 'Political Justice' entailed no prosecution upon its author, but it brought much obloquy. Obloquy, displeasing in itself, is however a sure path to notoriety, which, whatever may be its origin or character, is pleasing. The 'Political Justice' imparted to Godwin a great notoriety; and he now rose, as he himself expresses it, "like a star upon his contemporaries." ('Thoughts on Man,' p. 338.) In the year following its publication, he published his novel of 'Caleb Williams,' the ultimate object of which was an illustration of some of the views contained in the 'Political Justice,' and a realisation in the person of Caleb of many complaints contained in the 'Political Justice' of the prevailing state of society, designed to work upon minds for which the disquisitionary character of the latter treatise was unsuited. The success of Godwin as a novelist, added to his previous notoriety as a political writer, raised his fame to its height.

Towards the close of 1794 some of Godwin's chief friends, Holcroft, Horne Tooke, Thelwall, Hardy, and others, were arrested, and brought to trial on charges of high treason. Godwin had himself studiously kept aloof from those societies, which were then the chief object of fear to the government, and as being members of which his friends were arraigned; for however great, nay extravagant, might be the changes which he contemplated, he had always advocated a quiet and gradual mode of attaining them, and avowed himself, whether in writing or conversation, the enemy of revolution. But to his friends in danger he now tendered a valuable assistance. His 'Cursory Strictures' on the charge delivered by Judge Eyre to the jury, which were published instantly in the 'Morning Chronicle,' were thought at the time to have contributed greatly to the acquittal of the accused.

In 1797 he published the 'Enquirer,' a collection of essays on moral and literary subjects. It was in April of this year that he married Mary Wollstonecraft, having, in pursuance of the opinions which he then entertained, and in which she concurred, against the institution of marriage, previously cohabited with her for a period of six months. His wife died in childbirth in September of the same year, leaving Godwin a daughter, who subsequently married the poet Shelley, and who gave ample proofs that she inherited much of the powers of her parents. In 1798 Godwin edited the posthumous works of his wife, and also published a small memoir of her, which is eminently marked by feeling, simplicity, and truth.

The novel of 'St. Leon' was published in 1799. In the course of the next year Godwin paid a visit to Ireland, residing, while in that country, principally with Curran. In 1801 he married a second time. His 'Life of Chaucer,' a work of little research and of no value, appeared in 1803, and was followed the next year by a third novel, bearing the name of 'Fleetwood, or the New Man of Feeling.'

It was about this period of life that Godwin entered into business as a bookseller, and leaving the nobler and more pleasant paths of literature, employed himself for some time in the composition of school-books, which were published under the assumed name of Baldwin. He came forward however in 1808 with his 'Essay on Sepulchres, or a Proposal for Erecting some Memorial of the Illustrious Dead

in all ages on the spot where their Remains have been Interred.' In 1816 he published his fourth novel, 'Mandeville.' In 1820 appeared his 'Treatise on Population,' in reply to Mr. Malthus, whose own 'Essay on Population' had been suggested by Godwin's views of the perfectibility of man, as expounded in the 'Political Justice' and the 'Enquirer.' He afterwards devoted himself for some time to his 'History of the Commonwealth of England,' the four volumes of which appeared successively between the years 1824 and 1828. In 1830, when now seventy-four years old, he published his fifth and last novel, entitled 'Cloudeasley.' In 1831 he published a volume of essays under the title of 'Thoughts on Man,' and in 1834 his last work, the 'Lives of the Necromancers.'

Shortly after the accession of Lord Grey to power, Godwin was appointed to a situation in one of the public offices, which, in his declining years, supplied him with an assistance and a comfort that he needed. He died on the 7th of April 1836, in the eighty-first year of his age.

The name of Godwin, as a writer, is chiefly known in connection with the 'Treatise on Political Justice;' but his best title to fame is derived from his novels. He had neither reach nor precision of thought sufficient to form a good philosophical writer. But though deficient in power of reflection, he possessed a singular skill in observing, and in describing what he observed, which fitted him to portray character. The characters of Falkland, in 'Caleb Williams,' and of Mandeville, are great examples of his skill in this respect; and there are few novels which interest so much as those of Godwin.

MARY WOLLSTONECRAFT GODWIN, the first wife of William Godwin, better known however by her maiden name of Wollstonecraft, was born on the 27th of April 1759. Mary Wollstonecraft's early years were spent in the country, but whether in Norfolk or at Beverley in Yorkshire, is not clear. When she had attained the age of sixteen, her father, having entered into a commercial speculation, removed to Hoxton, near London. Mary Wollstonecraft's early years were not passed happily. Her father appears to have been a man of no judgment in the management of a family, and of a most ungovernable temper. A young woman of exquisite sensibility, as well as of great energy of character, she was thus led early to think of quitting her parents and providing for herself. She went first to live as companion to a lady at Bath, and afterwards, in 1783, in concert with two sisters and also a friend for whom she had conceived an ardent attachment, she opened a day-school at Islington, which was very shortly removed to Newington Green. Mr. Godwin, who is well qualified to give an opinion, speaks in high terms of her pre-eminent fitness for the teaching of children; but the call of friendship having carried her for a time to Lisbon, and the school having been mismanaged in her absence, she found it necessary on her return to give up this plan of subsistence. She almost immediately obtained the situation of governess in the family of Lord Kingsborough.

Mary Wollstonecraft had by this time made an attempt in authorship. She had in 1786 written and published, in order to devote the profits to a work of charity, a pamphlet entitled 'Thoughts on the Education of Daughters.' On leaving Lord Kingsborough's family in 1787, she went to London, and entered into negotiations with Mr. Johnson, the publisher, with a view to supporting herself by authorship. The next three years of her life were accordingly spent in writing; and during that period she produced some small works of fiction, and translations and abridgements of several valuable works, for instance, Seizman's 'Elements of Morality,' and Lavater's 'Physiognomy,' and several articles in the 'Analytical Review.' The profits of her pen, which were more than she needed for her own subsistence, supplied aid to many members of her family. She helped to educate two younger sisters, put two of her brothers out in the world, and even greatly assisted her father, whose speculative habits had by this time brought him into embarrassments. Thus for three years did she proceed in a course of usefulness, but unattended by fame. Her answer however to Burke's 'Reflections on the French Revolution,' which was the first of the many answers that appeared, and her 'Vindication of the Rights of Woman,' which appeared in 1791, rapidly brought her into notice and notoriety.

In 1792 Mary Wollstonecraft went to Paris, and did not return to London till after an interval of three years. While in France she wrote her 'Moral and Historical View of the French Revolution;' and a visit to Norway on business in 1795 gave rise to her 'Letters from Norway.' Distress of mind, caused by a bitter disappointment to which an attachment formed in Paris had subjected her, led her at this period of her life to make two attempts at suicide. But it is a striking proof of her vigour of intellect that the 'Letters from Norway' were written at the time when her mental distress was at its height, and in the interval between her two attempts at self-destruction.

It was at the beginning of 1796 that Mary Wollstonecraft became acquainted with Godwin. The result of their acquaintance has been stated in the preceding article to have been first, in consequence of their own opinions on the subject of marriage, a cohabitation which lasted for about six months, and at the end of that period, in deference to the opinions of the world, a marriage. Mary Wollstonecraft Godwin died in child-bed on the 10th of September 1797, in her thirty-ninth year.

GOES, HUGO VANDER, a celebrated old Flemish painter and pupil of John Van Eyck. He was a native of Bruges according to Van Mander, but of Antwerp according to Vasari, who calls him Hugo d'Anversa. He spent some time in Italy, and after his return to the Netherlands appears to have settled in Ghent. He conducted the festival which was held at Ghent at the inauguration of Charles the Bold as Count of Flanders, on July 27, 1467. In 1473 he painted the decorations for the pope's jubilee; and he was, according to the town archives, frequently employed by the authorities of Ghent down to the year 1480. The cause of his residing in Ghent is conjectured to be a supposed marriage with a beautiful maid of that place, the daughter of a citizen of the name of Jacob Weytens, in an apartment of whose house Vander Goes painted in oil a celebrated picture of 'David and Abigail,' in which he introduced the portrait of the daughter with whom he was in love, beautifully painted: it has been celebrated in verse by Lucas de Heere, but has since perished. Vander Goes seems to have survived his supposed wife, for, probably about 1480, he entered the Augustine convent of Roodendale in the wood of Soignies near Brussels, in which he became a canon; and there he was buried.

There are many extant works attributed by various writers to Vander Goes, but few with certainty: the Museum of Berlin has eight; there are four at Munich, and several at Vienna, and in the Netherlands. Passavant thinks that the two large pictures of 'James IV. of Scotland and his Queen,' with the 'Saints Andrew and George,' at Hampton Court (Nos. 509-510), are by Vander Goes, because they are similar to the pictures at Berlin; but they are much more likely to have been painted by Mabuse, to whom they are attributed, and who was in this country in the reign of Henry VII., James's father-in-law: James also was not married until 1503, when Vander Goes had probably been dead some time.

One of Vander Goes' masterpieces is the 'Crucifixion between the two Thieves,' in the church of St. James at Bruges, which, to preserve it during the iconoclastic rage in the 16th century (1566), was coated with black and inscribed with the ten commandments: it was afterwards cleaned, and still remains.

Vander Goes excelled in painting women, but he appears to have been unequal in his execution. His best works are conspicuous for the beauties of the Van Eyck and old Flemish school—colour and careful execution, with its prim postures and meagre forms.

(Van Mander, *Leven der Schilders*, &c.; De Bast, *Messageur des Sciences et des Arts*, Gand, 1824; *Kunstblatt*, 1826; Passavant, *Kunstreise*, &c.; Rathgeber, *Annalen der Niederländischen Malerei*, &c.)

GOETHE. [GÖTTE.]

GOGOL, NIKOLAY, a Russian author of great celebrity, whose career throws a light on several points of the moral and political state of his country. He was born apparently about 1810, in Malorussia, or Little Russia, the inhabitants of which are distinguished from those of Great Russia by vivacity of character and a comparatively strong feeling of self-respect and independence. They have a language or dialect of their own, about as distinct from that of Russia as the Lowland Scotch from the English, but of which no use is made in serious composition. Gogol was educated at Neghin, at the Bezborodko Lyceum, a provincial high school founded and endowed by one of the Bezborodko family, and one of the few institutions of the kind in Russia which are not directly supported by the public money. On completing his education he repaired to St. Petersburg in search of employment under government, and it is said that his claims were rejected by one of the government offices on the ground that he was insufficiently acquainted with the Russian language. Soon after he published his first work, a collection of short novels and sketches, entitled 'Evenings at a Farmhouse' ('Vechera na Khutorie'). The book became immediately popular, and the charm of the style was compared by Russian critics to that of Washington Irving. It consists of a series of delineations of country life in Malorussia, which are said to be remarkable for their fidelity. It was soon followed by 'Mirgorod,' a supplementary collection of the same character, which met with equal favour. One of the author's habits deserves remark: Gogol, like Dickens, was noted for the excellence with which he read aloud his own productions, and it is said that in composing a dialogue it was his practice to recite all the different speeches in character before committing them to paper, by means of which he ascertained more satisfactorily if they were in complete consonance with what the character and situation required. He soon tried his powers in the drama, and his comedy of 'The Revisor' met with the most brilliant success. A revisor in Russia is the title of a high government officer despatched to a province to ascertain and report on the character of its administration. The plot and the moral of the play is, that an impostor who makes his appearance at a provincial capital, assuming this title, discovers such universal speculation and misconduct among all the government officials, that when he is at last discovered they are glad to let him off scot free and hush up the whole affair. The Emperor Nicholas, who saw the play acted more than once, gave it his marked applause. It was however chiefly popular among the Russian liberal party, who affixed to it a deeper significance than to a foreigner appears altogether just, and considered it an open and serious attack on the institutions of Russia in general. That it was not looked upon in this light by the government seems sufficiently proved by the

appointment of Gogol as professor of history at the University of St. Petersburg, where it was his intention to devote himself to more serious studies. His next work however was another novel, the 'Adventures of Chichagov, or Dead Souls' ('Pokhoshdeniya Chichagova ili Mertvuiya Dushi'), published at Moscow in 1842. The English public has an opportunity of forming an estimate of this, the principal work of Gogol, as an English translation of it appeared in 1854, under the title of 'Home Life in Russia, by a Russian Noble,' falsely declared in the preface to be an unpublished novel, originally written by a Russian in the English language. The style of the English version is indeed remarkably bad, while that of the Russian original is remarkably good; but the main strength of a novel lies in the plot and characters. The hero of the 'Dead Souls,' like the hero of the 'Revisor,' is a daring impostor, who goes about to a number of country gentlemen to persuade them to sell to him the nominal property in their dead serfs, or, as they are technically called in Russia, their 'dead souls,' for the purpose of obtaining an advance from government as the proprietor of a certain number of serfs—the names of the dead not being for a certain period struck off the records. Some of the characters introduced in the tale are certainly sketched with vigour, but in no other production of Russian literature is the foreign reader so much at a loss to detect the charm which has excited the enthusiasm of the native critics. The praises which were lavished on the original may be suspected of having their origin partly in political feelings.

Soon after the appearance of the book which raised his fame to its highest point, the author, whose health was bad, obtained permission to travel abroad, and was still abroad at the time of the publication of 'Select Passages from N. Gogol's Correspondence with his Friends' ('Vuibrannuiya Miasta iz Perepiski s Druziami'), St. Petersburg, 1847, 8vo. From the height of popularity this publication sunk him at once to the lowest depths of contempt. His liberal friends found with surprise that the satirist of Russia, when at home, had become the panegyrist of Russia, autocracy and all, when beyond the frontier. Bielinsky, who was one of the principal, attacked him fiercely in the 'Sovremennik,' one of the leading reviews in St. Petersburg, in an article which could hardly have been expected to pass the censorship. Gogol addressed to him a letter of remonstrance, protesting that the change which had taken place in his opinions was the result of conviction produced by reflection and experience. Bielinsky, who, dying of consumption, had himself obtained permission to leave Russia, addressed to him from his sick bed at Salzbrunn one of the most terribly crushing letters to be found in the whole annals of literature, and which was first printed, with the rest of the correspondence, in the 'Polyarnaya Zvezda,' or 'Polar Star,' a Russian periodical issued in London in 1855. "Yes," exclaims Bielinsky, "I loved you with all the passion with which a man warmly attached to his country, can love its hope, its honour, its glory, one of its great leaders in the path of self-consciousness, development, and progress. You had good cause indeed to be shaken out of your repose of soul, for a minute at least, when you lost the right to such love as this. I do not speak thus because I consider any feelings of mine an adequate recompense for such genius as yours, but because in this respect I do not stand alone, but represent a multitude of whom neither you nor I have ever seen the majority, and who have never seen you." "You," he afterwards bursts out, "you, the author of the Revisor and the Dead Souls,—can you, sincerely and from your soul, raise a hymn of praise to the disgusting Russian clergy, placing it immeasurably above the clergy of the Roman Catholics. Let us suppose you do not know that the latter was sometimes something, while the former was never nothing but the lackey and slave of the secular power; but is it possible you do not know that our clergy stands in the lowest degree of contempt with Russian society and the Russian people. Is not a 'pope' throughout Russia for every Russian the representative of gluttony, meanness, servility, impudence?" . . . "I will not dilate on your dithyrambic about the bond of affection between the Russian nation and its rulers. I will only say that this dithyrambic has met with no sympathy, and has lowered you even in the eyes of persons who in other respects are very close to you in the direction you are taking. I leave it to your conscience to intoxicate itself with the divine beauty of Autocracy; only continue to have the good sense to contemplate it from a reasonable distance,—when near, it is not so beautiful, and is apt to be dangerous." . . . "You placed yourself too high in the opinion of the Russian public for it to be able to believe in the sincerity of such convictions as this. What may seem natural enough in fools cannot seem natural in a man of genius." Bielinsky goes on to accuse him of views of personal emolument, and touches with bitterness on a passage in the 'Perepiski,' in which Gogol had appeared to speak with humility of his own works, and to intimate that he did not share the opinion of their admirers. "These persons," says Bielinsky, "may in their admiration of you have made more noise with their applause than the case required; but after all, their enthusiasm sprung from so pure and noble a source that it was altogether unbecoming in you to surrender them up in the face of their enemies and yours, and to accuse them into the bargain of attributing a wrong meaning to your productions." The reply of Gogol to this bitter diatribe is singular. "God knows," he writes, "there may be some truth in what you say.—One thing appears to me an established truth

—that I do not know Russia—that much has been changed in it since I left, and that I must almost begin to study it anew to know it now. The inference I draw from this for myself is that it behoves me not only not to print new sketches of life, but not even two lines on the subject till I have returned to Russia, have seen it with my own eyes, and touched it with my own hands." Neither Bielinsky nor Gogol ever returned. Bielinsky died in France soon after the Paris revolution of February 1848, which he hailed as the dawn of an era of liberty; and Gogol, whose last letter is dated from Ostend, in August 1847, soon followed him. His death is repeatedly alluded to in recent Russian publications, but we have not seen its real date stated.

GOGUET, ANTOINE-YVES, born at Paris in 1716, followed the profession of the law, and became counsellor to the parliament of Paris. He applied himself closely to literature, and especially to historical studies. The result of his researches appeared in his work, 'Origine des Loix, des Arts, et des Sciences, chez les Anciens Peuples,' 3 vols. 4to, Paris, 1758. The first volume treats of the period from the Flood to the death of Jacob, and the author follows the progress of civilisation among the Assyrians, Babylonians, Egyptians, Phoenicians, and the early Greeks. He investigates—1, their laws and forms of government; 2, the state of their arts and industry; 3, that of their sciences; 4, their commerce and navigation; 5, their military discipline and tactics; 6, their habits and manners. The author has done the most he could with the scanty materials within his reach. The second volume comprises the period from the death of Jacob to the establishment of monarchy among the Hebrews. In this part, besides the above-mentioned nations, the author introduces to view several people of Asia Minor, such as the Lydians and Phrygians, with the states of Greece and the people of Crete; and he follows throughout the same distribution of his subject-matter as in the first volume, into government, arts, sciences, &c. The third volume treats of the period from the establishment of the Jewish monarchy to the time of Cyrus, and upon the same plan as the other two. The work ends with several dissertations on ancient measures and coins, on the astronomical periods of the Chaldeans, and on the antiquities of the Babylonians, Egyptians, and Chinese. Goguet died soon after the publication of his work, leaving part of the materials of another, on the origin and progress of the laws, arts, and sciences in France, from the establishment of the monarchy.

GOLDING, ARTHUR, was born in London, of a good family, at some time in the early part of the 16th century. In 1564 he was living in the house of secretary Cecil, in the Strand; and his dedications show him to have been patronised also by the earls of Leicester and Essex, Lord Cobham, Sir Christopher Hatton, and other men of station in his time. His earliest known work was printed in 1562. After the death of Sir Philip Sidney, in 1584, he completed Sir Philip's translation of Philippe de Mornay's French treatise on the 'Truth of Christianity;' and he must have been alive till 1587, when that translation was published, or perhaps for two or three years longer. The dates of his published writings extend over the whole of the period thus marked out. They amount to about thirty; of which however, besides some copies of verses, one only is original, a religious 'Discourse upon the Earthquake' of 1580. The rest of them are translations, chiefly from the Latin, but some from the French. Several are theological or ecclesiastical works of Calvin, Chytræus, Bishop Grosteste, and others: two or three are historical. But those which were most useful to his contemporaries were his translations from the Latin classics. These embraced, in succession, prose versions of Justin, Cæsar, Seneca, Pomponius Mela, and Solinus, and a spirited and not very unfaithful translation of 'Ovid's Metamorphoses' into fourteen-syllable verse. Four books of the Ovid were published in 1565, and the complete work in 1575. Golding deserves to be commemorated, on account of the great influence which he and other translators of the classics exercised upon the dawning poetry of England.

GOLDO'NI, CARLO, was born at Venice in 1707, of a family originally from Modena. His grandfather, in whose house he was born, was a man of pleasure, fond of the company of musicians and comedians, and young Goldoni early showed a predilection for theatrical performances. He was sent by his father to different colleges, but he repeatedly interrupted his studies by running away with some company of strolling players. Having at last taken his degree of Doctor of Law in the University of Padua, he began practising at Venice as an advocate, but soon left it to resume his rambling life, and engaged himself to a company of actors as stage-poet. After some years he left his companions in 1742, and began practising at Pisa as a lawyer with great success; but the appearance of another dramatic company made him give up his practice, and he engaged himself again as a stage-poet, in which situation he continued for the greater part of his life. From that time he aspired to the honour of being the reformer of the Italian stage. The Italian comedy had from its birth been deficient in originality; it was an imitation, first of the old classic drama, and afterwards of the romantic Spanish plays; and although a few clever writers, such as Machiavelli, Aretino, Bibbiena, Della Porta, and the younger Buonarroti, produced some good specimens both of the classic and the romantic styles, yet, generally speaking, the want of a national drama suited to modern Italian manners was felt, and the stage was given up either to dulness or licentiousness

and absurdity. The melodrama, or opera, introduced by Rinuccini, tended to favour, under the shelter of musical attraction, all sorts of irregularities of plot and action, and it gradually drove the regular comedy from the stage. But there was another species of play which might be styled national, namely, the 'commedia dell' arte,' or 'à soggetto.' These plays were not written; a mere outline of the plot was sketched out, and the various characters being assigned to the actors, each filled up his own part as he chose, the dialogue being for the most part delivered extempore on the spur of the occasion, just like a conversation in private society. It might be called an improvised drama. The principal characters of these plays were fixed, and consisted chiefly of what the Italians called 'Maschere,' because the actors who performed them wore masks; they were a sort of caricature representatives of the native humour and local peculiarities of the people of the various Italian states. Thus, Pantalone was the prototype of a Venetian tradesman, honourable and good-natured even to weakness, with much of the humour peculiar to his country; the Dottore was a Bolognese professor somewhat pedantic; Brighella, a sort of Italian Scapini, was an intriguing rogue of a servant; Harlequin, from Bergamo, was a curious compound of simplicity and waggery; Policinella, a Neapolitan clown, a licentious, pilfering, but humorous knave. Each of these spoke his native dialect, while the other dramatis personæ spoke the written Italian. These generally consisted of an amoroso, or lover, and his mistress, often a couple of each, besides subordinate female characters of pert, shrewd, intriguing servant-maids, with the generic names of Colombina, Smeraldina, Spilletta, &c. The attraction of these plays consisted in their wit and drollery, the quick repartee, the licentious double meaning, and also in the acting of the performers. A few clever actors here and there gave a peculiar zest to the play, and many of these unwritten performances had really considerable merit, but mediocrity was fatal to them, and in most cases these comedies degenerated into mere scurrility and low vulgarity. Goldoni determined to revive the use of regular comedy, and with this view he wrote a vast number of plays descriptive of the life and manners of his countrymen. He had a great fund of invention, a facility of writing, and was an attentive observer of men. He excels in painting the Venetians of his time, jovial, licentious, good-natured, and careless; several of his plays are entirely in the Venetian dialect, and are remarkable for raciness and fluency of diction. His Italian, on the contrary, is far from pure, and the expressions are at times mean. Goldoni, although himself an honourable man, had mixed during a great part of his life with very equivocal company, and the manners which he paints, though real, are not always the best; indeed some of his scenes would not be tolerated on the English or even French stage. Being deficient in general information, whenever he has attempted to sketch foreign manners he has committed blunders. He often wrote in great hurry for bread, as he himself says, being bound to supply his company with a certain number of new plays annually, and at one time he wrote as many as sixteen in one year, a circumstance which may account for the great inequality observable in his compositions. But with all his faults, Goldoni was certainly the restorer, if not the creator, of Italian comedy; his plays continue to be acted with applause; and the best writers of comedy that Italy has produced since his death, such as De Rossi, Giraud, Nota, &c., are confessed disciples of Goldoni. In Goldoni's time the *Commedia dell' Arte* found a powerful defender in Carlo Gozzi, a writer of unquestionable though ill-regulated genius, who was Goldoni's great antagonist, and divided with him the applause of the Venetian public. He wrote some clever parodies of Goldoni's plays. This contest, which made great noise at the time, and is by no means devoid of interest for the history of the Italian mind, is noticed at some length by Ugolini, 'Letteratura Italiana,' article 'Carlo Gozzi,' and also by Baretti, in his 'Account of the Manners and Customs of Italy.'

Goldoni, after many years of a very laborious life, was still poor, when in 1761 he was invited to Paris by the Italian comedians of that city. He there wrote a great number of plays, some of them in French; most of which met with great success. His 'Bourru Bien-faisant' remained a standard play on the French stage. Voltaire speaks of Goldoni with great praise, and paid him very flattering compliments at the time. Diderot borrowed the subject of his 'Natural Son' from one of Goldoni's plays. Goldoni having become known at the French court, was appointed teacher of Italian to the daughters of Louis XV., and after some years a pension of 3600 livres was given to him. He was living comfortably in his old age at Paris when the revolution deprived him of his pension. The Convention however, on a motion of Chenier in January 1793, restored it to him, but he did not live to enjoy the boon, as he died a few days after. His widow was paid the arrears.

Goldoni published an edition of his plays in 18 vols. 8vo, Venice, 1761; but a complete edition of his works was published after his death in 44 vols. 8vo, Venice, 1794-95. Numerous choice selections of his best plays have been and still are published in Italy. He also wrote 'Memoirs of his Life,' in French, in 3 vols.

GOLDSMITH, OLIVER, was born on the 10th of November 1728 at a place called Pallas, or Pallasmore, in the parish of Forney, and county of Longford, in Ireland. He was the fifth among seven children of the Rev. Charles Goldsmith, who had married early in life when without means adequate for the support of a family, and who obtained

his first church preferment, the rectory of Kilkenny West, only in 1730, two years after the birth of Oliver. The future poet was accounted a dull child; and for this reason, as well as on account of the straitened circumstances of the father, it was at first intended to bring him up for a mercantile employment. He received the first rudiments of his education at a village school. Afterwards, when by a fondness for rhyming and other manifestations of wit he had so far excited hope that an uncle and other relations offered to undertake the expenses necessary for his being sent to the University of Dublin, he was removed to a school at Athlone, and thence, after an interval of two years, to another at Edgeworthstown. He entered at Trinity College, Dublin, as a sizar, in June 1745. His career here was anything but distinguished. He did not obtain a scholarship, and having been idle, extravagant, and occasionally insubordinate, he took his degree of B.A. two years after the regular time, in February 1749. A violent and injudicious tutor seems however to have been greatly responsible for the unsatisfactory nature of Goldsmith's college career.

Goldsmith's father was now dead; but his uncle, the Rev. Thomas Contarine, who had already borne the principal part of the expenses of his education, amply supplied the father's place. Yielding to his uncle's wishes, Goldsmith consented to enter the church; but he spent in dissipation the two years which should have been given to preparation, and on applying for orders was rejected by the bishop, for what reason is not exactly known, but probably it was on account of professional incompetence, joined to the report of his dissipated habits. He then obtained the situation of private tutor in the family of a neighbouring gentleman, and very shortly gave it up in disgust. His uncle Contarine now determined to prepare him for the profession of the law, and sent him off to London for the purpose of keeping his terms at the Temple; but stopping at Dublin on his way, he lost in gambling the sum wherewith he had been furnished for the expenses of his journey, and returned home penniless. The kindness of his uncle was not yet exhausted; and having forgiven him all his former offences, he sent him after a time to Edinburgh to study medicine. He arrived there towards the close of 1752; and having attended most of the medical professors, though without much assiduity, he proceeded at the end of two years to Leyden, for the professed purpose of completing his medical studies. He resided at Leyden about a year, studying chemistry under Gaubius and anatomy under Albinus, and at the same time indulging greatly in dissipation.

From Leyden Goldsmith set out to make a tour of Europe on foot, having with him, as is said, only one clean shirt and no money, and trusting to his wits for support. The following passage in the 'Vicar of Wakefield' is supposed to describe his own travels:—"I had some knowledge of music, and now turned what was once my amusement into a present means of subsistence. Whenever I approached a peasant's house towards nightfall, I played one of my most merry tunes, and that procured me not only a lodging, but subsistence for the next day." By means of this and other expedients he worked his way through Flanders (stopping at Louvain), parts of France and Germany, Switzerland (where he composed part of the 'Traveller'), and the north of Italy. He remained six months at Padua, and if (which is doubtful) he ever took a medical degree, he must have taken it there, or, as his first biographer suggested, at Louvain: unfortunately the official records are lost in both of these places, so that it is now impossible to ascertain the fact. Hearing while in Italy of the death of his uncle and benefactor, he immediately turned his steps towards England; and having expended about a year on his travels, landed at Dover in the autumn of 1756.

Arrived in London, he was for a time an usher in a school at Peckham, and being very speedily disgusted with this employment, next an apothecary's assistant. The liberality of an old schoolfellow, who accidentally discovered him, enabled him soon after to commence practice as a physician; and by the joint aid of medicine and literature (acting as reader in the printing-office of Richardson, the author of 'Clariassa Harlowe'), he managed for some short time to earn a scanty subsistence. In 1758 he obtained an appointment, which might have eventually turned out lucrative, as physician to one of the factories in India; and some of his letters written at this time show that he was very eager to proceed in that capacity to the East. In order to meet the expenses of his outfit and voyage, he immediately drew up and published proposals for printing by subscription his 'Inquiry into the Present State of Polite Literature in Europe.' From some unexplained cause however this appointment fell to the ground; and he did not pass an examination before the College of Surgeons, for which he offered himself, whether with a view to his eastern appointment, or to a subsequent scheme of obtaining a post as hospital mate, is not certain. He now fell back upon literature, and renewed an engagement with Mr. Griffiths, the proprietor and publisher of the 'Monthly Review,' to write for that journal, receiving in return a moderate salary besides board and lodging. The engagement was in the first instance to last for a year; but at the end of seven or eight months it was given up by mutual consent. He published his 'Present State of Literature in Europe' in 1759. In October of the same year he commenced writing the 'Bee,' a series of light essays which was intended to appear as a weekly periodical, but the issue of which ceased with the eighth number. These were followed by contributions to Smollett's 'British Magazine,' the delightful 'Chinese Letter' in the 'Public

Ledger, &c. In 1762 he began the 'Vicar of Wakefield,' for which Dr. Johnson, while Goldsmith was under arrest, succeeded in getting for him at once 60*l.*, but which was not published until 1766. 'The Traveller' appeared at the end of 1764, and in the same year his ballad of the 'Hermit.' In the meanwhile he had published his 'Life of Beau Nash,' 'Letters from a Nobleman to his Son,' and other hasty works and several compilations, and done much other book-sellers' work, for the purpose of immediate profit.

His comedy of the 'Good-Natured Man' was brought out at Covent-Garden in the beginning of 1768. It had been previously declined by Garrick, and did not meet with any very decided success, though Dr. Johnson pronounced it to be the best comedy which had appeared since 'The Provoked Husband.' In 1770 he published his 'Deserted Village;' and in the same year entered into engagements for writing his histories of Rome, Greece, and England. On the establishment of the Royal Academy of Painting, in 1770, Goldsmith was appointed professor of ancient history in the institution. In 1773 he appeared a second time as a dramatic author, and now with very great success. Dr. Johnson said of 'She Stoops to Conquer' that "he knew of no comedy for many years that has so much exhilarated an audience, that has answered so much the great end of comedy—making an audience merry." Its success was unequivocal, and it ran without intermission to the end of the season, and was resumed at the opening of the following one. One of his last publications was a 'History of the Earth and Animated Nature,' which appeared in 1774, and in which he had been engaged for two or three years. For this work he received the large sum of 850*l.*; but Goldsmith's money was ever given or gambled away as soon as it was received, and very shortly he was in as great embarrassment as before. In the spring of 1774 he was taken ill with a fever, which, aggravated by mental distress consequent on poverty, and also by a wrong treatment, which his physician could not dissuade him from pursuing, terminated fatally on the 4th of April. He died at the age of forty-five. He was interred in the burial ground of the Temple church, but no memorial was set up there to indicate the place of his burial, and it is now found to be impossible to identify the spot in which his remains were laid. His friends erected a monument to his memory in Westminster Abbey, for which a Latin inscription was written by Dr. Johnson; and in 1837 a marble slab, with an English inscription, was placed by the members of the Inner Temple, in the Temple church, to commemorate the fact of Goldsmith having died in the Temple and been buried within the Temple churchyard: this slab now stands in the vestry.

The preceding brief sketch of Goldsmith's life speaks plainly enough as to his character. He was weakness itself. Not without amiable dispositions, for indeed few men have possessed more benevolence or stronger family affections, he wanted the strength of purpose which can alone regulate them for good. At no period of his life did he resolutely pursue an object. Idle at the university, unwilling to settle down to any profession, and when he had made his choice, lazy and apathetic in its pursuit, he at last became an author, merely because authorship was necessary for subsistence, and wrote only as often and as much as the pressure of his wants required. He was ever ready to yield to the impulse of the moment, and a piteous tale would so work upon his feelings, that for the relief of an applicant he often not only gave his all, but even involved himself in debt. His weakness also assumed, in a remarkable degree, the form of vanity, with instances of which failing the reader of Boswell's 'Life of Johnson' will be acquainted.

Of Goldsmith the author but little need be said. The humour of the 'Vicar of Wakefield,' the pathos of the 'Traveller,' and the 'Deserted Village,' and the wit of some of his smaller poems, are known and appreciated by all. His numerous compilations, which were only written for money, are not proper objects of criticism. His histories of Greece and Rome certainly possess no critical value of any kind; and yet they have long been read with pleasure by a large class who feel the charm of the writer's easy and lucid style, without caring or troubling themselves about the accuracy of his statements.

A life of Goldsmith was published not long after his death by Bishop Percy; and a memoir of him is to be found in Sir Walter Scott's 'Miscellaneous Prose Works.' More recently three other lives of Goldsmith have appeared—by Prior, Forster, and Washington Irving: the largest is that by Mr. Prior; the best is that by Mr. Forster.

GOLIUS, JAMES, was born at the Hague, in 1596. He was educated at the university of Leyden, where he studied the ancient languages, mathematics, theology, and medicine, and made such great progress in his studies that he was appointed professor of Greek at Rochelle soon after he had attained his twenty-first year. He resigned this office after holding it a very short time, and returned to Leyden, where he devoted himself particularly to the study of Arabic under Erpenius. When the United Provinces sent an embassy to the king of Morocco, in 1622, Golius accompanied it by the advice of Erpenius, in order to obtain a more accurate knowledge of the Arabic language. He had already made sufficient proficiency in Arabic to present to the king of Morocco a memorial written in that language. In 1624 Golius was appointed professor of Arabic on the death of Erpenius, who had recommended him as the only person worthy to fill the chair. In the following year he sailed to the Levant, travelled in Arabia and Mesopotamia, and returned home by way of Constantinople in 1629.

During his absence he was appointed professor of mathematics. He resided at Leyden for the remainder of his life, and died on the 23th of September, 1667. The work which has given most celebrity to the name of Golius is his 'Lexicon Arabico-Latinum,' published at Leyden, 1653, in folio. It was principally formed on the basis of the Arabic Lexicon of Jauhari, entitled 'Al Sihah,' that is, 'the purity,' and has been deservedly considered as a most extraordinary work for the time in which he lived. Many Arabic scholars prefer it to the new Lexicon by Professor Freytag of Bonn. Among the other principal works of Golius we may name 'Proverbia quaedam Alis Imperatoris et Carmen Togral,' Leyden, 1629, 8vo; 'Ahmedis Arabiadæ Vitæ et Rerum gestarum Timuri,' Leyden, 4to, 1636; and a reprint of the Arabic grammar of Erpenius, Leyden, 1656, with the addition of several Arabic works. He also compiled a Persian Lexicon, in his 'Lexicon Heptaglotton.' Further particulars concerning the works of Golius are given by Schnurrer in his 'Bibliotheca Arabica,' and by Silvestre de Sacy in the 'Biographie Universelle,' art. Golius.

GOLTZIUS, HENRY, a celebrated engraver and painter, was born at Mulbrecht, in the duchy of Juliers, in 1558. He was first instructed by his father, who painted on glass, and afterwards studied design under Jacques Leonhard; but it was his own genius and application that raised him to the rank which he held among the best artists of his time. He began as an engraver; and some of his earliest prints bear the date of 1578. One of them is a portrait of his father John Goltzius. Bartsch says he did not begin to paint till he was 42 years of age.

He first settled at Haarlem, where he married, and where he resided for a considerable time. He then travelled through several parts of Italy, and studied a long while at Rome, where he assumed the name of Henry Bracht to avoid interruption, till he thought himself capable of appearing to advantage as a painter. He was indefatigable in his attention to nature as well as the antique; and he made many designs after Raffaello and Michel Angelo. Late as he began it was incredible what a number of pictures he finished. Two of his best were his 'Danaë' and a picture of the 'Crucifixion.' History and portraits were his favourite subjects in both arts.

Goltzius's finest engraving, 'the Boy and Dog,' bears the date of 1597. His two prints of the 'Hercules in the paisee of the Belvedere' were published immediately after his death, which happened January 1, 1617. Goltzius was the founder of a school which had a fine and singular command of the graver. His immediate and most successful pupils were Mathan, Saenredam, and Müller.

GOMAR, FRANCIS, was born at Bruges, on the 30th of January 1563. After spending some time at the universities of Strasbourg and Heidelberg, he came to England in 1582, and continued his studies at Oxford and Cambridge, at the latter of which he took the degree of Bachelor of Divinity in 1584. In 1587 he was chosen pastor of the Flemish church at Frankfurt, and in 1594 professor of divinity at Leyden. He is principally known as the opponent of Arminius, who was appointed as his colleague at Leyden in 1603. On the death of Arminius in 1609, and the appointment of Vorstius, who held similar theological doctrines, as his successor, Gomar retired to Middelburg, where he remained till 1614, when he was elected professor of divinity at Saumur. Four years afterwards he settled at Groningen as professor of Hebrew and divinity, at which place he remained till his death in 1641. He was present at the synod of Dort in 1618. His works were printed at Amsterdam in 1645. As he took the lead in opposition to Arminius, those persons who agreed with him in condemning the opinions of Arminius were called Gomarists, and also Anti-Remonstrants. They obtained the latter name from their opposition to the remonstrance which Arminius presented to the States-General in 1608. An account of the theological warfare between Gomar and Arminius is given under ARMINIUS.

GONDI. [RETZ, CARDINAL DE.]

GONGORA (LUIS GONGORA Y ARGOTE), was born at Cordova in 1561. He was sent at the age of fifteen to Salamanca, to study the law, which the love of poetry soon induced him to abandon. He wrote during his stay at that university the greater part of his jocosse, amatory, and satirical pieces, which in language and versification are the best of his compositions. He had frequently to struggle with poverty, which evidently embittered his sarcastic muse. At last, in his forty-fifth year, he took holy orders, and obtained a scanty prebend in the cathedral of Cordova. He tried however to improve his prospects by going to Madrid, where, after eleven years of wearisome expectation, he was made one of the chaplains of Philip III., in whose court he found his talents fully appreciated. A sudden illness subsequently deprived him of his memory, and he returned to his native city, where he died on the 24th of May, 1627.

The disciples of the classic Spanish school were already tainted with the extravagant notions of the Italian Marinists, when Gongora unfortunately came with his vigorous mind, and as it were at the critical hour, to bring them into full fashion. He tortured the Spanish language without mercy, called his new phraseology *estilo culto*, and answered with intemperate abuse the judicious censure of his eminent contemporaries, the two brothers Argensolas, Lope de Vega, and Quevedo. On the other hand, the declining state and consequent wavering taste of his countrymen gave him what he desired, a crowd of admirers and imitators, who, with less talent, carried to excess the empty pomp and verbose obscurity of the artificial language and

uncommon turn of thought of their dazzling model. They even split into two distinct although congenial schools: that of the 'cultoristas,' the more zealous adherents of the pedantry of their master; and that of the 'conceptistas,' the rivals of the Italian 'concettisti,' who formed a set of still more conceited revellers in the wild regions of fancy. There are various compositions of Gongora still unpublished, but a *Romancero* under the title of 'Delicias del Parnaso' contains all his 'romances' and 'letrillas.'

The cultorista Alonso Castillo Solórzano extended Gongorism even to America, where he published his own works in Mexico in 1625. The earliest German romances were imitations of Gongora by Gleim.

GONZA'GA, a historical family of Italy, which was numbered among the sovereigns of that country as hereditary dukes of Mantua and Monferrato for more than three centuries. The Gonzaga, like the Medici, did not belong to the feudal nobility; they were originally a plebeian family, which took its name from their native village. Luigi Gonzaga was appointed Podestà of Modena in 1313, through the influence of Passerino Bonaccolai, lord of Mantua. In 1328, a conspiracy having broken out at Mantua against Bonaccolai, who was murdered with all his relatives, Luigi Gonzaga, who was privy to the conspiracy under the pretence of restoring liberty to his country, was appointed captain-general, and in the following year the Emperor Louis of Bavaria made him imperial vicar of Mantua. From that time the Gonzagas became hereditary rulers of that country. A century later they assumed the title of marquises of Mantua, still acknowledging themselves feudatories of the empire. They were repeatedly engaged in war with the visconti of Milan. In 1495 Gianfrancesco Gonzaga placed himself at the head of the Italian league, for the purpose of driving the French under Charles VIII. out of Italy. He commanded at the battle of Tornovo on the river Taro, on the 6th of July of that year, in which the French were worsted, and Charles was obliged to make a precipitate retreat across the Alps. Gonzaga then marched towards Naples, was present at the battle of Atella, and contributed with Gonzalo of Cordova to the evacuation of the kingdom by the French, and the restoration of the Aragonese dynasty. When Louis XII. again invaded Lombardy, Gonzaga was obliged, in order to save himself, to do homage to him, and in 1509 he joined the league of Cambrai against the Venetians. His son Frederic fought against the French commanded by Lautrec and Bonniwet, and as a reward for his services was made Duke of Mantua by Charles V., and obtained also the marquise of Monferrato in 1586. Frederic's brother, Ferrante Gonzaga, distinguished himself also in the imperial service, and was made by Charles V. governor of the Milanese. He founded the line of the dukes of Guastalla, a principality which he obtained partly by purchase and partly by intrigue. Guglielmo, son and successor of Frederic, was humpbacked, and it is recorded that when he ascended the ducal throne the courtiers vied with each other in putting on artificial humps, thinking to please their sovereign thereby. He proved a good prince, and he protected the learned; Bernardo Tasso, the father of Torquato, was his secretary; Paolo Sarpi was for a time his theologian, and the Jesuit Possevin his confessor. The city of Mantua in his time had a population of 43,000 inhabitants, almost double its present number. His son Vincenzo early showed a disposition for learning, and a fondness for learned men. He went to Ferrara on purpose to effect the deliverance of Torquato Tasso, who was confined as being insane, and he obtained his liberty from the Duke Alfonso d'Este. But in the course of time, after he succeeded his father on the ducal throne, Vincenzo abandoned himself entirely to pleasure, neglected the interests of his subjects, and dilapidated the property of his own family. It was he who has been charged with the assassination of James Crichton, in 1583, who had been his preceptor. [CRICHTON.] Vincenzo died in 1612, and was succeeded by his son Francis, who began by introducing economy into the palace, from which he drove away the actors, singers, and parasites whom his father had gathered round him. He died a few months after his accession, and was succeeded by his brother, Cardinal Ferdinando Gonzaga, who, dying in 1626, left his states to his other brother, Vincenzo, who died in the following year. None of these three princes left any legitimate son, and with the last, Vincenzo, the direct line of the house of Gonzaga became extinct in 1627. It was however succeeded in the sovereignty by the lateral branch of Nevers, descended from Louis, brother of Guglielmo the humpbacked, who, having gone to France, had married there Henrietta of Cleves, heiress of the duchies of Nevers and Rethel. His son Charles was called to Italy by the prospect of the extinction of the ducal house of Mantua, and after the death of his cousin, the Duke Vincenzo, he claimed the succession to the ducal throne. But his claims were disputed by his cousin Gonzaga, duke of Guastalla, a descendant of Don Ferrante, already mentioned; and the Duke of Savoy, seizing the pretext of the disputed succession, invaded Monferrato, upon which he had some old claims, while the emperor Ferdinand II. on his side invaded Mantua as an imperial fief. Louis XIII. took the part of the Duke of Nevers, and the question of the Mantua succession occasioned a European war. The French entered Piedmont, and obliged the Duke of Savoy to raise the siege of Casale in Monferrato in 1629, while the imperial army took Mantua after an obstinate siege, and pillaged the town for three days. The paintings, statues, and other works of art, collected during centuries

by the dukes Gonzaga, were carried to Prague, many of them were purchased by Christina of Sweden, and afterwards bought by the Duke of Orleans for his gallery of the Palais Royal. At last, in 1630, by the treaty of Ratisbon, between the emperor and France, and that of Cherasco, with the Duke of Savoy, Charles of Nevers was put in possession of Mantua and Monferrato, and received the solemn investiture from the emperor. In 1635 he seized upon the principality of Correggio, which he added to his dominions. He died in 1637, and was succeeded by his grandson Charles, under the regency of his mother. Charles proved a weak dissipated prince; he wavered between the French and Spanish alliances during the Italian wars; he sold, in 1659, the duchies of Nevers and Rethel and his other possessions in France to Cardinal Mazarin, and died in 1605, leaving an only son, Ferdinand Charles, under the guardianship of his mother, who was an Austrian archduchess. Ferdinand, once on the throne, showed himself even more dissolute than his father. He collected at his court female performers, singers, and dancers from every part of Italy, in whose company he delighted, and by whom he was attended when he travelled about. On the breaking out of the war of the Spanish succession, Ferdinand, although a feudatory of the emperor, allowed the French to garrison Mantua. The emperor Joseph I. put him under the ban of the empire as a traitor; and as the French ultimately lost their footing in Italy, the Austrians took possession of Mantua, which was annexed to the Milanese. Ferdinand being deserted by the French, for whose sake he had lost his dominions, retired to Padua, where he died in 1708, leaving no issue. He was the last duke of Mantua. The other lateral branches of the Gonzagas, of Guastalla, Sabbioneta, Novellara, and Castiglione, became also extinct, or were dispossessed of their principalities. Some of their descendants were living at Mantua not many years since as private individuals. The 18th century saw the extinction of three Italian sovereign houses, Medici, Gonzaga, and Farnese, while that of Este has been perpetuated only by a female.

GONZA'LO, HERNANDEZ DE CORDOVA, surnamed the Great Captain, was born of noble and wealthy parents at Montilla, near that city, in 1453. Having early lost his father, he was brought up by a knight called Diego Cárcamo, who inspired him with that grandeur of soul and love of glory by which Gonzalo amply compensated the disadvantages to which the law of primogeniture had subjected him as a second son. When the city of Cordova espoused the cause of the Infante Don Alonso against his brother Henry IV., Gonzalo, though yet an inexperienced youth, was sent by his brother Alonso de Aguilar to Avila, where the unfortunate Henry was solemnly despoiled of crown and sceptre. On the sudden death of the new king, his sister Isabella, the right heiress to the Castilian crown, also requested the service of Gonzalo against the partisans of Juana, called La Bertraneja, the dubious daughter of the dethroned Henry, who was married to the King of Portugal.

Gonzalo, by his military and fashionable accomplishments, heightened by his character for generosity, was hailed as the prince of the Spanish youth, and became the greatest ornament of Isabella's court. His intrepidity at the head of 120 horse belonging to his brother, which aided in the defeat of the Portuguese at Albuera, excited general admiration. In the protracted contest of ten years, which resulted in the final conquest of Granada, he took part in all the important engagements, and also carried on a sort of constant guerilla warfare, which struck the Moors with terror and amazement.

When Charles VIII. of France, instigated by Ludovico Sforza of Milan, conquered Naples in 1495, Gonzalo was sent by Ferdinand the Catholic to expel the invaders, and restore the crown to the native king. Europe was soon astonished by the brilliancy and rapidity of his success. His only difficulty was to garrison the numerous places which he reduced in quick succession. Both friends and foes proclaimed him the Great Captain, a title which has always been attached to his person and memory.

After the expulsion of the French from Naples, Pope Alexander VI. called in the aid of Gonzalo against one Menoldo Guerri of Biscey, to whom Charles VIII., on his retreat, delivered Ostia in trust, and who, by his exactions from the trading-vessels of the Tiber, distressed and starved Rome. Gonzalo surrounded that fortress with his veterans, stormed it on the eighth day, and the capital of Christendom beheld the hero of the age bringing in chains the monster who had kept her so long in alarm—a modern triumph, the glory of which the conqueror enhanced by requesting and obtaining the pardon of the vanquished, and an exemption from all taxes, during ten years, for the inhabitants of Ostia and its environs. He took leave of the pontiff by pointing out the necessity of a reform in his household and court. Thus did the Great Captain crown his first expedition to Italy in 1498. Two years after he suppressed a revolt of the converted Moors in the Alpujarras, and requested their pardon also as the reward of his victory.

Louis XII., inheriting the throne and the ambition of his cousin Charles VIII., made preparations to expel Sforza from Milan, and to stretch his arm as far as Naples. Ferdinand, who now agreed to partake of the spoils, sent Gonzalo to Italy again, but only as an ally of the Venetians. The first result of this campaign was the taking of Cephalonia from the Turks, after a siege of fifty days, at the end of 1500. On the first news of the deposition of the king of Naples

being sanctioned by the pope, Gonzalo gave up the estates with which that king had rewarded his previous services. Subsequently however he stained his character by an act of which he repented in his old age; he sent the hereditary prince, the Duke of Calabria, as a prisoner to Spain, notwithstanding he had solemnly bound himself to respect his liberty, under the plea of Ferdinand's disapproval of that pledge, which wanted his previous royal consent. The partition of Naples between the Spanish and French soon brought them into collision, and afforded Gonzalo a second and more brilliant opportunity of defeating and finally driving away the French, and of reconciling the natives to the Spanish sway. Ferdinand at last grew jealous of a subject whose brilliant success threw the kingly dignity into the shade. Even in the decline of his authority and power, after Isabella's death, and when Gonzalo, in a letter dated Naples, 2nd of July 1506, reassured him of his unconditional and most firm adherence, and when the pope and the Venetians strove to place the Great Captain at the head of their respective forces, the distrustful king did not cease to make common cause with the envious courtiers, and succeeded in removing his most faithful subject from Italy.

Returning to his country in 1507, and passing through Savona, where Ferdinand and Louis XII. had an interview, he received the highest attentions from the French king and his suite. More flattering still and bordering almost on adoration was his reception in every part of Spain, except at court, where he met only with contumely. He was even refused the mastership of Santiago, which had been so often and so solemnly promised him; nor could he obtain leave to join Cardinal Cisneros in his expedition to Africa. Nevertheless, in the hour of need, when the new viceroy of Naples, Don Ramon de Cardona, was defeated at Ravenna by Gaston de Foix, on Easter-day, April 11th, 1512, Ferdinand requested Gonzalo to organise a fresh expedition to Italy. But when he was ready to depart with his veterans and the volunteers who had flocked to his standard, Ferdinand's fears subsided, and distrust reassuming its wonted sway over his mind, he ordered the disbanding of the forces. As the army was composed of numerous volunteers who had parted with all their property, in order to furnish themselves for the expedition, their intended leader, grieved at the sacrifices which they had made, and keenly feeling their disappointment, convened them at Antequera, and rewarded them in a princely style. Such was the best way of enjoying his wealth, he said, when remonstrated with for the extravagance of his munificence. At the same time he wrote to the king a letter replete with bitterness and complaint. At length an accumulation of mental suffering impaired his health, and terminated his existence on the 2nd of December 1515. Two hundred tattered banners and two royal pennons, once unfurled by the enemy, waved over the tomb of the hero who raised the Spanish soldiery to that superiority which they maintained in Europe for more than a century.

GOOD, JOHN MASON, M.D., was born on the 25th of May 1764, at Epping, where his father was minister of an Independent congregation. He was educated at home, where he studied Latin, Greek, and French. At fifteen years old he was apprenticed to a surgeon in Gosport, on leaving whom he studied for a short time at Guy's Hospital, and, in 1784, commenced practice in partnership with a surgeon at Sudbury. He met however with but slight success; and in consequence of having engaged himself as security for a friend who failed, he was induced to remove to London in 1793, principally with a view of obtaining employment in literature. For a time his progress was very slow; but by perseverance he succeeded, and in 1820 found himself so well established, both in literary and professional fame, that he determined on taking the diploma of M.D. at Marischal College, Aberdeen. From this time to his death, which occurred in January 1827, after a long and painful illness, he continued actively pursuing the practice of medicine and the study of almost all branches of science and literature.

Dr. Good was a voluminous writer on various subjects, but none of his works have any permanent value; his principal works were the following:—

1795. 'Dissertation on Diseases of Prisons and Poorhouses,' prize essay, published at the request of the London Medical Society, 12mo. 1795. 'A short History of Medicine,' published at the request of the Pharmaceutical Society, 12mo. It consists principally of a history of the practice of apothecaries in England. 1800. 'Translation, in verse, of the Song of Solomon.' 1803. 'Memoirs of Dr. Geddes,' 1 vol. 8vo. 1805. 'Translation of Lucretius' (in verse), 2 vols. 4to., his principal classical work. 1812. 'Translation of the Book of Job,' 1 vol. 8vo. 1820. 'Physiological System of Nosology, with a corrected and simplified nomenclature,' 1 vol. 8vo. He had been twelve years collecting materials for this work, and it served as an introduction to the larger one which he published in 1822. 1821. 'Translation of the Book of Proverbs.' 1822. 'Study of Medicine,' in 4 vols. 8vo., consisting of a digest of the several systems of nosology previously published, and an attempt to classify all described diseases in regular orders, genera, &c., as in the arrangements employed in natural history. 1826. 'Book of Nature,' 3 vols. 8vo. This work contained the lectures delivered by the author at the Surrey Institution on the phenomena, 1st, of the material world; 2nd, of the animate world; 3rd, of the mind.

'A Translation of the Book of Psalms' was just completed at the time of his death. These however were but a portion of his works; for some time previous to settling in London he had been a large contributor to the 'World,' a daily newspaper, at that time in extensive circulation, and to the 'Analytical and Critical Review.' Of the latter he was for a considerable time the editor; and very many of the articles on theology, morals, and Eastern literature which attracted most notice in it, as well as in the British and Monthly Magazines, were from his pen. He was engaged at the same time in many other literary pursuits, as in the editing of the 'Pantologia,' in conjunction with Mr. Bosworth and Dr. O. Gregory,

The extent and variety of Dr. Good's works are sufficient to indicate their character; they evince great industry, with a retentive and orderly mind, and every mark of sincerity and piety; but they show that he was deficient in judgment, critical acumen, and personal observation; and his medical writings especially are hence of far less value than the labour that must have been bestowed upon them might have given them, had it been better directed. But he seemed to have no suspicion of his unfitness for any literary task; and hence never hesitated to undertake any project though most unsuited to his habits and acquirements. Thus, although wanting every requisite qualification for such a duty, his overweening self-confidence led him not only to consent to edit the Letters of Junius, but to select merely from his own opinion of resemblance of style, other letters which had been published under a great variety of names in Woodfall's Advertiser, and without scruple assign them to the great unknown, to the utter confusion, as it has proved, of almost all subsequent investigations respecting the author of the Junius Letters, and judgment of his character and conduct. Dr. Good's principal faculty seems to have been a facility of acquiring languages: he had learned Latin, Greek, and French, in his father's school; while an apprentice he acquired Italian, and soon after commenced Hebrew. While engaged in the translation of Lucretius he studied German, Spanish, and Portuguese; and afterwards, at different times, Arabic, Persian, Russian, Sanscrit, and Chinese. Of his knowledge of all these, evidence is presented in unpublished translations, in reviews of their literature, and in the constant references made to their works in his medical and other writings. A biography of Dr. Good was published by his friend Dr. Olinthus Gregory, in 1 vol. 8vo.

* GOODALL, the name of a father and son who have attained great distinction among living English artists.

* EDWARD GOODALL, the father, is best known by his vignette engravings after Turner. Born at Leeds in September 1795, he at an early age commenced the study of art, and practised drawing, painting, and engraving, but eventually adopted the last as his profession. It is said that he never studied as a regular pupil under any engraver; and it is certain that he adopted a decidedly original manner. He has engraved a very large number of book illustrations, chiefly landscapes, and it is in small landscapes, and especially the landscapes of Turner, that his great strength lies. Nothing probably can surpass the exquisite tact with which Mr. Goodall has, in his vignettes, rendered the peculiarities of Turner's manner. The vagueness of detail, and the accuracy of general drawing, the extraordinary knowledge of natural phenomena, the elaborately beautiful skies, the misty mountains, the ever-varying water, and the often marvellous general effect—all are given with the most thorough truth and refinement in the unrivalled little vignettes which adorn the 'Italy,' and the 'Poems' of Rogers. Mr. Goodall has also engraved very admirably several larger plates, after the same great master, in Turner's 'South Coast,' and other works; and, of the full plate size, Turner's 'Cologne,' 'Tivoli,' and 'Caligula's Bridge;' but it is in his vignettes that the great beauty and delicacy of Goodall's burin are most conspicuous.

* FREDERIC GOODALL, the son, is a painter of history and genre. He was born in London in September 1822. His studies in art have been exclusively directed by his father; and so early had young Goodall acquired mastery over his pencil, that when only fourteen he received commissions to make drawings of Lambeth Palace, and Willesden church, and was employed by B. Hawes, Esq., M.P., to make a series of drawings of the Thames Tunnel in its working state. His studies in the tunnel furnished him with materials for his first oil picture, 'Finding the Dead Body of a Miner by Torchlight,' which he commenced at the age of fifteen, and for which the Society of Arts awarded him the large silver medal. During the summers of 1838-42, he made sketching excursions in Normandy and Brittany, and his studies there supplied him with subjects of numerous pictures, representing chiefly the peasant life of those countries. The first of these, 'French Soldiers Playing at Cards in a Cabaret,' appeared (as his first painting there) in the exhibition of the Royal Academy in 1839. Others of the series were—'Entering and Leaving Church;' 'The Christening;' 'Veteran of the Old Guard Describing his Battles;' 'The Fair of Fougères;' 'Tired Soldier;' 'Rustic Music;' 'La Fête du Mariage;' 'The Wounded Soldier Returned to his Family;' 'The Conscript;' 'Going to Vespers.' In 1844 Mr. Goodall was led to vary his style by a visit to Ireland, among the results of which were his 'Fairy-Struck Child;' 'Irish Courtship;' 'Irish Piper;' and 'The Departure of the Emigrant Ship;' on the whole, perhaps these Irish pictures are the most characteristic which he has painted. Four or five years later Mr. Goodall commenced painting English subjects, and to these his

practice has been since chiefly confined. One of the first and best of his English pictures was the 'Village Festival,' exhibited in 1847, and purchased by Mr. Vernon, for presentation, with the rest of his fine collection, to the nation. Mr. Goodall's subsequent pictures have been—'Hunt the Slipper' (1849); 'Woodman's Home' (1850); 'Raising the May Pole' (1851); 'The Last Load' (1852); 'An Episode of the Happier Days of Charles I.' (1853); 'The Swing' (1854); 'The Arrest of a Peasant Royalist—Brittany, 1793' (1855); and 'Cranmer at the Traitors' Gate' (1856).

Mr. Goodall's success was recognised by his election as an associate of the Royal Academy in 1852, despite the growing disinclination of that always sufficiently exclusive body to admit within its ranks any painters who have not been trained in its schools. Mr. Goodall's style is pleasing and refined, and he is as careful as well as an able painter; but his progress has scarcely, it must be confessed, been as great as his early proficiency promised. His later pictures suggest the need of a somewhat more vigorous and masculine style, and a more self-reliant and independent tone of thought.

GORDIANUS, MARCUS ANTONIUS AFRICANUS, born under the reign of the first Antoninus, of one of the most illustrious and wealthy families of Rome, made himself very popular during his quaestorship by his munificence and the great sums which he spent in providing games and other amusements for the people. He also cultivated literature, and wrote several poems, among others one in which he celebrated the virtues of the two Antonines. Being entrusted with the government of several provinces, he conducted himself so as to gain general approbation. He was proconsul of Africa in 237, when an insurrection broke out in that province against Maximinus, on account of his exactions, and the insurgents saluted Gordianus as emperor. He prayed earnestly to be excused on account of his great age, being then past eighty, and to be allowed to die in peace; but the insurgents threatening to kill him if he refused, he accepted the perilous dignity, naming his son Gordianus as his colleague, and both made their solemn entry into Carthage in the midst of universal applause. The senate cheerfully confirmed the election, proclaiming the two Gordiani as emperors, and declaring Maximinus and his son



Coin of Gordianus the Elder.

British Museum. Actual size. Copper. Weight 274 grains.



Coin of Gordianus the Younger.

British Museum. Actual size. Copper. Weight 369 grains.

The inscription on the obverse of the two medals is the same.

to be enemies to the country. Meantime however Capillianus, governor of Mauritania, collected troops in favour of Maximinus, and marched against Carthage. The younger Gordianus came out to oppose him, but was defeated and killed, and his aged father, on learning the sad tidings, strangled himself. Their reign had not lasted two months altogether, yet they were greatly regretted, because of their personal qualities, and the hopes which the people had founded on them. The younger Gordianus was forty-six years of age, was well informed, and had written several works. He is charged with being too much addicted to women. The senate, on hearing the news of their death, elected Balbinus and Maximus in their place to oppose the ferocious Maximinus. [BALBINUS.]

GORDIANUS, MARCUS ANTONIUS PIUS, grandson by his mother of the elder Gordianus, and nephew of Gordianus the younger, was twelve years of age when he was proclaimed Cæsar by general acclamation of the people of Rome, after news had arrived of the death of the two Gordiani in Africa. The senate named him colleague of the two new emperors, Maximus and Balbinus; but in the following year (A.D. 238, according to Blair and other chronologists) a mutiny of the prætorian soldiers took place at Rome, Balbinus and Maximus were murdered, and the boy Gordianus was proclaimed emperor. His disposition was kind and amiable, but at the beginning of his

reign he trusted to the insinuations of a certain Maurus, and other freedmen of the palace, who abused his confidence, and committed many acts of injustice. In the second year of his reign a revolt broke out in Africa, where a certain Sabinianus was proclaimed emperor, but the insurrection was soon put down by the governor of Mauritania. In the following year Gordianus, being consul with Claudius Pompeianus, married Furia Sabina Tranquillina, daughter of Mithreus, a man of the greatest personal merit, who was then placed at the head of the emperor's guards. Mithreus disclosed to Gordianus the disgraceful conduct of Maurus and his friends, who were immediately deprived of their offices and driven away from court. From that moment Gordianus placed implicit trust in his father-in-law, on whom the senate conferred the title of Guardian of the Republic. In the next year news came to Rome that the Persians under Sapor had invaded Mesopotamia, had occupied Nisibis and Carthæ, entered Syria, and, according to Capitolinus, had taken Antioch. Gordianus, resolving to march in person against this formidable enemy, opened the temple of Janus, according to an ancient custom which had been long disused, and, setting out from Rome at the head of a choice army, took his way by Illyricum and Mœsia, where he defeated the Goths and Sarmatians, and drove them beyond the Danube. In the plains of Thrace however he encountered another tribe, the Alani, from whom he experienced a check, but they having also retired towards the north, Gordianus crossed the Hellespont and landed in Asia, whence he proceeded to Syria, delivered Antioch, defeated the Persians in several battles, retook Nisibis and Carthæ, and drove Sapor back into his own dominions. The senate voted him a triumph, and also a statue to Mithreus, to whose advice much of the success of the



Coin of Gordianus Pius.

British Museum. Actual size. Copper. Weight 228 grains.

emperor was attributed. Unfortunately however that wise counsellor died in the following year, under the consulship of Arrianus and Pappus, not without suspicions of foul play being raised against Philippus, an officer of the guards, who succeeded him in the command. In the year after, A.D. 244, Gordianus advanced into the Persian territory, and defeated Sapor on the banks of the Chaboras; but while he was preparing to follow him, the traitor Philippus, who had contrived to spread discontent among the soldiers by attributing their privations to the inexperience of a boyish emperor, was proclaimed by the army his colleague in the empire. Gordianus consented; but soon after, Philippus, wishing to reign alone, caused him to be murdered. A monument was raised to him by the soldiers, with an inscription, at a place called Zaitha, twenty miles east of the town of Ciresium, not far from the left bank of the Euphrates, which continued to be seen until it was destroyed by Licinius, who assumed to be a descendant of Philippus. Gordianus was about twenty years old when he died; his body, according to Eutropius, was carried to Rome, and he was numbered among the gods. His short reign was a prosperous one for Rome.

GORDON, SIR JOHN WATSON, R.A., was born in Edinburgh towards the close of the last century, and received his professional education in the Trustees Academy, of which Mr. John Graham was then master. After coying for awhile with history and poetry, Gordon devoted himself exclusively to portrait-painting. The whole of his professional life has been spent in Edinburgh, where he may be said to have supplied the place of Raeburn in public estimation. During his tolerably long career, Gordon has painted almost all the leading lawyers, ministers, doctors, professors, and merchants of Edinburgh, and indeed almost every eminent Scotchman wherever resident. His portraits of his countrymen are something unique in their way, and as thoroughly characteristic as the heads of Titian's Venetian senators and merchants, or Rembrandt's burgomasters. Raeburn painted the poetic phase of the Scottish physiognomy to perfection; Gordon has with equal success painted its prosaic. His portraits are intensely realistic. The keen, shrewd, hard, Scottish face he depicts with a direct and homely verity, beyond the reach even of the daguerreotype; for, besides the literal rendering, he gives the mental characteristics, the lurking humour or stern decision of purpose, with unmistakable faithfulness. The technical merits of his portraits are answerable to their intellectual character. His drawing is always careful and always correct. His chiar-oscuro and colour are true and unaffected, and if not to be ranked with those of Titian, Rembrandt, and Vandyke, or even Reynolds and Raeburn, they surpass those of most other portrait-painters. Gordon paints with a firm touch, and good impasto; and whilst not neglecting details, always subordinates them—indeed every part of the picture—to the head. As we have said, he has painted most

of his eminent contemporary countrymen, and it would therefore be impossible to give here a list of their names. In truth we do not think that his more successful portraits are those of the more famous of his sitters: his likeness of Sir Walter Scott, for instance, is far from one of the best of the author of *Waverley*, and far from one of Gordon's best. His greatness lies in portraying the hard, canny, calculating, worldly-wise side of the Scottish character. An enumeration of one year's contribution to the Royal Academy Exhibition (that of 1851) will perhaps sufficiently convey an idea of the range of his commissions:—the Duke of Argyll; Sir W. Gibson Craig, M.P. for Edinburgh; Sir John Pakington, M.P.; Dr. Conolly; and Professor Wilson.

Gordon was one of the earliest of the members, if not one of the founders, of the Royal Scottish Academy, and he has always been one of its warmest friends. On the death of Sir William Allen in 1850, Gordon was elected its president. Her Majesty at the same time appointed him to the office of Painter-Linmer to the Queen in Scotland, and conferred upon him the honour of knighthood; and the Royal Academy, London, elected him an academician: he had been chosen an associate in 1841.

GORDON, ROBERT, was born in Aberdeenshire about the year 1580. He studied first at Aberdeen, and afterwards at Paris. On his father's death in 1600 he returned to Scotland, and succeeded to his ancestral estate of Straloch. At this time the vast collection of maps, and corresponding letter-press geographical and historical descriptions, projected by Blaeu of Amsterdam, was in progress. The Dutch editors had been put in possession of some geographical drafts of the various provinces of Scotland, drawn by Timothy Pont, an eminent geographer. These drafts, which are now preserved in the Advocates' Library, are singularly minute and curious, and very valuable as throwing light on the state of the country and the condition of property in Scotland at the time when they were executed. Pont had died in the execution of his task, leaving these drafts, minute and apparently accurate, but fragmentary and totally destitute of arrangement. The editors of the Atlas applied to King Charles, and solicited his patronage of the portion of the work applicable to Scotland, and his appointment of a person qualified to complete the work. It was placed by royal authority in Gordon's hands, in 1641. The part of Blaeu's Atlas, commonly called 'Theatrum Scotiae,' was finished by Gordon in 1648, and forms one of the eleven volumes of that work. It contains forty-nine minute and highly finished maps of the various provinces of Scotland, accompanied by a description in Latin, full of the results of extensive and accurate research. The result of the knowledge and labour bestowed on this work was to give a greater prominence to Scotland in this general geographical work than the position of the country entitled it to. Gordon's labours were considered as of so much national importance, that by a special act of parliament he was exempt from the quartering of soldiers and other public burdens, and, as he abstained from connecting himself with either side, he was respected in the midst of his labours by both the parties by which the country was then distracted. Gordon died in 1661. The geographical papers which he had originally prepared were still more extensive than the work published by Blaeu. There is a large mass of them among the manuscripts in the Advocates' Library, in the printed catalogues of which their titles will be found, and some portions of them have been lately printed by the book-clubs. Gordon had collected materials for a history of his own adventurous time. His son, James Gordon, clergyman of Rothiemay, who seems to have assisted him in his geographical labours, put these materials in a narrative form, and the 'History of Scots Affairs,' thus prepared, was printed in 1841, in three volumes, 4to, for the Spalding Club.

GORDON, THOMAS, was born at Kirkcudbright, in Galloway, about 1684, received his education at one of the Scotch universities, and came early to London, where he gained a livelihood by teaching languages, and by political authorship. It is said that he was employed by the Earl of Oxford. He is best known by his translation of Tacitus, 2 vols. fol., 1728-31, a scholar-like work, which has been referred to by Brotier as an authority in explaining doubtful passages. It is stiff and often ungraceful, from the author's desire to follow the order of words in the original as far as possible; but is on the whole the best translation of Tacitus in our language. Gordon also translated Sallust, with Cicero's four Orations against Catiline, 4to, 1744. Both works are accompanied by Political Essays.

Mr. Gordon in early life seems to have held democratic principles, which recommended him to the friendship of Mr. Trenchard, a gentleman of family and fortune, well known in the political world, whose widow ultimately became Gordon's wife. Conjointly they published a collection of papers, once of celebrity, called 'Cato's Letters,' also the 'Independent Whig.' It is said, however, that Gordon, after his friend's death in 1723, was gained over to the support of Walpole: and it is certain that he held the office of commissioner of the wine licences. He died in 1750. There are two collections of his tracts: 'A Cordial for Low Spirits,' 3 vols.; and 'The Pillars of Priestcraft and Orthodoxy shaken,' 2 vols., both posthumous.

GORDON, REV. WILLIAM, was born at Hitchin, Hertfordshire, in 1729. At an early age he became an Independent minister at Ipswich, and subsequently in London; but he had adopted republican views, and, from personal and political discontent, he emigrated in

1770 to America; and in 1772 was appointed minister of a church in Roxbury, Massachusetts. He attached himself warmly to the revolutionary cause, and became chaplain to the provincial congress of the colony. After the conclusion of peace he returned to England, where in 1788 he published his 'History of the Rise, Progress, and Establishment of the Independence of the United States of America.' It is cast into the form of a correspondence, in letters from America to Europe, and *vice versa*. The first letter contains a compendium of the history of the thirteen original States, from their establishment to the beginning of the war. The author professes to have applied himself from 1776 to the collection of materials; to have had access to the state records; and to have been favoured by Generals Washington, Gates, Greene, and others, with a liberal examination of their public and private papers. It will be obvious that a history written on the plan described is not likely to possess much value, except as a collection of contemporaneous evidence. It is written with a strong American bias. The author however did not return to end his days among the people he so much admired. He accepted an invitation to become minister of a congregation at St. Neots, Huntingdonshire; but differences of opinion soon sprung up, and he resigned his charge. He removed to Ipswich, where he died October 19, 1807; his last years having been passed in a state of hopeless imbecility.

* GÖRGEI, ARTHUR, was born on the 5th of February, 1818, at Toporz, an hereditary possession of his family, in the county of Zips, in Upper Hungary. He was sent in 1832 to the military school of Tulu, where he remained till 1837, when his father's influence procured him admission into the royal Hungarian Life-Guards, stationed at Vienna. In 1842 he was attached to the Hussars of the Palatinat, with the rank of lieutenant. His father died in 1843, and in 1845 Görgei quitted the army, and removed to Prague in order to study the sciences in the university of that city. He appears to have attached himself especially to chemistry, which he studied under Redtenbach. He had spent the early part of the year 1848 on the estate of a relative in northern Hungary, living a quiet country life, when the Hungarian Committee of Defence, with Kossuth as its president, in the month of March called for volunteers to defend the country against the armies of the Croats and Slavonians under their Ban, Jellachich. Görgei obeyed the call, and was immediately invested with the rank of Captain, and attached to the fifth battalion of the Honveds, then in process of formation at Raab. He soon afterwards left this battalion on receiving a commission to purchase muskets and superintend the preparation of other fire-arms. He was next ordered to assist at Pesth in the formation of a plan for the concentration of the Mobile National Guard from the four circles of Hungary, and was himself appointed to the command of the circle of This-Side-the-Theiss, with the rank of Honved Major. His chief station was at Szolnok, and after collecting about 700 men of the 5000 calculated upon, he was ordered in the month of September to occupy the island of Csepel in the Danube below Pesth, in order to oppose any attempt of Jellachich or his auxiliaries under Roth and Philippovich to cross the Danube. Before proceeding there he obtained from the Hungarian prime-minister, Count Louis Batthyany, a document authorising him to form, when requisite, a court-martial to adjudicate upon cases of treason, disobedience, and cowardice, to confirm condemnations to death, and to order their execution. While at Csepel collecting and organising troops, he received, on the 30th of September, information that Counts Eugene and Paul Zichy had been arrested at the outposts on suspicion of treason, and were detained at his head-quarters at Adony. He went there, and conducted the prisoners to the island of Csepel, where he summoned a court-martial, and sat himself as president. Count Eugene Zichy was found guilty of being in communication with Jellachich; Görgei passed sentence of death upon him, and the sentence was forthwith carried into execution. Count Paul Zichy, against whom there were no proofs suitable for the proceedings of a court-martial, was transferred to the ordinary courts of law.

Görgei was soon afterwards incorporated with his detachment into the corps of Colonel Perczel, who had the command of an expedition sent against General Roth. The command of the vanguard was assigned to Görgei, whose strategic movements caused Roth's corps, on the 7th of October, to lay down their arms, and on the 8th Görgei was promoted to the rank of Honved Colonel. He was next attached to the army of General Moga, commander-in-chief of the Hungarian forces. On the 29th of October they crossed the Fischa, for the purpose of relieving the city of Vienna, then besieged by the army under Prince Windischgrätz. A battle was fought near Schwechat, and the Hungarians were signally defeated, the national guards having run away in the utmost confusion. General Moga was injured by a fall from his horse, and Kossuth, on the 1st of November, advanced Görgei to the rank of General, and invested him with the command-in-chief of the Hungarian armies. In the month of December the Austrian army, under Windischgrätz, crossed the frontiers of Hungary, and Görgei was compelled to abandon Presburg, and retreat from Raab; he was repulsed at Windschacht, and only saved his army by a retreat over the Sturecz mountain. In February 1849 he was superseded in the command-in-chief by General Dembinski, a Pole, whom the superior Hungarian officers refused to serve under, and, calling a council, made their determination known. Dembinski was then superseded by General Vetter, who, having fallen ill, the command in

chief was again conferred on General Görgei. The Austrians afterwards suffered a series of defeats. Görgei's advanced guard under Damjanics stormed Waitzen, while he himself won the battle of Nagy-Sarló, and relieved the garrison of Komorn. On the 14th of April Hungary was declared an independent state, a measure to which Görgei was decidedly opposed. A provisional government was formed, Kossuth was named Governor of Hungary, and Görgei was appointed minister of war, the duties of which office were executed by deputy, first by Damjanics and afterwards by Klapka. Meantime Görgei publicly announced his opposition to the provisional government, and thwarted many of their measures. He however at their request besieged Buda, and took it by storm on the 21st of May, after which the seat of the provisional government was transferred from Debreczin to Pesth. A series of disasters soon afterwards attended the Hungarians. At the request of the Austrian government, a Russian army, under Prince Paskiewitch, began to cross the Carpathian Mountains and enter Hungary, while the Austrian armies, now under the command-in-chief of Field-Marshal Haynau, advanced towards Buda and Komorn. The Hungarian troops were defeated before Komorn, and Görgei was wounded, but the main body made good its retreat to Waitzen, where Görgei, after a few days, when the state of his wound permitted, joined the troops, while Klapka remained with the garrison in the fortress of Komorn. Görgei's retreat with his army, closely pursued by the Russians, through the Carpathian Mountains, and then southwards by Debreczin and Gros-Wardein to Arad, occupying from the 22nd of July to the 9th of August, is considered by military authorities to have been a masterly series of strategic operations. The Hungarian army in the south had been beaten by Haynau, and retreated till its shattered remains united with the troops under Görgei before Arad. On the 11th of August Kossuth, by proclamation, resigned his governorship, and created Görgei dictator. On the 17th of August, 1849, the Hungarian army, 24,000 strong, and with 150 guns, laid down their arms at Vilagos to the Russian general Rudiger. Görgei also sent orders to General Klapka to surrender the fortress of Komorn. This however Klapka refused to do, and afterwards obtained honourable terms of capitulation. On the 29th of August Görgei received a letter from Haynau communicating the pardon of the Emperor of Austria, and appointing Carinthia as his place of residence. He has since resided at Klagenfurt, and has published 'Mein Leben und Wirken in Ungarn in den Jahren 1848 und 1849, von Arthur Görgei,' 8vo., Leipzig, 1852, which was soon afterwards translated into English under the title of 'My Life and Acts in Hungary in the years 1848 and 1849,' 2 vols. 8vo, London, 1852.

GORGIAS, of Leontini, in Sicily, celebrated among contemporaries as a statesman, sophist, and orator, belongs to the most brilliant period of the literary activity of Greece, and has been immortalised by the Dialogue of Plato which bears his name. The dates of his birth and death are alike uncertain, but he is said to have been older than Antiphon, the orator, who was born in 380 B.C., and the number of his years far outran the ordinary length of human existence, in the different statements ranging between 100 and 109. Whatever may have been the speculative errors of Gorgias, his long life was remarkable for an unswerving practice of virtue and temperance, which secured to his last days the full possession of his faculties, and imparted cheerfulness and resignation to the hour of death.

According to Eusebius, Gorgias flourished in the 86th Olympiad, and went to Athens (Olymp. 88, 2, or B.C. 427) to seek assistance for his native city, whose independence was menaced by its powerful neighbour Syracuse. In this mission he justified the opinion which his townsmen had formed of his talents for business and political sagacity, and upon its successful termination withdrew from public life and returned to Athens, which, as the centre of the mental activity of Greece, offered a grand field for the display of his intellectual powers and acquirements. He did not however take up his residence permanently in that city, but divided his time between it and Larissa in Thessaly, where he is said to have died shortly before or after the death of Socrates.

To the 84th Olymp. is assigned the publication of his philosophical work entitled 'Of the Non-being, or of Nature,' in which, according to the extracts from it in the pseudo-Aristotelian work 'De Xenophane, Zenone, et Gorgia,' and in Sextus Empiricus, he proposes to show, 1st, that absolutely nothing subsists; 2nd, that even if anything subsists, it cannot be known; and 3rd, that even if aught subsists and can be known, it cannot be expressed and communicated to others. His pretended proof of the first position is nothing less than a subtle play with the dialectic of the Eleatics, as carried out to its extreme consequences by Zeno and Melissus. There is much more of originality in the arguments which he advances to support the other two: thus, in respect to the second, he urged that if being is conceivable, every conception must be an entity, and the non-being inconceivable; while, in the third case, he showed that as language is distinct from its object, it is difficult either to express accurately our perceptions or adequately to convey them to others. Now, however sophistical may have been the purpose for which all this was advanced, still it is no slight merit to have been the first to establish the distinction between conception and its object, and between the word as the sign of thought and thought itself. By thus awakening attention to the difference

between the subject and the object of cognition, he contributed largely to the advancement of philosophy.

In these arguments however, and generally in his physical doctrines, Gorgias deferred in some measure to the testimony of sense which the stricter Eleatics rejected absolutely as inadequate and contradictory: on this account, although the usual statement which directly styles him the disciple of Empedocles is erroneous, it is probable that he drew from the writings of that philosopher his acquaintance with the physiology of the Eleatic school.

Subsequently it would appear that Gorgias devoted himself entirely to the practice and teaching of rhetoric; and in this career his professional labours seem to have been attended both with honour and with profit. According to Cicero ('De Orat,' i. 22; iii. 32), he was the first who engaged to deliver impromptu a public address upon any given subject. These oratorical displays were characterised by the poetical ornament and elegance of the language and the antithetical structure of the sentence, rather than by the depth and vigour of the thought; and the coldness of his eloquence soon passed into a proverb among the ancients. Besides some fragments, there are still extant two entire orations, ascribed to Gorgias, entitled respectively 'The Encomium of Helen,' and 'the Apology of Palamedes,' two tasteless and insipid compositions, which may however not be the works of Gorgias. On this point consult Foss ('De Gorgia Leontino Commentatio,' Halle, 1828), who denies their authenticity, which is maintained by Schönhorn ('De Authentici Declamationum quæ Georgiæ Leontini nomine extant,' Breslau, 1826).

* GORTSCHAKOFF. There are three Russian princes, brothers, of this name: two of them have distinguished themselves as military commanders, and one as a diplomatist. They are descended from a noble family of great antiquity.

* PRINCE PETER GORTSCHAKOFF was born about 1790. He was engaged in the campaign against France in 1813-14, and was afterwards employed in the Caucasus under General Yermoloff. In 1826 he was appointed quarter-master-general of the army commanded by Wittgenstein, under whom, in the Russian war with Turkey, he commanded a division of infantry, and signed the treaty of peace at Adrianople. He was afterwards advanced to the rank of lieutenant-general, and in 1839 was made governor of Eastern Siberia. In 1843 he was promoted to the rank of general of infantry, and in 1851 retired from service.

* PRINCE MICHAEL GORTSCHAKOFF was born in 1795. In 1828 he served in the artillery of the Russian imperial guard, and was made chief of the état major of the corps under Rudewich, and later under Krasowski, and directed the operations of the sieges of Silistria and Schumla in 1828-29. During the campaign in Poland in 1831, he discharged the duties of chief of the état major under count Pahlen, at the same time that he held the command in chief of the artillery. He particularly distinguished himself at the battle of Ostrolenka and at the taking of Warsaw. He was wounded at the battle of Grochow, and was rewarded for his bravery with the rank of lieutenant-general. On the retirement of Count Toll he succeeded him as chief of the general staff of the entire army, a situation which he still retains. In 1843 he was raised to the rank of general of artillery, and in 1846 was appointed military governor of Warsaw. He commanded the Russian armies which occupied the Danubian Principalities in 1853. On the 23rd of March 1854, the Russian army crossed the Danube at three points—at Galatz, under Lüders; at Braila, under Gortschakoff himself; and at Ismail by a corps under Uschakoff. He conducted the operations till he was superseded in April by Prince Paskiewitch, who having been wounded before Silistria on the 8th of June, resigned the command in chief to Prince Gortschakoff. In the month of July the siege of Silistria was raised, and the Russian armies re-crossed the Danube. In the month of August they quitted the Danubian Principalities, and withdrew within the Russian frontier. In March 1855 he was appointed to succeed Prince Menschikoff in the command of the Russian forces in the Crimea. He superintended the protracted defence of Sebastopol, and with consummate skill secured the final retreat of the Russian troops from the blazing ruins of the fortress.

* PRINCE ALEXANDER GORTSCHAKOFF was born in 1800. He was educated for the career of diplomacy in which he has been always occupied. In 1824 he became secretary to the Russian embassy in London. In 1830 he was chargé d'affaires at Florence. In 1832 he was appointed counsellor to the Russian embassy at Vienna. In 1841 he was sent to Stuttgart as envoy extraordinary, and negotiated the marriage of the Grand-Duchess Olga with the Prince-Royal of Wurtemberg. He remained at Stuttgart as Russian envoy to the German diets, which were occasionally held, till he was recalled in June 1854, to receive special instructions from the Emperor Nicholas for the special mission to Vienna, with which he was charged in July 1854. He continued at Vienna occupied with the negotiations for peace between Russia and the western powers till the conferences finally ceased in 1855.

GOSLICKI, LAURENTIUS, a learned Pole, who lived in the 16th century. Having commenced his studies at Cracow, he continued them at Padua, where he published his work 'De Optimo Senatore,' which was printed at Venice, and published at London, 1733, 4to, under the title of the 'Accomplished Senator Laurentius Goslicki Bishop of Posnania,' done into English by William Oldisworth. The

translator gives in his notes a parallel between the Polish and English constitutions. Goslicki entered the church, became bishop of Posnania, and was frequently employed in many political affairs.

*GOSSE, PHILIP HENRY, F.R.S., was born at Worcester in 1810. He early evinced a great love for natural history, but was at the outset of life engaged in commercial occupations. He went to Newfoundland in 1827, remained there eight years, then stayed three years in Canada, and afterwards travelled in the United States. During his stay in these countries he devoted great attention to natural history, and soon after his return to this country published the 'Canadian Naturalist.' This work, the result of his observations in the districts to which it relates, contains many charming descriptions of natural scenery and objects. He afterwards visited Jamaica, and on his return wrote and published a little volume on 'The Birds of Jamaica.' This was followed by a larger work, published in 1849, and entitled 'Illustrations of the Birds of Jamaica.' He also enriched the pages of the Annals and Magazine of Natural History by an account, in a series of articles, of the insects of Jamaica. In the year 1849 he published a general work, entitled an 'Introduction to Zoology.' In 1850 he was employed by Mr. Lovell Reeve to write a volume in his series of natural history works, which was published with the title 'Popular British Ornithology.' In 1851 he published a further account of his experience in the pursuit of natural history in Jamaica, and gave a very interesting account of his residence there: the work was entitled 'A Naturalist's Sojourn in Jamaica.' Besides these, he had been engaged in writing several volumes on natural history for the Society for Promoting Christian Knowledge. Mr. Gosse, having repaired to the Devonshire coast for the benefit of his health, soon collected enough information, with regard to marine animals, to publish, in 1853, another work, entitled 'Rambles of a Naturalist on the Devonshire Coast,' illustrated with 28 plates from Mr. Gosse's own drawings. In this work the author gave his experience of keeping creatures in vessels filled with sea-water. This arrangement, which has since been more correctly called an Aquavivarium, he named an Aquarium. In 1854 he published a work on this subject, with the title, 'The Aquarium, or Unveiling of the Wonders of the Deep Sea.' It was illustrated with a number of coloured plates, and served greatly to encourage a taste for the cultivation of plants and animals in vessels filled with sea-water. Mr. Gosse has lately published the first part of a work entitled 'A Manual of Marine Zoology for the British Isles.'

Whilst Mr. Gosse has been thus usefully employed in writing works which have diffused widely a taste for the study of natural objects, he has not neglected original observations, and has obtained for himself a high position as a scientific and accurate observer. Amongst his contributions to science which deserve this character are his papers on Insects, in the 'Annals and Magazine of Natural History,' and his papers on the structure and functions of the *Rotifera*, in the 'Transactions of the Microscopical Society,' and the 'Philosophical Transactions.' In consequence of these latter papers Mr. Gosse was elected a Fellow of the Royal Society in June 1850.

GOSSÉLIN, P. F. J., a distinguished geographer, born in 1751, at Lisle. From 1772 to 1780, he travelled in different parts of Europe engaged in geographical and antiquarian researches. At the beginning of the revolution he was returned by his province as a deputy to the national assembly, and in 1791 was nominated by the king a member of the central administration of commerce. The Committee of Public Safety employed Gosselin in the department of war. In 1799 he received a place in the cabinet of medals at Paris, which he retained till his death in 1830. His principal works are 'Géographie des Grecs analysée,' Paris, 1790, in quarto, with ten maps, and 'Récherches sur la Géographie systématique et positive des Anciens,' 4 vols., Paris, 1798 to 1813, in 4to, with 54 maps. The researches contained in these works throw great light on the geographical knowledge of the ancients. Gosselin also assisted in the translation of Strabo, which was undertaken by the order of the French government, and published at Paris, 1805 to 1819, in 5 vols.

GOSSON, STEPHEN, a native of Kent, was born in 1554. In 1572 he was entered at Christchurch, Oxford, where he took his Bachelor's degree, and then removed to London. He was there a family tutor, and wrote three plays—a tragedy called 'Catinine's Conspiracies,' a comedy called 'Captain Mario,' and 'Praise at Parting,' a moral play. These plays were never printed, and would now be quite unknown but for the remorseful mention which the author himself afterwards made of them. He was but twenty-five years old when he published one of the most curious, and the second in order of time, of the Puritanical tracts inveighing against plays and stage-playing. This was 'The Schoole of Abuse, containing a pleasant invective against Poets, Pipers, Plaiers, Iesters, and such like Caterpillers of a Commonwealth,' 1579-87. This pamphlet, more scurrilous than either pleasant or logical, was reprinted by the Shakspeare Society in 1841. It was followed in the same year by Gosson's miscellaneous volume, called 'The Ephemerides of Phialo' (reprinted in 1586), one part of which, 'A Short Apologie of the Schoole of Abuse against Poets, Pipers, Players, and their Excusers,' was directed against Thomas Lodge's 'Reply to Stephen Gosson touching Plays.' Both of these works of Gosson were dedicated to Sir Philip Sidney, who, according to Spenser, scorned the writer for his labour. He took up the argument again, with violent personal abuse of Lodge, in his 'Plays confuted

in Five Actions,' published in 1581 or 1582, and dedicated to Sir Francis Walsingham. Another work of Gosson is the 'Pleasant Quippes for Upstart Newfangled Gentlemen,' printed in 1595, and again in 1596; a versified composition containing some hard satirical hits, but no poetry. His only other known effusions are verses prefixed to three works of his day, and a sermon called 'The Trumpet of War,' which was printed in 1598. Gosson had then taken orders, and was parson of Great Wigborough in Essex. In 1600 he was instituted to the rectory of St. Botolph, Bishopsgate; and it is a curious fact that there exists a letter of his dated in 1616, in which, with expressions of respect, he recommends to Edward Alleyn the player three poor people for admission to Dulwich Hospital. Gosson held the rectory of St. Botolph at his death, which took place in his parish on the 13th of February 1623.

GÖTHE, JOHANN WOLFGANG VON, was born at Frankfurt-on-the-Maine on the 28th of August 1749. The history, or rather the poetical account, which he has given of his own life in the book entitled 'Dichtung und Wahrheit: aus meinem Leben,' enables the reader to trace from early childhood the mental development of this extraordinary man. The taste of his father (who was a man in comfortable circumstances) for literature and works of art, and the sensation created by the breaking out of the Seven Years' War, had a great influence on his mind, and had the effect of forming him to habits of reflection. In early years he seems to have had anxious thoughts about religion, and before he had attained the age of eight he devised a form of worship to the 'God of Nature,' and actually burned sacrifices. Music, drawing, natural science, the study of languages, all had charms for him; and to further his proficiency in language, he wrote a romance, wherein seven sisters corresponded each in a different tongue. He soon turned his attention to poetry, and composed songs for the amusement of some young persons with whom he had become accidentally acquainted. These young persons however turned out to be bad characters, and his connection with them was broken off. The intimacy led to his feeling for the first time the passion of love. Gretchen (Peggy), who gave a name to the heroine of 'Faust,' was the object of his early passion; she was related to one of his young friends, and seems to have been a sensible well-inclined girl, who would have warned him from her own circle of acquaintance. After the connection was broken off, he never saw her again: a severe fit of illness was the consequence of this separation. Shortly after his recovery he was sent to the University of Leipzig, where Gottsched, who favoured the French school, Ernesti, and Gellert, were leading men. Here his decided poetical turn first became manifest; and though his father designed him to study jurisprudence, instead of devoting himself to this pursuit, he looked around him, in order to learn or discover some satisfactory theory of poetry. But it was the infancy of German literature: he could find no certain criterion of taste, and this prompted him to look within himself. "Here began," says he, "that tendency, from which I did not depart all my life, to turn everything which pleased or pained me into a song." A little piece called 'Die Laune des Verliebten' ('The Lover's Whimsicality') appeared at this time, as well as a comedy called 'Die Mitschuldiger' ('The Accomplices'), which was designed to exhibit the immorality of private life concealed under a smooth outside. He also paid attention to the history of the fine arts: Winckelmann was his favourite author. He even made some attempts at etching; but the exhalations of the acid impaired his health, and he had hardly recovered in 1768, the year in which he left Leipzig. To restore him to strength, he was sent to the residence of a lady named Klettenberg, the 'fair saint,' whose confessions are recorded in 'Wilhelm Meister.' She was a mystic: her society led Göthe to study the alchemical and cabalistic authors; and he even had thoughts of founding a new religion, to be based on the Alexandrian philosophy. These strange pursuits made him turn his attention to natural science, and when he went to Strasbourg to finish his legal studies he neglected jurisprudence for chemistry and anatomy. Here he became acquainted with Herder, who advised him to peruse the Italian poets. On his return home he published the play of 'Götz von Berlichingen' (1773) and the novel of 'Werther' (1774), which excited a sensation over all Germany. The Prince of Weimar made his acquaintance, and on assuming the government invited him to his court. He went to Weimar in 1775, and in 1779 was made a privy-councillor (Geheimrath), and in the same year accompanied his prince to Switzerland. In 1786 he travelled into Italy, where he remained two years. Subsequently he became one of the ministry, received honourable marks of distinction from different sovereigns, and closed a long life, devoted entirely to science, literature, and art, in 1832.

As this brief sketch of Göthe's life has not given a view of the order of his works, we shall here notice them nearly in their chronological arrangement.

'Werther,' which was one of his earliest productions, was occasioned by the suicide of a young gentleman named Jerusalem. It is written with immense power and energy, of which the flat English translation affords a very inadequate idea.

'Götz von Berlichingen' is less a drama than a series of dramatic scenes, which give an almost pictorial view of the times of the Emperor Maximilian. The character of Martin Luther, yet a monk, the Bauernkrieg (war of the peasants), the Fehmgericht, or secret tribunal,

are exhibited with a graphic accuracy which, considering the age of the author, is wonderful. The character of Götz, an old German knight, who lives to see civil rights overpower the old club-law, is most interesting, while his fate excites our deepest sympathy. The characters of Adelaide, an intriguing court-lady, and Francis, an amorous page, display great knowledge of human nature. A translation of this piece was one of Sir W. Scott's earliest works.

The drama of 'Egmont' is immortalised by the character of Clara, which is a most beautiful picture of feminine constancy and devotion.

These works, together with a variety of small poems, may be reckoned as the prototypes of one class of his writings. The small poems are the exact illustration of that habit which has been already noticed. A single thought, and that a very trivial one, often forms the sole subject of a lyrical piece; yet these thoughts are so true to nature, and are so perfectly suited to the subject, as to render these little effusions perhaps the most delightful of all his works. To the same class may be referred 'Clavigo,' a domestic tragedy, and 'Stella,' a sentimental comedy with rather an equivocal moral.

The second order of works consists of those which were written at a later period of life, the prototypes of which are classical models. 'Iphigenia auf Tauris' stands at the head of this class, and is universally admitted to breathe a more truly Greek spirit than any work of modern times. It is a master-piece of its kind; the antiquity of its aspect does not consist in a blind regard for ancient forms, for it has not even the chorus of the ancient drama, but the very thoughts are cast in a classic mould. Professor Hermann, of Leipzig, has turned parts of this drama into Greek. 'Torquato Tasso' is another piece of the same kind, which represents the contrary positions of a poet and a man of the world. His 'Epigrams from Venice' and his 'Elegies' also bear the classic stamp, and, though frequently licentious, are excellent as being a repetition of the spirit of the Roman elegiac and amatory poets.

Three works of Göthe stand prominently forth, which it is difficult to place in any class; these are 'Wilhelm Meister's Apprenticeship,' 'Hermann and Dorothea,' and 'Faust.' The first is a novel, which contains many valuable critical remarks (particularly on Shakspeare's 'Hamlet'), but its main purpose is to exhibit the progress of a young man who, though at first ignorant of the world and filled with the most romantic ideas, ends with being an accomplished gentleman. It exhibits a wonderful insight into the springs of action, and many of the scenes give curious pictures of German life. The character of Mignon has been the origin of Sir W. Scott's Fenella in 'Feveril of the Peak,' and of Esmeralda in Hugo's 'Notre Dame.' In some respects it is the most remarkable of Göthe's works. To English readers it is well-known by Carlyle's characteristic translation.

'Hermann and Dorothea' is a kind of idyllic epos; the subject is merely a love story in a small town; the pictures are drawn from humble life, but the style is Homeric, and the plot artfully interwoven with the French Revolution. J. H. Voss had previously written his idyll 'Luise' also in hexameters, and in imitation of the Greek style; but Hegel, professor of philosophy at Berlin, ingeniously pointed out the difference between the two works, and showed that 'Luise' is a mere domestic idyl, while the subject of 'Hermann and Dorothea' is not so exclusively confined to family life as to shut out the prospect of the important events of Europe.

'Faust' is a work too generally known, and requires too particular a comment to be dwelt on here. It is sufficient to say that it represents the agony of a student who is toiling after knowledge beyond his reach, and who afterwards deserts his studies and plunges into a course of sensuality. This remarkable work exhibits all Göthe's various tendencies as it were concentrated into one focus; and beyond any other recent work has exercised the skill of commentators and critics.

A new form of the old poem of 'Reynard the Fox,' in hexameter verse, a number of small dramatic pieces, and, above all, the delightful biography entitled 'Dichtung und Wahrheit: Aus meinem Leben,' (Truth and Poetry: from my Life), possess the highest merit.

The later writings of Göthe, such as the second part of 'Faust,' 'Pandora,' &c., differ widely from his earlier works. They are generally imitations of antique forms, whether or not they possess the true poetic spirit is a matter of warm dispute. Oriental scholars greatly admire his 'West-eastern Divan,' a collection of poems in the Persian style; and there are some beauties in the novel 'Die Wahlverwandtschaften' ('The Affinities').

To understand Göthe's greatness, we must observe that he may almost be regarded as the creator of German literature. Before his time little had been written in the language that was characterised by a decided superiority of thought or style. During the whole of his long life he was in correspondence with the chief authors of his day, and he thus exercised no small direct influence on the literary labours of others.

The universality of Göthe's genius is one of the most striking parts of his literary character. No writer ever attempted such a variety of kinds, and succeeded in all. In 'Götz' we find an historical dramatist going beyond Shakspeare in irregularity; in 'Werther,' that species of sentiment which used to be called 'German' some thirty years ago; and in 'Iphigenia,' the strictest attention to Greek rules of art, and

a polished elegance which an Athenian would have admired. Notwithstanding his ardent pursuit of every branch of literature, he was scarcely less distinguished for proficiency in every species of natural science, to which a number of scientific works, with his 'Theory of Colours' at their head, bear testimony; and not only was he a writer on science, his speculations on the metamorphoses in plants, and on osteology, are now admitted to be suggestive of truths as important as they were original.

Göthe was enthusiastic in his admiration of the beautiful wherever it could be found, whether in poetry, painting, architecture, music, engravings, statues, or gems, and has left numberless aphorisms of the greatest value to those who cultivate the fine arts. No petty jealousy seems to have stood in the way of this admiration for the beautiful; to the works of every class and of every country he gave what he considered their due tribute of praise.

Göthe has been blamed for having mingled too little in practical life, and for not attending sufficiently to the interests of his country; but probably he knew his capacities better than his judges, and felt that by cultivating the taste of his countrymen he was conferring a more important benefit than by mixing in politics. A very good poet may be a very bad politician. In life and opinions he was a decided aristocrat, though raised from a comparatively humble station. While he admitted the insincerity, he admired the elegance of the court; and as he always shone in polished society, it is no great wonder that he preferred it.

Though many of his poems are highly metaphysical, he had never penetrated deeply into the philosophical writings of his countrymen. The works of Spinoza had a great influence on his religious opinions: he loved to consider the Deity rather in than beyond nature, and of this pantheistic tendency many of his works are exponents.

There is perhaps no author in the world whose mind we have such an opportunity of studying accurately as that of Göthe. Not only have we his numerous works, every one of which illustrates some peculiar mental state; not only have we a biography by himself, which has been elucidated and annotated by singularly minute and painstaking commentators, but there is also a host of publications containing correspondences, characteristics, and conversations, all throwing light on this great man's character, and exhibiting him in every possible relation. His correspondence with Schiller, with Zelter, with a child (Bettine Brentano), the little tracts which have been translated by Mrs. Austin and published under the name of 'Characteristics of Göthe,' and the conversations with Eckermann (a sort of German Boswell), are replete with amusement and instruction.

Several complete editions of Göthe's works have been published by Cotta of Stuttgart and others; and an excellent and cheap edition, in 5 vols. royal 8vo, at Paris.

GOTHOFREDUS. DENYS GODEFROY, born at Paris in 1549, studied at Louvain, Cologne, and other universities, and was made councillor of the Châtelet at Paris. Being obliged to leave France on account of the persecutions against the followers of the reformed religion, which he professed, he went to Geneva, where he was made professor of law in 1580. In 1589 Henri IV. appointed him bailli, or governor, of the district of Gex, bordering on Geneva; but he was driven thence by the arms of the Duke of Savoy, on which occasion he lost his books and other property. In 1594 he was appointed to the chair of law at Strasbourg, and in 1604 he removed to Heidelberg, where he filled the same professorship. In 1621, being driven from Heidelberg by the war in the Palatinate, he withdrew to Strasbourg, where he died in the following year, with the reputation of being the first jurist of his age. His edition of the 'Corpus Juris Civilis,' 2 vols. fol., has often been reprinted: the notes are valuable. Among his numerous other works on law the following deserve mention:—1, 'Fontes Juris Canonici'; 2, 'Praxis Civilis ex Antiquis et Recentioribus Scripturis'; 3, 'Index Chronologicus Legum et Novellarum à Justiniano Imp. Compositarum'; 4, 'Questiones Politicæ ex Jure Communi et Historia assumptæ'; 5, 'Dissertatio de Nobilitate'; 6, 'Consuetudines Civitatum et Provinciarum Gallicæ, cum Notis'; 7, 'Statuta Regni Gallicæ, juxta Francorum et Burgundionum Consuetudines cum Jure Communi collata et Commentariis illustrata'; 8, a Greek and Latin edition of the 'Promptuarium Juris' of Harmenopolus. He wrote also on classical literature:—9, 'Notæ in Ciceronem'; 10, 'Conjecturæ, varis Lectiones, et Loci Communes in Seneca'; 11, 'Auctores Lingue Latine in unum redacti Corpus,' with notes; 12, 'Antiquæ Historiæ libri sex,' being a compilation from Berosus, Manetho, Cato, and other ancient historians. He wrote likewise a controversial work on a subject of peculiar interest in his time, 'Maintenue et Défense des Empereurs, Rois, Princes, États, et Républiques, contre les Censures, Monitoires, et Excommunications des Papes.' His minor works, 'Opuscula,' were published together in 1 vol. fol. Sénebier, 'Histoire Littéraire de Genève,' gives a catalogue of all the works of Denys Godefroy, with a biographical notice of the writer.

GOTHOFREDUS. JACQUES GODEFROY, son of Denys, was born at Geneva in 1587. In 1619 he was appointed professor of law at Geneva, and afterwards was made councillor of state; he also filled various other important offices of that republic, and was sent upon several foreign missions, all of which he discharged to the satisfaction of his countrymen. He was deeply versed in the study and history of jurisprudence in all its branches, was an accomplished classical

scholar, and upon the whole was one of the most distinguished men that Geneva has produced. His principal work, about which he laboured for thirty years, and which was published after his death, is his edition of the Theodosian code, or collection of the Roman law as promulgated by Theodosius the younger, A.D. 438. This Theodosian code contains the edicts and rescripts of sixteen emperors, from the first Constantine to Theodosius himself; it is divided into sixteen books, and the laws are arranged in chronological order. An abridgment of this code is contained in the 'Breviarium' of Anianus, a compendium of the Roman law, compiled in 506, by order of Alaric, for the use of his Roman subjects. Several editions of the Theodosian code, all of them more or less defective, were published in the 16th century. The edition of Gothofredus, entitled 'Codex Theodosianus cum perpetuis Notis,' 6 vols., fol., 1665, is a master work of its kind. To the text of the Code Godefroy subjoins the ancient explanation, followed by his own notes, in which he adverts to the various readings, and to the parallel or conflicting passages in the Theodosian and Justinian Codes; and he completes the illustration of each title by an ample commentary on the scope and tendency of the various enactments, presenting the reader with an immense mass of erudition, classical, historical, and juridical. He has moreover prefixed to the first volume a 'Chronologia Codicis Theodosiani,' followed by 'Prolegomena' on the same, concerning the history of the Code. The last volume contains 'Notitia Dignitatum seu Administrationum tam Civilium quam Militarium Imperii,' a 'Prosopographia,' or notice of all persons mentioned in the Code, a 'Topographia, sive Orbis Romanus ex Cordice Theodosiano descriptus,' and a 'Glossarium Nomicum Codicis Theodosiani.' All these accessory tracts are so many mines of most valuable information. Gibbon, in the 'Memoirs of his own Life,' acknowledges the great obligations he owed to Godefroy's labours while composing his own 'History of the Roman Empire,' and he styles his edition of the Theodosian Code 'a full and capacious repository of the political state of the Empire in the 4th and 5th centuries.' About seventy years after the appearance of Godefroy's work, Professor J. D. Ritter republished it with various additions, in 7 vols. fol., Leipzig, 1736-45. Since that time inedited fragments of the Theodosian Code have been discovered in the Ambrosian and Turin libraries, filling up many lacunæ in the first five books. 'Codicis Theodosiani libr. v. priores: recognovit, additamentis insignibus a W. F. Clossio et Amedeo Peyron repertis aliisque auxit, notis subitaneis tum criticis tum exegeticis instruxit Car. Frid. Christianus Wenck.' 8vo., Leipzig, 1825. The most complete edition of the text of the Theodosian Code is that edited by Hanel in the 'Corpus Juris Ante-Justinianum,' Bonn, 1837.

Among the numerous other works of Jacques Godefroy, the following are the most esteemed:—1, 'Manuale Juris;' 2, 'Fontes quatuor Juris Civilis, containing fragments of the Twelve Tables,' with notes; 3, 'De Statu Paganorum sub Imperatoribus Christianis;' 4, 'Opusculum de Imperio Maris et de Jure Naufragii colligendi, Lege Rhodia;' 5, 'Notæ in Tertulliani "Ad Nationes," libros duos ineditos;' 6, 'V. Orationes Libanii Sophistæ primum veste Latina donatæ;' 7, 'III. Orationes; de Statu Germaniæ, de Causa Odii Juliani in Christianis, de Causis Achæorum Republicæ Interitus;' 8, 'Dissertatio de Suburbicariis Regionibus et Ecclesiis;' 9, 'Fragmenta Legum Juliarum et Pappie collecta et Notis illustrata.' He also edited 'Philostorgii Cappadocis Ecclesiasticæ Historiæ, libri xii.,' and 'Vetus Orbis Descriptio Græci Scriptoris sub Constantio et Constante Imperatoribus,' in Greek and Latin. Godefroy wrote in French, 'Le Mercure Jesuitique, ou Recueil de Pièces concernant les Progrès des Jesuites depuis 1620.' Godefroy died at Geneva in 1652. His juridical works, except his illustrations of the Theodosian Code, were collected by Troitz, fol., Leyden, 1733, with a notice of the author.

* GOUGH, HUGH, VISCOUNT, G.C.B., a general in the British army, is of Irish extraction. His father, the late George Gough, Esq., of Woodstown, Limerick, was the great-grandson of Dr. Francis Gough, a bishop of that see in the 17th century. He was born in 1779. Being a younger son, he adopted the military profession, and entered the army in 1794 as ensign in the 34th foot. It was not long before he entered upon active service. In the following year he took part with his regiment in the capture of the Cape of Good Hope and of the Dutch fleet in Saldanha Bay, and subsequently in the campaign in the West Indies, including the attack on Porto Rico, the brigand war in St. Lucia, and the taking of Surinam. Having obtained his majority in the 87th regiment (the Prince of Wales's Irish), he went out to the Spanish peninsula in 1809, and commanded that corps at the battles of Talavera, Barossa, Vittoria, Nivelle, Cadiz, and Tarifa; for his gallant conduct in which engagements he received a medal, with an heraldic augmentation to his armorial bearings. At Tarifa he was severely wounded, as he was also subsequently at Nivelle; and again at Talavera, where he had a horse shot under him. For his conduct on this occasion, the Duke of Wellington recommended that his lieutenant-colonelcy should be ante-dated to the date of his despatch, thus making him the first officer who ever received brevet-rank for services performed in the field in command of a regiment. At Barossa his regiment captured the eagle of the 8th regiment of French troops, and the baton of Marshal Jourdan at Vittoria. He became a major-general in 1830, and went out to India in 1837 to take command of a division of the Indian army. He had not however been long there

when he was ordered to proceed to China to take the command-in-chief of the British troops employed in that country. He held this command at the attack on Canton, and for his services on that occasion he was made a G.C.B. He continued to hold this post during the entire series of operations in China, including the capture of Amoy. The war was concluded by the signature of the treaty entered into at Nankin in August 1842. For his services in these parts he was created a baronet towards the close of the same year, and was honoured with the thanks of both houses of parliament. Returning to India, he assumed in the following year the post of commander-in-chief of the British forces there, and found a field for reaping fresh laurels in the following year. In December 1843 he took command in person of the army in the campaign against the Mahrattas, which terminated in the victory of Maharajpore, when, with the right wing of the army of Gwalior, he defeated the Mahratta forces and captured upwards of 50 guns. In 1845 and the following year he found a fresh enemy in the Sikhs, whom he defeated successively, with the assistance of the governor-general, Lord Hardinge, at Moodkæ, Ferozeshah, and Sobraon. For his gallant conduct in this bloody and most important war, he again received a vote of thanks from both houses, and was also raised to the peerage as Baron Gough, in April 1846. In the last desperate struggle with the same fierce enemies, in 1848-49, Lord Gough showed the greatest bravery and decision, and finally drove them back within their own territories, having gained over them the great victory of Goojerat, though at a heavy cost of life. For this achievement he was again publicly thanked by the assembled Houses of Parliament, and elevated to the viscountcy, the East India Company settling upon him a pension of 2000*l.* a year, to which a similar sum was added by the legislature. Having returned to England in the latter year, he has not since undertaken any active employment. He was appointed to the colonelcy of the 87th foot in 1841, and to that of the Royal Horse Guards in 1854, on the death of the Marquis of Anglesey. (*Burke's Peerage; Hart's Army List; The Three Presidencies of India.*)

* GOUGH, JOHN B., who has acquired celebrity as a lecturer on Temperance in America and in Great Britain, was born at Sandgate, in Kent, on the 22nd of August 1817. His father, who was a soldier in the 40th and 52nd regiments of foot, obtained his discharge with a pension in 1823. John received his elementary instruction from his mother, who taught the village school. He subsequently attended a school in Folkestone. When he was twelve years old he was sent to America as an apprentice to a tradesman who was about to proceed there. With this person, who settled on a farm in Oneida county, in the state of New York, he remained for about two years, till, seeing little prospect of learning a trade, he wrote to his father, and having obtained his permission, he quitted Oneida county, and took up his abode in the city of New York. Here he obtained employment in the Methodist Book-room, and was enabled to send to England for his mother and sister, who joined him in August 1833; his father declined the invitation, as he did not wish to lose his pension. Scarcity of employment during the winter of 1833 reduced Gough and his mother and sister to deep distress, and in July 1834 his mother, to whom he was greatly attached, died. Shortly after this event Gough became associated with young men of convivial dispositions, to whom his social qualities made him an acquisition. He frequently attended the theatre, and for some time was engaged as a comic singer and an actor. His love of company led him into habits of intemperance, and he was thus frequently thrown out of employment. In 1839 he married, and commenced business on his own account as a bookbinder; but his love of company and strong drink prevented him from succeeding. He subsequently experienced dreadful suffering from more than one attack of *delirium tremens*; and his distresses were aggravated by the death of his wife and child. He was reduced to a very miserable condition, when a stranger spoke to him in the street, and asked him in a kindly manner to sign the temperance pledge; to this he consented. His talents for public speaking soon became known to the friends of the temperance cause, and his services were much in request. His first lecture was delivered on the 26th of December 1842. About five months subsequently he was induced by some of his former drinking companions to violate his pledge, and this was the cause of much unhappiness to him. He re-signed however, and resumed the course of public advocacy of Temperance principles, which up to the present time he has pursued with remarkable success. In August 1853 Mr. Gough, accompanied by his wife, whom he had recently married, came to England on the invitation of the London Temperance League, and continued in this country for two years, lecturing in Exeter Hall and other large buildings in London, visiting also the principal towns in England and Scotland, creating a marked impression wherever he went, and attracting large audiences to listen to his eloquent addresses. Mr. Gough has received numerous testimonials from individuals and societies, both in America and in Great Britain, in acknowledgment of his labours on behalf of the Temperance cause; and his services as a public lecturer have likewise been remunerated on a very liberal scale. He was under engagement to the Temperance League in this country to resume his public advocacy in August 1856, but having become exhausted by his labours in America in the spring of the year, his medical advisers have enjoined retirement from the excitement of public speaking for a few months.

Mr. Gough's extraordinary power as a public speaker arises chiefly perhaps from his possession of the combined qualifications of actor and orator, as well as from the earnestness of feeling by which his addresses are characterised.

GOUGH, RICHARD, an eminent English antiquary, son of Henry Gough, Esq., was born in Winchester-street, London, October 21, 1735. He became a fellow-commoner of Bene't College, Cambridge, in July 1752, but left the University in 1756, without taking a degree. He was elected F.S.A. in 1767, and in 1771, upon the death of Dr. Gregory Sharpe, Master of the Temple, was chosen director of the society, an office which he held till 1797. He was elected F.R.S. in 1775. Mr. Gough's first publication of importance was his 'Anecdotes of British Topography,' 4to., Lond., 1768, reprinted and enlarged in 2 vols. 4to., 1780. In 1773 he formed the design of a new edition of Camden's 'Britannia,' which he had partly begun to translate before, and for the purpose of making additions to which he had for years made regular excursions through the different counties of England, Wales, and Scotland. His edition of the 'Britannia' was at length published in 1789, in three volumes folio; reprinted in four volumes folio, 1806. In 1786 he published the first volume of the 'Sepulchral Monuments of Great Britain, applied to illustrate the History of Families, Manners, Habits, and Arts, at the different Periods from the Norman Conquest to the Sixteenth Century.' This splendid volume in folio, which contains the first four centuries, was followed in 1796 by a second, containing the fifteenth century; and in 1799 by an Introduction to the second volume, with which he thought proper to conclude his labours, instead of continuing them to the sixteenth century, as he first intended.

Among his publications of a minor kind were 'An Account of the Bedford Missal,' 'The History of Pleahy, in Essex,' 4to., 1803, and in the same year, 'An Account of the Coins of the Seleucids, Kings of Syria,' 4to.

He was also the improver and editor of Martin's 'History of Thetford,' 4to., 1780; published a new edition of Vertue's 'Medals, Coins, and Great Seals,' by Simon; and in the same year contributed a preface and glossary to Mr. Nichols's collection of 'Royal and Noble Wills,' 4to.

Mr. Gough drew up, at the united request of the president and fellows, the 'History of the Society of Antiquaries of London,' prefixed to the first volume of their 'Archæologia,' in 1770; and to the eleven succeeding volumes of that work, as well as to the 'Vetusta Monumenta,' he contributed numerous valuable memoirs. He was equally liberal to Mr. Nichols's 'Bibliotheca Topographica Britannica,' and to his 'History of Leicestershire.'

Mr. Gough died February 20, 1809, and was buried in the churchyard of Wormley, in Hertfordshire. By his last will he bequeathed to the University of Oxford all his printed books and manuscripts on Saxon and Northern literature; all his manuscripts, printed books, prints, maps, and drawings illustrative of or relating to British topography; his interleaved copies of his three greater works already mentioned, and all his unengraved drawings of sepulchral monuments; with fourteen volumes of drawings of sepulchral and other monuments in France; the engraved copper-plates of his greater works, &c. The remainder of his library and collections were sold by auction in 1810 and 1812; the printed books producing 3,552l. 3s.

(*Biog. Pref.* to the Catalogue of Mr. Gough's Library; Nichols, *Literary Anecdotes*.)

GOUJON, JEAN, a celebrated French sculptor, born in Goujon, is sometimes called the Correggio of sculptors, from the softness and delicate roundness of his execution, especially in basso-relievo, in which he was excellent; he is also sometimes termed the father of French sculpture. Many of his works have perished, but two of the best still remain: the bassi-relievi of the Naiades of the Fontaine des Innocents, and the four colossal Caryatides in the Louvre, in the Salle des Cariatides, so named from Goujon's works, built in the reign of Henri II. Goujon was also an architect; he was architect to the king, and was appointed, conjointly with Pierre Lescot, to superintend the building of the Louvre. He was employed also in other works by Henri II.; and he made for him a large naked statue of his mistress, Diana of Poitiers (the Duchess of Valentinois), which is now in the Louvre, in the Salle d'Angoulême. The figure, which is reclining and resting against a stag, has been extravagantly praised; but it is neither well proportioned, nor does it possess any fine development of form characteristic of the female: it is long, and wants undulation of line; but this peculiarity might be supposed to belong to the individual, were not the nymphs of the Fontaine des Innocents conspicuous for the same defects, which shows that they are defects of manner. The accessory parts of his works are elaborately executed. Goujon was a Huguenot, and fell a victim to the massacre of St. Bartholomew, in 1572; he was shot while on a scaffolding, working upon some bassi-relievi at the Louvre. His remaining works have been engraved and published in large octavo, by A. Reveil, 'Œuvres de Jean Goujon, gravé au trait d'après ses Statues,' &c., Paris, 1829. (D'Argenville, *Vies des fameux Architectes et Sculpteurs*, &c.; Dandré Bardon; Watelet; Reveil et Duchesne; &c.)

* GOULD, JOHN, a celebrated naturalist, was born on September 14, 1804, at Lyme in Dorsetshire. He early displayed a fondness for objects of natural history, and particularly for birds, of which he began

to prepare stuffed specimens for sale while yet a youth. He was at that time residing at Eton, and was even then noticed for the assiduity and intelligence with which he pursued his favourite study. On the verge of the neighbouring forest, or in a boat in one of the many creeks of the Thames, with his gun and a book, he might be seen patiently watching for some desired specimen, which when secured was carefully prepared and added to his collection. His skill in these preparations was remarkable; the life-like attitude and natural positions of the birds were admired by all who saw them; but Mr. Gould wished to attain something more than this mechanical skill. He was desirous of becoming a scientific naturalist. He possessed a few books on zoology, among which was Bewick's 'British Birds,' a special favourite; these he studied carefully, and when at length his reputation procured him an engagement with the Zoological Society of London to prepare specimens for the museum of that society, he had many opportunities of increasing his knowledge, of which he zealously availed himself. A fine collection of specimens of birds from India had reached England, and in 1830 Mr. Gould was induced to undertake the publication of 'A Century of Birds from the Himalaya Mountains,' of which he furnished the descriptions, and of which his wife (whom he married after settling in London) was the accomplished artist. It was a most magnificent work, the figures beautifully and accurately coloured, in imperial folio, and the price was fourteen guineas. The work was, as it deserved to be, highly successful, and placed Mr. Gould at once amongst the best naturalists of his age.

This success encouraged him to proceed. In 1832 he commenced the publication in parts of his 'Birds of Europe,' and it was completed in 1837. The price of the twenty-two parts was 76l. 8s.; but though so costly, not a copy was ultimately left unsold. All the drawings for these were made upon the stone by his wife. He next published a 'Monograph of the Ramphastidæ,' then a 'Monograph of the Trogonidæ.' In the spring of 1838 Mr. Gould and his wife proceeded to Australia to prepare materials for his next great undertaking, the 'Birds of Australia.' He was absent for two years, during which period "an immense mass of drawings, both ornithological and botanical, were made by the inimitable hand and pencil" of Mrs. Gould, says her sorrowing husband in his preface, for she died within a twelvemonth of their return from Australia. In 1848 the work was completed, forming seven folio volumes, in which he has figured and described 600 species (twice as many as had been before known) from actual observation in their native haunts. He subsequently issued a 'Monograph of the Trochilidæ, or Humming-Birds,' of which he had formed an unrivalled collection. This collection had been long a favourite object, and had been pursued with ardour and perseverance. Specimens were purchased singly or in small numbers at low or high prices, they were transmitted from abroad in letters or in packing-cases, till they amounted to 2000 specimens, illustrating 320 species, a large increase on what had been previously described. In 1851 these specimens were exhibited in the gardens of the Zoological Society in the Regent's Park, and they were afterwards removed to the Crystal Palace at Sydenham. In addition to the works already named, Mr. Gould has published 'Icones Avium,' a 'Monograph of the Macropodidæ,' and a 'Monograph of the Odontophorinæ.'

GOWER, JOHN, an early English writer, was born in the first half of the 14th century. Whether he was older or younger than Chaucer is doubtful; certain it is that they were friends, probably from their college days. The profession which Gower followed is as uncertain as his birth-year. It appears that he studied law, but the story of his having been some time chief-justice of the Common Pleas wants proof. He was attached to the Duke of Gloucester, Richard II.'s uncle, and appears, like Chaucer, to have taken part in censuring the vices and follies of the ecclesiastics of those times. In the latter part of Gower's life it seems nearly certain that a coolness existed between him and Chaucer, and Tyrwhit thinks he has discovered some trace of it in certain expressions of Chaucer, and in the fact that in the second edition of his poems Gower omitted some verses in praise of his friend. As however this second edition did not appear till after the accession of Henry IV., it is probable that Chaucer, who only survived that event about a year, never felt the blow thus aimed against him.

Gower's works are—1. 'Speculum Meditantis,' a collection in French verse of precepts and examples of chastity. 2. 'Vox Clamantis,' a Latin poem, in seven books, on the insurrection of the Commons under Richard II. 3. 'Confessio Amantis,' which is written for the most part in English octave verse, with interspersed Latin elegiacs and Latin prose tables of contents, something like the well-known running commentary to the 'Ancient Mariner.' It consists of eight books and a prologue, and in some parts takes the form of a conversation between the lover and his priest, where story and disquisition are heaped on each other in the most unsparring profusion, with the intention apparently of solacing the lover.

The 'Confessio Amantis' was written towards the end of Gower's life, and appears by its form to have indicated a wish on his part to conform to that taste for English poetry which Chaucer had awakened among his countrymen. As a poet he ranks very far below his friend. His verses are tedious, overlaid with misplaced learning not even poetically introduced; and it seems pretty evident that had Chaucer never lived, Gower would have continued to the end of his days a composer of Norman couplets and Latin elegiacs.

Some smaller poems of Gower's remain in the library of Trinity College, Cambridge, but none of any consequence or merit. The only one of Gower's works which is printed is the 'Confessio Amantis,' which went through four editions before the year 1560. Of his history nothing more is known, except that his principal work (the 'Confessio Amantis') was written in consequence of a casual meeting with Richard II., when that prince asked him to "book some new thing;" that he became blind in his later years, and that at his death he was buried in the church of St. Saviour's, Southwark, where his monument remains. Whatever may be thought of his poems, no one can deny him the praise of having by his benefactions to the above-mentioned building left a monument which no lover of art can pass without admiration. Gower stands half-way between the minstrel of Normandy and the English poet, and he seems to have transferred the faults of a declining literature into the language of one newly arisen.

GOYEN, JAN VAN, a celebrated Dutch painter, born at Leyden in 1596. He studied under several masters, and lastly under E. Vanderweide; and is distinguished for busy canal and river scenes, and occasionally sea-pieces; some of his figures were painted by Jan Steen. His pictures are good in all respects saving colour, in which they are cold, green, and dark—owing no doubt chiefly to the effect of time upon an injudicious choice of colours, or, as some conclude, to the use of Haarlem blue. Van Goyen was certain and rapid in his execution, and once wavered, as related by Hoogstraeten, 'Academie der Schilderkunst,' with two other painters, N. Knipbergen and J. Parcelles, to paint the best picture in a single day: the works of all three were good, but the judges awarded the prize to Parcelles. Van Goyen died at the Hague, according to Houbraken, in 1656. There are a few etchings by him. (Houbraken, *Groote Schouburg*, &c.)

GOZZI, COUNT GASPARO, a writer of some distinction in the Italian literature of the 18th century, was born at Venice, December 4, 1715. He was educated in a college at Murano, but instead of applying himself to the more serious parts of study, he indulged his natural turn for light literature, and works of taste. So great indeed were his indolence and easiness of temper, and his aversion to what looked like business, that notwithstanding his patrimonial property was at first very considerable, he suffered it to go entirely to wreck, leaving himself no other resource than his pen. He had consequently many struggles to encounter, nor were his misfortunes much lightened by his marriage with Luigia Bergalli, a lady of considerable literary attainments, but his senior by ten years, and not altogether so amiable in domestic life as in her poetical effusions. She was however a woman of talent, and besides many original dramas and comedies, she made a translation of Terence in blank verse, and likewise one of Racine; besides which she displayed some proficiency in painting. We may therefore credit his biographers when they tell us that he sincerely regretted her loss, notwithstanding the various vexations she had caused him; and more especially as she had borne him a numerous offspring.

His already shattered fortune had, in the meanwhile, been almost totally dilapidated by his wife's undertaking the management of the theatre San Angelo at Venice; whereby he was reduced to such extremity, that he was compelled to make a subsistence by translating for booksellers, and other literary occupation; and is said not only to have assisted Foscarini in his 'Storia della Letteratura Veneziana,' but to have been the chief author of the work, filling up the outline, which was all that had been furnished by the other. At length, after having toiled with his pen till more than sixty years of age, fortune showed herself all at once more propitious; for on the suppression of the order of Jesuits he was entrusted, in 1774, with drawing up a plan for the new public schools, of which he was appointed prefect, with a handsome salary. Being afterwards commissioned to re-establish the University of Padua, he removed to that city, and there spent the remainder of his days in comparative affluence and leisure, although a great sufferer from many painful attacks and great bodily infirmities. He died December 25, 1786, aged seventy-three, and was buried in the church of S. Antonio at Padua.

Among his original works, which were first published in a collected form by the Abbe Dalmistro, in 1818, in sixteen volumes, the most popular are his 'Sermoni' and the 'Osservatore Veneto,' a series of periodical papers, admirable as well for the elegance of their style, as for their playful well-directed satire, and the sound moral instructions they convey: so that they have obtained for their author the title of the 'Italian Addison.' It has indeed been objected by Ugoni and other critics, that Gozzi was too fond of dressing up his subjects in the form of allegorical narrative, yet many of them display much invention and great ingenuity; and the dialogues after the manner of Lucian, of whom he was a great admirer—such as that between Ulysses and those who have been transformed by Circe into animals—are replete with sententious and satire. He was a no less enthusiastic admirer of Dante than of Lucian, as is proved by his 'Difesa di Dante.' Among various other works translated by him are the 'Daphnis and Chloe' of Longus, the 'Table of Cebes,' Pope's 'Essay on Criticism,' Fleury's 'Ecclesiastical History,' and Marmontel's 'Tales.'

GOZZI, COUNT CARLO, brother to the preceding, was born in March 1772. At a very early age he displayed a taste for literature, and applied himself with such immoderate diligence to reading as to

subject himself to frequent fits of syncope, in the course of which he was at four different times supposed to be actually dead. Equally precocious in his passion for literary composition, before he had well completed his sixteenth year he produced four poems of considerable length ('Il Berlinghieri,' 'Don Chisciotta,' 'La Filosofia Morale,' and 'Gonella,' in twelve cantos), besides a great number of fugitive pieces both in prose and verse, and a translation of Marivaux's 'Pharsamon.' At length, in order to escape from rapidly-increasing family embarrassments occasioned by his father's extravagance and by his brother Gasparo's bad management, he accompanied the Provveditor Querini to Dalmatia, where he continued about three years, and while there he began to apply himself assiduously to the study of mathematics and fortification. On his return to Venice he was for a long time occupied entirely with domestic matters, and in endeavouring to rescue the mortgaged and alienated estates of the family; till, grown weary of constant litigation, he again took up his pen, and in 1761 brought out his first dramatic piece, entitled the 'Three Oranges,' and written for the purpose of supporting the Sacchi company, whose theatre had become almost deserted for that of Goldoni. Its success was so complete that he followed it up with a succession of similar dramas, all founded upon Venetian Fiabé, or stories of wonderful adventures and enchantments, derived from eastern countries, where their scene is uniformly laid. For the Venetian public these pieces had the novel attraction of abundant spectacle, action, and stage bustle, in addition to that of the Maschere of the Italian theatre, and their impromptu dialogue, which Goldoni had endeavoured to banish, and which Gozzi was anxious to revive. They also abound in varied and striking situations, both tragic and comic, and in scenes of Aristophanic humour and licence, in which the author did not at all spare either Goldoni or his other dramatic rival, Chiari. The fame of these romantic tragic and comic pieces soon extended itself to Germany, where the wildness and marvellousness of their plots gained them many admirers; among the rest, of Schiller himself, who has given his countrymen a free translation of that entitled 'Turandotte.' Besides which, a complete German translation of them appeared at Berne, in five volumes, in 1777. In fact, Gozzi has been more liberally commended by foreigners, Ginguené, Schlegel, De Staël, &c., than by Italian critics, some of whom have accused him of being trivial both in his language and his sentiments.

He afterwards composed a number of other dramas, partly translated, partly borrowed from various Spanish authors; also a humorous poem in twelve cantos, entitled 'Marfisa Bizzarra.' Further he has, like his rival Goldoni, given us his autobiography under the whimsical title of 'Memorie Inutili della sua Vita, scritte da lui medesimo, e pubblicate per Umiltà.' This work was never completed by him, but he discontinued it after the part printed in 1798, notwithstanding that he lived several years longer, for his death did not take place till April 6, 1806, when he had attained the age of eighty-four.

GOZZOLI, BENOZZO, a celebrated old Italian painter, born at Florence in 1400, according to Vasari, but in 1406, according to Ciampi. He was the pupil of Fra Giovanni da Fiesole, whose works, as well as those of Masaccio, he studiously imitated, but he failed completely in attaining Masaccio's style of design. Many of Benozzo's frescoes still exist in a tolerable state of preservation, more or less. Those in the Campo-Santo at Pisa are considered the best. He painted here twenty-four pictures, covering one whole side of the building; he commenced in 1469 and finished them in 1485, and was paid for each picture about ten ducats (sixty-six lire); he was to paint by agreement three pictures in a year. Supposing Benozzo's whole time was thus occupied, which it probably would have been if he had painted three pictures every year, we have a great painter fully employed in the middle of the 15th century, for a salary of less than thirty ducats, or about 13*l.* sterling per annum, which however would probably be equivalent to upwards of 300*l.*; a sufficient income, if for the spring and summer months only. Benozzo was however paid at a higher rate at Orvieto, in 1447, when he received seven ducats per month: but this must have been merely during the spring and summer months, when fresco painters can only work.

Benozzo painted also in Florence, at Rome, at Volterra, and at San Gimignano, but he settled and died at Pisa, in what year is not exactly known. Vasari was misled by the inscription on his tomb in the Campo-Santo, which is not the date of Benozzo's death, but the date of the year in which Pisa presented him with the tomb during the progress of the paintings. He probably died in 1485.

(Vasari, *Vite de' Pittori*, &c., and the Notes of Schorn's German Translation; Ciampi, *Notizie inedite della Sagrestia Pistoiese*; Rosini, *Descrizione delle Pitture del Campo Santo di Pisa*; Rumohr, *Italiensche Forschungen*.)

GRABE, JOHN ERNEST, was born at Königsberg, July 10, 1666, and was educated at its university, in which his father Martin Sylvester Grabe was professor of divinity and history. He applied himself diligently to the reading of the fathers, and was led by the perusal of them to question the validity of the ordination of ministers in the Lutheran Church. He therefore resolved to embrace the Roman Catholic faith; but first presented to the ecclesiastical consistory at Sambia in Prussia a memorial containing his doubts and difficulties. Three Lutheran divines were commanded by the elector of Brandenburg to reply to this, but, unable to convince him, they recommended

him to go to England, where he would find a clergy which derived their right to the ministry from apostolical succession. In accordance with their advice he came to England, where he was well received by William III., who settled a pension upon him. He took orders in the Church of England, and was made D.D. by the University of Oxford, April 26, 1706. He died in London, November 13, 1711, in his forty-fifth year, and was interred in Westminster Abbey. Dr. Hickee has given an interesting account of the life of Dr. Grabe, from which we learn that he was in favour of prayer for the souls of the dead who died in faith, for anointing the sick with oil, for confession and sacerdotal absolution, and that he used to lament that the Reformed churches had discarded many primitive customs which were retained in the Roman Catholic Church.

Dr. Grabe published many works, of which the most celebrated is his edition of the Septuagint, printed at Oxford in 4 vols. fol. and 8 vols. 8vo., 1707-1720. The text of this edition was founded upon the Alexandrian manuscript now in the British Museum. He only lived to superintend the publication of the first and fourth volumes; the second and third, published after his death, were edited respectively by Dr. Lee and Mr. Wigan. Among his other works, the principal are, 'Spicilegium SS. Patrum,' 2 vols. 8vo. Oxf. 1698-9; 'Justini Apologia Prima,' 8vo. Oxf. 1700; 'Irenæi adversus Hæreses Libri V.' fol. Oxf. 1702; 'Epistola ad Millium,' 4to. Oxf. 1705, to show that the Alexandrian manuscript of the Septuagint contains the best version of the Book of Judges, and that the version in the Vatican manuscript is almost a new one, made in the third century; 'An Essay upon two Arabic manuscripts of the Bodleian Library, and the book called the Doctrine of the Apostles,' 8vo. Oxf. 1711; 'De Forma Consecrationis Eucharistiæ, hoc est, Defensio Ecclesiæ Græcæ contra Romanam,' 8vo. Lond. 1721.

GRACCHUS, TIBERIUS, was born B.C. 163, and was the son of Tiberius Sempronius Gracchus, a man of some celebrity in the annals his country, and of Cornelia, daughter of Scipio Africanus.

T. Gracchus the elder died while his sons were yet young; having twice served the office of consul, and, according to Plutarch, obtained two triumphs. Two anecdotes remain regarding him which seem to exhibit him as a Roman of the old class, affectionate, high-spirited, and religious. After the death of her husband, Cornelia refused all offers of marriage, and devoted herself to the charge and education of her children, who, as Plutarch tells us, were less the inheritors of manly virtue by being sprung from the noblest blood in Rome, than they were its possessors from the careful nurture of their mother Cornelia.

Tiberius served his first campaign in Africa under his uncle Scipio, and having obtained the office of consul's questor, we find him next under Mancinus, the unfortunate commander in the Numantine war. His name, which the Numantines respected from remembering his father's virtues, is said to have procured the terms under which Mancinus obtained safety for his army; but the senate on his return was so much displeased at the unfavourable nature of the terms, that they resolved on giving up all the principal officers to the Numantines. By the good-will however of the popular assembly, influenced, as it should seem, by the soldiers and their connections in the lower classes, it was decided to send Mancinus as the real criminal, and to spare the other officers for the sake of Gracchus: treatment of this nature was likely to rouse Gracchus against the senate, and make him the friend of the poor, and accordingly in three years afterwards we find him beginning his short career as a political agitator. He was elected tribune of the Plebs, B.C. 133.

The long wars in which the Romans had been engaged led to the introduction of an enormous number of slaves into Italy. These slaves had taken the place of the regular inhabitants of the country, and tilled the large estates of the rich to the exclusion of the regular labourers. In Sicily they mustered so strong as to maintain themselves upwards of two years against their masters, backed by the power of Rome; and in Italy itself the scene which presented itself to T. Gracchus as he returned from Spain was that of a whole country whose only cultivators were foreign slaves. Nor did he find less cause for complaint in the city, crowded as it appears to have been with needy soldiers, whose services had found no remuneration adequate to their expectations.

These causes, acting on a disposition at once ambitious and humane, and aided by the suggestions of a mother, who could not help reminding her sons that she was still called, not 'mother of the Gracchi,' but 'daughter of Scipio,' and by the general voice of the people expressed in placards and memorials addressed to him as to their preserver and champion, combined in inducing Tiberius Gracchus to attempt the revival of the Licinian Rogations. In so doing he appears to have had in view the two grand principles which that law involved, namely, the employment of freemen in preference to slaves, and the more generally recognised principle of the equitable division of the public land.

Three commissioners were to be appointed to superintend the working of the new law, which Gracchus proposed, if we may trust Plutarch, with the approval of several of the most eminent persons of the time, among whom were Mutius Scaevola and Crassus.

Such general interest was excited by the question, that crowds arrived from all parts of the country to support either side; and there appeared no doubt which way the matter would go when left to

the tribes. The aristocracy however secured the veto of M. Octavius, one of the tribunes, and thereby quashed the proceedings whenever the law was brought on, which violent mode of opposition led Gracchus to exercise his veto on other questions, stop the supplies, and throw the government into the most complete helplessness.

Thus far the contest had been lawful, but at this juncture Gracchus, irritated by continued opposition, invited Octavius to propose his (Gracchus's) ejection from the office of tribune, and on his refusal, pleading the utter uselessness of two men so different holding the same office, he put the question to the tribes, that Octavius be ejected. When the first seventeen out of the thirty-five tribes had voted for it, Gracchus again implored him to resign, and on his entreaty proving unsuccessful, polled another tribe, constituting a majority, and sent his officers to drag Octavius down from the tribune's chair. The Agrarian law was forthwith passed, and Gracchus himself, his brother Caius, and his father-in-law Appius Claudius, were appointed the commissioners; but the senate, to show their opinion of the whole proceeding, withheld from him the usual allowance of a public officer, giving him only about one shilling a day. While things were in this state, Attalus, king of Pergamus, bequeathed his dominions and treasure to the Roman people; and to enhance his own popularity, Gracchus proposed to divide the treasure among the recipients of land under the new law, to enable them to stock their farms, and to commit the management of the kingdom of Pergamus to the popular assembly.

This brought matters to a greater pitch of distrust than ever. Gracchus was accused by one senator of aspiring to tyranny, and by another of having violated the sanctity of the tribune's office in deposing Octavius. On this point Gracchus strove to justify himself before the people, but his opponent seems to have gained an advantage so great as to induce him to postpone the assembly. When at last he did make his defence, it rested, if Plutarch is correct, on false analogies, and on blinking the question of the inviolability of a public officer.

At this juncture Gracchus seems to have trembled for that popularity which alone preserved him from impeachment; and, lest it should fail, endeavoured to secure his own re-election to the office of tribune. The other party had demurred as to his eligibility to the office two years in succession, and on the day of election this point occupied the assembly till nightfall. Next morning, accompanied by a crowd of partisans, he went to the capitol; and on hearing that the senate had determined to oppose him by force, armed his followers with staves, and prepared to clear the capitol. At this juncture, Scipio Nasica, having in vain called on the consul to take measures for the safety of the state, issued from the Temple of Faith, where the senate had assembled, followed by the whole nobility of Rome, awed the mob into flight, seized their weapons, and attacked all who fell in their way. About three hundred fell, and among the slain was Gracchus, who was killed by repeated blows on the head, B.C. 133.

GRACCHUS, CAIUS, was nine years younger than Tiberius Gracchus, at whose death he was left with Appius Claudius as commissioner for carrying out the Agrarian law. By the death of Appius, and of Tiberius's successor, Licinius Crassus, the commission was composed of Fulvius Flaccus, Papirius Carbo, and himself; but he refrained from taking any part in public affairs for more than ten years after that event.

During this time the provisions of his brother's law were being carried out by Carbo and Flaccus, but he does not seem to have begun his career as an independent political leader until the year B.C. 123, when, on his return from Sardinia, where he had been for two years, he was elected tribune of the Plebs. His first act was to propose two laws, one of which, directed against the degraded tribune Octavius, disqualified all who had been thus degraded from holding any magistracy; and the other, having in view Popilius, a prominent opponent of the popular party, denounced the banishment of a Roman citizen without trial. The first was never carried through; to the latter was added a third, by which Popilius was banished Italy (forbidden fire and water). These measures of offence were followed by others, by which he aimed at establishing his own popularity. One of these was a poor-law, by which a monthly distribution of corn was made to the people at an almost nominal price. The effect of this law was to make the population of Rome paupers, and to attract all Italy to partake of the bounty.

Next came organic changes, as they would now be called; and of these the most important was the transference of the judicial power from the senators, wholly or in part, to the equestrian order. This measure, according to Cicero, worked well; but in taking his opinion we must remember his partiality to the 'equites,' and add to this the fact that his eulogium occurs in an advocate's speech. ('In Verrem,' actio i.)

Gracchus now possessed unlimited power with the populace; and at the end of the year, not more than ten candidates having started for the office of tribune, he was again chosen. His second tribuneship was mostly employed in passing laws respecting the colonies, in which matter the aristocratical agent, Livius Drusus, outbid him; and having won the confidence of the people by his apparent disinterestedness, ventured (being himself a tribune) to interpose his veto on one of Gracchus's measures. His appointment soon after to the office of commissioner for planting a colony near Carthage took him away from the scenes of his popularity, and soon after his return a proposal was made to repeal the very law which he had been engaged in carrying

out. This law was not his own measure, but that of one Rubrius, another of the tribunes, and was one of those enactments which had won the favour of the people from him. He was now a private man, as his second tribuneship had expired, but as such he opposed the proposal, and united with Fulvius, one of the commissioners of the Agrarian law, to incite the populace to acts of open violence.

His partisans collected at the capitol on the day of deliberation, and by their outrageous conduct broke up the assembly. The senate, alarmed at these proceedings, gave the consul Opimius full powers, according to the usual form, "to take care that the state took no harm." He collected soldiers, and summoned Gracchus and Fulvius to answer the charge of murder. After some attempt at negotiation he attacked the popular party, and soon dispersed them. Gracchus had been too good a citizen to abet in the resistance which his followers attempted, and fled. Being hard pressed he crossed the Tiber, and there, in a Grove of the Furiæ, commanded his servant to destroy him. He perished when about thirty-three years of age, B.C. 121.

The character of Caius is not nearly so stainless as his brother; he was more of a popular leader, and much less of a patriot, than Tiberius; the one was injured by power, but the other seems from the beginning to have aimed at little else. The elder brother was head of a party which owed its life to his principles as a politician. The younger took the lead in that party when it had been regularly formed, and in his eagerness to obtain that post regulated his conduct by its wishes. The death of Tiberius may be justly called a murder; that of Caius, or that which he would have suffered had not the slave prevented it, was nothing more than an execution under martial law.

GRÆVIUS, JOHN GEORGE, was born in 1632, at Naumburg in Saxony, and studied at Deventer under J. F. Gronovius, whom he succeeded some years after as professor of history and eloquence. He was afterwards appointed to fill the same situation at Utrecht, where he continued for above forty years, to the time of his death in January 1703. He acquired the reputation of one of the first classical scholars of his age, a reputation which he supported by the numerous editions of ancient classical writers which he published and enriched with his own notes, such as Catullus, Tibullus, and Propertius, Cæsar's 'Commentaries,' the 'Epistles' and 'Offices' of Cicero, Suetonius, Lucian, Hesiod, and Callimachus; besides editions of modern works on classical literature, such as Meursius, 'De Regno Laconico, de Piræo, de Cypro, Rhodo, et Creta, &c.' He also published 'Inscriptiones Antiquæ totius Orbis Romani in absolutissimum corpus redactæ.' But the greatest work of Grævius is his 'Thesaurus Antiquitatum Romanarum,' 12 vols. fol., Leyden, 1694-99, in which he has collected the best writers who have illustrated the institutions and laws, the customs, the manners, and the arts of the ancient Romans. He afterwards prepared, as a sequel to it, an enormous collection under the title of 'Thesaurus Antiquitatum et Historiarum Italiae, Neapolis, Siciliae, Sardiniae, Corsicæ, aliarumque Insularum adjacentium,' which was published after his death by Peter Burmann, with additions, in 45 vols. fol., Leyden, 1704-25. Grævius published also a collection of rare and choice treatises, by various writers, on curious subjects connected with ancient history, such as T. Reinesius, 'De Lingua Punica,' and 'De Deo Endovellico,' by the same; C. Daumius, 'De Causis Amissarum Latine Lingue Radicum;' C. F. Frankenstein, 'De Ætario Populi Romani,' &c. This collection is entitled 'Syntagma Variarum Dissertationum,' 4to, Utrecht, 1702. T. A. Fabricius published a collection of Latin letters and orations of Grævius, with his Éloge, by P. Burmann.

GRAFTON, RICHARD, a printer in London, in the middle of the 16th century, under whose name are several works relating to the history of England, but they are not of much if any value. They include a small Chronicle, in 16mo, which was often reprinted between 1563 (when it first appeared) and 1572; a still smaller, in 24mo, 1565; and his great chronicle entitled 'A Chronicle at large, and meere History of the Affaires of Englande and Kinges of the same,' 2 vols. folio, 1569. The appearance of the chronicles of Holinshed and Stowe threw Grafton's into the shade.

GRAHAM, JAMES. [MONTROSE.]

GRAHAM, RIGHT HON. SIR JAMES ROBERT GEORGE, BART., M.P., was born in Cumberland in June 1792. He is the eldest son of Thomas Graham, Esq., of Netherby, who was created a baronet in 1782, and married the eldest daughter of the seventh earl of Galloway. The present Sir James Graham was educated at Westminster, and at Queen's College, Cambridge. At an early age he gave evidence of that great administrative and business capacity which is his chief characteristic. As private secretary to Lord Montgomerie, in Sicily, the entire duties of the mission for some time devolved on him, consequent on the illness of the chief. He continued the service under Lord William Bentinck, and, in some military capacity, negotiated the armistice with Murat at Naples. In 1818 he successfully contested Hull, on ultra-liberal principles; but his father's views were so very different, that his election expenses, 13,000*l.*, were defrayed by others. He did not long retain his seat, where however he had made himself notorious for power of sarcasm and attack. In pamphlets of this and a later period he attacked the Corn Laws, and also advocated some views respecting peasants and May-poles, not unlike those subsequently known as the opinions of the Young England party. He succeeded to his father's baronetcy in 1823, having married in 1819

the daughter of Sir James Campbell of Ardinglass. In the general election of 1826 he was returned on the same principles as before for Carlisle, and in 1830 accepted office under Earl Grey as First Lord of the Admiralty. Here he practised those doctrines of economy which he had always held. He effected many improvements, and doubtless saved large sums of the public money; but the wisdom of naval parsimony has recently been tested and found wanting; and moreover Sir James introduced some variations in ship-building which have proved complete failures. In 1831 he was appointed one of the committee of four to consider Earl Grey's promised Reform measure; and it was on the report which he assisted to frame that the bill ultimately passed was formed. In 1834, Sir James Graham and Mr. Stanley (now Lord Derby) resigned, disagreeing with their colleagues on the Appropriation Clause in the Irish Church Temporalities Bill, by which some saving consequent on a proposed new method of letting Church lands was to be devoted to purposes not precisely clerical. This they denounced as confiscation. Lord Grey's cabinet went out on the point; but Sir James would not join the short-lived administration of Sir Robert Peel, remaining of no party until 1841, when, on the accession to more permanent power of Sir Robert Peel, he became Home Secretary. Under this government he took an active part in the establishment of the New Tariff and the Income-tax, of the Factory Act, and the Bank Charter Act. In 1844 he became extremely unpopular, in consequence of ordering letters addressed to M. Mazzini to be opened and copied at the General Post-Office. Sir James was next better occupied in the repeal of the Corn Laws, when he took an active and prominent part in those fierce conflicts, in which the weight of Lord George Bentinck and the dazzle of Mr. Disraeli were opposed to the calmer yet unflinching determination of himself and Sir Robert Peel. Shortly afterwards the government went out on the Irish Coercion Bill, through the agency of the defeated Conservative party, which sided with the Whigs and the Irish in a spirit of vengeance for the loss of Protection. But the Peelites, as they were now called, did not go into opposition; on the contrary, they supported Lord John Russell's government in most measures which have since received the approval of the country—the Sugar Duties Reduction, the Navigation Laws, &c. But on the Greek question, Sir Robert Peel and his former colleagues, Sir J. Graham, Mr. Gladstone, and Mr. Sidney Herbert, spoke (Sir Robert for the last time in that house) most powerfully against the policy of Lord Palmerston. Pursuing his principles of perfect religious liberty, Sir James Graham refused to act with Lord John Russell, on the re-formation of his cabinet in 1851, because of the alleged intolerance of Lord John's Ecclesiastical Titles Bill, which however was carried again by the support of Mr. Disraeli's country party. After the ten months' administration of Lord Derby, Sir James Graham returned to his old post at the Admiralty, under the coalition government of Lord Aberdeen in 1853. He retained office until the close of 1854, and again for a few days under Lord Palmerston, at the commencement of 1855, when he resigned, as it appeared, after assisting to carry on the war with Russia against his own idea of its justice. His former parsimony and reforms at the Admiralty had now borne fruit. Admiral Sir Charles Napier, who had the command of the Baltic fleet, laid his inactivity to the charge of Sir James, alleging that he had been supplied with vessels of an improper description, which would have been useless even had they been efficiently manned; and that he had been crippled by conflicting and ignorant orders. Subsequently, from his place in parliament as member for Southwark, Sir Charles brought forward charges against Sir James, which failed to arrest more than the passing attention of the house, when the affair had assumed the colour of a private quarrel.

Sir James Graham has always been recognised as most able in office. He has perhaps as great a faculty for hard work and clear precision of administration as can be found. In his long parliamentary career he has successively represented Hull, Carlisle, East Cumberland, Pembroke, Dorchester, Ripon, and finally Carlisle again, being returned for the last-named place at the general election of 1852.

GRAHAM, JOHN, VISCOUNT DUNDEE, commonly called CLAVENHOUSE, from the name of an estate belonging to his father Sir William Graham, of whom he was the second son, was probably born about the year 1649 or 1650. He is said to have studied at St. Andrews, and to have made some proficiency in the mathematics; but learning was not a sphere in which he shone; and Sir Walter Scott, who endeavoured to raise his character from that of the ordinary soldier of fortune, and to endow him with a higher tone of feeling, cannot help comparing his letters to those of a chambermaid. Many of the younger sons of the Scottish gentry—poor, intrepid, and accustomed to that superiority over their neighbours which suits a man at once for command in a half-disciplined army—had by these qualities held commissions during the Thirty Years' War, without being very fastidious about the side on which they fought. Graham was evidently brought up to this trade. He entered first the French and then the Dutch service, obtaining in the latter considerable distinction. Being however refused the command of a regiment, he returned to Scotland in 1677. He obtained a captain's commission in one of the troops of horse employed in enforcing obedience to the penal laws against nonconformists in Scotland. Among many cruel instruments, he became conspicuous by his barbarity, and obtained an unenviable renown in history, romance, and local tradition. A considerable body of Covenanters having

announced that they were to hold a solemn preaching on the 1st of June 1679, Graham, on his way to disperse them, was met by an advanced body of these enthusiasts, armed and well commanded, who, in a piece of ground called Drumclog, dispersed his troopers, and compelled him to fly for his life. At the subsequent battle of Bothwell Bridge his exterminating counsels were fortunately counteracted by the milder genius of Monmouth, the commander of the expedition. In 1688 he was raised to the peerage by the title of Viscount Dundee and Lord Graham of Claverhouse. While the Convention Parliament was sitting in Scotland arranging the Revolution settlement, he put himself at the head of some Highland and Irish marauders, with whom, on the 17th of June 1689, he successfully defended the pass of Killierankie against Mackay until he was killed by a random shot.

GRAHAM, MARIA. [CALCOTT, LADY.]

GRAHAM, ROBERT, the third son of Dr. Robert Graham, afterwards Moir of Leckie, was born at Stirling on the 3rd of December 1786. He followed his father's profession, and in the early part of his life practised medicine at Glasgow. Previous to the year 1818 there was no separate chair of botany in the University of Glasgow, and lectures on this subject were read by the professor of anatomy in the summer season. On the government establishing a separate chair for botany, Dr. Graham was appointed to the post. In 1821 the chair of botany becoming vacant in the University of Edinburgh, Dr. Graham was the successful candidate for the office. He was also appointed physician to the Infirmary, and conservator of the Botanic Garden of Edinburgh, to which he speedily devoted much attention, and to his exertions the garden is mainly indebted for its present flourishing condition.

Although Dr. Graham evidently possessed but little botanical knowledge on his being appointed to the Glasgow chair, he devoted himself with great enthusiasm to the study of it in Edinburgh, and he probably enlisted the feelings of his pupils more by his enthusiasm than his deep knowledge. One plan which he adopted was very successful in producing a love of the science he taught, and that was his practice of making excursions with his pupils to some distant part of the country. He thus examined, during successive summers, the floras of several important districts of Scotland, England, Wales, and Ireland. The knowledge which he thus obtained, induced him to prepare materials for a Flora of Great Britain, which however he did not live to publish. His published works consist chiefly of descriptions of new or rare plants which flowered in the botanic gardens of Edinburgh. These, as well as notices of his excursions and other papers, appeared in the 'Edinburgh New Philosophical Magazine,' Curtiss's 'Botanical Magazine,' and Hooker's 'Companion to the Botanical Magazine.'

Dr. Graham was a strong and powerful man, but his health gave way some years before his death, and he eventually died on the 7th of August 1845, of an encephaloid tumour which occupied the back part of the thorax and pressed upon the great vessels of the heart. He was a frank kind-hearted man, and few men have left behind them a larger circle of affectionate friends to lament his death.

GRAINGER, JAMES, was born at Dunse about the year 1728. Having been educated for a surgeon, he served in the army in that capacity, first during the rebellion of 1745, and afterwards in Germany. Having resigned his commission, he practised for a short time in London, and then accepted a situation at St. Christopher's. On his arrival there, he married the daughter of a lady whom he had cured of small-pox during the voyage. He continued, with a short exception, to reside at St. Christopher's until his death, which took place Dec. 24, 1787.

His only claims to celebrity rest on his 'Ode to Solitude,' and his poem entitled the 'Sugar-Cane.' Of the first we can only say that it contains sundry false quantities, much nonsense, and a few good lines; and of the second, that it is one of those numerous instances afforded, wherever we turn in the literature of the last century, which evince that the principles of poetry had been utterly lost sight of by a large proportion of those who called themselves, and whom others called, poets. Virgil has shown what difficulties didactic poetry presents; but when a man of but moderate powers of versification, and very little taste, sits down to write a treatise on sugar plantations, and thinks it an improvement on 'rats' to call them 'the whiskered vermin race,' little indeed of true poetical imagery can we expect to find amongst his descriptions. The absurdity of hanging classical trappings round a subject like our author's is too evident to need notice, and perhaps the poem is too much forgotten to make it worth while to censure its principles; but we cannot dismiss the subject without remarking that Grainger shows himself to have been almost entirely callous to the barbarities practised on the slaves.

GRAINGER, RICHARD, to whose enterprise and skill the town of Newcastle-upon-Tyne owes great improvements in its street communications and its architectural character, was born at Newcastle in 1798, and was the third child of parents in a very humble position. His father was a porter employed on the quay; and his mother, a native of Gibraltar, after her husband's death, supported her children by stocking-grafting, glove-making, and clear-starching. Richard Grainger's school education was such as could be got at the charity-school of the parish. He was apprenticed to a house carpenter and builder. Even when he was only twelve years of age, the

erection of a covered market in place of the shambles, which had been till then in the open street, seems to have impressed itself upon his mind as an improvement of an important description; and he was shortly afterwards led to notice the inconvenient arrangement of the centre of the town, where a space of twelve acres was unoccupied by streets, and the communications were circuitous. He also noticed that the quarries of the neighbourhood were turned to little account. During the period of his apprenticeship he was entrusted with the collection of money for a Tract Society attached to the Methodist body to which he belonged, when many indications of his future character were observed. When he was out of his time, his elder brother, a bricklayer, engaged him to join in the rebuilding of a small house in High Friar Chase. Afterwards, on the illness of his brother, Richard Grainger commenced for himself, when he was employed to build some of the houses of Higham Place. Soon afterwards he married; and his wife not only brought him 5000*l.*, but assistance in the management of his accounts and correspondence. He then pursued several undertakings of an extensive nature with commercial success; and in his buildings, by the use of stone, and the adoption of improved decorative details, he added somewhat to the architectural appearance of the town. Amongst such undertakings may be named Eldon Square, the Leazes Terrace and Crescent, north of the town, and the Royal Arcade, containing some of the principal public and private offices. Eldon Square was commenced in 1826, and after that speculation Grainger had realised 20,000*l.* The Arcade was commenced in 1831, and opened in less than a year. It cost 40,000*l.* Mr. Grainger next purchased the twelve acres of ground before referred to, and other old property, besides the Butcher-market erected twenty-four years before, and the Theatre, and thereupon commenced and completed in the short space of five years, or from August 1834 to August 1839, what are probably the most important and successful improvements that have ever been effected in such a period of time in any town. The improvements included nine new streets—amounting to a length collectively of one mile, two hundred and eighty-nine yards,—also the new market, the exchange, the new theatre, a new dispensary, a music-hall, a lecture-room, two chapels, incorporated companies' hall, two auction marts, ten inns, twelve public-houses, forty private houses, and three hundred and twenty-five houses with shops. These works were estimated to have added nearly 1,000,000*l.* to the value of the place. The new market was commenced in 1834, and opened October 24th, 1835. It exceeds in size the great market at Liverpool. Of the new streets Grey Street and Grainger Street are the principal. They meet at an angle,—the column, with the statue of Earl Grey, terminating the vista of each street. The Central Exchange occupies the interior of the triangular block of buildings at the junction. The theatre, by Mr. Benjamin Green, architect, with a Corinthian portico, is in Grey Street.

Mr. Grainger's works at Newcastle undoubtedly contribute to the architectural character of the town, as much as they do to its internal convenience. For the attainment of effect in architecture, the study of ground plan is essential, and it happens that in the arrangement of streets and the disposition of masses of building, art and convenience go even more than usually hand in hand. To the extent here referred to, the works of Richard Grainger have shown a feeling for art which it is surprising could be manifested without any architectural education, and amidst the pressure of commercial undertakings. Study of detail however, along with the grouping of masses, is necessary to full architectural effect; and here there may be much in the buildings of Newcastle that should detract from the praise they have received. As street improvements Mr. Grainger's works merit eulogium; but viewing the buildings themselves, it cannot be said that they are much in advance of the architecture of their time, or equal to what has been done in the chief commercial towns of England subsequently. As in the case of Regent Street, the combination of a fragile-looking substructure with a ponderous superstructure is fatal to everything else. In the designs of his buildings, Mr. Grainger has doubtless had much assistance, without however lessening the surprise which may be felt at such architectural knowledge as he has exhibited. Those only who know the nature of such vast undertakings as his have been, will be able to award him the due credit for his industry and mental power.

GRAMMONT, or GRAMONT, COUNT, a celebrated personage of the age of Louis XIV., served in the army with great distinction, and rose to the rank of lieutenant-general, but he acquired his celebrity by his great wit and his relations with the most eminent persons of his day. He spent some time at the court of Charles II. of England. During his residence in England he engaged to marry Miss Hamilton. Forgetting or neglecting his promise, he set out to return to France; but being joined by two of the lady's brothers at Dover, and asked whether he had not forgotten something, "Yes, indeed, I have forgotten to marry your sister," answered Grammont, and immediately returned to complete his engagement. Grammont died in 1707, aged eighty-four. His memoirs, which were published by his brother-in-law, Anthony Hamilton, are admitted to be the cleverest production of that kind; they abound in wit and animation, and present a lively, although, in their astounding licentiousness, a sometimes disgusting picture of the profligate court of Charles II. They have gone through many editions in Paris as well as in London. Of the following edition

only 100 copies were printed:—*Mémoires du Comte de Grammont, nouvelle édition augmentée des notes et éclaircissements nécessaires, par M. Horace Walpole*, Strawberry Hill, 1772, in quarto, with three portraits. Of the English editions perhaps the best is that of 1811, in 2 vols., with sixty-three portraits, and many notes and illustrations, some of which are ascribed to Sir W. Scott; but this edition has been reprinted, with all the notes, in a single volume, published as one of Bohn's series of 'extra volumes.'

GRANBY, MARQUIS OF. JOHN MANNERS, commonly called Marquis of Granby, eldest son of John, third Duke of Rutland, was born January 2, 1720-21. Having entered the army, he raised a regiment of foot at his own expense in the rebellion of 1745; was appointed Colonel of the Horse Guards (Blues) in 1758; raised to the rank of lieutenant-general in 1759; and sent in the same year as second in command, under Lord George Sackville, of the British troops co-operating with the king of Prussia. Being present at the battle of Minden, he received the thanks of Prince Ferdinand of Brunswick in the following terms:—"His serene highness further orders it to be declared to Lieutenant-General the Marquis of Granby, that he is persuaded that if he had had the good fortune to have had him at the head of the cavalry of the right wing, his presence would have greatly contributed to make the decision of that day more complete and brilliant." This however is not so much a compliment to the marquis as a reflection on his superior, who, as is well known, was accused of reluctance and dilatoriness in obeying orders to bring forward the British cavalry, and was ultimately broken for his conduct on this occasion. On Lord G. Sackville's resignation, the marquis was appointed to the chief command of the British troops, which he retained during the rest of the Seven Years' War, and both they and he gained honour at the battles of Warburg (1760), of Kirch-denker (1761), and of Gräbenstein and Homburg in 1762. After four years of warm service, he was rewarded with the post of Master of the Ordnance in May 1763, and in August 1766 was promoted to be commander-in-chief. He resigned this office in January 1770, and died much regretted on the 19th of October following, without succeeding to the dukedom. He appears to have been a good soldier; brave, active, generous, careful of his men, and beloved by them; a valuable second in command, but not possessed of the qualities which make a great general. His popularity was shown by the frequent occurrence of his portrait as a sign for public-houses.

GRANDVILLE. [GERARD, JEAN-IGNACE-ISIDORE.]

GRANGER, REV. JAMES. So little is known of the personal history of Granger, that even the date of his birth appears to be unrecorded. He studied at Christchurch, Oxford, and was presented to the vicarage of Shiplake, in Oxfordshire, where, according to the dedication of the work which brought him into notice, he had "the good fortune to retire early to independence, obscurity, and content." This work, which must have occupied many years of preparatory labour, is entitled 'A Biographical History of England, from Egbert the Great to the Revolution; consisting of characters disposed in different classes, and adapted to a methodical Catalogue of engraved British Heads; intended as an Essay towards reducing our Biography to system, and a help to the knowledge of Portraits.' The first edition appeared in 1769, in 2 quarto vols., each forming two parts, so that it is often described as in four volumes. Some copies of this edition were printed upon one side of the paper only, to leave room for manuscript notes, or for the insertion of illustrations. In 1774 appeared, in the same size, a 'Supplement' of corrections and additions, in one volume, which was incorporated in the second edition of the whole work, in 4 vols., 8vo, in 1775. A fifth edition, with upwards of 4000 additional lives, appeared in 1824, in 6 thin royal octavo vols. Granger made considerable progress in the preparation of a continuation of the work, and there are extensive manuscript collections in the British Museum, which were formed by his friend Sir William Musgrave to assist him in this object, but he did not live to complete it; and the continuation, which extends only to the end of the reign of George I., and was compiled by the Rev. Mark Noble, partly from his own and partly from Granger's collections, did not appear until 1816. It is in three volumes octavo. Granger's work certainly contains much curious matter, and has been useful in promoting a taste for British biography; but, as it was designed rather as an illustration of British portraits, than as an account of British worthies, we find him, as Chalmers observes, "preserving the memory of many of the most worthless and insignificant of mankind, as well as giving a value to specimens of the art of engraving which are beneath all contempt." So great an impulse was given to the taste for collecting portraits by the publication of this work, that in many cases it was pursued with an ardour truly ridiculous, and the most preposterous prices being given for engravings of little intrinsic value or genuine historical interest. Granger, who published nothing else except a few single sermons and tracts, died on the 14th of April 1776, at the age, it is supposed, of about sixty. An octavo volume, containing extracts from his correspondence with several literary contemporaries relative to his work, and miscellanies and notes of tours in France, Holland, and Spain, edited by J. P. Malcolm, appeared in 1805.

GRANT, ANNE, commonly called Mrs. Grant of Laggan, a miscellaneous writer, was born at Glasgow on the 21st of February 1765.

Her father Duncan Macvicar held a commission in the army, and served for some time in America before the Revolution. He possessed considerable estates in Vermont, which on the breaking out of the war were appropriated by the revolutionists, while he did not come within the scheme of compensation to sufferers, as he resided in Britain during the war. In 1773 he became barrack-master of Fort Augustus in Inverness-shire, and there his daughter met Mr. Grant, the clergyman of the neighbouring parish of Laggan, to whom she was married in 1779.

Mrs. Grant was left a widow in 1801, with a large family, and in very straitened circumstances. She had for some time shown a taste and talent for poetry, and in 1803 her friends prevailed on her to publish a volume of 'Original Poems with some Translations from the Gaelic,' which was very successful. From her first residence in the Highlands she had studied the position and habits of the people, and written a series of letters on the subject to her intimate friends, from 1778 downwards. She was now prevailed on to collect these letters, and they were published in 1806 under the title of 'Letters from the Mountains,' one of the most successful of the productions of light literature in its day. She subsequently lived at Edinburgh, where she was the highly esteemed centre of a circle of accomplished and amiable people. Through a long train of domestic calamities, accompanied by bodily infirmities, she preserved an equal serenity of temper, her company was sought by the best Scottish society, and she was even enabled, while carrying on a long war with pecuniary difficulties, to be generous to others. Besides the above works she published 'Memoirs of an American Lady,' in 1808; and 'Essays on the Superstitions of the Highlands of Scotland,' in 1811. She died on the 7th of November 1838.

(*Memoir and Correspondence of Mrs. Grant of Laggan, by her Son, 3 vols. 1844.*)

* **GRANT, FRANCIS, R.A.,** the fashionable portrait painter, is a younger son of Francis Grant, the laird of Kilgraston, and was born about the beginning of the present century. Sir Walter Scott, who took a warm interest in young Grant, has left in his Diary (March 26, 1831) the following account of him:—"In youth he was passionately fond of fox-hunting and other sports; he had also a strong passion for painting, and made a little collection. As he had sense enough to feel that a younger brother's fortune would not last long under the expenses of a good stud and a rare collection of chefs d'œuvre, he used to avow his intention to spend his patrimony, about £10,000, and then again to make his fortune by the law. The first he soon accomplished. But the law is not a profession so easily acquired, nor did Frank's talent lie in that direction. His passion for painting turned out better. . . . In the meantime Frank saw the necessity of doing something to keep himself independent, having too much spirit to become a 'Jock the laird's brither,' drinking out the last glass of the bottle, riding the horses which the laird wishes to sell, and drawing sketches to amuse the lady and the children. He was above all this, and honourably resolved to cultivate his taste for painting, and become a professional artist. I am no judge of painting, but I am conscious that Francis Grant possesses, with much cleverness, a sense of beauty derived from the best source, that is, the observation of really good society. . . . His former acquaintances render his immediate entrance into business completely secure. He has I think that degree of force of character which will make him keep and enlarge any reputation which he may acquire. He has confidence, too, in his own powers, always requisite for a young gentleman trying things of this sort, whose aristocratic pretensions must be envied." Sir Walter's anticipations have been fully verified. Mr. Grant's aristocratic connections—enlarged by his marriage with a niece of the Duke of Rutland—introduced him at once into an ample and lucrative business, and his popularity with the fashionable world has always been maintained. Probably no living portrait painter has painted anything like so large a number of members of the higher classes of both sexes; and his sitters have included the élite of the political as well as the fashionable world. Sir Walter Scott suggested the secret of his success (apart from aristocratic connection) in speaking of his "sense of beauty" derived from "the observation of really good society." All his portraits have a "good-society" air. His men, if not manly, are gentlemanly, his women, if not handsome, are elegant; and if neither sex is distinguished by an intellectual, both are by a nonchalant expression. He is eminently the painter of the "really good-society" classes, and he has caught to perfection their easy, listless airs and attitudes. Probably, if his faces seldom wear any marked appearance of intelligence, it is not the painter's fault. The technical qualities of Mr. Grant's pictures are not of a high order. The drawing is commonly negligent, the composition commonplace, and the colouring meagre, cold, and poor. Many of his portraits are painted on canvass of the largest size, and of course with increase of size the evidences of imperfect artistic education and neglect of study are increasingly manifest.

In the early part of his career Mr. Grant used to paint sporting compositions, embracing the portraits of a number of horses as well as men, such as the 'Meet of the Queen's Stag-hounds,' 'Shooting Party at Ranton Abbey, the Earl of Lichfield's,' 'Sir Richard Sutton's Hounds,' the 'Melton Hunt,' &c., some of which were engraved and enjoyed considerable popularity among sporting men, but he has for

many years ceased to practise this branch of art. Mr. Grant was elected A.R.A. in 1842—the year following the exhibition of his equestrian portrait of her Majesty—and R.A. in 1851.

* GRANT, ROBERT EDMUND, M.D., a distinguished comparative anatomist and zoologist, was born at Edinburgh on the 11th of November 1793, and is the seventh son of the late Alexander Grant, Esq., writer to the Signet in that city. Dr. Grant received his early education from a private tutor, and subsequently was a pupil at the High School, Edinburgh, where he remained five years. His favourite studies as a youth, and in which he was most distinguished, were Greek and Geometry. He early displayed a love of natural scenery and objects, spending his school-boy vacations in pedestrian excursions amongst the hills and valleys of Scotland. This love of travel has never forsaken him, and it is recorded of him that "he had already crossed the entire chain of the Alps seven times, and four times the Apennines, and walked alone many thousand miles through Europe before 1820. In 1808 he entered the literary classes of the University of Edinburgh, and in 1809 he added to these the classes of chemistry and anatomy. The four subsequent years were devoted to the more especially medical classes, as he was now intending to make medicine his profession. As a student he was distinguished for his devotion to anatomical and physiological pursuits. In 1811 he joined the Medico-Chirurgical Society of Edinburgh, and in 1812 was elected president of that society. He was also a member of the Royal Medical Society of Edinburgh, and in 1814 was made its president. On the 3rd of May 1814 he obtained the diploma of the Royal College of Surgeons of Edinburgh, and in June of the same year he graduated as M.D. His father having died, he now resolved on spending his patrimony in improving his scientific and professional knowledge by travel. He accordingly went to the continent, and visited Paris, Rome, Pisa, Padua, the capitals of Germany, Prague, Vienna, and the universities of Switzerland. After visiting the provincial schools of France, he returned to Paris and London, and commenced the practice of his profession in Edinburgh in 1820.

In 1824 Dr. Grant joined Dr. John Barclay in a course of lectures on Comparative Anatomy in Edinburgh. He thus realised one of the great objects of his life, that of becoming a teacher of the great science of Comparative Anatomy, a profound knowledge of which he had acquired by his laborious studies on the Continent. He now occupied himself with original researches upon the animals of the coasts of Scotland, and spent his vacations in making these researches. The results of his labours at this time were published in the 'Transactions of the Wernerian Society,' and in the 'Edinburgh New Philosophical Journal.' Amongst the more important of these we may mention the following:—'On the Structure of the Eye of the Sword-Fish,' 'On the Anatomy of the Paca of Brazil,' 'On the Structure and Functions of the Sponge.' This last was but the beginning of a series of papers on the forms, structure, and functions of the family of sponges, which constitute a series of the most remarkable contributions to the science of comparative anatomy and zoology produced during the present century. So complete are they that few observations of any importance have been contributed to our knowledge of this family since. The family of Sertularian Zoophytes was also carefully investigated by Dr. Grant, and interesting observations were made on the spontaneous motions of the ova of these animals, and on their structure and modes of generation. These and other papers of this time indicate not only considerable powers of observation, but an extensive knowledge of what had been done by other writers, more especially on the Continent.

In 1827 Dr. Grant obtained admission as a licentiate of the Royal College of Physicians of Edinburgh. This he did with the design of continuing to practise his profession in Edinburgh; but a circumstance occurred at this time which entirely changed his prospects and position in life. The educational establishment now known as University College was started with the style and title of the London University. Amongst other objects, this institution contemplated the granting of medical degrees, and demanding of its graduates a much more extended and complete course of education than is at present required by any of the medical examining bodies. At that time there was no professorship of comparative anatomy and zoology in Great Britain, and they determined to institute a chair for teaching these subjects: having done so, Dr. Grant was invited to fill the new position. This post he accepted, and delivered his introductory lecture on the 23rd of October 1828. From that time to this, under all the changes of circumstances to which this institution has been exposed, Dr. Grant has continued the earnest, simple-minded, laborious, and eloquent expositor of the great principles of the sciences he has professed. Of the large staff of professors which were appointed at the opening of the college, he is the only one who has retained his position. The courses of lectures on Comparative Anatomy and Zoology are not compulsory on medical students, and therefore Dr. Grant's lectures have not been largely attended; but he has had the gratification of giving instruction to many who are now eminent on the subjects of his teachings; and if his pecuniary emolument, from the system adopted at the institution with which he is connected, has been very far below his merits, he has had the satisfaction of spending a laborious life in diffusing to the utmost of his power the vast stores of knowledge which he has accumulated.

One of the courses of his lectures delivered in the session of 1833-34 was published in extenso in the pages of the 'Lancet.' These lectures, when published, constituted by far the best treatise that existed in our language on the subject of comparative anatomy. In the department of osteology it was especially rich, and for the first time presented to the English reader those theoretical views of the structure of the vertebrate skeleton which have since become so widely extended and adopted by British anatomists.

In 1833 Dr. Grant delivered a course of lectures before the Zoological Society of London on the Structure and Classification of Animals. In 1837 he was appointed Fullerian Professor of Anatomy and Physiology at the Royal Institution of Great Britain, a triennial appointment, which he discharged with great satisfaction to the members. He was subsequently appointed by the trustees under the will of the late Dr. Swiney to deliver a course of lectures on paleontology, an appointment he has several times fulfilled. Ever anxious to spread the great truths of his science, there are few institutions for the diffusion of knowledge throughout the country in which he has not delivered courses of lectures on some department of comparative anatomy and zoology.

In zoology Dr. Grant has not confined his studies to recent animals, and he has annually delivered a course of lectures on paleontology in University College.

Since his appointment to the professorship in University College, Dr. Grant has contributed largely to the literature of zoology, although the great demands made upon his time by his extensive courses and his annual visits during his vacations to the museums of the Continent have occupied the time which he would otherwise have undoubtedly devoted to literature. The 'Transactions of the Zoological Society' for 1833 contain three memoirs, one on the nervous system of the *Beroë pileus*, another on the structure of the *Loligopsis*, and the third on the anatomy of *Sepioida*. Dr. Grant was originally associated with Dr. Todd as editor of the 'Cyclopædia of Anatomy and Physiology,' and contributed to that work the articles 'Animal Kingdom,' 'Chyliferous System,' and 'Digestive Canal.' He also commenced in 1835 a great work entitled 'Outlines of Comparative Anatomy, presenting a sketch of the present state of knowledge and of the progress of discovery in that science, and designed to serve as an introduction to Animal Physiology, and to the principles of Classification in Zoology.' It is to be feared from the length of time since the first part was published that this work will now ever remain incomplete.

Dr. Grant is a fellow of the Royal, Linnæan, Zoological, Geological, and Entomological societies. Whilst men of less knowledge and less merit have been distinguished and rewarded, Dr. Grant has been remarkably overlooked. In his old pupils however he has firm friends and admirers; they recently afforded their admired teacher a proof of their regard by subscribing several hundred pounds, with a portion of which they purchased him one of the most perfect microscopes that could be constructed, and the rest was sunk for the purpose of affording him a small annuity for the rest of his life. We are principally indebted for this sketch to a biographical notice of Dr. Grant which appeared in the 'Lancet' for December 21st, 1850, and to the list of his works published in the 'Zoological and Geological Bibliography,' printed by the Ray Society.

* GRANVILLE, GRANVILLE GEORGE LEVESON GOWER, EARL, eldest son of the first Earl Granville, by the daughter of the fifth Duke of Devonshire. He was born May 11, 1815; educated at Eton, and Christchurch, Oxford, where he took his degree in 1834. In the following year he became *attaché* to his father's embassy in Paris, which however he soon left, and in 1836 was returned to parliament for the borough of Morpeth, and again in 1837; shortly afterwards becoming Under-Secretary for Foreign Affairs. In 1840 he was attached to the Russian embassy; but was again returned to parliament in the general election of 1841 for Lichfield. He spoke very seldom, and made no impression on the House. From this state of inactivity he was roused by the death of his father in 1846, which event of course called him to the House of Peers. At this time Lord John Russell's ministry was forming, and Lord Granville accepted office as Master of her Majesty's Buckhounds. This is at once the key to Lord Granville's public position. Although a man of undeniable business faculties, it is as a courtier and a gentleman that he is best known; and it is to graceful accomplishments that he owes the chance of cultivating those more solid capacities which he has since exercised. Mr. Milner Gibson found himself awkwardly placed as Vice-President of the Board of Trade: he was too radical for the government, whilst his views, necessarily compromised some little, were not sufficiently bold for his constituents. He resigned, and Lord Granville succeeded to the office; applying himself diligently, mastering details, and distinguishing himself for practical knowledge as well as by courtesy of demeanour. From holding this office, he became a commissioner of railways, and a trustee of the British Museum; and he will always be creditably remembered for his share in the Great Exhibition of 1851. He was a royal commissioner from the first; was Chairman of the Executive Committee, and contributed very largely, by his amiability and excellent management, to that unexampled cordiality and satisfaction which prevailed. When the commissioners and others were invited to Paris in return for similar courtesies shown in London, Lord Granville accompanied them,

and delighted the nobles and municipality of Paris, assembled in the Hôtel de Ville, by thanking them in a speech in their own language which was perfect in allusion, in accent, and in idiom. Froechmen might mistake Lord Granville for their countryman. When at the end of 1851 Lord Palmerston was ousted from the Russell Cabinet, for the indiscretion of recognising the new government of the French empire, without the Queen's knowledge, Lord Granville succeeded him—but the government broke up, giving him time to afford promise only of ministerial firmness and skill. That however he did, in the affair of Mr. Mather, who was cruelly sabred by an Austrian officer in Florence. He was subsequently President of the Board of Trade under Lord Aberdeen, and President of the Council under Lord Palmerston in 1855. He has also held the offices of Chancellor of the Duchy of Lancaster, Treasurer of the Navy, and Paymaster-General of the Forces. In 1856 he was sent as special ambassador to attend the coronation of the Emperor of Russia. He married in 1840 Maria, the daughter of the Duc de Dalberg, and widow of Sir Ferdinand Dalberg Acton, Bart. In politics he is a Liberal and a Free-trader.

GRATIANUS, AUGUSTUS, eldest son of Valentinian I., succeeded after his father's death, A.D. 375, to a share of the Western Empire, having for his lot Gaul, Spain, and Britain; his brother Valentinian II., then an infant five years old, had Italy, Illyricum, and Africa, under the guardianship however of Gratianus, who was therefore in reality ruler of all the West. His uncle Valens had the Empire of the East. Gratianus began his reign by punishing severely various præfects and other officers who had committed acts of oppression and cruelty during his father's reign. At the same time, through some insidious charges, Count Theodosius, father of Theodosius the Great, and one of the most illustrious men of his age, was beheaded at Carthage. In the year 378 Valens perished in the battle of Adrianople against the Goths, and Gratianus, who was hastening to his assistance, was hardly able to save Constantinople from falling into the hands of the enemy. In consequence of the death of his uncle, Gratianus, finding himself ruler of the whole Roman empire during the minority of his brother Valentinian, called to him young Theodosius, who had distinguished himself in the Roman armies, but had retired into Spain after his father's death. Gratianus sent him against the Sarmatians, who had crossed the Danube to join the Goths. Theodosius defeated them completely, and drove the remainder beyond that river. Gratianus then appointed him his colleague (in January 379), a choice wise and disinterested in the former, equally creditable to both, and fortunate for the empire, and gave him the provinces of the East. Gratianus returned to Italy, and resided some time at Milan, where he became intimate with Bishop Ambrose. He was obliged however soon after to hasten to Illyricum to the assistance of Theodosius, and he repelled the Goths, who were threatening Thrace. From thence he was obliged to hasten to the banks of the Rhine to fight the Alemanni and other barbarians. Having returned to Milan in the year 381, he had to defend the frontiers of Italy from other tribes who were advancing on the side of Rætia, and he ordered fresh levies of men and horses for the purpose. Gratianus enacted several wise laws: by one of them he checked mendicity, which had spread to an alarming extent in Italy; and he ordered all beggars to be arrested, and, if slaves by condition, to be given up as such to those who denounced them; if freemen, to be employed in cultivating the land. He also showed himself disposed to tolerance towards the various sects which divided Christianity; but he displayed a stern determination against the remains of the Heathen worship. At Rome he overthrew the altar of Victory, which continued to exist; he confiscated the property attached to it, as well as all the property belonging to the other priests and the Vestals. He also refused to assume the title and the insignia of Pontifex Maximus, a dignity till then considered as annexed to that of emperor. These measures gave a final blow to the old worship of the empire; and although the senators, who for the most part were still attached to it, sent him a deputation, at the head of which was Symmachus, they could not obtain any mitigation of his decrees.



Coin of Gratianus.

British Museum. Actual size. Gold. Weight 67½ grains.

Under the consulship of Merobaudus and Saturninus in 363, a certain Maximus revolted in Britain, and was proclaimed emperor by the soldiers, to whom he promised to re-establish the temples and the old religion of the empire. He invaded Gaul, where he found numerous partisans. Gratianus, who was then, according to some, on the Rhine, advanced to meet him. But he appears by an unbecoming indulgence in idle amusements to have disgusted the army, and he

now found himself forsaken by most of his troops, and obliged to hasten towards Italy. Orosius and others however state that the emperor received the news of the revolt while in Italy, and that he hurried across the Alps with a small retinue as far as Lyon. All however agree in saying that he was seized at Lyon and put to death by the partisans of Maximus. St. Ambrose, who ventured from Milan to the camp of Maximus to beg the body of his imperial friend, was refused; but some time afterwards the remains of Gratianus were transferred to Milan, where they were interred. He was little more than twenty-four years of age, and had reigned about eight years. The historians agree in praising him for his justice and kindness, and his zeal for the public good; and Ammianus Marcellinus, who is not liable to the charge of partiality towards the Christians, adds, that had he lived longer, he would have rivalled the best emperors of ancient Rome.

GRATIANUS, a Benedictine monk of the 12th century, a native of Tuscany, according to some, and resident at Bologna. He is chiefly known for his 'Collection of the Canons, or Decretals, of the Church,' which occupied him during twenty-four years, and which he published at Rome about the middle of the 12th century. The collection, which has become known by the name of 'Decretum Gratiani,' was first printed at Mainz, in folio, 1472, and forms part of the 'Corpus Juris Canonici.' Gratianus improved on the collectors of Decretals who had preceded him, especially Isidorus Mercator, who had heaped up indiscriminately and without order a number of decisions and canons, which were often discordant. Gratianus ranged them in order, and distributed them under distinct heads, endeavouring to explain the obscurities and reconcile the contradictions which appeared in some of them; but he retained at the same time, through want of authentic authorities and of enlightened criticism, many apocryphal canons, and many erroneous textual readings: he appears indeed to have felt his own deficiencies, for he honestly cautions his readers not to place implicit faith in his writings, but to scan them by the light of reason and by the test of moral evidence. ('Decret. Distinctio,' ix. ch. 3-5.)

As a proof of his honesty, and that, whatever may have been the effect of his authority, he had no intention to flatter the pretensions of the Roman see, one has only to read his 'Distinctio,' lxiil. ch. 22, 23, and 25, in which he says that the election of the pope is subordinate to the will of the emperor, as well as that of the bishops is to the choice of the various sovereigns; while in chapter 84 he even asserts that the clergy and the people ought to participate in the election of their respective bishops. And yet in another place, 'Distinctio,' x. ch. 1, &c. he asserts as a fundamental axiom that the imperial laws ought to yield to the ecclesiastical canons, without distinguishing between the canons which concern matters of dogma and those which relate merely to discipline or jurisdiction. The Abbé Fleury, in his 'Troisième Discours sur l'Histoire Ecclésiastique,' says that "Gratianus, besides so consolidating the authority of the false decretals that for three centuries after no other canons were referred to but those of his collection, went even farther in extending the authority of the pope by maintaining that he was not himself subject to the canons; an arbitrary assertion destitute of evidence, but which contributed to establish in the Latin, or Western, church a confused notion that the authority of the pope was without bounds. Gratianus also maintained, upon apocryphal or mutilated authority, that clergymen are not subject to secular jurisdiction. This principle is illustrated in a celebrated answer of Innocent III. to the Eastern emperor, in which that pope contends that the temporal sovereign has the jurisdiction of the sword over those who bear a sword, that is to say, over laymen only, as no one can be the judge of the servants of another."

The grosser errors and the apocrypha of the 'Decretum' were corrected and expurgated in an improved edition executed by order of Gregory XIII., 1582; but still many assertions favourable to the absolute supremacy as well as to the temporal authority of the pope were allowed to remain in it, as being sanctioned by ages, though contrary to the ancient discipline of the church. These are what are styled in France, and other countries north of the Alps, the ultramontane doctrines of the Roman Curia. Antonius Augustinus has written a treatise, 'De Emendatione Gratiani,' which forms a useful supplement to the 'Decretum.'

GRATTAN, HENRY, was born in Dublin in 1750. His father, a barrister and a Protestant, was recorder of Dublin and also its representative in the Irish parliament. Young Grattan entered at the usual age as a fellow-commoner at Trinity College, Dublin; and having there distinguished himself considerably, he proceeded to London, after taking his degree, for the purpose of keeping terms at the Middle Temple, and of studying law. He was called to the Irish bar in 1772. In 1775 he was returned to the Irish parliament, under Lord Charlemont's auspices, as representative of the borough of Charlemont.

In parliament, Grattan at once joined the ranks of opposition. Ertiring his nervous eloquence in the cause of his country's independence, he in a very short time gained to himself the admiration and love, while he contributed not a little to swell the enthusiasm, of the Irish nation. At this period Ireland had to complain, not only of the dependent state of her legislature and courts of justice, but also of grievous commercial restrictions; and one of the first great fruits of Grattan's zeal and eloquence was the partial throwing open of Irish commerce. Subsequently, in 1780, he obtained from the Irish parlia-

ment the memorable resolution "that the King's most excellent Majesty, and the Lords and Commons of Ireland, are the only power competent to make laws to bind Ireland." The peroration of the speech in which he moved this resolution is a noble specimen of his eloquence.

Such was the pitch of popularity to which Grattan had now attained, that it was proposed in the Irish parliament to vote him the sum of 100,000*l.*, "as a testimony of the national gratitude for great national services." The vote was afterwards reduced in committee, at the express instance of Grattan's own friends, to 50,000*l.*; and this sum Grattan received. In consequence of the declaration of rights of the Irish parliament, a negotiation was set on foot for the repeal of the act (6th of George I.) by which the British legislature declared its right to bind Ireland by British statutes. When the repeal of this act was brought forward in England, Mr. Flood contended in the Irish parliament that the simple repeal of a declaratory act, like that of the 6th of George I., would not involve a renunciation of the right; and after moving some other resolutions which implied dissatisfaction with a simple repeal of the act, and which were successively negatived without a division, he at last moved for leave to bring in a bill for declaring the exclusive right of the Irish parliament to make laws for Ireland. Grattan differed from the view taken by Mr. Flood, and contended that the simple repeal of the act was a sufficient security for the independence of Ireland. Mr. Flood's bill was thrown out by a large majority. But though the opinion of the Irish House of Commons was with Grattan, the sympathies of the Irish nation were with Mr. Flood. A belief gained ground, and was much encouraged by Mr. Flood's acrimonious attacks, that having received his reward Grattan had ceased to be a patriot; and he now for a time undeservedly lost much of his well-earned popularity.

His opposition however in 1785 to the propositions regarding the trade between Great Britain and Ireland, moved by Mr. Orde in the Irish parliament, and ever since well known as Orde's Propositions, restored him to his lost place in the affections of his countrymen. One of these propositions was to the effect that the Irish parliament should from time to time adopt and enact all such acts of the British parliament as should relate to the regulation or management of her commerce. The Irish parliament would thus have been placed so far in a state of complete dependence; but owing principally to Grattan's efforts in opposition, the measure was relinquished; and he went on to secure a continuance of his now regained popularity by the introduction of a measure for getting rid of tithes, which was however rejected. Occupying moreover the leading place in the Whig Club which then existed in Dublin, Grattan succeeded in obtaining a public declaration from its members that they would never accept office under any administration which would not concede certain measures tending to increase purity of election and ministerial responsibility. In 1790 Grattan was returned to parliament for Dublin.

In the parliament which now met, the question of Roman Catholic Emancipation being raised, Grattan appeared of course as the friend of religious liberty. He thereby offended his new constituents. There is no doubt that the course which he took upon this question would have prevented his re-election, had he desired it; but finding himself unable to stem that movement which, originating with the recal of Lord Fitzwilliam, terminated in the rebellion of 1798, he voluntarily retired from parliament. He was afterwards returned for Wicklow, for the express purpose of opposing the Union. The Union was carried, and in 1805 he entered the imperial parliament as member for the borough of Malton. The next year he was returned for Dublin. Preserving in his new position the reputation which he had before acquired for eloquence, he also adhered inflexibly to those principles of toleration and popular government of which in Ireland he had been the champion. He lost no opportunity of advocating the Roman Catholic claims. He may be said indeed to have died in the cause of Roman Catholic Emancipation. He had undertaken to present a petition from the Irish Roman Catholics, and to support it in parliament, notwithstanding the remonstrances of his friends that the exertion would be incompatible with his declining health. "I should be happy," he replied to those remonstrances, "to die in the discharge of my duty." He had scarcely arrived in London with the petition when his debility greatly increased. He died on the 14th of May 1820, at the age of seventy. His remains were interred in Westminster Abbey; and on the occasion of moving for a new writ for the city of Dublin, Sir James Mackintosh pronounced an eloquent eulogium on his life and character.

There is no need to dwell on the public character of Grattan, inasmuch as his honesty and consistency never having been impeached it requires no defence. In private life he was irreproachable. "He is one of the few private men," says Sir James Mackintosh, "whose private virtues were followed by public fame; he is one of the few public men whose private virtues are to be cited as examples to those who would follow in his public steps. He was as eminent in his observance of all the duties of private life as he was heroic in the discharge of his public ones."

Grattan's speeches were collected and published by his son, in 4 vols. 8vo, in 1821. There is also a volume of his miscellaneous works.

GRAUN, CARL HEINRICH, a German composer of great celebrity

during part of the last century, and kapellmeister, or director of music, to Frederick II. of Prussia, was born in Saxony in 1701. As a boy he was entered at the school of La Sainte Croix, at Dresden, where the beauty of his soprano voice soon procured him the situation of state singer. This voice afterwards changed into a high tenor of no great power, but of excellent quality. He studied composition under Schmidt, kapellmeister at Dresden, and leaving the school in 1720 he commenced composing for the Church. In 1725 he succeeded Hasse as principal tenor in the opera at Brunswick, but not quite approving the airs allotted to him, he wrote one for himself, which so much pleased the court that he was immediately appointed composer to the opera. Subsequently he entered into the service of the prince royal of Prussia (afterwards Frederick the Great), for whom he composed and sung cantatas, &c. These were very numerous, and so satisfactory to the royal dilettante, that Graun's salary was augmented from a small pittance to 2000 crowns per annum. He died in 1759, in the service of Frederick, who was so much attached to him that he wept when the death of his favourite was announced. Graun was a most voluminous composer, and many of his works perhaps deserved at the time the encomiums lavished on them; but of these few are known, even in Germany. His operas, which are numerous, are quite forgotten. His short oratorio, 'Der Tod Jesu' ('The Death of Christ'), possesses very considerable merit; but his name will be transmitted to posterity by his 'Te Deum,' a work of invention, beauty, and grandeur.

GRAVELOT, HUBERT FRANÇOIS D'ANVILLE, designer and engraver, was born at Paris in 1699. He was the brother of D'Anville the eminent geographer. When about thirty years of age, Gravelot commenced the study of painting under Restout; but he eventually adopted designing, and established himself in London as a designer and etcher about the year 1732, and found considerable employment. He returned however to Paris in 1745, and obtained considerable reputation there, chiefly as a designer. His principal works are—the drawings for the monuments of kings for Vertue; many of the etchings to Sir Thomas Hanmer's edition of 'Shakspeare,' after his own and Hayman's designs; also those for Theobald's 'Shakspeare,' from his own designs; a large print of Kirkstall Abbey; and many ornamental designs executed in England. In Paris he designed the illustrations for Luneau de Boisjermain's 'Racine,' for the great edition of the works of Voltaire by Pancoucke; and for editions of the 'Contes Moraux' of Marmontel, and of the works of Boccaccio and of Ariosto. He died in 1773.

GRAVES, RICHARD, was born at Mickleton, in Gloucestershire, in 1715, received his academical education at Pembroke College, Oxford, and in 1736 was elected fellow of All Souls. Having taken orders and married, he obtained, about 1750, the rectory of Claverton, near Bath, in Somersetshire, where the remainder of his long life was spent. He engaged in private tuition with credit and success, and still found time to devote to polite literature. (See the list of his works, too long and insignificant for insertion, in the 'Gent. Mag.,' vol. lxxiv. p. 1166, copied by Chalmers.) The only one now remembered (and that by few) is the 'Spiritual Quixote,' 1772. This novel was written as a satire on the Methodists; it is clever, lively, and amusing, and shows that Mr. Graves possessed considerable power as a writer of fiction. But like other occasional publications, its popularity passed with the interest of the subject; not to say that the recognised respectability and utility of the Methodist clergy have rendered society in general less inclined to look favourably on a violent attack on the whole body, founded on the follies or vices which individuals may have shown; and the profuse and somewhat irreverent introduction of scriptural language is offensive to a large class of readers. Mr. Graves was beloved in society for his gay ready wit and good humour; he was intimate with Shenstone and other writers admired in their day, but now forgotten. He died at Claverton on the 23rd of November 1804, nearly ninety years old.

GRAVESANDE, ST. [ST. GRAVESANDE.]

GRAVINA, GIOVANNI VINCENZO, born at Ruggiano in Calabria in 1664, studied at Naples, where he devoted himself chiefly to the investigation of jurisprudence, ancient and modern. He afterwards went to Rome, where he and Crescimbeni were the founders of the Accademia degli Arcadi, which has continued ever since. In 1698 Innocent XII. appointed him professor of civil and canon law in the University of Rome. Gravina gave up his chair in 1714, and visited Calabria, but after two years he returned to Rome, where he refused several offers of professorships in various German universities. Victorius Amadeus, king of Sardinia, having offered him the chair of law in the University of Turin, together with the prefectship of that institution, Gravina was preparing to remove thither, but he died in January 1718. He left all his property to his disciple Trappasi, commonly called Metastasio, whom he had brought up in his house like a son. The principal work of Gravina, for which he ranks high among jurists, is the 'Originum Juris Civilis, libri tres.' In the first book, 'De Ortu et Progressu Juris Civilis,' he traces the origin of jurisprudence from the first institutions of Rome, from the division of the population into orders, from the political condition of the infant state, and from the laws of the kings collected afterwards by Sextus Papirius, and known by the name of Jus Papirianum, of which fragments have been preserved. This book is in fact an elaborate treatise on the early

civil and political system of Rome. In the second book, 'De Jure Naturali Gentium, et XII. Tabularum,' he follows the progress of legislation in Rome under the Republic, and he shows the connection between the Roman laws and the general principles of justice, which the Romans seem to have kept in view in their civil enactments more than any other nation of antiquity. The author also carefully illustrates the fragments of the Twelve Tables. The third book, 'De Legibus et Senatibus Consultis,' completes this sketch of Roman jurisprudence; and the author treats at length of the opinions or decisions of the Roman jurists, who were often consulted by the senate, and whose 'Responsa' form a most important part of the Roman law. He also treats of the modern jurists who lived after the restoration of the Roman law in the West, beginning from Irenaeus, or Varnerius, a professor of Bologna in the 11th century, who, at the desire of the Countess Mathilda, revived the knowledge of the Justinian Code many years before the reported discovery of the Pandects by the Pisani at Amalfi, and passing in review those who followed in successive ages down to his own time. The publication of the 'Originum Juris Civilis' attracted universal attention throughout Europe, and Montesquieu and other competent judges have bestowed praise on the manner in which the author handles his subjects, and the many luminous principles and happy definitions contained in the work. The best edition is that of Leipzig, 2 vols. 4to, 1737. It has been translated into French under the title of 'Esprit des Loix Romaines,' Paris, 1766. Gravina wrote also—1. 'De Romano Imperio liber singularis,' an inferior performance, in which the author seems intent on flattering the vanity of the modern Romans. 2. 'Della Ragion Poetica,' being a treatise on the art of poetry. 3. 'Institutiones Canonicae,' published at Turin after his death; besides several very inferior tragedies, some orations, and other opuscula. Fabroni published a biography of Gravina. (Corniani, *Secoli della Letteratura Italiana*, art. 'Gravina.')

* GRAY, JOHN EDWARD, Ph. D., F.R.S., a distinguished living naturalist, the head of the natural history department of the British Museum. The history of this eminent naturalist is essentially connected with the national institution to which he has been attached for upwards of thirty years. Within the last fifty years the British Museum has had annually large sums spent upon its collections, and in no department has its progress been more conspicuous than that of natural history. With the exception of the mineralogy, paleontology, and botany, the whole has been under the direction of Dr. Gray; and if at the present moment it can boast of being the largest and most complete museum in the world, it is mainly due to the energy, perseverance, and extensive knowledge that he has brought to bear upon its management. But whilst Dr. Gray has been thus engaged in superintending the collection and arrangement of this vast museum, he has not lost any of the great opportunities it has afforded him of adding to the literature of zoology. He possesses a remarkable power of seizing on the distinguishing features of animal forms, and his position has enabled him to describe and classify a larger number than has perhaps been done by any other naturalist. For the last thirty years his contributions to the literature of zoology have been constant and unceasing. The mere list of his papers, memoirs, and works occupies several pages of the 'Bibliography of Zoology and Geology of Agassiz and Strickland.' At the date of the publication of that work (1852) they amounted to 425, and a large number have been added since. The most conspicuous of these works are the catalogues of the British Museum. Of these, the whole series of which are not concluded, the *Mammalia*, the *Reptiles*, the *Mollusca*, and a large proportion of the *Radiata*, have been executed by Dr. Gray himself. Many of these catalogues are not mere lists of the animals in the museum, but contain an extensive synonymy and copious notes on specimens, and on the habits and uses of the particular species described.

The writings of Dr. Gray may be divided as follows:—1, On the general subject of Natural History; 2, on the *Mammalia*; 3, on Birds; 4, on Reptiles; 5, on Fishes; 6, on Articulate Animals; 7, on the *Mollusca*; 8, on the *Radiata*. Under the first head may be included the 'Zoological Miscellany,' published from 1835 to 1845, and including descriptions of various animals; his 'Synopsis of the Contents of the British Museum,' published in 1840; also various papers on the classification of the animal kingdom, such as his memoir 'On the Characters separating the four great divisions of the Animal Kingdom,' published in the 'Annals and Magazine of Natural History,' vol. xix.; his zoological articles in the 'Encyclopedia Metropolitana'; a paper read at the British Association in 1841, 'On the Geographical Distribution of the Animals of New Holland'; 'Illustrations of Indian Zoology,' London, 1830; 'Spicilegium Zoologica, or original figures and short systematic descriptions of New and Unfigured Animals,' 1828-30; 'Gleanings from the Menagerie and Aviary at Knowsley Hall,' 1846-50. His evidence before the Select Committee of the House of Commons on the British Museum, and before the commissioners on the state of the British Museum, at various times from 1837 to 1849, and his report to the same commission, contain a large body of important and valuable information on the subject of museums generally, and the management of the natural history department of the British Museum.

His papers on the *Mammalia* in particular embrace the descriptions of a large number of new species, and have been furnished to various scientific journals, or have appeared in the volumes devoted to the description of the natural history collections of various travellers.

As examples of the papers we may refer to his 'Description of some New Genera, and Fifty unrecorded Species of Mammalia,' in the tenth volume of the 'Annals and Magazine of Natural History.' The *Mammalia* collected in King's survey of the coast of Australia, in the voyages of the Erebus and Terror, and of the Samarang, were described by Dr. Gray. Every order into which the large class of *Mammalia* has been divided has met with attention from Dr. Gray, and he has added not a few genera and species to these prominent forms of the animal kingdom. The catalogues of the British Museum, embracing the *Ruminantia* and the *Cetacea*, are the most complete amongst the *Mammalia*, and contain a large amount of valuable and interesting information. The number of Dr. Gray's papers devoted to the *Mammalia*, contained in Agassiz's 'Bibliography,' amounts to one hundred and two.

To the Birds, Dr. Gray has not devoted so much attention. This department in the British Museum is ably superintended by his brother, Mr. GEORGE ROBERT GRAY, who is known all over the world for his 'Genera of Birds,' and who has written the British Museum Catalogues embracing this class of animals. Nevertheless Dr. Gray has at various times exercised his critical powers upon the family of Birds, and demonstrated that he is as familiar with this as any other class of animals. His papers on Birds amount to twenty-nine in number.

It is however as a herpetologist that Dr. Gray has most distinguished himself. The class of Reptiles has received at the hands of naturalists a neglect which can only be accounted for on the supposition that the general disgust at these creatures is participated in by even philosophers themselves. Dr. Gray has however not shared in this feeling, and has devoted a larger portion of his attention to these animals than any other. His 'Synopsis of the Species of the Class Reptilia,' in Griffith's translation of Cuvier; 'Outline of the Arrangement of Reptiles, with Characters of Families and List of Genera'; 'New Arrangement of Reptiles,' in the first volume of the 'Annals and Magazine of Natural History'; the 'List of Reptiles in Australia,' in King's 'Survey'; the 'General Arrangement of the Reptilia,' in the 'Proceedings of the Zoological Society'; the 'Systematic Arrangement of Reptiles,' in the 'Synopsis of the Contents of the British Museum;' are all proofs of how large a share of his attention has been given to the class of Reptiles. To these must be added upwards of sixty papers, describing new species brought from various parts of the world, or devoted to a consideration of their structure and habits.

The Fishes have perhaps received less attention from Dr. Gray than any of the vertebrate animals. This arises however from a very obvious circumstance. Fishes cannot be skinned and preserved dry with so much facility as other animals, and there has always existed a prejudice in the British Museum with regard to moist preparations. Hence the museum has been devoted rather to the illustration of the external forms of animals than to their internal structure, and Dr. Gray has not had the opportunity of studying fish as he has had of other animals. He has however described several new species of fishes, and published a 'List of the British Fish in the Collection of the British Museum.' His papers on this department of zoology amount to twenty in number.

The whole collection of Shells in the British Museum, exceeded however both in number and value by the private collection of Mr. Hugh Cuming, has afforded to Dr. Gray great opportunities of studying the *Mollusca*. His labours are more complete in this department perhaps than any other. Not only has he published papers and memoirs on the arrangement and classification of the shells of these animals, but many on their habits, structure, economy, and use, as the following papers indicate:—'On the Eyes of Mollusca'; 'On the Structure of Pearls'; 'On Perforations made by Patella and Pholas'; 'On the Byassus of Unio'; 'Observations on the Economy of Molluscous Animals, and on the Structure of their Shells.' This last paper was printed in the 'Philosophical Transactions,' and afterwards in Johnston's 'Introduction to Conchology.' At the same time that Dr. Gray, in his papers on *Mollusca*, has displayed his appreciation of the importance of the study of comparative anatomy, one of the great defects discoverable in his contributions to systematic zoology is a want of recognition of the labours of the anatomist. This has probably arisen from the defective constitution of the British Museum, in which no arrangement has hitherto been made for displaying the internal structure of animals—a condition at least as necessary for the study of animal life as the exhibition of their external forms. Dr. Gray's papers on the subject of the *Mollusca* amounted in 1852 to the large number of one hundred and nineteen, and many have been added since. The most important of these is his 'Systematic Arrangement of Molluscous Animals, with Characters of Families.' We ought also to add here that Dr. Gray has an admirable assistant in his conchological studies in Mrs. Gray, who has published a work consisting of 'Figures of Molluscous Animals, for the Use of Students,' descriptions of which have been given by Dr. Gray.

In the remaining divisions of the animal kingdom Dr. Gray has not been idle. Upwards of seventy papers attest his industry in the study of Articulate and Radiate Animals. These have been more especially devoted to those specimens which form part of the dry collection of the British Museum. Thus the *Crustacea*, Insects, and Cirripedes amongst the articulate, and the Star-Fishes, Sea-Eggs, Sponges, and

Zoophytes amongst the radiate, have obtained the largest amount of attention from Dr. Gray.

Whilst Dr. Gray has thus obtained a pre-eminent position as a zoologist, he is President of the Botanical Society of London, thus indicating his claims to be regarded as a naturalist by whom no department of natural history has been neglected. He is a Fellow of the Royal Society, and an active member of the Council of the Zoological Society.

GRAY, THOMAS, was born in Cornhill on the 26th of December, 1716. He was the fifth among twelve children of a respectable citizen and money scrivener in London, and the only one of the twelve who survived the period of infancy.

Gray was sent to be educated at Eton, where a maternal uncle, of the name of Antrobus, was one of the assistant masters. It may be mentioned, that at Eton, and afterwards at Cambridge, Gray was entirely supported by his mother; the father, who was a selfish, violent, and unprincipled man, having chosen to refuse all assistance towards his son's education. At Eton Gray made himself a good classic; and here too began that friendship with West which, shortly terminated by the premature death of the latter, yet forms one of the most interesting features in the history of Gray's early manhood. Horace Walpole was another of his intimate associates at Eton, and, removing thence to Cambridge at the same time with Gray, continued to be so there: West went to Oxford. It was in the autumn of 1735 that Gray commenced his residence at Cambridge, having entered at Peter House; and he continued to reside till September 1738, when he left without a degree. He professed to hate mathematics, and college discipline was irksome to him. "You must know," he writes in his second year to his friend West at Oxford, "that I do not take degrees, and, after this term, shall have nothing more of college impertinences to undergo." His time at Cambridge was devoted to classics, modern languages, and poetry; and a few Latin poems and English translations were made by him at this period.

In the spring of 1739 Gray set out, in company with Horace Walpole, and at his request, on a tour through France and Italy. They passed the following winter at Florence with Mr. (afterwards Sir) Horace Mann, the envoy at the court; and after visiting Rome and Naples, and seeing the remains of Herculaneum, which had only been discovered the year before, they passed eleven months more at Florence. While here Gray commenced his Latin poem 'De Principiis Cogitandi.' But the travellers afterwards quarrelled, Gray being, as Horace Walpole has it, "too serious a companion." "I had just broke loose," says Walpole, "from the restraint of the university, with as much money as I could spend; and I was willing to indulge myself. Gray was for antiquities, &c., whilst I was for perpetual balls and plays: the fault was mine." ('Walpoliana,' l. cx.) Gray turned his steps homewards, and arrived in England in September 1741, just in time to be present at his father's death.

Gray had intended, on leaving Cambridge, to devote himself to the study of the law. His travels had now, for two years and a half, diverted him from this object; and after his father's death he appears entirely to have given it up. He went to reside at Cambridge for the professed purpose of taking the degree of Bachelor of Civil Law, but continued to reside there after taking the degree. Enjoying opportunities of books which he could not command elsewhere, he devoted himself with much ardour to the perusal of the classics, and at the same time cultivated his muse. The 'Ode to Spring' was written in 1742, and sent, like most of his previous compositions, to West, who however had died before it reached him; and in the autumn of the same year, were written the 'Ode on a Distant Prospect of Eton College,' and the 'Hymn to Adversity.' The 'Elegy in a Country Churchyard' was also commenced at this period, but not finished till seven years afterwards. In the meanwhile the 'Ode to Eton College' had been published (being the first of Gray's publications) in 1747, and little notice had been taken of it. The 'Elegy,' published in 1749, rapidly obtained an extensive popularity.

In March 1753 Gray lost his mother, for whom he had always felt the strongest affection, and whom, according to Mr. Mason, he seldom afterwards mentioned without a sigh. During the three years following Horace Walpole observes that Gray was 'in flower.' The 'Ode on the Progress of Poetry' and the 'Bard' were then written. But it was during these three years also that a material change for the worse took place in Gray's health, and that he began to be visited with alarming attacks of the gout, which embittered the remainder of his days, and ultimately carried him off.

In 1756 Gray having experienced some incivilities at Peter House, removed, or (in the technical phrase) migrated to Pembroke Hall. In 1757 he took his last two odes to London to be published. They were not eminently successful. But Gray's reputation had been already established; and on the death of Cibber in the same year he was offered the laureateship by the Duke of Devonshire, which however he refused. He applied himself now for some time to the study of architecture; and from him Mr. Bentham derived much valuable assistance in his well-known 'History of Ely.' In 1765 he visited Scotland, and was there received with many signs of honour. The University of Aberdeen proposed to confer on him the degree of Doctor of Laws; but he declined the honour, thinking that it might

appear a slight and contempt of his own university, where he says "he passed so many easy and happy hours of his life, where he had once lived from choice, and continued to do so from obligation." In 1768 the professorship of modern history at Cambridge became vacant, and Gray, who on the occasion of the preceding vacancy had applied unsuccessfully, was now appointed by the Duke of Grafton. In the succeeding year the Duke of Grafton was elected chancellor of the university, and Gray wrote the installation ode, a poem which, considering the subject and the occasion, is singularly chaste and free from flattery. In the spring of 1770 illness overtook him, as he was projecting a tour in Wales; but recovering, he was able to effect the tour in the autumn. His respite however was but a short one; and having suffered for some months previous from a violent cough and great depression of spirits, he was suddenly seized, on the 24th of July 1771, with an attack of the gout in the stomach, which caused his death on the 30th of the same month. He died in his fifty-fifth year.

The life of Gray is one singularly (even for an author) devoid of variety and incident. It is the life of a student giving himself up to learning, and moreover accounting it an end in itself, and its own exceeding great reward. For it is not so much that he kept aloof from the active pursuits of life for the purpose of authorship, as that he comparatively sacrificed even this and the fame which belongs to it, by devoting his time almost entirely to reading. Writing was with him the exception, and that too a rare one. His life was spent in the acquisition of knowledge; and there is no doubt that he was a man of considerable learning. His acquaintance with the classics was profound and extensive. He had thought at one time of publishing an edition of Strabo; and he left behind him many notes and geographical disquisitions, which, together with notes on Plato and Aristophanes, were edited by Mr. Mathias. He was besides a very skilful zoologist and botanist. His knowledge of architecture has been already mentioned. He was well versed moreover in heraldry, and was a diligent antiquarian.

He wrote little; but as is often the case with those who write little, the little that he wrote was written with great care. Thus his poems, with the exception of one or two of a humorous character, are all much elaborated; and it follows that the quality which they chiefly display is taste. Gray was indeed emphatically a man of *taste*. He did not possess, as has been loosely said by many of his admirers, a vivid and luxuriant imagination, else he would in all probability have written more.

A scanty writer, Gray was also a scanty converser; and we learn from Horace Walpole that his conversation partook also of the studied character of his writing. Writing on one occasion to Mr. Montagu, Walpole says, "My Lady Ailesbury has been much diverted, and so will you too. Gray is in their neighbourhood. They went a party to dine on a cold loaf, and passed the day. Lady A. protests he never opened his lips but once, and then only said, 'Yes, my lady, I believe so.'" But Walpole wrote for effect, and so that that was attained he paid little regard to veracity. Yet it may be taken for granted that the anecdote, however exaggerated, bore some semblance of probability. With his intimate friends Gray was certainly less reserved; and to them his conversation was learned and witty. It is unnecessary, after the account which has been given of Gray's life, to dwell on the amiability of his character, his affectionateness, and humility.

His friend Mason the poet published a Memoir of Gray, and also his Letters, which have served as the basis of the subsequent lives of Gray. An edition of Gray's works, containing, as has been said, his classical notes and disquisitions, as well as his poems and letters, was published by Mr. Mathias, in 2 vols. 4to, in 1814. An edition of his poems and letters alone has been published by Mr. Mitford, first in 1816, in 2 vols. 4to, and very recently in 4 vols. 12mo. To both of Mr. Mitford's editions is prefixed a memoir of Gray, which is on the whole the best that has appeared; but a more valuable addition to our stock of information respecting Gray was afforded by an edition of 'Gray's Correspondence with Mason,' &c., published by Mr. Mitford in 1853, and which showed what had not previously been suspected, that Mason used a most unwarrantable licence in printing the Letters of Gray, by altering them in various ways to suit his own notions.

GREAVES, JOHN, an eminent English mathematician, scholar, and antiquary, was born at Colmore, near Alresford, Hants, in 1602; went to Balliol College, Oxford, in 1617; was elected fellow of Merton in 1624, and appointed geometry professor of Gresham College, London, in 1630. In 1637 he undertook a journey to the Levant and Egypt, with the view of examining such antiquities as might serve to illustrate ancient authors, and of making astronomical and geographical observations. He spent about a year at Constantinople, and in the summer of 1638 proceeded to Egypt, where his chief performance was a survey of the pyramids, of which no satisfactory account was then extant; this was published under the title 'Pyramidographia,' in 1646. On his return he spent some months in visiting the chief cities of Italy, studying their antiquities, and consulting their libraries; and reached England early in 1640. He took up his abode at Oxford, and having been appointed Savilian professor of astronomy in November 1643, was immediately after very properly deprived of his Gresham professorship for neglect of duty. Being of the Royalist party he was ejected from both fellow

ship and professorship in 1648; a matter of the less moment, inasmuch as he had a competent patrimony. He died October 8, 1652.

Mr. Greaves paid much attention to weights and measures, and published in 1647 a 'Discourse on the Roman Foot and Denarius, from whence, as from two Principles, the Measures and Weights used by the Ancients may be deduced.' The bulk of his works relates to Oriental geography and astronomy. He wrote a Persian grammar, and made some progress in a Persian lexicon. In 1645 he proposed a scheme for gradually introducing the Gregorian alteration in the calendar, commonly called New Style, by omitting every 29th of February for forty years. A collection of his minor pieces was published by Dr. Birch in 1737, 2 vols. 8vo.

(Ward, *Lives*.)

GRECH or GRETSCH, NIKOLAY IVANOVICH, an able and very industrious Russian author, some of whose works are, from the judgment which has been shown in the choice of their subjects, indispensable in a Russian library, and also of general interest. Grech, who was born at St. Petersburg on the 3rd of August (old style) 1787, is the descendant of an old Bohemian family, bearing for arms, appropriately enough, a pen. His ancestors in the 17th century embraced the Protestant faith, and were compelled in consequence to take refuge in Prussia. His grandfather, who studied at Leipzig and Marburg, became acquainted with some Russian students there, learned their language, obtained a professorship first at the grammar-school of Mittau, and afterwards at St. Petersburg, and in 1758 published a work in Russian on 'Political Geography.' The professor's son, Ivan Ivanovich, a lawyer, became secretary for Polish and German affairs to the Senate at St. Petersburg; but instead of making a fortune, as is usually the case with those who hold the post, was recorded in the newspapers of 1803 to have died so poor that his effects were sold by auction for forty-one roubles. His son was thus left at sixteen to make his own way in the world, and give what assistance he could to the rest of the family. Originally intended for a lawyer, he had been educated at the School for Young Gentlemen of Birth, which was then the first stepping-stone to a legal career in the Russian capital, and at the age of seventeen he was introduced to a clerkship in the 'chancery' of one of the government offices; but he soon resigned the monotonous employment in disgust, and for some years earned a livelihood by the business of teaching, while diligently occupying his spare time in the improvement of his own education. He continued partly engaged in tuition, chiefly in teaching the Russian language, till 1816, when he resigned his post at the Pedagogic Institute, which has since been erected into the University of St. Petersburg. His great ambition however, even from boyhood, was to become an author. He tells us, in an amusing paper of his own recollections, first published in Smirdin's 'Novosel'e,' that the first author he ever saw was Tumansky, who had written a now-forgotten history of Peter the Great, and came on some legal business to his father. "I could not," says Grech, "take my eyes off him; and squeezing into a corner of the room, I kept repeating to myself, 'That is an author; that is the author of a book: what comes into his head is read by thousands in all corners of Russia, and will be read even after his death.'" The next author he saw was of a different cast. In 1803 Derzhavin [DERZHAVIN], who was before the appearance of Pushkin the greatest of Russian poets, and who at that period was the minister of justice, came to one of the examinations of the school of Young Gentlemen of Birth. Grech, who was the first pupil called up before him, was unable to answer a question. "I saw," he says, "neither the uniform, nor the stars, nor the ribbons; but I looked at him instantly in the face, and rushing through my mind were the 'Ode to God,' the 'Waterfall,' and the rest. 'Tell us the position and the divisions of ancient Greece,' said our tutor. I looked at him without an idea in my head, and again fixed my eyes on the poet. 'Ancient Greece,' whispered my companions, 'lay in Europe between the thirty-seventh and forty-first degrees of northern latitude.' 'I know,' said I, quietly; and still kept my eyes on Derzhavin. The tutor, out of all patience, called up the next pupil, and I stood on one side, nearer Derzhavin than before. The director, who knew me from previous examinations, told him something about me, and Derzhavin, turning to me with an air of kindness, said, 'What is this?' pointing to a roll of paper I held in my hand. 'It is my works,' I replied, with the undisguised vanity of youth, and handed them to him. He opened the roll, read a few verses (I remember they were very bad), and said, returning them, 'This is very good: go on.' Imagine my rapture! Derzhavin had spoken to me—Derzhavin had read my verses—Derzhavin had praised them! There are rapid moments which influence the fortunes, the deeds of the whole after life. The few words of Derzhavin had a magic effect on me; it seemed to me that he, the high priest of Russian literature, had opened to me the entrance to its mysteries, and that duty commanded me to follow the call." It is noticeable, as this was his chief encouragement to a literary career, that in the subsequent collection of his 'Works,' not a line of verse is to be found. He commenced as a contributor to periodicals, and with some small separate publications, which acquired him a reputation that led Uvarov, Olenin, and some other official personages—when in the great crisis of 1812 it was thought desirable to establish a new patriotic periodical—to invite him to become the editor. They were at a loss for a title, and just at that time Grech happened to receive a letter from his brother, a

military officer, who died soon after of his wounds at the battle of Borodino, concluding with the words, "I shall die a true 'Suin Otechestva' ('son of the country,' or, more literally, 'son of the fatherland')." These words were adopted at once, and the 'Suin Otechostva' began to appear about the time that the enemy entered Moscow. The contents consisted of patriotic sermons, poetry and declamation, and, above all, of news from the seat of war. Its success was great; and when, after the conclusion of the war, the editor began to give it a literary turn, it continued successful, and was for some time the leading Russian magazine. The articles of criticism on current literature by Grech had considerable influence, and were remarkable for the neatness and finish of their style. By successive enlargements it became the prototype and progenitor of the present gigantic periodicals of Russia, the most voluminous in Europe, each monthly or fortnightly number of which often contains from 300 to 400 closely-printed octavo pages. Grech ceased himself to have any connection with it in 1839, and a few years after it came to a standstill, though we believe it has since revived. One periodical seems to have led to another. In 1825 he established with Bulgarin [BULGARIN] the newspaper entitled 'Syvernaya Pchela' ('The Northern Bee'), with which he appears to be still connected. In 1834, while editing the 'Suin Otechestva,' he was unanimously chosen by a meeting of Russian literary men, who proposed to found another magazine, the editor of the 'Biblioteka olya Chteniya,' or 'Circulating Library,' which soon passed into the hands of Senkovsky, and still continues one of the leading periodicals of St. Petersburg. He also set on foot, in 1835, the 'Entsiklopedichesky Lexikon,' or great Russian cyclopædia; but this proved an exception to the usual good fortune of his undertakings. He relinquished the editorship before the end of the seventh volume, and the publication came to a final close with the fourteenth, though supported by the patronage of the emperor. It was probably conceived on too gigantic a scale, the fourteen volumes which were issued not carrying it beyond the third letter of the Russian alphabet, which contains more than thirty. The 'Military Cyclopædia,' commenced in 1836 by himself and the Baron von Zedeler, was brought to a successful conclusion, and is a great store-house of information with regard to Russian military matters and the biography of Russian soldiers.

These great undertakings were far from absorbing the whole of his activity. In 1822 he published a 'History of Russian Literature,' which has formed the ground-work for all that has since been written on the subject. The plan is very convenient—a general view is first taken of the course, tendencies, and leading events of each literary period, and a short biography is then given of the principal authors, with a list of their works. These biographies are so brief, and in many cases so dry, that the work cannot be styled an entertaining one, but if the same plan had been executed on a larger scale—in three or four volumes instead of one—the work might have been made as attractive as it is serviceable. With the exception of the 'Biographies of Ecclesiastical and Secular Authors,' by Eugene Bolkhovitinov, it is almost the only work in Russian literature which supplies precise and accessible information on points of its literary history. It is singular that both of these authors have been the victims of the most unblushing plagiarism on the part of Germans. A work bearing the name of 'Gelehrtes Russland,' by Strahl, is merely a reproduction of one of those by Bolkhovitinov, and a certain Dr. Otto issued a 'History of Russian Literature,' in which nine-tenths of his statements were pillaged from Grech. The book was unfortunately rendered into English by a translator who knew little of German and nothing of Russian, and the English reader is to this day presented with a garbled and mangled version of Grech, at second hand, under the title of 'Coxe's Translation of Otto.' In 1827 appeared two of three grammars of the Russian language written by Grech—one a detailed and the other a practical one, which were followed in 1830 by an abridged grammar, which has become for Russia almost what Lindley Murray has been for England.

A great change in the Russian language was effected by Karamzin, and that change was first presented in a methodised form by Grech, who had Karamzin's occasional advice and assistance. The grammar of Vostokov, which has since followed, may be more learned and more elaborate, but Grech's seems likely to retain the pre-eminence as a grammar for practical purposes, the more so perhaps that the author was not deeply skilled in the other Slavonic languages, being, as we find in his travels through the Bohemian Desert, entirely unacquainted with Bohemian. The detailed grammar has been translated into French by Reiff, and it is still generally considered the standard grammar of Russian. Grech's other works are of less importance. Of his two novels, the 'Trip to Germany,' which is light and humorous, is considered more successful than the 'Black Woman,' which is mysterious and sentimental. He has also published some amusing light reading in the shape of narratives of travels—one of a visit in 1817 to France and Germany; another of a visit to those countries and England in 1838. As he stopped less than a fortnight in London, and was unable to speak English with fluency, his observations on England are not very profound, but they are in general good-humoured. Of the history of English literature he is so uninformed that he compassionates Sir Walter Scott for having received only forty pounds for his 'Waverley.' Two of his works are in defense of Russia from foreign

censures; one in reply to the Marquis de Custine's 'Travels;' another to König's 'Litterarische Bilder aus Russland;' the latter, though it contains some valuable facts, is very feeble in style, and it may be remarked that Grech's writings are in general very unequal, probably owing to their multiplicity. The whole of his works are full of a spirit of attachment to Russian institutions, not very enlarged, nor of course very enlightened, but not of a vehement or repulsive kind. In 1830 he was named Councillor of State, a nominal title intended to show that the government appreciated his services. His position as an influential critic naturally brought him in contact with many of the literary notabilities of St. Petersburg, and he boasts in his answer to König of having enjoyed the friendship of Karamzin, Dmitriar, Batyushkov, Zhukovsky, and latterly of Pushkin; but his closest union was with Bulgarin, from whose biography of his friend, prefixed to the fifth volume of a collection of Grech's miscellaneous works, published about 1837, most of the dates in this article are taken. One of Grech's sons assists him in his literary undertakings.

GREEN, VALENTINE, a celebrated English mezzotint engraver, was born in Warwickshire in 1739. After serving a short time with a line engraver at Worcester, he came to London in 1765, and turned his attention to engraving in mezzotint. He acquired a great reputation by his many prints after West, especially two large plates published a few years after his arrival in London, of the 'Return of Regulus to Carthage,' and 'Hannibal swearing eternal enmity to the Romans,' two of West's most celebrated pictures now at Hampton Court, and originally painted for George III. The 'Stoning of St. Stephen' after West is one of Green's masterpieces. He engraved also many of the pictures of the Düsseldorf Gallery, for which he was granted an exclusive privilege by the Elector of Bavaria in 1789, who afterwards conferred on him the title of Hof Kupferstecher (court engraver). He executed also several great plates after Rubens, including the 'Descent from the Cross' at Antwerp, and other masterpieces. In all he engraved upwards of 300 plates. He was elected an associate engraver of the Royal Academy in 1774. He died in 1813, aged seventy-four.

GREENE, MAURICE, Mus. Doc., who as a composer of English Church music is second to none, and indeed has scarcely a rival, was the son of the vicar of St. Olave Jewry, London, and born at the latter end of the 17th century. He received his education in St. Paul's choir, under Brind, the organist, from whose instructions, aided by his own strong genius and remarkable industry, he profited so well that he was elected organist of St. Dunstan's in the West before he had completed his twentieth year. In 1718 he succeeded his master in the important situation of organist to St. Paul's cathedral. On the death of Dr. Croft, in 1726, he was appointed organist and composer to the Chapel Royal; and in 1736 was presented to the office of Master of his Majesty's Band, on the decease of Eccles, a name familiar to all who are acquainted with the dramatic history of this country during the conclusion of the 17th and the beginning of the 18th century. Previous to the latter promotion, the degree of Doctor in Music was conferred on him at Cambridge, his exercise for which was Pope's 'Ode on St. Cecilia's Day,' the author having, at the request of Greene, made considerable alterations in his poem, and added a new stanza, which however forms no part of the ode in any edition of the poet's works. The university shortly after elected the composer professor of music, on the death of Dr. Tudway.

Dr. Greene took an active part in all musical affairs, and when Handel finally settled in this country, the English musician courted his acquaintance assiduously; but having taken some offence, he soon became one of the great master's bitterest enemies. He supported Bononcini (the same person who is immortalised in Swift's epigram), who was enabled, through the influence of Henrietta, duchess of Marlborough, and a strong party of the nobility, to get elevated to the rank of one of Handel's ephemeral rivals. Greene introduced him at the Academy of Ancient Music, where the Italian practised a deception which caused his expulsion, on which Greene retired, and established another concert at the Devil Tavern. Greene's enmity to Handel is said to have arisen from some contemptuous expressions which the great German uttered respecting Greene's compositions. His sarcasms were perhaps directed at Greene's lighter works; of his church music he could never have thought contemptuously.

In 1750 Dr. Greene came into possession of a good estate in Essex, left him by his paternal uncle, a serjeant-at-law. He then resolved to digest and publish a collection of the best English cathedral music, and in five years made considerable progress in his favourite undertaking; but his health beginning to fail, he delivered his materials to the care of his friend and disciple Dr. Boyce, who completed the work, and gave to the world the matchless volumes so well known to every real amateur of classical English music. Dr. Greene died in 1755, leaving one daughter, married to Dr. Michael Feating, rector of Wyke-Regis, Dorsetshire. He was, as Dr. Burney, who knew him, informs us, in figure "much below the common size, and had the misfortune to be deformed; but his address and exterior manners were those of a man of the world, mild, attentive, and well-bred." He enjoyed the friendship of Bishop Hoadley, at whose table he was always a welcome guest; and his interest with the Duke of Newcastle, of political memory, was strong. Among his compositions are some charming

cantatas and songs; but his fame is built on his 'Forty Anthems for one, two, three, four, five, six, seven, and eight voices,' in two folio volumes. "These," says a writer in 'The Harmonicon,' "place him at the head of the list of English ecclesiastical composers, for they combine the science and vigour of our earlier writers with the melody of the best Italian masters who flourished in the first half of the 18th century." To Greene our cathedral establishments owe a great debt of gratitude; his works constitute a very large portion of their musical wealth; and as the harmony heard in those venerable edifices attracts numbers to them, Dr. Greene, as well as some few other composers for our church, ought perhaps in strict justice to be ranked not only as skilful musicians, but among the promoters of the national religion.

GREENE, ROBERT, was a native of Ipswich. The date of his birth was probably a few years later than the middle of the 16th century. He was educated at St. John's College, Cambridge, where, in 1578, he took his Bachelor's degree, and his Master's in 1583; and he was incorporated at Oxford in 1588. Between 1578 and 1583 he travelled on the Continent, visiting Italy and Spain; and it has been asserted, on the evidence of concurring probabilities, that at some time or other in the early part of his life he took holy orders; but his academical degrees are almost the only facts in his history that can be ascertained with exactness. From about 1584 he was a frequent writer for the press and for the stage; and from some of his pamphlets, which make a half-poetical kind of confessions not unlike those of Byron, a few particulars of his melancholy career may be doubtfully gathered. It thus appears that he married the daughter of a gentleman in Lincolnshire, but that after she had borne a child to him he abandoned her for a mistress; and his subsequent life seems to have been spent in alternate fits of reckless debauchery and of the distresses and remorse which his excesses caused. In August 1592 a surfeit at a tavern in London threw him into an illness, which proved fatal. He was then in a state of abject poverty; and in a letter which he wrote to his wife the day before his death, charging her to pay a debt of ten pounds owing by him to his host, a poor shoemaker near Dowgate, he declared that if this man and his wife had not succoured him he must have died in the street. His death-bed was attended by the shoemaker's wife, and by another woman who was the sister of a hanged malefactor, and by whom he had had a son. He expired on the 3rd of September 1592; next day he was buried in the new churchyard near Bedlam.

The name of this unhappy man is very important in the early history of the English drama. Marlowe was the most distinguished of those poets who took the great steps which heralded the rise of Shakspeare. Greene and Peele held the second rank among the precursors of the golden age of our dramatic poetry. Greene nowhere exhibits either the glowing passion or the overflowing imagination of Marlowe, and his works are not only unequal, but in all respects irregular and anomalous; yet they show much sweetness of fancy, many touches of nature in incident as well as in character, and a poetic spirit which, if not lofty, is far above the range of the prosaic or ordinary. He was a man of decided genius, and his plays are valuable monuments of this interesting period in dramatic history. None of them were printed till after his death. Five have come down to us that are certainly his: 'The History of Orlando Furioso,' 1594, 1599, an eccentric but imaginative and not uninteresting performance; 'A Looking-Glass for London and England,' 1594, 1598, 1602, 1617, written by Greene and Thomas Lodge jointly, a dramatic version of the prophecy of Jonah against Nineveh, and amidst its whimsicalities, the most dramatic of Greene's works; 'The Honourable History of Friar Bacon and Friar Bungay,' 1591, 1599, 1630, 1655, a legendary play, natural and poetical, and on the whole the most pleasing of the series; 'The Comical History of Alphonsus, King of Aragon,' 1599, a group of heroic pictures, in which the poet emulates with tolerable success, the swelling vein of Marlowe; 'The Scottish History of James the Fourth,' 1598, a most extravagant yet not unpoetical invention, having nothing of history in it but the names. There has been attributed to Greene, upon very doubtful evidence, the lively drama of 'George a-Greene, the Pinner of Wakefield,' printed in 1599. It has likewise been asserted that he wrote, or had a share in writing, one or both of the plays which are the groundwork of 'Henry VI.,' parts ii. and iii. The opposite and sounder opinion is maintained, and the state of the controversy set forth, in Mr. Knight's editions of Shakspeare. ('Essay on Henry VI. and Richard III.')

'George a-Greene' is in all the editions of Dodsley's Old Plays: 'Friar Bacon' is in Mr. Collier's edition of that collection. Two excellent editions of Greene's dramatic works, with all his other compositions in verse, have been published by Mr. Dyce, 2 vols. 12mo, first printed in 1831. In these volumes Mr. Dyce has given a full account of Greene's life, with copious specimens of his prose works, and a list of them which is complete, or almost so. The list embraces thirty-four pieces, which are undoubtedly his. Their matter is very various. In his gayer hours he wrote love-stories and other novels, sketches of society, chiefly in its disreputable walks, and miscellaneous essays; in his moments of remorse he wrote warnings to debauched youth, and ample but exaggerated and romantic confessions of his own follies. Pieces of this last class are the following:—'Greene's Never Too Late; or, a Powder of Experience sent to all Youthful Gentle-

men to root out Infectious Follicle,' 1590; 'Greene's Mourning Garment, given him by Repentance at the Funerals of Love,' 1590; and 'Greene's Groatworth of Wit, bought with a Million of Repentance,' 1592, which was published soon after his death by his friend and fellow-labourer Henry Chettle, and has been reprinted by Sir Egerton Brydges, 1813. One of his novels, 'Pandosto, the Triumph of Time,' otherwise called 'The Historie of Dorastus and Fawnia,' is the original of 'The Winter's Tale.' It was first printed in 1588, had reached a twelfth edition in 1735, and is reprinted by Mr. Collier in his 'Shakspeare's Library,' 1840. Some other tracts of Greene will be found in the 'Archaica' and 'Harleian Miscellany.' All the prose works are interspersed with pieces in verse, which are by far the best parts of them. The style is their weak point; it is deformed by a close copying of Lilly's worst affectations; and although, when we examine the matter, we often discover picturesque descriptions, and sometimes touching passages of narrative, yet nowhere in the tedious and perplexed mass do we find any reason for saying more of Greene's prose compositions than that they are indifferent works written by a man of genius.

GREENOUGH, HORATIO, American sculptor, was born in Boston, United States, September 6th 1805. From his earliest childhood he showed a great facility in drawing and modelling, and his tastes were carefully cultured; but it was not till he had completed the ordinary collegiate training that he began seriously to contemplate the adoption of sculpture as a profession. Sculpture had then few practitioners in America, and none of any mark; Greenough therefore proceeded to Rome in order to study the art. Rome continued to be his residence for some years, and he derived much professional advantage from the friendly services of Thorwaldsen. His health however gave way, but it was speedily restored by a visit to his native land. There however he did not stay long. On his return to Europe he remained long enough in Paris to execute a clever bust of Lafayette, and then proceeded to Florence, where he fitted up a studio, and where, during a residence of several years, his principal works were executed. Of these the most important perhaps are his colossal statue of Washington, which now stands in the grounds of the Capitol at Washington; and the 'Rescue,' or, as it is sometimes termed, the 'Pioneer's Struggle,' now in the Capitol itself: both of these works were commissioned by Congress. The 'Rescue,' a work of considerable originality and power, is intended to typify the struggle between the native and European races, and consists of a group of a pioneer rescuing his wife and child from an Indian. Besides these he executed several portrait-statues and monumental groups, numerous busts, and some very pleasing and graceful poetic figures and busts. He returned to America in 1851 to superintend the erection of his group of the 'Rescue,' and eventually determined not again to return to Europe. But he had become inured to an Italian climate, and his constitution proved unable to withstand the variations of an American one. After a severe illness he died, December 18th 1852.

Greenough will probably not ultimately rank among the foremost modern sculptors, but he occupies, and will no doubt continue to occupy, a very respectable position; while he will always retain a prominent place in the history of American art as the first of his countrymen who obtained a European reputation as a sculptor. Greenough's attainments were not limited to sculpture: he painted with some skill, and he wrote well both in verse and prose. In private life, while thoroughly unassuming, few men have been more esteemed.

GREGAN, JOHN EDGAR, architect, claims notice as one of those who have contributed by their works to the architectural improvement of the city of Manchester, where great progress in art has been manifested during the last twenty years. Gregan was born in 1813 in Scotland; it is believed at Dumfries. He received an excellent general education at Edinburgh, and acquired his first professional knowledge of Mr. Walter Newall, architect, at Dumfries. About the year 1836 or 1837 he went to Manchester, where he was for some time an assistant to Mr. T. W. Atkinson, an architect who may be said to have commenced the improvement which has been referred to. Mr. Atkinson left Manchester in the year 1840, when Gregan commenced practice on his own account, and wholly by merit and exertion raised himself into a prominent position. His works include several churches and schools in the neighbourhoods of Manchester, Bolton, and Preston, and the chapel of the Diocesan Training School at Chester,—these being in the mediæval styles; the church of St. John at Miles-Platting, and the Presbyterian churches at Green-Heys and Ancoats, schools to the latter, and the Jews' School at Cheetham Hill—all in the style of Northern Italy; several private houses at Manchester and neighbouring towns; warehouses (the class of buildings through which the chief architectural character of Manchester is expressed); the lodges to the public parks of the same city, and other buildings. His best work however, and it is of great merit, is the bank of Sir Benjamin Heywood, Bart., and Co., of which an illustrated account may be found in the 'Builder' (vol. vii.), where also is a view, or an elevation, of one of his warehouses (vol. viii.). The bank is designed in an adaptation of the Venetian Italian style,—with careful attention to beauty of detail. The new Mechanics' Institution at Manchester, from his designs, has been mainly carried out under Mr. Corson's superintendence, since the death of the original designer. Gregan died suddenly, after a short illness

brought on by over-exertion, on the 29th of April 1855. He was a Fellow of the Institute of British Architects, Honorary Secretary to the Manchester Royal Institution, and took great interest in the local School of Design, the establishment of the Free Library, and other institutions. He possessed a cultivated taste in general art, was ready with pencil and brush, and was a skilful performer on one or two musical instruments.

GREGORIO, ROSARIO, born in 1753, studied at Palermo, became a priest, and was made a canon of the cathedral of that city. He made himself known by his historical and antiquarian learning, which he applied especially to illustrate the history of his native country. In 1789 he was appointed Professor of Law in the University of Palermo. He was one of the first to suspect the imposture of the Maltese adventurer Vella, who had forged a pretended Arabic diplomatic code of the period of the Saracenic dominion in Sicily, and had succeeded in deceiving some men of learning, among others the Prelate Airoldi, who for a time patronised him. Gregorio having a strong suspicion of the imposture, applied himself to the study of Arabic, in order to be able to sift the whole matter; and the result was that he became convinced, and convinced others, of Vella's fraud, which was afterwards clearly exposed by the learned Hager, of Vienna, in a journey which he made to Sicily in 1794. An account of this curious controversy is found in the 'Fundgruben des Orients.' In 1790 Gregorio published a collection of Arabic historical works and documents concerning the history of Sicily, 'Rerum Arabicarum quæ ad Historiam Siculam spectant ampla Collectio,' 1 vol. folio, which he dedicated to King Ferdinand. It contains, 1, Novari's 'History of Sicily'; 2, an anonymous 'Chronicle of Sicily,' from a manuscript in the Library of the University of Cambridge; 3, Sheaboddin's 'History of Sicily'; 4, 'Extracts from Abulfeda's Annals which relate to the History of Sicily'; 5, Al Khatib's 'Chronological Series of the Dynasties of the Aglabides and Fatimites who ruled over Sicily'; 6, 'Historical Parallels of the Rulers of Sicily during the Saracenic Period'; 7, 'A Description of Sicily from Edrisi's Geography'; 8, 'Illustrations of several Inscriptions in the Cufic Character found in Sicily'; 9, 'A Dissertation on the Calendar used in Sicily under the Arabs'; 10, 'A Sketch of the Geography of Sicily during the same period'; 11, 'Biographical Notices of Arabian Writers, natives of Sicily.' The Arabic text of the original historical works and documents is given with a Latin version, to which are appended copious notes by Gregorio. Some of the historical works had been previously published by Caruso in his 'Bibliotheca Historica Regni Siciliae,' but in a very imperfect and incorrect state, owing to Caruso's want of knowledge of Arabic. Having thus illustrated the Saracenic period, Gregorio undertook to illustrate also that of the Aragonese dynasty in Sicily, thus affording a continuation to Caruso's work above quoted, which extended through the Norman and Suabian periods, 'Bibliotheca Scriptorum qui Res in Sicilia gestas sub Aragonum Imperio retulerunt. Eam uti Accessionem ad Historicam Bibliothecam Carusii instruit, adornavit, atque edidit Rosarius Gregorio, S. Panormitanæ Ecclesiæ Canonice et Regius Juris publici Siculi Professor,' 2 vols. folio, 1791-92. This collection contains the 'Historia Sicula' of B. de Neocastro; an anonymous account of the famous conspiracy of Procida, written in the vernacular Sicilian dialect; a narration, likewise in the Sicilian dialect, of the arrival at Catania of King Jayme of Aragon; the 'Historia Sicula ab a. 1282 ad 1337' of Speciale, and its continuation to the year 1361 by Michael Platensis, an anonymous history of Sicily from 1337 to 1412, written in Sicilian; the chronicle of Simone di Lentini, and other chronicles; besides an ample collection of diplomatic documents of the Aragonese period, illustrating the laws and customs of that age. In 1794 Gregorio published his 'Introduzione allo Studio del Dritto Pubblico Siciliano,' in which he examines the sources of the law of Sicily, the various constitutions of the Normans, Suabians, and Aragonese, the 'consuetudines' of Sicily, and the proper method for studying and expounding the same. In 1806 he published the first volume of his 'Considerazioni sulla Storia di Sicilia dai Tempi Normanni sino ai presenti,' a work which was afterwards extended to six volumes, the last two being published after the author's death, and which supplies an excellent commentary on the history of Sicily. He also wrote 'Discorsi intorno alla Storia di Sicilia,' which have been likewise published after his death, and in which he discards the fabulous stories of those who claimed for Sicily a remote civilisation and literature of Phœnician or Asiatic origin, anterior to Greek colonisation. Gregorio assumed to prove that the earliest colonies in Sicily came from the west, and not from the east—from Iberia, Liguria, and Latium, and not from Syria.

Gregorio filled several offices under the government. He was made revisore or book-censor, judge of the ecclesiastical court, and Regio Economico Ecclesiastico, or auditor of church property; but his emoluments continued to be scanty until a short time before his death, when he was presented to the abbacy of Santa Maria di Roccadia. He died in 1809. He is one of the writers who have done most for elucidating the history of Sicily: he was one of those single-minded studious men who are to be met here and there amidst the vortex of Neapolitan and Sicilian dissipation and sensuality, and who live as it were in a world of their own, retaining a kind of primitive simplicity which contrasts strangely with everything around them.

(Scinà, *Prospetto della Storia letteraria di Sicilia nel Secolo XVIII.*, Palermo, 1824-27.)

GREGORIUS (PARDUS) OF CORINTH, an archbishop of Corinth in the 12th century, is chiefly known by a work on dialects (*Ἐπι διαλέκτων*), the latest edition of which is by Gf. H. Schäfer, Leipzig, 1811, 8vo.

GREGORIUS OF NAZIANZUS, one of the fathers of the church, was born in the early part of the fourth century, at Arianzus, a village near the town of Nazianzus in Cappadocia, of which town his father was bishop. He studied first at Cæsarea in Cappadocia, afterwards at Alexandria, and lastly at Athens, where he became the friend and companion of Basilus, and where he also met Julian, afterwards emperor. At a subsequent period he joined Basilus, who had retired to a solitude in Pontus during the reign of Julian. [BASIL.] When Basilus was made archbishop of Cæsarea, he appointed his friend bishop of Zazime, a place of which Gregorius gives a dismal account, and which he soon after left to join his father, and assist him in the administration of the church of Nazianzus. He there made himself known for his eloquence in the orations which he addressed to his father's flock. These compositions are remarkable for a certain poetical turn of imagery, and for their mild persuasive tone. Above all things he preaches peace and conciliation; peace to the clergy agitated by the spirit of controversy; peace to the people of Nazianzus distracted by sedition; peace to the Imperial governor who had come to chastise the town, and whose wrath he endeavours to disarm by appealing to the God of mercy. In an age of sectarian intolerance he showed himself tolerant. He had suffered with his brethren from Arian persecution under the reign of Valens; and after that emperor had taken by violence all the churches of Constantinople from the orthodox, or Nicæans, the inhabitants, who had remained attached to that faith, looking about for a man of superior merit and of tried courage to be their bishop, applied to Gregorius, who had left Nazianzus after his father's death and had retired into Isauria. Gregorius came to Constantinople and took the direction of a private chapel, which he named Anastasia, and whither his eloquence soon attracted a numerous congregation, to the great mortification of the Arians. Theodosius having assumed the reins of government, and triumphed over his enemies, declared himself in favour of the orthodox communion, retook the churches which the Arians had seized, and came himself with soldiers to drive them from Santa Sophia, an act which Gregorius says looked like the taking of a citadel by storm. Gregorius being now recognised as metropolitan, did not retaliate upon the Arians for their past persecutions, but endeavoured to reclaim them by mildness and persuasion. In the midst of the pomp of the imperial court he retained his former habits of simplicity and frugality. His conduct soon drew upon him the dislike of the courtiers and of the fanatical zealots. Theodosius convoked a council of all the bishops of the East to regulate matters concerning the vacant or disputed sees which had been for many years in possession of the Arians. The council at first acknowledged Gregorius as archbishop, but soon after factions arose within the assembly, which disputed his title to the see, and stigmatised his charity towards the now persecuted Arians as lukewarmness in the faith. Gregorius, averse to strife, offered his resignation, which the emperor readily accepted. Having assembled the people and the fathers of the council to the number of 150, in the church of St. Sophia, he delivered his farewell sermon, which is a fine specimen of pulpit eloquence. After recapitulating the tenour of his past life, his trials, the proofs of attachment he had given to the orthodox faith in the midst of dangers and persecution, he replies to the charge of not having avenged that persecution upon those who were now persecuted in their turn, by observing that to forego the opportunity of revenging ourselves upon a fallen enemy is the greatest of all triumphs. He then pleads guilty to the charge of not keeping up the splendour of his office by a luxurious table and a magnificent retinue, saying that he was not aware that the ministers of the sanctuary were to vie in pomp with the consuls and commanders of armies. After rebuking the ambition and rivalry of his colleagues, which he compares to the factions of the circus, he terminates by taking an affectionate leave of all those around him, and of the places dear to his memory. This valedictory address is a touching specimen of the pathetic style, dignified and unmixt with querulousness. The orator salutes for the last time the splendid temple in which he is speaking, and then turns towards his humble but beloved chapel of Anastasia, to the choir of virgins and matrons, of widows and orphans, so often gathered there to hear his voice; and he mentions the short-hand writers who used to note down his words. He next bids "farewell to kings and their palaces, and to the courtiers and servants of kings, faithful, I trust, to your master, but for the most part faithless towards God; farewell to the sovereign city, the friend of Christ, but yet open to correction and repentance; farewell to the Eastern and Western world, for whose sake I have striven, and for whose sake I am now slighted." He concludes with recommending his flock to the guardian angels of peace, in hopes of hearing from the place of his retirement that it is daily growing in wisdom and virtue. (S. Gregorii Nazianzeni, Opera, Billy's edition, 'Oratio' xxiii.)

This oration was delivered in June 381, and a few days after Gregorius was on his way to his native Cappadocia. Arrived at Cæsarea he delivered an impressive funeral oration to the memory of his friend Basilus, who had died there some time before, in which he recalls to mind their juvenile studies at Athens, their long intimacy, and the events of their chequered lives ('Oratio' xx, in Billy's edition).

After paying this last tribute to the memory of his friend he withdrew to his native Arianzus, where he spent the latter years of his life, far from the turmoil of courts and councils, busy in the cultivation of his garden and in writing poetry, a favourite occupation with him from his youth. Gregorius died in 389. Most of his poems are religious meditations. Occasionally the poet attempts to dive into the mysterious destiny of man, and sometimes appears lost in uncertainty and doubt as to the object of human existence, but he recovers himself to do homage to the Almighty wisdom whose secrets will become revealed in another sphere. The adept in the philosophy of ancient Greece is here seen striving with the submissive Christian convert. St. Jerome and Suidas say that Gregorius wrote no less than 30,000 lines of poetry. Part of his poems were published in the edition of his works by the Abbé de Billy, Paris, 1609-11, which contains also his orations and epistles; twenty more poems, under the title of 'Carmina Cygnea,' were afterwards published by J. Tollius in his 'Insignia Itinerarii Italici,' 4to, Utrecht, 1696, and Muratori discovered, and published in his 'Anecdota Græca,' Padua, 1709, a number of Gregorius's epigrams. Of his orations some few turn upon dogmas, especially on that of the Trinity, but most of them are upon morality. He is a soberer writer than his successor Chrysostom, and has more of the calm impressive eloquence of conviction. He and his friend Basilus brought the oratorical arts of ancient Greece into the service of Christian preaching, and one of Gregory's greatest complaints against Julian is that that emperor had forbidden Christians the study of Greek literature. In his two orations against Julian, he somewhat departs from his usual style, and assumes that of a powerful invective in reply to the panegyrics of Libanius, Eunapius, and other admirers of that emperor. Gregorius of Nazianzus has been styled the 'Theologian of the Eastern Church;' he might with as much truth be styled its most poetical writer. (Suidas v. Gregorius; Gregorii, Opera.) There are several lives of Gregorius; one of which is prefixed to the handsome edition of his 'Orations' by the Benedictines of St. Maur, 2 vols. folio, Paris, 1778. The Abbé de Bellegarde published a French translation of Gregorius's 'Orations,' 2 vols 8vo, Paris, 1693.)

GREGORIUS, BISHOP OF NYSSA, the younger brother of Basilus the Great, was born at Cæsarea, in Cappadocia, about the year 331. As an earnest supporter of orthodox opinions, he was bitterly assailed by the Arians. In 375 he was driven into banishment, but on the death of Valens, he was recalled by Gratian in 378. He was sent on a mission to inspect the churches of Arabia, by the synod of Antioch, and he attended and took an active part in the first and second oecumenical councils of Constantinople in 381 and 394. He died about 396. He distinguished himself in the Arian controversy, and wrote besides several Sermons, Orations, Letters, and Biographies. A complete edition of his works was published by Morell and Gretzer, 2 vols. folio, Paris, 1615-18, reprinted in 1638.

GREGORIUS, called **THAUMATURGUS**, a native, and afterwards bishop of Neo-Cæsarea, in Cappadocia, and a disciple of Origen. We have by him a 'Metaphrasis in Ecclesiastem,' a 'Brevis Expositio Fidei,' an 'Epistola Canonica,' and a panegyric oration to his master Origen, on leaving his school; to which the latter replied by an interesting letter, which is printed in his works. He was compelled, by the Decian persecution, to conceal himself in the wilderness. He appears to have died soon after the Council of Antioch, which he attended A.D. 264. Numerous miracles are ascribed to him by his early and mediæval biographers—whence his surname. He is otherwise known as St. Theodorus.

GREGORY OF TOURS, born in 544, of a family of Auvergne, was nephew to Gallus, bishop of Clermont, who took care of his education. He was made bishop of Tours in 573, attended several councils, and distinguished himself by his courage and firmness in denouncing the guilty conduct of Chilperic and Fredegonda, who reigned over France. His boldness exposed him to a sort of persecution, and he retired to Rome, where he died in the year 595. He wrote in Latin a history of France from the first establishment of Christianity till the year of his death. Gregory is the father of the French historians, and the only one who has left us an account of the early Merovingian kings. He is evidently sincere, but very credulous; he is often ungrammatical and rude in his style and expressions, and he neglects dates. He spares not his enemies: Chilperic he calls the Nero of his age, and speaks in no milder terms of his queen Fredegonda. The best edition of Gregory's history is that of Paris, 1699, fol. He also wrote a legendary account of the virtues and miracles of saints, and other works of a similar nature, a notice of which is given in Rivet's 'Histoire Littéraire de la France,' vol. iii.

GREGORY I. (POPE), styled the Great, was born about 550, of a noble Roman family. He distinguished himself for his learning, and was made prefect of Rome in 573. His ascetic turn of mind made him give up that office and retire to a monastery, from which he was recalled by Pope Pelagius II., who sent him on an embassy to Constantinople to request assistance against the Longobards. On his return to Rome, after the death of Pelagius, in 590, the clergy and people elected him as his successor. Gregory earnestly wished to decline that dignity; he wrote to the emperor Maurice entreating him not to confirm his election, and he even concealed himself; but all was in vain, and he was obliged at last to fill the pontifical chair. He showed great zeal for the reformation of the abuses and corruptions which had crept

into the church, as well as for the propagation of Christianity. He assisted Theodolinda, queen of the Longobards, in converting that people to the Catholic faith. He likewise sent missionaries into Sardinia, and zealously supported the mission to England, where the king of Kent and many of the Anglo-Saxons had embraced Christianity. It was previous to his exaltation to the pontifical chair, that seeing one day in the slave-market at Rome some Anglo-Saxon children exposed for sale, and being struck by their comely appearance, he is said to have exclaimed: "They would be indeed not Angli but Angeli, if they were Christians," and from that time he engaged his predecessor, Pelagius, to send missionaries to England. John the Abbot, archbishop of Constantinople, having assumed the title of Ecumenic, or Universal Patriarch, Gregory wrote to him in 595 to induce him to relinquish a title which gave offence to his brethren. "You know that the council of Chalcedon," says he in his letter, "offered the title of Ecumenic to the bishop of Rome, but that all my predecessors have refused an assumption full of pride and inconsistent with the ancient discipline." Gregory himself adopted the denomination of 'Servus Servorum Domini,' ('servant of the servants of the Lord,') meaning the bishops, an appellation which the popes have retained, ever since their assumption of universal supremacy. Gregory exercised the jurisdiction of primate of Italy, and gave advice to the other bishops, but not commands. He lived in the most frugal and simple style, although he had at his disposal the large wealth of the Roman see, which he distributed to the poor. He was averse from persecuting heretics and Jews: he considered mildness and persuasion as the only means to bring them to Christianity.

He has been reproached with having written to the usurper Phocas, who had murdered the emperor Mauritius and had seized on his crown, a letter in a flattering strain, apparently with a view of securing the protection of the Eastern Empire in favour of Rome, then threatened by the Longobards. Another charge against Gregory is, that he destroyed some classical manuscripts, the remains of the Imperial library at Rome; but this charge was made many centuries after, and does not seem to rest upon clear evidence. Gregory manifested however an aversion to the works of the heathen writers, especially those which treated of mythology, and forbade their perusal. He wrote numerous works, which have been collected and published by the Benedictines of St. Maur, 4 vols. fol., Paris, 1707. The most important are:—1 'Moralium, libri xxxiv.,' 2 'De Cura Sacerdotali,' being a pastoral instruction on the duties of the parochial clergy; 3, his 'Letters,' in 12 books, which contain some interesting particulars on contemporary history; 4, his 'Dialogues,' which contain many accounts of miracles, a matter on which Gregory shows himself rather credulous. Gregory died at Rome in 604, and was succeeded by Sabinianus of Volaterra.

GREGORY II., a native of Rome, succeeded Constantine in the see of Rome in 715, and was involved in disputes first with Luitprand, king of the Longobards, against whom he implored the assistance of Charles Martel; and afterwards with Leo Isaurus, on the subject of image-worship, which that emperor had proscribed. He convoked two councils, one against the Iconoclasts, and another to forbid marriage to persons who had once entered the monastic rule. It was under his pontificate that Boniface went to preach Christianity in Germany. Gregory died in 731.

GREGORY III., a native of Syria, succeeded Gregory II., and continued the controversy with Leo Isaurus concerning image-worship. He found himself likewise involved in a dispute with the Longobards, and died in 741. He was succeeded by Zacharias.

GREGORY IV., a native of Rome, succeeded Valentinus in 827. The coast near Rome being exposed to incursions from the Saracens of Sicily, Gregory undertook to build a new town near Ostia, to which he gave the name of Gregoriopolis. Pending the quarrel of Louis le-Debonnaire and his revolted sons, Gregory proceeded to France to conciliate matters; but he drew upon himself the dissatisfaction of both parties, and even of the French bishops. He died at Rome in 844. He was succeeded by Sergius II.

GREGORY V., a German of the name of Bruno, and a relative of Otho III., was elected pope through the influence of that emperor, in 997, after the death of John XV., whom some style XVI. Gregory crowned Otho at Rome as emperor and king of Italy. After Otho's departure, the patrician Crescentius, who had assumed the title of consul, excited the people against the new pope, and drove him out of the city. Crescentius seems to have aspired to govern Rome under a nominal allegiance to the Eastern emperors. He procured the election of an anti-pope in the person of John, bishop of Piacenza, who entered into his views; but in the following year Otho and Gregory returned with an army to Rome, imprisoned John, who was cruelly mutilated, and beheaded Crescentius, with twelve of his partisans. In the year after, February 999, Gregory died, and was succeeded by Sylvester II.

GREGORY VI., a native of Rome, succeeded Benedict IX. after his abdication, in 1044. He was disliked by the Romans, who, being accustomed to the licentiousness and anarchy which had prevailed under the disgraceful pontificate of Benedict, could ill bear the attempts of the new pope to enforce order. The emperor Henry III. assembled a council at Sutri, in 1046, which deposed all the three popes, Benedict, Sylvester III., and Gregory, and chose Clement II.

Gregory is said to have willingly resigned his claims, and to have retired to a monastery, where he ended his days.

GREGORY VII., Hildebrand of Soano, in Tuscany, was of low parentage, and became a monk in the convent of Cluny. Having acquired a reputation for theological and canonical learning, and for strict regularity of conduct, he afterwards went to Rome with Bruno, bishop of Toul, a relative of the emperor Henry III., who was elected pope in 1049, under the name of Leo IX., chiefly through Hildebrand's influence. From that time the monk Hildebrand became the main-spring of the Roman hierarchy, and the intimate councillor of Leo, and his successors, Victor II., Stephen IX., Nicholas II., and Alexander II. He was sent to Germany on a mission to the Imperial court by Stephen IX., and on his return he defeated the faction which had raised to the papal throne Benedict X., and secured the election of Nicholas II. After the death of Alexander II., in 1073, Hildebrand was unanimously elected his successor by the clergy and people of Rome, but he did not assume his title until he had received the approbation of the emperor Henry IV., to whom he despatched messengers for the purpose. The emperor, pleased with this act of deference, readily confirmed his election, and Hildebrand assumed the name of Gregory VII. The great object of Gregory's ambition was, as he expressed himself in a letter to Hughes, abbot of Cluny, to effect a total reform of the Church, which certainly stood in great need of it. Simony prevailed throughout the Christian world, and sees were openly sold or given by sovereigns to their favourites. The bishops raised by such means, caring little for their duties or their flocks, but much for their worldly advantage and pleasures, sold the benefices at their disposal. Gregory determined to remove the evil by taking away from the secular princes the right which they assumed of disposing of the sees within their dominions. The emperor Henry IV., licentious, ambitious, and at war with his revolted vassals, and therefore continually in want of money, was one of the most culpable in respect of simony. He disposed of sees and benefices in favour of vicious or incapable men, and the bishops of Germany readily entered into his views of making the Church a sort of feudal dependant on the Imperial will. Gregory began by admonishing Henry; he sent legates to Germany, but to little purpose. His next step was to assemble a council at Rome in 1074, which anathematised persons guilty of simony, and ordered the deposition of those priests who lived in concubinage, under which name however were also included those who lived in a state of matrimony, and it was decreed also that no one should be admitted to holy orders unless he made a vow of celibacy. This last regulation created great excitement, especially at Milan, where the custom of priests being married was still prevalent, as in the Eastern Church. Gregory summoned another council at Rome in 1075, in which for the first time kings and other lay princes were forbidden, under pain of excommunication, from giving the investiture of sees and abbeys by conferring the ring and the crosier. This was the beginning of the quarrel about the investiture which distracted Europe for many years after, and which may here require some explanation. In the early ages of the Christian Church, it would appear that the body of the clergy, or presbyters, of a town or district, together with the municipal council, or notables, elected their bishop, or chief pastor, and the Christian emperors did not interfere with the choice, except in the case of the great patriarchal sees, such as Rome and Constantinople, the candidate to which, after being elected by the clergy and people, was required to wait for the Imperial confirmation. The Gothic kings of Italy followed the same system, as well as the exarchs of Ravenna after them, in the name of the Byzantine emperors. At Rome, and probably in the rest of Italy also, the laity participated in the election of their bishops till the 10th century; in the east they appear to have been excluded from it sooner. Charlemagne is said by some to have introduced the custom of putting the ring and crosier into the hands of new-elected bishops, while he required from them the oath of fealty to himself. There seems no doubt at least that the custom was prevalent under his successors of the Carolingian dynasty. The reason of this was, that the churches having been richly endowed by various sovereigns with lands and other temporalities, the incumbents were considered in the light of feudal tenants. By thus keeping at their own disposal the temporalities of the sees, the sovereigns came gradually to appoint the bishops, either by direct nomination, or by recommending a candidate to the electors. Gregory making no distinction between spiritualities and temporalities, considered the investiture as a spiritual act, insisting that the crosier was emblematic of the spiritual authority of bishops over their flocks, and the ring was the symbol of their mystical marriage with the Church; although, Sarpi observes, in his 'Treatise upon Benefices,' there was another ceremony, namely, the consecration of the bishop elect by imposition of hands by the metropolitan, which was the real spiritual investiture. But Gregory's object was to take away from laymen all ecclesiastical patronage, and to make the Church, with all its temporalities, independent of the state. He would not admit of any symbols of allegiance to the state, and he contended that the estates of sees had become inseparably connected with the spiritual office, and could no longer be distinguished; and yet he himself had waited for the confirmation of the emperor before he was consecrated.

The emperor Henry IV. paid no regard to Gregory's councils and

their decrees, and he continued to nominate not only to German but also Italian bishoprics. Among others he appointed a certain Tedaldo archbishop of Milan, in opposition to Azzo, a mere youth, who had been consecrated by Gregory's legats. But the quarrel of the investiture, which had opened the breach between the pope and the emperor, was lost sight of in the more extraordinary discussions which followed between them. Gregory had been for some time tampering with Henry's disaffected vassals of Saxony, Thuringia, and other countries, and he now publicly summoned the emperor to Rome to vindicate himself from the charges preferred by his subjects against him. This was a further and most unwarrantable stretch of that temporal supremacy over kings and principalities which the see of Rome had already begun to assume. Henry, indignant at this assumption of power, assembled a diet of the empire at Worms, at which many bishops and abbots were present, and which upon various charges preferred against Gregory deposed him, and despatched a messenger to Rome to signify this decision to the Roman clergy, requesting them to send a mission to the emperor for a new pope. Upon this, Gregory, in a council assembled at the Lateran Palace in 1076, solemnly excommunicated Henry, and in the name of St. Peter, prince of the apostles, declared him *ipso facto* deposed from the thrones of Germany and Italy, and his subjects released from their oath of allegiance. Gregory, observes Platina, in his 'Lives of the Popes,' was the first who assumed the right of deposing the emperors, whose vassals he and his predecessors had been considered till then, and who had even exercised the power of deposing several popes for illegal election or abuse of their authority. This bold act of Gregory produced for a time the effect which he had calculated upon. Most of Henry's subjects, already ripe for rebellion, readily availed themselves of the papal sanction, and a diet was assembled to elect a new emperor. Henry however obtained a delay, and the matter being referred to the pope, he set off for Italy in the winter of 1077, and, passing the Alps of Susa, met Gregory at the castle of Canossa, near Reggio in Lombardy, which belonged to the Countess Mathilda, a great friend and supporter of the pope. Gregory would not see Henry at first, but insisted upon his laying aside all the insignia of royalty and appearing in the garb of a penitent, in a coarse woollen garment and barefooted. In this plight Henry remained for three days from morning till sunset in an outer court of the castle, in very severe weather. On the fourth day he was admitted into Gregory's presence, and on confessing his errors received absolution, but was not restored to his kingdom, the pope referring him to the general diet. Henry soon after resumed the insignia of royalty, and being supported by his Lombard vassals, and indignant at the humiliating scene of Canossa, recrossed the Alps, fought several battles in Germany, and at last defeated and mortally wounded Rudolf of Swabia, who had been elected emperor in his stead, and was supported by Gregory. Having now retrieved his affairs in Germany, he marched with an army into Italy in 1081 to avenge himself on the pope, whom he had again deposed in another diet, having appointed Guibert, archbishop of Ravenna, as his successor, under the name of Clement III. Gregory had meantime drawn to his party by timely concessions Robert Guiscard, the Norman conqueror of Apulia and Sicily, who however could not prevent Henry from advancing to the walls of Rome; but the city was well defended, and the summer heats obliged Henry to retrace his steps towards North Italy, where his soldiers ravaged the territories of the Countess Mathilda. He repeated the attempt against Rome in 1082, and again in 1083, but without success. It was finally agreed that a general council should decide the questions between the emperor and the pope. The council assembled at Rome in 1083, and Gregory did not again excommunicate the emperor, but negotiated with him without coming to any definitive result.

In the following year, 1084, Henry was invited by some ambassadors from the Roman people, who were dissatisfied with the pope, to enter the city, which he did on the 21st of March, and immediately took possession of the Lateran, the bridges, and other important positions. Gregory escaped into the castle of St. Angelo, and the antipope Guibert was publicly consecrated on Palm Sunday by several bishops. On the following Easter Sunday Henry IV. was crowned by him as emperor in St. Peter's church. After the ceremony Henry ascended the capitol and was publicly proclaimed, and acknowledged by the Romans with acclamations. Hearing however that Robert Guiscard was approaching to Rome with troops, he left the city and withdrew towards Tuscany. Robert came soon after with his Norman and Saracen soldiers, who under the pretence of delivering Gregory, who was still shut up in the castle of St. Angelo, plundered Rome and committed all kinds of atrocities. Gregory having come out of his stronghold, assembled another council, in which, for the fourth time, he excommunicated Henry and the antipope Guibert. When Robert left the city to return to his own dominions, the pope, not thinking himself safe in Rome, withdrew with him to Salerno, where, after consecrating a magnificent church built by Robert, he died in the following year, 1085. His last words were, "I have loved justice and hated iniquity, and therefore I die in exile:" and perhaps he believed what he said.

The character of Gregory VII. has not been justly estimated by the generality of historians. He was at the outset no doubt sincere in his wishes for ecclesiastical reform; but in pursuing his favourite and, to

a certain extent, legitimate object, he was led astray by the ambition of exalting his see over all the dignities and powers of the earth, spiritual as well as temporal. Not content with making, as far as in him lay, the church independent of the empire, and at the same time establishing the control of the papal authority over the princes of the earth, objects which he left to be completed by his successor [INNOCENT III.], Gregory determined to destroy the independence of the various national churches. His object was to raise the pope to supreme power over church and state throughout Christendom. By a constitution of his predecessor Alexander II., which he dictated, and which he afterwards confirmed, it was enacted for the first time that no bishop elect should exercise his functions until he had received his confirmation from the pope. The Roman see had already in the 9th century subverted the authority of the metropolitans, under pretence of affording protection to the bishops; but now it assumed the right of citing the bishops, without distinction, before its tribunal at Rome to receive its dictates, and Gregory obliged the metropolitans to attend in person to receive the pallium. The quarrel of Anselm, archbishop of Canterbury, with William Rufus, was owing to that monarch not choosing to let him go to Rome, whither he had been summoned. The practice of sending apostolic legates to different kingdoms as special commissioners of the pope, with discretionary power over the national hierarchy, originated also with Gregory, and completed the establishment of absolute monarchy in the church in lieu of its original popular or representative form. This doctrine of papal absolutism in matters of discipline was by prescription and usage so intermixed with the more essential doctrines of faith, that it came to be considered as a dogma itself, and has defied all the skill of subsequent theologians and statesmen to disentangle it from the rest, while at the same time it has probably been, though at a fearful cost, the means of preserving the unity of the Western, or Roman Church.

GREGORY VIII., Alberto di Mora, a native of Benevento, succeeded Urban III. in October 1187, and died in the following December, after having sent letters of exhortation to the Christian princes in favour of a new crusade. He was succeeded by Clement III. He must not be confounded with an antipope of the name of Bourdin, who assumed the name of Gregory VIII. in the schism against Gelasius II. in 1118, and who is not reckoned in the series of legitimate popes.

GREGORY IX., Cardinal Ugolino, bishop of Ostia, a native of Anagni, and a relative of Innocent III., whose haughty principles concerning the papal prerogative he inherited, succeeded Honorius III. in March 1227. He insisted on Frederick II. setting off on a crusade, and as the emperor delayed on the pretext of illness, the pope excommunicated him. Frederick however set off for Palestine, where he concluded a truce with the Sultan of Egypt, and then returned to Europe, where his dominions of Apulia had been invaded by the papal forces. After his landing he had an interview with Gregory, who relieved him from the excommunication, and Frederick afterwards assisted the pope against the people of Rome, who were in a state of insurrection, and had driven him from their city. Frederick afterwards discovering that the pope was tampering with the Lombard cities, who were at war with the emperor, came again to an open rupture with him; and on Palm Sunday of the year 1239 Gregory again excommunicated him, released his subjects from their allegiance, and preached a crusade against him. The emperor replied by a spirited manifesto in his own justification, which was written by his learned chancellor Pietro delle Vigne, and copies of it were sent to the various courts of Europe. The war continued during that and the following year in Italy between Frederick and his Ghibeline partisans on one side, and the Guelphs, with the pope at their head, on the other. Frederick took Benevento and threatened Rome, where he had many partisans. The pope having convoked a council in 1241, the emperor arrested all the prelates who were on their way to Rome by land, while his fleet, joined with his allies the Pisans, attacked and defeated a Genoese squadron, on board of which were many bishops and abbots from France and other parts, who were taken prisoners. In August of that year Gregory died, after a stormy pontificate of nearly fourteen years, and was succeeded by Celestine IV.

GREGORY X., Tebaldo Visconti, a native of Piacenza, succeeded Clement IV. in 1271, after an interregnum of nearly two years. He convoked a general council at Lyon in 1274, which was very numerously attended, and in which a reconciliation was effected with the Greek Church, which however was of short duration; several reforms were made in matters of discipline, and among others the mode of election of the popes by conclave was settled. Gregory endeavoured also to rouse the ardour of the Christian princes for a new crusade, but he failed. He died at Arezzo in January 1276.

GREGORY XI., Pierre Roger, a Frenchman, son of William count of Beaufort, succeeded Urban V. in 1370. He was a man of great learning, and esteemed for his personal character. At the time of his accession a papal court had been for nearly seventy years residing at Avignon, and Rome and the rest of central Italy were left a prey to faction and anarchy. Gregory resolved to transfer the papal see back to Rome, which he did in 1377, to the great satisfaction of the Italians. He fixed his residence in the Vatican palace; that of the Lateran, which was inhabited by the earlier popes, having become sadly deteriorated during the Avignon captivity, as the Italians styled the absence

of the popes from Rome. Gregory died in 1378, and was succeeded by Urban VI. His will, which is remarkable for the frankness of his sentiments, is found in D'Achery's 'Spicilegium.' Gregory was the first to condemn the doctrines of Wicliff.

GREGORY XII., Angelo Cornaro, a native of Venice, was elected after the death of Innocent VII., in November 1406, by a part of the cardinals assembled at Rome. The schism which had divided the Western Church ever since 1379, when two popes were elected by their respective factions, still continued, and Benedict, styled XIII., was now the rival pope. [BENEDICT, ANTIPOPE.] The various princes of Europe sought to put an end to this state of things, and a council assembled at Pisa in 1409, deposed both Gregory and Benedict, and chose Peter Philargi, a Candiote, who took the name of Alexander V. But the other two persisted in retaining their dignity; and as each had some cardinals and other friends and supporters on his side, the Western Church had now three popes instead of one. Gregory kept his court in the Friuli, and Benedict in Catalonia. At last the great council of Constance, in 1415, pronounced again their deposition, and Gregory submitting to it, he was appointed legate to the Marches of Ancona. He died at Recanati in October 1417, being ninety-two years of age.

GREGORY XIII., Ugo Buoncompagni, of Bologna, succeeded Pius V. in May 1572, when he was seventy years of age. He was distinguished for his learning, especially in civil and canon law, and he showed considerable zeal for the promotion of education, by establishing and endowing colleges at Rome and other towns of his states; among others the Roman college which he built in 1582, after the design of Ammanato, and which is also called the Gregorian College. He was the reformer of the Julian Calendar, and his reformation, called the New Style, has been gradually adopted by all the nations of Europe, except the Russians and Greeks. He also caused a new and corrected edition of Gratian's 'Decretum' to be published, with notes. [GRATIANUS.] Gregory is said to have been naturally of a mild disposition; but being extremely zealous for the triumph of the Roman Catholic Church, he, at the beginning of his pontificate, allowed public processions and thanksgivings at Rome when the news of the St. Bartholomew massacre arrived there, although he probably had no share in the plot. The cardinal of Lorraine, who was then in that city, was the chief promoter of these unchristian demonstrations. Gregory also, from the same motive, was implicated in, and gave encouragement to, some plots against Queen Elizabeth of England. He had likewise disputes with Venice, the grand-duke of Tuscany, and other governments, on the subject of ecclesiastical jurisdiction and discipline. In the last year of his life he had the satisfaction of receiving an embassy from Japan, where the Jesuits had made numerous proselytes. He died on the 10th of April 1585, and was succeeded by Sixtus V., who found full employment in clearing the Campagna of the banditti whom his predecessor, mainly intent on maintaining and extending the foreign influence of the papacy, had allowed to increase in number and boldness to an alarming extent.

GREGORY XIV., Nicola Sfondrato, of Cremona, succeeded Urban VII. in December 1590, and died on the 15th of October of the following year. During his short pontificate he showed great zeal for the French league against Henri IV., whom he excommunicated. He was succeeded by Innocent IX.

GREGORY XV., Alessandro Ludovisio, of Bologna, succeeded Paul V. in February 1621. He was a man of much information, and of a mild conciliatory spirit. The first thing he did was to endeavour to put an end to the disturbances of Valtellina, where the people, assisted by the Spanish governor of Milan, had revolted against the Grisons, and massacred all the Protestants in the country. After a sanguinary warfare between the Grisons, the Spaniards, and the Austrians, the court of France joined the pope, the republic of Venice, and the duke of Savoy, for the purpose of putting an end to this state of things, and it was agreed among the various powers that Valtellina should be garrisoned by the papal troops, and that a French auxiliary corps should be stationed in the Grisons to protect them against the Austrians and Spaniards, until the definitive settlement of the differences. Accordingly, Orazio Ludovisio, the pope's brother, was sent to Valtellina with about 2000 men, and there was some talk of placing Valtellina altogether under the see of Rome, or giving it to the pope's family, when shortly after Gregory died, on the 8th of July 1623. He was the founder of the college De Propaganda Fide. He also wrote a letter to the Shah of Persia, 'Epistola ad Regem Persarum Shah Abbas,' published with notes, 8vo, 1627. He was succeeded by Urban VIII.

GREGORY XVI., Mauro Capellari, was born September 18, 1765, at Belluno, in the Lombardo-Venetian kingdom. He entered at an early age into the Camaldolensian order of monks, and having distinguished himself by his learning was elected their vicar-general. On the 21st of March 1825, Leo XII. created him a cardinal, and soon afterwards appointed him prefect of the college De Propaganda Fide. Under Pius VIII. he conducted the negotiation on mixed oaths with the kingdom of Prussia, and was the author of the celebrated papal brief of 1830. On the 2nd of February 1831 he was elected pope, and crowned on the 6th of February. In honour of the founder of the college De Propaganda Fide, Gregory XV., he assumed the name of Gregory XVI. He was a man of respectable character in private

life, but his church administration was bigoted and exclusive, his temporal government harsh and despotic. In the early part of his reign he called in the Austrians to suppress the disturbances which had broken out in the Legations, and his pontificate of fifteen years was nothing less than a long oppression of his subjects. He died June 1, 1846, and was succeeded by the present pope, Pius IX.

GREGORY. A family of this name is unusually distinguished in the history of Scottish science.

JAMES GREGORY, the first and most eminent, was son of the minister of Drumoak in Aberdeenshire, born at Aberdeen in 1638 or 1639, and educated at the university of that town. He went with credit through the usual studies, and showed a peculiar turn for mathematics. Especially he applied himself to optics; and before the age of twenty-four had invented and published in his 'Optica Promota' a description of the reflecting telescope which bears his name, and still continues in the most general use. About 1665 or 1666 he travelled to Italy, and spent some years in prosecuting his studies at Padua. There in 1667 he published his method of expressing circular and hyperbolic areas by means of a converging series, which in the next year he followed by a general method of measuring curved quantities, described by Montucla as a collection of curious and useful theorems for the transformation and quadrature of curvilinear figures, the rectification of curves, the measurement of their solids of revolution, &c., mostly characterised by great elegance, and generalised in a way peculiar to their author. Returning to London about 1668, he was elected F.R.S., and soon after professor of mathematics at St. Andrews. That office he held until 1674, when he accepted the same chair in Edinburgh. In October 1675 he was suddenly struck blind, and died within a few days, at the early age of thirty-six.

His character is thus described by Dr. Hutton ('Phil. and Math. Dict.'):—"James Gregory was a man of very acute and penetrating genius. His temper was in some degree irritable one; and, conscious of his own merits as a discoverer, he seems to have been jealous of losing any portion of his reputation by the improvements of others on his inventions. He possessed one of the most amiable characters of a true philosopher, that of being content with his fortune in his situation. But the most brilliant part of his character is that of his mathematical genius as an inventor, which was of the first order." Dr. Hutton proceeds to give a list of his chief inventions, which follows here in a condensed form:—Reflecting Telescope, Burning Mirrors, Quadrature of Circle and Hyperbola, Method for the Transformation of Curves, Demonstration that the Meridian Line is analogous to a scale of Logarithmic Tangents of the Half-Complements of the Latitude (on which the description of Mercator's Chart depends), Converging Series for making Logarithms, Solution of the Keplerian Problem, Geometrical Method of drawing Tangents to Curves, Rule for the Direct and Inverse Method of Tangents, Various Series for expressing the Length of Curves. It is said that on learning that Newton had discovered a general method of squaring all curves by infinite series, James Gregory applied himself to the subject, and arrived at a similar one. This he was strongly urged by his brother David to publish, but he very generously refused to do so, on the ground that, as he had been led to it by Newton's discovery, he was bound in honour to wait till Newton should publish his. His great powers as a geometrician were in some degree obscured by the length and intricacy of his methods. This fault however he wished partly to correct by the study of Newton's. His quadrature of the circle involved him in a dispute with Huygens, which led him to make improvements in his original method.

The following are James Gregory's works:—'Optica Promota, &c.,' Lond., 1663; 'Vera Circuli et Hyperbolæ Quadratura,' Patav., 1667; 'Geometrisæ Pars Universalis,' Patav., 1668; 'Exercitationes Geometricæ,' Lond., 1668; 'The Great and New Art of Weighing Vanity, &c.' Glasgow, 1772, published under the assumed name of Patrick Mathers, Archdeacon to the University of St. Andrews; and detached papers and letters, published in the Philos. Trans. The 'Optica Promota,' and the tract on 'Weighing Vanity' (a silly satirical production, the authorship of which is by no means certain), were reprinted at the expense of Baron Maseres, in a collection of tracts called 'Scriptores Optici,' London, 1823. There are copious extracts from James Gregory's works in the 'Commercium Epistolicum.'

DAVID GREGORY was the son of James Gregory's elder brother David, a remarkable man, skilled in medicine, philosophy, and mathematics, and the first person, it is said, who possessed a barometer in Scotland. (Hutton, 'Math. Dict.') David Gregory was born at Aberdeen in 1661, and there received the early part of his education, which was completed at Edinburgh. The possession of his uncle's papers is said to have determined his bias to mathematics. At the age of twenty-three he was appointed to the chair of mathematics at Edinburgh which his uncle had formerly held, and he has the distinguished merit of being one of the first public teachers who introduced the Newtonian philosophy into their schools. In 1691 he was chosen Savilian professor of astronomy at Oxford, and admitted to the degree of M.D. He died October 10th 1708, leaving unfinished an edition of the Conics of Apollonius, which was completed by Halley.

David Gregory was a skilful and elegant mathematician, but inferior to his uncle in inventive genius. His chief works are:—'Exercitatio Geometrica de Dimensione Figurarum, &c.,' Edinb., 1684; 'Cætoptrios

et Dioptricæ Sphæricæ Elementa,' Oxf., 1695, republished in English; 'Astronomiæ Physicæ et Geometricæ Elementa,' Oxf., 1702. "This is accounted his masterpiece. It is founded on the Newtonian doctrines, and was esteemed by Newton himself as a most excellent explanation and defence of his philosophy" (Hutton). This work appeared between the first and second editions of the 'Principia,' and Newton took the opportunity of inserting an account of the improvements which he had made since the publication of the first edition. 'Euclidis quæ supersunt Omnia,' Gr. and Lat., Oxf., 1703.

It is remarkable that himself and two brothers were at the same time mathematical professors in three universities. JAMES GREGORY succeeded him at Edinburgh in 1691. CHARLES GREGORY was appointed mathematical professor at St. Andrews in 1707, and, resigning in 1739, was succeeded by his son, another David Gregory. Dr. Reid, professor of moral philosophy at Glasgow, was a nephew of these brothers.

Returning to the elder branch of the family: James Gregory, inventor of the telescope, had one son, JAMES, born in 1674, who became professor of medicine in King's College, Aberdeen. He was the father of JAMES GREGORY, M.D., who succeeded him in his professorship, and of—

JOHN GREGORY, M.D., born at Aberdeen in 1724, and educated in the schools of that town, until he went to pursue his medical studies at Edinburgh, Leyden, and Paris. He filled successively the chairs of philosophy and medicine at Aberdeen, and that of the practice of physic in Edinburgh, to which last he was appointed in 1766. In 1772 he published his 'Elements of the Practice of Physic,' intended as a text-book for the use of his pupils, which he did not live to complete. His other principal works are, 'A Comparative View of the State and Faculties of Man with those of the Animal World,' 1765; and 'A Father's Legacy to his Daughters,' posthumous, 1793, long a most popular work on the character and moral training of the female sex. He was in high repute both as a teacher and as a practising physician, and his popularity was increased by the moral excellence and benevolence of his disposition. He was intimate with the most eminent men of the most brilliant period of Scottish literature, and possessed no mean share of the mathematical genius of his family. He was found dead in his bed on the 10th of February, having retired the night before in his usual health; and it is to this event that the mournful concluding stanzas of Beattie's 'Minstrel' refer. His works were collected in 4 vols. 12mo, 1788, prefaced with a life of the author by Mr. Tytler (Lord Woodhouselee). There is also a life of him by Mr. Smellie.

His son, Dr. James Gregory, became afterwards professor of the practice of medicine at Edinburgh, and a leading member of that distinguished school.

It is stated (Chalmers, 'Biog. Dict.,' p. 289) that no less than sixteen members of this family have held British professorships, chiefly in the Scotch universities. (Brewster, 'Ed. Encycl.,' Hutton, 'Phil. and Math. Dict.')

JOHN GREGORY, born in Buckinghamshire in 1607, deceased in 1647, a very learned divine of the English Church, and GEORGE GREGORY, an English clergyman, born 1754, deceased 1803, for many years editor of the 'New Annual Register,' and author of many works, religious, political, and miscellaneous, require no particular notice. Neither of them was connected with the Scotch family. For their works, and those of other authors of this name, see Watt's 'Bibl. Britann.'

GREGORY, OLINTHUS GILBERT, was born at Yaxley, a small village in Huntingdonshire, January 29th 1774, of humble but respectable parents. At an early age he was placed under the care of the celebrated mathematician, Mr. Richard Weston, who was a contributor to the 'Ladies' Diary,' and other mathematical publications of his day. Under his superintendance Mr. Gregory made much progress in his studies, for at the early age of nineteen, and not long after leaving school, he published his 'Lessons, Astronomical and Philosophical.' Shortly afterwards he prepared an excellent treatise on the 'Use of the Sliding Rule,' which he submitted to Dr. Hutton, Professor of Mathematics, at the Royal Military Academy, Woolwich. This treatise however was never published, though it contained many valuable and original applications of the instrument, useful for practical purposes. This work was the means of opening a correspondence between Mr. Gregory and Dr. Hutton, which ripened into mutual friendship, and was terminated only by death. In 1798, Mr. Gregory removed to Cambridge to assist the editor of a provincial newspaper: he soon however relinquished the sub-editorship, and resolved to open a bookseller's shop, at the same time announcing his intention to give instruction in the mathematical sciences, and resolving to follow that profession alone which should prove the more lucrative. The encouragement he met with as a preceptor speedily induced him to dispose of his books, and to devote his whole attention to the occupation of a mathematical instructor. His correspondence with the 'Ladies' Diary' commenced whilst he resided at Yaxley, in the year 1794, and he continued to write for that useful periodical during his stay at Cambridge. In 1800 he published his 'Treatise on Astronomy,' which he dedicated to his friend and patron Dr. Hutton. This work brought him into much notice, and in the year 1802, the Stationers' Company appointed him editor of the 'Gentleman's Diary,' and another of their annual publications. About the same period he was appointed editor of the 'Pantologia,' and soon after, through the influence of Dr. Hutton, he was appointed a mathematical

master in the Royal Military Academy. In this situation he rose through the various gradations of office, and on the resignation of Dr. Hutton he filled the professor's chair with the highest reputation, until obliged, through indisposition brought on by intense application to study, to resign it in June 1838. The following is a list of his published works:—1793, 'Lessons, Astronomical and Philosophical,' 1 vol.; 1801, 'Treatise on Astronomy,' 1 vol.; 1802, appointed editor of the 'Gentleman's Diary;' 1806, 'Treatise on Mechanics,' 3 vols.; 1807, Translation of Hâüy's 'Natural Philosophy,' 2 vols.; 1808, 'Pantologia,' of which he was the general editor, and the contributor of about one-half, 12 vols.; 1810, Third volume of Dr. Hutton's 'Course of Mathematics,' of which he composed about one-half; he afterwards edited an edition of the whole three volumes of the Course; also 'Letters on the Evidence of Christianity,' 2 vols.; 1815, 'Tracts on the Trigonometrical Survey;' 1816, 'Plane and Spherical Trigonometry;' 1 vol.; also 'Dissertation on Weights and Measures;' 1817, Account of his 'Pendulum Experiments and Astronomical Observations made at Shetland;' this appeared in the 'Philosophical Magazine;' 1818, appointed editor of the 'Ladies' Diary,' and general superintendent of the Stationers' Company's Almanacs; 1825, 'Mathematics for Practical Men,' 1 vol.; 1839, 'Address to the Gentlemen Cadets of the Royal Military Academy,' on resigning the chair of Mathematics; 1840, 'Hints to Mathematical Teachers,' 1 vol.; and 'Tables to be used with the Nautical Almanac.'

Soon after the publication of his excellent treatise on Mechanics, the University of Aberdeen conferred on him the title of LL.D., but the work by which Dr. Gregory is best known is his 'Evidences of Christianity,' which has had an extensive sale, and has been reprinted in Bohn's Standard Library. He also wrote a 'Memoir of the Rev. Robert Hall,' which was originally published in the collected edition of Hall's Works, but was in 1833 republished, with additions as a distinct work, and again with Hall's 'Miscellaneous Works' in Bohn's Library. A memoir of Dr. Mason Good, and various essays, also appeared from Dr. Gregory's pen. Dr. Gregory was a member of almost all the learned societies in Great Britain and the Continent, and was one of the twelve gentlemen who founded the Royal Astronomical Society, of which he was for some time the secretary. His connection with the 'Ladies' and Gentlemen's Diaries brought him into communication with young students who were desirous of distinguishing themselves in the exact sciences, and the period of his superintendance of those valuable works will be long remembered as that in which every meritorious contributor found a friend in the editor.

In 1823 Dr. Gregory was employed at Woolwich in making experiments to determine the velocity of sound. For this purpose he caused mortars, guns, and muskets to be fired at various distances from the observer; and his conclusion was that the velocity of sound, when not affected by the wind, is 1100 feet per second, when the temperature of the air is expressed by 33° (Fabr.); a result which agrees nearly with the result of experiments made at the same time on the Continent.

Dr. Gregory's pleasing manners were completely in accordance with what might have been expected from the preceding remarks; all he did and said was dictated by benevolence of feeling, and he was a man of unbounded charity. As a Christian, he was moral and devout, and as a scholar he merited and obtained the consideration of the first mathematicians of the day; his great zeal in his vocation, his parental kindness, his earnest and impressive admonitions, his entertaining, improving, and philosophical conversation, and his ever-readiness to assist, will be gratefully remembered by many. He took a warm interest in the cultivation of mathematics, to which he may be said to have devoted, with indefatigable perseverance, nearly the whole of his valuable life. He died February 2, 1841.

GRENVILLE, LORD. WILLIAM WYNDHAM GRENVILLE was born October 24, 1759. He was the third son of the Right Hon. George Grenville, a distinguished statesman, who was born in 1712 and died in 1770. He studied at Eton College and at Oxford University. He was elected a member of the House of Commons in 1782, and his eldest brother, the Marquis of Buckingham, having been appointed Lord Lieutenant of Ireland, Mr. Grenville went with him to Dublin as his secretary. Not long afterwards Mr. Pitt gave him the office of Paymaster-General of the Army. In 1789 he was chosen Speaker of the House of Commons. In 1790 he was appointed Secretary of State for the Home Department, and was created Baron Grenville. In 1791 Lord Grenville became Secretary of State for Foreign Affairs, and in all his speeches and proceedings displayed the most determined hostility to the French revolutionary government. In 1792 he married the Hon. Anne Pitt, only daughter of Thomas, first Lord Camelford. He resigned office with Mr. Pitt in 1801, on the king's refusal to give his sanction to the measure for Roman Catholic Emancipation, and when Pitt took office again in 1804, Lord Grenville, Mr. Windham, and others, refused to form part of a ministry which did not include Mr. Fox. When the new ministry was formed after Mr. Pitt's death, Lord Grenville became First Lord of the Treasury, and Mr. Fox Secretary of State for Foreign Affairs. Fox died in 1806, and the Grenville ministry was dissolved in 1807. Lord Grenville's classical attainments were considerable, and in 1809 he was chosen chancellor of the University of Oxford. From 1809 to 1816 Lord Grenville usually acted with Earl Grey. [GREY, EARL.] He was an

opponent of parliamentary reform, and supported generally Mr. Canning's administration. He was an able speaker, and had much influence in the House of Lords. He spent the latter years of his life in retirement at his seat, Dropmore Lodge, Buckinghamshire, where he died January 12, 1834, without issue, when the title became extinct.

THOMAS GRENVILLE, the second son of George Grenville, was born in 1758, and died in 1821. He left his valuable library to the British Museum, of which it now forms a separate portion.

GRESHAM, SIR THOMAS, was descended of an ancient family of Norfolk. His father, Richard Gresham, a younger son, was bred to trade, and was a member of the Mercers' Company. In due time he became a leading man in the city, was agent to Henry VIII. for negotiating loans, &c., with foreign merchants, and obtained the honours of knighthood and the mayoralty. He died February 20th 1548. Thomas Gresham, his second son, was born in London in 1519, and studied at Gonville (now commonly called Caius) College, Cambridge; but Sir Richard, while giving his son the benefit of a liberal education, intended him to tread in his own steps, and bound him apprentice to his brother, Sir John Gresham, who also belonged to the Mercers' Company, and also had acquired a large fortune by trade. Thomas Gresham took out his freedom in 1543. In 1551 he was employed, as his father had been, in negotiating foreign loans by Edward VI.; and he did good service in this capacity. When money became due it seldom was convenient to pay it; and an extension of the time was commonly purchased on terms ruinously high, 10 per cent. for instance, clogged with the further condition of purchasing certain jewels or other wares at the price of the vendor. By Gresham's skill and assiduity the outstanding debts were paid off, and an enormous saving made, the particulars of which, as stated in his own memorial, will be found in Ward's 'Lives of the Gresham Professors,' p. 8. By his advice the experiment of raising money at home rather than from foreigners was first tried by Elizabeth in 1569, and followed with great advantage both to the crown and the nation. He was employed in the same capacity of agent by Mary and Elizabeth, received knighthood from the latter in 1559, and was often consulted by her in political and commercial affairs. His favour, his office, and his princely munificence, combined probably to procure him the title of the Royal Merchant. He built a noble house on the west side of Bishopsgate Street (where the Excise-Office latterly stood), where he lived in splendour, and was occasionally commissioned by the queen to receive and entertain foreign visitors of high rank. Increasing in wealth, he bought estates in many parts of England; among others Osterley, near Brentford, now in possession of the Earl of Jersey, which next to London was his chief place of abode. He died suddenly November 21st 1579, leaving no children except one natural daughter.

In the foundation of the Royal Exchange Sir Thomas Gresham has left a lasting memorial of his wealth and generosity. Previously the merchants were accustomed to meet, without shelter, in Lombard Street. Sir Richard Gresham contemplated the scheme of building an exchange, or covered walk, such as he had seen abroad, but did not effect it. Resuming the design, Sir Thomas offered to erect a suitable building if the citizens would provide a plot of ground. The site north of Cornhill was accordingly purchased in 1566, for more than 3500*l.* The date of completion is not clearly known; but January 23rd, 1570, the queen dined at Gresham's house, visited the new building, and caused it to be proclaimed by sound of trumpet the 'Royal Exchange.' This building was destroyed in the great fire of 1666. A view of it may be seen in Ward's 'Lives.' It was similar in its main features to its successor, consisting of a quadrangular arcade surrounding an open court, with galleries above containing shops, &c. From the rents of these Gresham derived a yearly income of 750*l.*, besides fines. (Ward, 'Appendix,' iv.)

One moiety of his interest herein Gresham bequeathed to the corporation of London, and the other to the Mercers' Company, on condition of their making certain annual payments, amounting to 603*l.* 6*s.* 8*d.* After the fire the Exchange was rebuilt on a larger scale; and it is a striking instance of the rise of prices, that the additional ground required cost 7017*l.* 11*s.* The new building cost 58,962*l.* This, with some alterations, of which the chief was the rebuilding of the clock-tower in 1821, stood till it was again destroyed by fire on January the 10th, 1838. It was again built, as is well known, from the designs of Mr. Tite, on a still larger and more splendid scale, calculated to meet the increased and increasing demands of the metropolitan commerce. The first stone of the present Royal Exchange was laid by Prince Albert on the 17th of January 1842; and on the 28th of October 1844 the completed building was opened in state by Queen Victoria.

GRESSET, JOHN-BAPTISTE-LOUIS, born in 1709, at Amiens, studied at a Jesuit's college, and entered their order in the 17th year of his age. He was afterwards sent to Paris, where he completed his studies in the College de Louis-le-Grand. He was only twenty-four years old when he wrote his celebrated comic poem entitled 'Vert-vert,' which contains the adventures of a parrot, and is one of the wittiest productions in the French language. He published soon afterwards 'Le Carême Impromptu' and 'Le Lutrin vivant,' two witty trifles, and also two beautiful epistles entitled 'La Chartreuse,' and 'Les Ombres.' These productions soon acquired great reputation for the

author, and he was sent as professor to the college of Tours; but the sister of an influential minister taking offence at the light tone of Gresset's poetry, accused him before his superiors, who, by way of punishment, sent him to La Flèche. Several of his poetical epistles, as, for instance, 'A ma Muse,' and 'Au Père Bougeant,' are very well written; but the 'Épître à ma Scour sur ma Convalescence' may be regarded as a masterpiece. Disliking his residence in La Flèche, he requested his superiors to remove him to some other place, and on meeting with a refusal he left the order in the 26th year of his age, but he always preserved a regard for his old colleagues, which is particularly proved by his 'Adieux aux Jesuites.' He now settled at Paris, where his wit and talents, united with agreeable manners as well as his literary reputation, soon made him the favourite of the best society. In 1748 he was received a member of the French Academy, but he soon afterwards retired to his native city of Amiens, where he founded, with the permission of the king, an academy; and having married, he settled in the vicinity of the town. In 1774 he was chosen to congratulate Louis XVI. on his accession in the name of the French Academy. The king gave him a patent of nobility, and Monsieur, afterwards Louis XVIII., nominated him historiographer of the order of St. Lazarus.

Gresset died at Amiens in 1777. Besides the productions already mentioned he wrote several plays, which have not been very successful, except his comedy 'Le Méchant,' which was performed, for the first time, in 1747. His tragedy of 'Edward III.,' which was performed only once, in 1740, and his 'Sydney,' are both inferior productions. In his latter years Gresset became religiously disposed, and destroyed some unpublished plays as well as two new cantos of 'Vert-vert.' He even condemned his former productions, for which Voltaire was very angry with him. The poems of Gresset are characterised by originality, great ease, a refined humour, and a versification always harmonious. He could give life and animation to the most uninteresting subjects. The best edition of Gresset's works is that of Renouard, published at Paris, 1811, in three volumes.

'Vert-vert' has been twice translated into English: 1st, by T. G. Cooper, London, 1759; and 2ndly, by Alexander Geddes, LL.D., London, 1793.

GRÉTRY, ANDRÉ-ERNEST-MODESTE, a celebrated and once most popular composer of French operas, was born at Liège in 1741. At the age of four he gave distinct proofs of the influence which rhythm exercised over his excitable nerves. At six he was placed under a music-master, whose roughness of manners soon rendered it necessary that another teacher should be found for him, and the second proved as gentle as the other had been savage. A company of Italian performers being engaged at Liège, Grétry, then ten years old, was allowed to sing with them in the operas of Pergolesi, Galuppi, &c.; and the bent and strength of his genius was proved, and his destiny was fixed. In his eighteenth year he set out for Rome, and commenced his musical studies under Casali.

During a long residence in the capital of the Papal States, then a musical city, Grétry had constant opportunities of hearing the best works of the first masters, which at length inspired him with a wish to try his own powers. An occasion soon presented itself; he was invited by the manager of the Alberti theatre to set a short opera, 'La Vendemiatrice,' which met with decided success. He was caressed by every order of society, and had the gratification of hearing his airs sung in all the streets. He then went to Bologna, and, having stood the customary test of ability, was admitted a member of the 'Società Filharmonica.' After this he proceeded to Geneva, and produced his first French opera, 'Isabella et Gertrude,' which was most favourably received. There he formed an acquaintance with Voltaire, which continued to the close of the poet's life.

M. Grétry settled finally in Paris, and immediately commenced that brilliant career which, as an artist, scarcely ever suffered the slightest interruption. He speedily joined the society of the literati of Paris, and with Marmontel his intimacy was close and continued. Intercourse of this kind sharpened his intellect and strengthened his judgment, and much of his success as a composer may be attributed to that vigour of mind which he in a great measure acquired by mixing with men of lively imagination, corrected by education.

At the period of the Revolution, Grétry, then 'le Citoyen,' became, at all appearance, a zealous republican; and set some of the revolutionary songs. Napoleon never liked him, and on one occasion he was provoked to rebuke the despotic and rude conqueror in a marked manner. Nevertheless, he was made a member of the French National Institute, Inspector of the 'Conservatoire,' &c. Grétry died in 1818, and was buried with great pomp close by Delille, the poet. The people of Liège demanded as a right to have possession of the heart of their distinguished countryman, and the matter underwent long and grave litigation, which terminated in favour of the claimants.

Grétry's operas are too numerous to be named here. The best known are, 'La Caravane du Caire;' 'Le Tableau Parlant;' 'L'Amitié à l'Épreuve;' 'Zemire et Azor;' 'Les Mariages Samnites;' 'Richard Cœur-de-Lion;' 'Barbe-Bleu;' 'Panurge;' 'Céphale et Procris,' &c. Some of these have been produced on the English stage, with great success; and others have been pillaged by one at least of our deceased pseudo-composers. In 1780, M. Grétry published his 'Essais sur la Musique,' in three 8vo. volumes; and in 1793 the republican government printed

a second edition of the work. These essays are ingenious, rather than entertaining, and exhibit much good musical criticism; but they betray no inconsiderable share of vanity, as well as a want of knowledge of what had already been written on the subject.

GREUZE, JEAN BAPTISTE, a celebrated French painter, was born at Tournus in Burgundy in 1726. He was first instructed by Laudon at Lyon; he studied also in the Royal Academy at Paris, and later at Rome. Nearly all Greuze's pictures are illustrations of the affections or domestic duties: he painted but one historical piece—'Severus reprimanding his Son Caracalla': portraits he painted frequently. Greuze is unique in the French school, and he is sometimes termed the Lachau-ée of Painting, and also less appropriately, the French Hogarth. He was fond of exciting and pathetic scenes; the following are some of his most celebrated pictures:—A Father explaining the Bible to his Family; The Blind Man Cheated; The Good Mother; The Paralytic Father; The Unnatural Father; The Village Bride; The Huntsman's Return; The Broken Pitcher; The Little Girl and the Dog, 'La Petite Fille au Chien,' by some considered his best picture; 'L'Enfant au Capucin'; 'La Dame de Charité'; 'Le Gâteau des Rois'; 'La Fille Honteuse'; 'La Bonne Education'; 'La Paix du Ménage'; 'La Prière à l'Amour'; 'Le Fils Puni,' &c. &c., all of which have been engraved, and many by J. J. Flipart and the elder Massard; 'La Petite Fille au Chien,' has been engraved by Ch. Porporati. But he also painted many figures and portraits of ladies in a semi-nude and very meretricious style.

Greuze was long an associate or agrée of the French academy of painting, but as he was placed in the class of genre (du genre bas) painters, when he was elected a member, he considered it an indignity, and he retired altogether from the academy. He died March 21, 1805.

There are several pictures by Greuze in the Louvre—among them two of his most celebrated works, The Broken Pitcher; The Village Bride, 'L'Accordée du Village,' which was purchased for the royal collection at the sale of the Marquis de Menars for 16,650 francs. In the National Gallery London there is a 'Head of a Girl,' by him. Greuze's pictures are very popular with collectors, and very large sums are paid for them; yet he cannot be considered a great painter. His works have much truth of character, but not only nearly all his subjects are chosen from common life, there is something generally theatrical and meretricious in his treatment. They are however better as illustrations of character than as paintings; his drawings, at least the contours, are generally correct and vigorous, but the intermediate modelling, except in the head, is feeble: he was deficient in light and shade and colour, and his draperies want character, or indeed common truth: his heads are well modelled but generally extravagant in expression.

GREVILLE, SIR FULKE, afterwards LORD BROOKE, was born in 1554. He was the only son of Sir Fulke Greville of Beauchamp Court in Warwickshire, and his mother was a daughter of Ralph Neville, earl of Westmorland. He became a fellow-commoner of Trinity College, Cambridge, but afterwards studied at Oxford. Having then travelled on the continent, he was introduced at court on his return, and soon appointed to a lucrative office in the Court of the Marches of Wales. Possessed however by the adventurous spirit of the times, he made several attempts to escape into foreign service, which were always defeated by Queen Elizabeth's refusal of leave. In 1585 likewise he and Sir Philip Sidney, his distant kinsman and most cherished friend, were brought back by a royal messenger when they had already embarked to accompany Drake to the West Indies. Next year Sir Philip was killed at Zutphen. Greville, knighted in 1597, sat repeatedly for his native county in parliament, and continued to receive tokens of the royal favour till the queen's death. King James was equally well disposed, bestowing on him Warwick Castle (which he repaired at a large expense); but he is said to have disagreed with Secretary Cecil, and did not obtain any new advancement till after that minister's death. In 1615 he was appointed under-treasurer and chancellor of the exchequer, and in 1620 he was raised to the peerage by the title of Baron Brooke of Beauchamp Court. Next year, resigning his post in the exchequer, he became a lord of the bed-chamber. Soon afterwards he founded a history-lecture in the University of Cambridge, endowing it with 100*l.* a year. On the 30th of September 1623, being in his mansion in Holborn, he had an altercation with an old serving-man, who, irritated by what passed, stabbed him mortally in the back, and then destroyed himself. Lord Brooke was buried in St. Mary's church, Warwick, under a monument which he had himself erected, with this inscription:—'Fulke Greville, servant to Queen Elizabeth, councillor to King James, and friend to Sir Philip Sidney. Trophæum Peccati.' He was never married.

Three volumes of his writings were printed after his death:—1. 'Certain Learned and Elegant Workes of the Right Honorable Fulke Lord Brooke, written in his youth and familiar exercise with Sir Philip Sidney,' 1633, small folio. This volume contains three didactic poems, (a 'Treatise of Human Learning,' an 'Inquisition upon Fame and Honour,' a 'Treatise of Warres'), two tragedies on the model of Seneca ('Alaham' and 'Mustapha'), 'Cælia' (being a collection of 109 small poems, called sonnets, though not answering to the name), and two prose letters, one of which is really a long moral essay. 2. 'The Life of the Renowned Sir Philip Sidney: with the True Interest of

England, as it then stood in relation to all Foreign Princes,' &c. &c. 1652, 12mo. 3. 'The Remains of Sir Fulke Greville, Lord Brooke, being poems of Monarchy and Religion, never before published,' 1670, 8vo. All known copies of the volume of 1633 want the first twenty-two pages, and it has been conjectured that these contained the 'Treatise on Religion,' and were cancelled as objectionable probably by order of Laud. Short specimens of his poetry are selected by Campbell and Ellis; his didactic poems are given at full length in Southey's 'Select Works of the British Poets,' 1831; and his 'Life of Sidney' was reprinted by Sir Egerton Brydges.

Lord Brooke was alike proud of being Sidney's friend and of being the patron of Camden, Daverant, and other men of letters. His own literary fame, in modern times, has scarcely been equal to his merits. He is more remarkable however for power and subtlety of thought than for originality of imagery or for felicity of language. His prose is lumbering and dissertative: his life of Sidney is a commentary, not a narrative. His rhymed tragedies too, in form as undramatic as those of his contemporary Sir William Alexander (to which they bear some resemblance), are not less undramatic in substance. Indeed they are hardly so much as intelligible, as representations either of incident or of character. But even in them there is much of that which constitutes the charm of his didactic poems—the pointed enunciation of elevated moral sentiments or of refined metaphysical reflections. There could be culled from his works, and most abundantly from his noble 'Treatise on Human Learning,' a rich store of sententious and finely-thought apophthegms, of the kind which sparkle in the lines of Pope. This poet indeed owes to Lord Brooke several obligations. One of the lines oftenest quoted from the 'Essay on Man' is but an alteration of his line, "Men would be tyrants, tyrants would be gods." The prevailing fault is obscurity of language, caused partly by an anxious straining after conciseness, partly by want of mastery over the mechanism of verse, and partly perhaps by indistinctness in some of the conceptions which flowed in with such variety and swiftness upon his active and searching intellect. Southey had good reason for calling Lord Brooke the most difficult of our poets, but equally good reason for recalling attention to his didactic poems.

GREY, CHARLES, SECOND EARL GREY, was born on March 13th 1764 at Fallowden, near Alnwick, in Northumberland. His family was ennobled in the reign of Edward VI., and, although the peerage became extinct, the family had for eight or nine generations been of consideration. In 1802 Sir Charles Grey, the father of the second earl, was raised to the peerage for his military services, with the title of Baron Grey de Howick, and in 1806 he was created Earl Grey. He died in November 1807 in his seventy-ninth year.

Charles Grey was sent to Eton, and before he had attained his sixteenth year he proceeded to Cambridge, where he remained about two years, and then passed over to the Continent, and made the tour of France, Spain, and Italy, which occupied him about two years.

Mr. Grey's parliamentary career began in 1786, when he was returned as member for the county of Northumberland. He attached himself to the party, and still more to the person, of Mr. Fox. His maiden speech in the House of Commons, in 1787, was in opposition to Mr. Pitt's liberal commercial treaty with France. In 1788, at the age of only twenty-four, Mr. Grey was selected as one of the managers to conduct the trial of Warren Hastings; and in the following year he took a prominent part in the discussions on the Regency Bill. Notwithstanding his youth, and the short time that he had been in parliament, he had already obtained a position in his party of considerable eminence, chiefly no doubt from his aristocratical position and family connections, but he had also acquired a high reputation as a speaker at a time when Fox, Burke, and Sheridan were at the height of their fame as orators.

The opening scenes of the French revolution, and still more the future progress of that event, exercised for many years an absorbing influence over both the foreign and domestic policy of England. The Whigs were agitated by differences of opinion, which destroyed party ties and even broke up private friendships. Fox and Mr. Grey were the leaders of the small but able party which constituted the opposition during the first period of the French revolutionary war. Their object was first to prevent the war, and after it had commenced their earnest desire was to bring it to a close.

The first acts of the French revolution were favourable to popular liberty; and the association called the Society of the Friends of the People, which was formed in England early in 1792, with the object of obtaining a reform in parliament, was joined by the more liberal men of the Whig party, and Mr. Grey was one of the founders and most active members of the society. On April 30th 1792, at the request of the society, he gave notice of a motion for the following session on the subject of parliamentary reform. The motion was to the effect that "the evils which threatened the constitution could only be corrected by timely and temperate reform." Before the motion could be brought forward in 1793, the state of parties had undergone considerable change. The Whigs, at least the more timid or conservative amongst them, had become alarmists, and a section of them under the Duke of Portland were preparing already for the coalition with Mr. Pitt which finally took place in 1794. Fox not only withheld his name from the Society of the Friends of the People, but privately exerted himself to check its proceedings; and it had become popular

to stigmatise men of liberal principles as Jacobins and levellers. The temptation to temporise with the question of reform was great, but Mr. Grey did not yield to it. On the 6th of May 1793 he presented a petition from the Society of the Friends of the People, which elaborately exposed the defects and evils of the existing system of parliamentary representation; and in a striking speech, in which however he did not put forth any plan, he demanded a recurrence to the principles of the constitution. It would appear, from the replies of those who spoke against the motion, that Mr. Grey was ready to adopt universal suffrage, though in the abstract he disapproved of it, rather than that the existing defects in the representation should remain uncorrected. The motion was lost by 282 to 41. On the 25th of May an address was moved in support of a proclamation which the government had issued against seditious writings, when Mr. Grey assailed the minister, and read the resolutions in favour of reform which Mr. Pitt, with Cartwright and Horne Tooke, had agreed to ten years before at the Thatched House Tavern.

For many years, especially during the panic which existed in this country respecting 'French principles,' and in the midst of the extravagance in the public expenditure occasioned by the war, it was an arduous if not a thankless task which an earnest advocate of popular rights, like Mr. Grey, was called upon to discharge. The country was frequently in a critical state; the minister was supported by overwhelming majorities; and events occasionally warranted the executive in adopting bold and vigorous steps which were not precisely constitutional. Mr. Grey's opposition to the measures of the minister was at the time fruitless, but the vigilance of the small band of which he was the most active leader did much to check any more daring inroads upon national liberties. In 1794 Mr. Grey endeavoured, though unsuccessfully, to obtain an inquiry into the conduct of government in bringing foreign troops into England without the consent of parliament; and he was most zealous in opposing the suspension of the Habeas Corpus Act, which the government passed through all its stages up to the third reading in one day. In 1795 he opposed with equal vigour a bill which was calculated to limit, if not to prohibit, the holding of public meetings. On the 10th of March 1796 he moved for a committee on the state of the nation, in which he animadverted on the enormous expenditure, the large advances made by the Bank, and the application of money to purposes different from those for which it had been voted by parliament. On the 6th of May he brought forward a charge of misapplication of public money; and in December he exposed another instance of the unconstitutional appropriation of the public money, in which 1,200,000*l.* had been advanced by the minister to the Emperor of Germany without the consent of the House of Commons, though parliament was then sitting. In 1797 he was one of the committee of secrecy appointed to inquire into the circumstances connected with the stoppage of the Bank, and he dissented from the report which that committee made. On the 26th of May he again brought forward a motion for parliamentary reform; and proposed that 113 members should be returned by the counties, each for one division, and that the franchise should be extended from freeholders to leaseholders and copyholders. The remaining 400 members were to be returned by household suffrage, and the elections were to take place on one and the same day. He intimated that, if such a measure of reform were carried, he would, but not otherwise, shorten the duration of parliament to three years. In the course of his address he intimated the likelihood of his not again taking part in the business of the house if his motion were rejected. On a division it was lost by 268 to 93; and it was not until 1799 that he again made his appearance in the house as a speaker, for the purpose of opposing the first propositions that were made for the union with Ireland. He was opposed throughout to this measure, but submitted a plan for securing the independence of the Irish members by abolishing forty rotten boroughs in Ireland; and he proposed that the addition of Irish members should not increase the numbers of the House of Commons.

The death of Mr. Pitt, in 1806, led to the formation of a Whig ministry under Lord Grenville. Mr. Grey, now become Lord Howick by his father's elevation, was appointed first lord of the Admiralty, and Fox held the seals of the Foreign Office. On the death of Fox in September, the office which he had held was filled by Lord Howick, who met parliament in December as leader of the House of Commons. He and Lord Grenville were now at the head of the Whig party. The cabinet was broken up in March 1807; but during its brief existence Lord Howick had carried through the House of Commons the Act for the Abolition of the Slave-Trade.

In November 1807, on the death of his father, Lord Howick became Earl Grey, after nearly twenty years of his public life had been spent in the House of Commons. In the House of Lords he and Lord Grenville were the leaders of the opposition. One of his first acts as a peer was to protest against the attack upon Copenhagen in the previous year.

In 1809 Lords Grey and Grenville were invited by Mr. Perceval to join his administration, which had been just weakened by the retirement of Mr. Canning and Lord Castlereagh, but the offer was at once declined. On the Prince of Wales being appointed regent, Lords Grey and Grenville prepared, at his request, the answer to be returned to the addresses of parliament; but the prince, in the end, did not make use of it. Early in 1812 the regent addressed a letter to the Duke of

York which he was authorised to communicate to the above two noble lords, in which he expressed a wish that "some of those persons with whom the early habits of his public life were formed would strengthen his hands and constitute part of his government." But as neither Lord Grey nor Lord Grenville could join the existing administration without a sacrifice of principle, the prince's wish was not complied with. Again, on the death of Mr. Perceval, fresh negotiations were set on foot, but like the former they resulted in nothing. Lord Moira was then empowered to treat with the two lords unconditionally; but the negotiations were broken off in consequence of Lord Moira not being authorised to make the power of removing the great officers of the household a part of the arrangement. The negotiations eventually terminated in the formation of the Liverpool administration.

On the return of Napoleon from Elba in 1815, Earl Grey was averse to plunging into another war, and on this occasion he and Lord Grenville took opposite views. During the period of discontent and distress which the country experienced in the first few years after the peace, Earl Grey sought to show that the best way of defending the constitution was to conciliate the affection and esteem of the people, and he urged that the natural mode of removing the discontent of the country was to remove its causes. He therefore condemned the measures of coercion adopted by the government. He moved for an inquiry into the conduct of the government respecting what has been called the 'Manchester massacre,' and though the motion was rejected by 155 to 84, two members of the royal family, the Dukes of Kent and Sussex, voted with the minority. He was strongly opposed to the punishment of transportation for seditious libel, from its liability to become a dangerous means of persecution and proscription. Earl Grey took an active part in the trial of Queen Caroline, and in opposing the Bill of Pains and Penalties which had been brought in against her. The Act for the Emancipation of the Roman Catholics, which was passed in 1829, realised one of the great objects of his political life. He gave his support to Mr. Huskisson's measures of commercial reform.

When Mr. Canning became prime minister, early in 1827, he was supported by most of the leaders of the Whig party; but Earl Grey, so far from joining his party in this course, bitterly attacked Mr. Canning and treated with contempt his pretended liberalism. Himself the model of an inflexible patrician, with high connections and a lofty public character, he seemed as if he regarded the prime minister as a brilliant and dexterous adventurer. The only persons who listened with pleasure to this speech were men whose principles Earl Grey's public life had been devoted to opposing; and yet it was commonly felt that this attack on the minister proceeded from a sense of duty to his party and his order, combined with a peculiar temperament. This at the same time led him into a disdain of popular opinion which was no less a feature of his character. In the same session he supported the amendment of the Duke of Wellington which led to the abandonment of Mr. Canning's corn bill. He knew how unpopular his vote on this occasion would be; but "if," he said, "there should come a contest between this house and a great portion of the people, my part is taken; and with that order to which I belong I will stand or fall;" and, he added, "I will maintain to the last hour of my existence the privileges and independence of this House:" and this lofty view of the rights and privileges of the aristocracy was in fact the key to what was most liberal in his policy, as well as to what appeared most otherwise.

The period was now approaching when, as the crowning act of his long political life, he was to undertake the amendment of the representative system, the object for which his earliest energies had been exerted in unfavourable times. Up to 1830 the slightest measure of parliamentary reform had been resolutely denied. The Duke of Wellington, who was prime minister when the parliament met which was elected on the death of George IV., affirmed, in allusion to something which Earl Grey had said, that "the legislature and the system of representation possess the full and entire confidence of the country, and deservedly possess that confidence." But the second revolution in France, which had just occurred, had given a great impulse to questions of political reform; a new reign and a new parliament had commenced under these influences; and the country generally was in a disturbed and excited state. The duke's administration was compelled to yield to the influence of these circumstances and resigned office. Earl Grey was sent for by William IV. and requested to form a new cabinet. He announced as prime minister that "Peace, Retrenchment, and Reform" would be the objects of his policy. On the 1st of March 1831, Lord John Russell, as the organ of the cabinet, introduced the first Reform Bill into the House of Commons. A brief history of this measure is given in the notice of WILLIAM IV. On the 7th of May 1832, Lord Lyndhurst carried an important motion, which, it was considered by the cabinet, placed the Reform Bill in peril, and they immediately resigned office. The ministerial interregnum was terminated on May 17 by the return of Earl Grey to power. The independence of the House of Lords was for the time virtually destroyed, and means were used, with the king's consent, to prevent the peers who were opposed to the Reform Bill from attending in their places to vote against it. This may have been an inconsistency in Earl Grey, who had so lately pledged himself in favour of the independence of the House of Lords; but he had to choose between

successfully carrying out his plan of parliamentary reform and a violent political convulsion. On the 4th of June the Lords passed the bill by 106 to 22, and three days afterwards it received the royal assent.

The first Reformed Parliament met on the 29th of Jan. 1833, and its great measures were the abolition of colonial slavery, the abolition of the East India Company's monopoly, the reform of the Irish Church, and the reform of the poor law. The cabinet was early shaken by some personal changes. In March 1833, Lord Durham was compelled to resign from illness. At the end of May 1834, Mr. Stanley (now Earl of Derby), Sir James Graham, the Earl of Ripon, and the Duke of Richmond, left the ministry on account of differences with their colleagues. Earl Grey had considered a Coercion Act necessary for Ireland, and a misunderstanding arose with Mr. O'Connell on the subject, which in July led to his lordship's resignation and that of Lord Althorp. Lord Althorp returned to office in about a week, but the cabinet, which no longer possessed the confidence of William IV., was dismissed in the following November, when Lord Althorp, by the death of his father Earl Spencer, was removed to the House of Lords.

For one or two years after his retirement from office Earl Grey occasionally attended the House of Lords, but the last ten years of his life were passed in retirement surrounded by a numerous family and honoured by the general respect of his countrymen. He died at his seat, Howick House, in Northumberland, July 17, 1845, in his eighty-second year. The personal appearance of Earl Grey was stately and commanding; his action graceful and animated; and his voice strong, flexible, and sonorous. As a speaker his style was pure and his manner free from affectation. He was married on the 18th of November 1784, to Mary Elizabeth, only daughter of the Right Honourable William Brabazon Ponsonby, and by her he had ten sons and six daughters. His widow, eight of his sons, and four of his daughters, survived him.

*GREY, HENRY GEORGE, THIRD EARL, sixth child, but eldest son of Charles, second earl, the subject of the preceding article, was born December 28, 1802, received his education at Trinity College, Cambridge, and entered parliament in 1829, as member for the now disfranchised borough of Winchelsea. At this time he bore the courtesy title of Viscount Howick. At the following election of 1830 he was chosen for Higham Ferrers, and in 1831 for the county of Northumberland. Upon the formation of his father's cabinet, he was appointed Under-Secretary of State for the Colonies in 1830, but resigned that post in 1833 upon a difference arising between himself and Lord Stanley, afterwards Earl of Derby, on the question of slave emancipation. He held however the Under-Secretaryship for the Home Department for a few months in 1834, and on the return of Lord Melbourne to power in May 1835, became Secretary-at-War. This office he held until 1841, when he found himself excluded from the representation of the northern division of Northumberland, for which he had sat since September 1832. He soon succeeded however in gaining a seat for Sunderland, and rejoined his party in opposition to the government of the late Sir Robert Peel, against whom he proved a skilful and formidable debater. In July 1845 the death of his father gave him a seat in the House of Peers, and in the following year he became Colonial Secretary in the administration of Lord John Russell. The period was one of considerable interest and importance. During his tenure of office the colonial dependencies were beginning to feel their strength and to claim a representative government. It is not therefore to be wondered at that frequent misunderstandings arose between the colonies and the colonial office, and considerable unpopularity attached itself to Earl Grey for the uncompromising tone which he adopted. Retiring with his party in 1852, he vindicated his administration by a treatise on the colonial policy of his party, published in 1853 in 2 vols. 8vo, which showed that however he might have been misunderstood abroad, his policy was based upon a fixed and consistent principle. He opposed the administration of the Earl of Derby, and stood aloof from that formed in January 1853 by the Earl of Aberdeen, on the dissolution or reconstruction of which under Lord Palmerston, he declined to undertake the post of Secretary for the War Department,—though public opinion pointed him out as peculiarly fitted for it,—on the ground that he dissented from the views generally entertained by the country as to the necessity or justice of the war against Russia. Since that time he has kept aloof from all ministerial ties, but has lent the ministry of Lord Palmerston, on general questions, an independent support. Earl Grey is Lord Lieutenant and Custos Rotulorum of the county of Northumberland, and an official Trustee of the British Museum.

*GREY, RIGHT HON. SIR GEORGE, BART., nephew of the second, and cousin of the third Earl Grey, was born in 1799, and graduated B.A. at Oriel College, Oxford, in 1821, taking first class honours in classics. He was called to the Bar in 1826, and after practising for a short time entered parliament on the Whig interest, in December 1832, as M.P. for Devonport, which he represented till 1847, when he was elected for the northern division of Northumberland; but losing his seat at the general election of 1852, he was returned in the following year as member for Morpeth. He was successively Under-Secretary for the Colonial Department from 1834 to 1839; Judge-Advocate General from 1839 to 1841; and Home

Secretary under the administration of Lord John Russell from 1846 to 1852. He was re-appointed to the latter office on the accession of Lord Palmerston to power in the early part of 1855. He is a Deputy Lieutenant for Northumberland, and one of the civil knights Grand Cross of the Order of the Bath.

*GREY, SIR GEORGE, K.C.B., was born in Ireland, and after receiving a careful education, entered the army, in which he ultimately obtained the rank of captain. In 1836, in conjunction with Lieutenant Lushington, he offered himself to Lord Glenelg, then colonial secretary, to undertake a journey of discovery in Australia. The proposal was accepted, and the expedition left Plymouth in July 1837. It was occupied in exploring the country in the basin of the Glenelg River, from November in the same year to April 1838, when he returned to the Mauritius, after the expedition had suffered much hardship, and Mr. Grey had been wounded. In September of the same year he formed a new expedition to explore the district in the neighbourhood of the Swan River, from which he returned in April 1840. On reaching England, he began to prepare his materials for publication, which was eventually accomplished in 1841, under the title of 'Journals of Two Expeditions of Discovery in North-West and Western Australia,' but before they appeared he had been appointed Lieutenant-Governor of South Australia. In this situation he distinguished himself by his capacity, firmness, and courtesy. He cultivated an acquaintance with the natives, and acquired the language so far as to be able to compile a 'Vocabulary of the Dialect of South-Western Australia.' Early in 1846 he was removed as Governor to New Zealand, where he exhibited the same judicious mixture of firmness and conciliation, which secured him the esteem of the community over which he presided. It was even of more importance in New Zealand than it had been in Australia to gain the confidence and respect of the natives, whose interests had been affected, and whose passions had been roused by some injudicious treatment of the previous governor. Governor Grey paid great attention to this. He says himself he found it impossible to conciliate a numerous and turbulent people, to understand their complaints, or to redress their grievances, without acquiring their language. This he did. The immediate result was an effective and popular government; the collateral results were the publication of a collection of New Zealand poems, and of a most curious and highly suggestive work on the 'Polynesian Mythology, and Ancient Traditional History of the New Zealand Race.' This work was not published till 1855, after Sir George had left New Zealand; he having been appointed in July 1854 Governor and Commander-in-Chief of the Cape of Good Hope. Sir George was created a Knight-Commander of the Bath in 1848.

GREY, LADY JANE, born in 1637, remarkable for her virtues, accomplishments, and untimely death, was of the blood-royal of England, being the great-grand-daughter of Henry VII., whose daughter Mary married first Louis XII. of France, secondly Charles Brandon, duke of Suffolk, by whom she had a daughter, Frances Brandon, married to Henry Grey, marquis of Dorset. Of this marriage Lady Jane Grey was the eldest daughter: there was no male issue. She was distinguished from childhood by her talents; and her acquirements were, for a lady, very unusual. Greek, Latin, Italian, and French, she spoke and wrote with correctness and fluency; and she understood Hebrew, Chaldee, and Arabic. Great beauty, sweetness of temper, piety, and skill in the usual female accomplishments, combined to render her the delight of all, except her parents, whose severity would in modern times be termed brutal, yet did not alienate her willing obedience. (See Ascham's well-known and very beautiful account of an interview with her in his 'Schoolmaster.') Filial obedience proved her ruin. Her father, then created Duke of Suffolk, presuming on his own power and favour, and the declining health of Edward VI., undertook in concert with the powerful Duke of Northumberland to transfer the crown into their own line. With this view a marriage was concluded between Lady Jane Grey and Northumberland's fourth son, Lord Guilford Dudley, in May 1553; and Edward VI. was persuaded by his interested advisers to set aside the rights of his sisters, Mary and Elizabeth, and his cousin Mary of Scotland; and, in consideration of her eminent virtues and royal descent, to settle the crown upon Lady Jane Grey or Dudley. The king died on the 6th of July; and it was not until the 10th that this unfortunate lady even knew of the plot in which she was involved. She was very reluctant to accept the crown; but was at last over-persuaded by the importunities of her parents, and the entreaties of her husband, whom she tenderly loved. The two dukes had no party among the people; and ten days placed Mary in undisputed possession of the throne. Lady Jane and her husband were confined in the Tower, apparently without intention of taking their lives in the first instance. But Wyatt's insurrection determined their fate. Both were beheaded February 12, 1554. Lady Jane Grey's last hours were marked by the same wisdom, piety, and resignation which distinguished the whole of her short and beautiful life. Her only error was being persuaded to accept a crown, to which she had no good title, and for which she did not wish. (Ascham, *Works*; Burnet, *Hist. Ref.*; *Biog. Brit.*)

GRIBOYEDOV, ALEXANDER SERGIEVICH, a Russian poet and diplomatist, was born at Moscow about 1793, studied at the university of that capital, and in 1810 took a preliminary degree in

the ethico-political branch. When the war of invasion broke out in 1812, he quitted his studies to take a cornetcy in a regiment of hussars, and continued with the army till the successful issue of the campaign of 1815. He then went to St. Petersburg, where he became acquainted with the dramatic poet Khmelnitzky, and was concerned in some trifling dramatic efforts. In 1817 he entered the diplomatic service, and in the following year was sent as secretary to the Russian embassy in Persia, where he succeeded in engaging the especial favour of Prince Abbas Mirza, who procured for him, from his father the Shah, the Persian order of the Lion and Sun. Of the modern Persian he made himself such a master as to be able to compose Persian verses. At the same time he studied English at the English embassy, and became noted for his thorough acquaintance with English, German, and French, as well as a less perfect knowledge of Latin and Italian. While residing in Georgia he composed a comedy, to which he gave the name of 'Gore of Uma,' which may be rendered 'The Misfortune of Cleverness.' It was circulated in manuscript in 1823, and for many subsequent years, the author being unwilling to submit it to the ordeal of the censorship. The plot is inartificial, but there has been but one voice as to the excellence of the character, the dialogue, and the language. The characters are chiefly the representatives of classes, the old courtier of Catherine the Second, the young liberal of modern Russia, &c.; the dialogue is lively and spirited in the highest degree, and the language is so remarkably idiomatic and appropriate, that many of the expressions have passed into proverbs. It has been pronounced the best picture of Russian society in existence, and bitter as is its tone, as bitter as that of Byron on English society, its popularity was so great, that it is said it was difficult to find a person of any social pretensions who did not know large portions of it by heart.

When the abortive conspiracy of December 1825 broke out on the accession of Nicholas, Griboyedov was at once suspected as a member of the liberal party, and summoned from Georgia, where he was then employed, to make his defence. The emperor, who of course had heard of his comedy, had a curiosity to see him in person, and after an interview he was dismissed with favour. When the war broke out with Persia he resigned his diplomatic for military duties, and made the campaign with Prince Paskevich, who was his kinsman, and who, on concluding the war in 1828, with the treaty of Turkmanohai, so disastrous for Persia, sent Griboyedov to St. Petersburg with the news. On the final conclusion of the peace, Griboyedov was named Minister Plenipotentiary at the Persian court. A dark presentiment made him receive the appointment with marked unwillingness. He said repeatedly to his friends, "I am going to my grave. I feel that I shall never see Russia again." His words were fatally verified. On the 12th of February 1829 the populace of Teheran, enraged, it is said, by some fugitive Armenians being harboured by the Russian embassy, made an attack on the house, and massacred the ambassador, together with all the persons connected with the embassy, and all the Russian merchants in the city whom they could lay their hands on. The murdered body of Griboyedov was dragged through the streets at a horse's tail.

In the year 1832 the Emperor Nicholas gave his special permission for the publication of 'Gore of Uma,' and for its representation on the stage, with a few omissions. Its reputation has rather increased than otherwise, and it is now generally acknowledged as the head of Russian comedy. Griboyedov had other works in preparation, of which he had read portions to his friends, and of which they augured highly, but they perished with their author in the outbreak at Teheran. His works, which were collected and published at St. Petersburg, a few years back, with a life by Bulgarin, occupy but one small volume, which is regarded as a Russian classic.

GRIESBACH, JOHN JAMES, was born at Butzbach in Hesse Darmstadt, on the 4th of January 1745. At an early age he commenced his grammatical studies in the Gymnasium at Frankfurt-on-the-Main, where his father performed the duties of a Lutheran minister and consistorial councillor. From Frankfurt he went, in 1762, to the University of Tübingen, and afterwards passed two years at the University of Halle, whence he removed to that of Leipzig. In 1767 he returned to Halle, and took the degree of M.A.; having, throughout a highly distinguished collegiate course, attended all the lectures of the most eminent professors, and applied himself with unwearied diligence to the critical study of philology, moral philosophy, and especially to theological, biblical, and ecclesiastical literature, in which he received, as a pupil, the most valuable assistance from Semler and Ernesti. He now determined to devote himself wholly to a critical examination of the doctrines and of the Greek manuscript texts of the New Testament; and as, in his comprehensive plan of preliminary acquirements, it appeared to be a most desirable object to visit foreign countries, in order to acquire personally a knowledge of the dogmas of their religious sects, and to examine the contents of their principal libraries, he commenced, in 1769, at the age of twenty-four, an extensive literary tour, in which, after inspecting the treasures of the learned institutions of Germany and Holland, he visited and made a sojourn of several months in England, assiduously prosecuting his critical researches in the libraries of the universities, and of the British Museum, chiefly on his favourite subject of the ancient manuscript versions of the New Testament. He next proceeded to visit the libraries of Paris and of other parts of France, where, as he had done in Germany, Holland,

and England, he established an intercourse with many of the most eminent scholars and divines; and having at length collected a large mass of valuable materials, he returned in 1770 to Frankfurt, for the purpose of arranging them and applying them to his purpose of producing a new emendation of the text of the Christian Scriptures. In the following year he obtained much applause at the University of Halle in sustaining, as an academical exercise, a critical dissertation, 'De Codicibus quatuor Evangeliorum Origenianis,' in consequence of which he became theological lecturer, and in 1773 he was appointed professor extraordinary of theology at this university. The preparation of his important edition of the New Testament he now prosecuted with great zeal and diligence. Of this valuable work a particular account is given below, with a notice of several of the author's other publications. The reputation he acquired at Halle in correcting and illustrating the sacred text procured for him one of the divinity professorships at the University of Jena, his acceptance of which he signalled by the production of several learned programmes on subjects hereafter named; and on taking in 1777 the degree of D.D., he sustained a critical dissertation entitled 'Curæ in historiam textûs Græci Epistolarum Paulinarum specimen.' On various other academical occasions he wrote several learned and interesting essays on biblical subjects; he also was one of the directors of the 'Gazette' of Jena; contributed numerous articles to learned periodicals; and in 1780 he was elected rector of that university, and inspector of the students from Weimar and Eisenach. In the following year he was appointed ecclesiastical councillor to the Duke of Saxe-Weimar, was chosen prelate and deputy of the district of Jena, and was made a member of the states of Saxe-Weimar. In the performance of his academical duties he was indefatigable, and usually delivered three lectures daily on theological subjects. The task of perfecting his edition of the New Testament gave him anxious and laborious employment until nearly the time of his death; and, besides his editorial labours, he was actively engaged in the typographical arrangements for the costly and beautiful impression of this work, completed in 1807, for which the types were expressly founded by the eminent printer Göschen. To this brief biographical sketch of Dr. Griesbach, it may be added that at the age of thirty he married Frederica Juliana, a sister of Professor Sebütz. He died on the 24th of March 1812.

The first edition of Griesbach's critical emendation of the text of the New Testament was published at Halle in 1774-75, 8vo, in three successive parts, as manuals for the students then attending his course of divinity lectures at Jena. Some bibliographical particulars respecting this and the several subsequent editions are given in Mr. Horne's 'Introduction to the Bible.' Of the second edition, the first volume appeared in 1796, and the second volume in 1807. This fine impression was made under the careful inspection of the professor himself; and in consequence of the cost of the paper having been munificently defrayed by the chancellor of the University of Cambridge, the Duke of Grafton, the volumes bear the imprint of 'Hals et Londini.' They were handsomely reprinted in London in 1809 and in 1818. In their copious Latin prolegomena are exhibited a critical history of the printed text, a catalogue of all the manuscripts from which various readings are cited, an account of the author's method of proceeding, and rules for determining the comparative value of various readings. Bishop Marsh, in his 'Divinity Lectures' (part ii. sec. 3), has passed a high eulogium on Dr. Griesbach with regard to this important work, declaring his diligence to be unremitting, his caution extreme, and his erudition profound.

Previous to giving a particular account of the critical system of Griesbach's edition of the New Testament, it will be convenient to name his various other works, several of which form indispensable portions of, or appendages to, the elaborate apparatus of Biblical criticism presented principally in the prolegomena to his New Testament. Nearly the whole of his writings are in Latin, and all are more or less directly devoted to the elucidation of Biblical subjects, as follows:—

'Dissertatio de Fide Historica, ex ipsa rerum quæ narrantur natura judicanda,' 4to, 1764. 'Dissertatio Hist. Theol. locos Theologicos ex Leone M. Pontificis Romano sistens,' 4to, 1768. 'Dissertatio de Codicibus quatuor Evangeliorum Origenianis,' 4to, 1771. 'De vera Notione Vocabuli Græci, in cap. 8, Epistolæ ad Romanos, 1 et 2,' 4to, 1777. 'Curæ in Historiam Textûs Græci Epistolarum Paulinarum,' 4to, 1777. 'Programma de Fontibus unde Evangelistæ suas de Resurrectione Domini Narrationes hausierint,' 1784. 'Programma de Imaginibus Judaicis quibus Auctor Epistolæ ad Hebræos in describenda Messiam provincia usus est,' 4to, 1792. 'Anleitung zum Studiren der Popularen Dogmatik,' 1789 ('Introduction to the Study of the Popular Christian Dogmas'). This, from the nature of its object, became the most popular work of the author; and in ten years after its publication had passed through a fourth edition. 'Commentarius Criticus in textum Græcum Novi Testamenti,' 1798 and 1811. 'Commentatio quæ Marci Evangelium totum et Matthæi et Lucæ Commentariis deceptorum esse monstratur,' 4to, 1789. 'Recognita multisque augmentis locupletata in Commentationibus Theolog.,' 1794. Griesbach's 'Opuscula Academica' were edited by the learned Jo. Phil. Gabler, and published in 8vo at Jena in 1824. 'Symbolæ Criticæ, ad suppleandas et corrigendas variarum Novi Testamenti Lectionum Collectiones: accedit multorum Novi Testamenti Codicum Græcorum

descriptio et examen,' 2 tom. 8vo, 1785-93; a most important work, containing a full development of the author's system of Biblical criticism. The second volume contains a laborious collation, with the Greek Vulgate, of all the quotations from the New Testament made by Origen and Clemens Alexandrinus. 'Synopsis Evangeliorum Matthæi, Marci, et Lucae, una cum iis Joannis Pericopis, quæ Historiam Passionis et Resurrectionis Historiam complectuntur,' 8vo, 1797. As some of the transpositions were deemed arbitrary, and several important passages were omitted in this synopsis of the first three gospels, the work was made the basis of a more complete synopsis by De Wette and Lücke, published in 4to at Berlin, in 1818.

Of all modern critical editions of the New Testament, Griesbach's was at the time of its publication the most complete and valuable, and consequently his text has been taken as a standard by numerous other editors. His marginal notes, as forming a general and correct index to the great body of collated Greek manuscripts (about 500), are a treasure invaluable to the scholar and necessary to the divine. Every emendation is introduced on quoted authority, and never on mere critical conjecture; and a very important advantage, not previously afforded, is a clear and precise statement of the relative degree of authority for each particular reading. Adopted readings are distinguished by a different type; those rejected are inserted in the margin with appropriate references, and those not admissible into the text, but yet worthy of consideration, are exhibited with indications of their respective claims. It is generally agreed that the best practical mode of distinguishing authentic from spurious readings is decidedly the classification of manuscripts suggested by Bengel and Semler, and reduced to practice by Griesbach, who distinctly avows the derivation of his plan from those distinguished critics. ('Prolegom.' in New Testament.)

The peculiar principle of Dr. Griesbach's system consists in a division of the Greek manuscripts of the New Testament into three classes, each of which is considered as an independent witness for the various readings of the manuscripts which it comprises. He thus contemplates the existence of three distinct species of texts, which, with respect to their relationship or affinity, are called by Bengel 'families,' and by Semler, Griesbach, and Michaelis, 'recensions,' or 'codices,' namely:—1. The 'Alexandrine' recension or codex, comprehending manuscripts which, in peculiar readings, agree with the citations found in the early Greek-Egyptian Fathers, particularly Origen and Clemens of Alexandria. 2. The 'Western' recension, which is identified with the citations of the Latin Fathers, especially Cyprian and Tertullian, and was used by the Christians of Carthage, Rome, and the west of Europe. 3. The 'Byzantine' or Asiatic recension, comprising numerous manuscripts which were used especially in the see of Constantinople and the adjacent Oriental provinces, and have furnished the Received Text, called the Greek Vulgate. Each of these recensions has characteristics peculiar to itself, yet no individual manuscript exhibits any recension in a pure state, but is assigned to the Alexandrine or Western class, as the peculiar reading of each of those classes preponderate. Though Griesbach considers departures from the received Greek Vulgate as various readings, he does not allow the existence of any standard text as a criterion for determining which are genuine or spurious readings; his object being to show, not the character of particular deviations from any individual recension, but the general coincidences of manuscripts with one recension or codex more than with another. The authorised text does not regulate, but is regulated by, his critical opinion of its comparative value; and the immense number of various readings form a floating medium in which the genuine text is considered to be in all instances discoverable. However, although he professes to determine the value of readings by the number of classes by which they are supported, he constantly displays a very decided preference for the Alexandrine class, which he places far above the two others in the rank of authority; a few manuscripts of this recension being supposed to outweigh a multitude of such as belong to the Byzantine recension, which he regards as certainly the most untrustworthy of all. ('Prolegom.' lxxii.) The reason assigned by Griesbach for this decision is the fact that, the Greek transcripts of this class contain a remarkably large number of suspected readings, owing to the very great liberties taken by learned copyists in making successive alterations; and finding the coincidence of the numerous Scriptural quotations of Origen of Alexandria with the celebrated Greek manuscript of the New Testament from that city to be very striking, he thence concludes that the passages now extant in this Father's writings, of the commencement of the third century, discover the earliest and therefore the purest text of which we have any knowledge to be that of the Alexandrine manuscripts. His ultimate choice of readings is consequently determined by the testimony of Origen, in confirmation of which he often adduces much collateral evidence from the primitive fathers and versions; and of the readings thus proved to be genuine is formed his corrected text of the New Testament.

Against the complicated hypothesis on which Dr. Griesbach has based his system of recensions many very important objections were urged by learned Biblical critics of Germany, and in England especially by Archbishop Lawrence and Dr. Frederic Nolan. The primary fact enforced by Griesbach, that the Alexandrine readings which are sup-

ported by the quotations of Origen possess the highest authority of all, is disputed by Professor Matthiæ, of Moscow, in his critical edition of the New Testament, and with greater confidence by Professor Martin Scholz, of Bonn, in the prolegomena to his very learned and elaborate edition, founded on a system wholly at variance with that of Griesbach. The Alexandrine manuscripts are acknowledged by Scholz to be more ancient, but he asserts them to be more corrupt than any others, and contends that in Alexandria the alterations of the text principally originated. He divides all the manuscripts, not as Griesbach, into three, but into two classes, the Byzantine and the Alexandrine, in which latter he includes the Western; and he gives a decided superiority to the authority of the Byzantine recensions, which, in opposition to Griesbach, he strenuously maintains to be directly derived from the autographs of the evangelists and apostles themselves. The work by Archbishop Lawrence on this subject is entitled 'Remarks upon the Systematical Classification of Manuscripts adopted by Dr. Griesbach,' 8vo, 1814. The learned author states that, he considers Griesbach to be what Bishop Marsh denominated him, "the most consummate critic that ever undertook an edition of the New Testament;" but in the course of his critical strictures on the origin and execution of his plan of appreciating manuscripts, he employs the severest terms of censure, observing that "Griesbach's mode of investigation is unsatisfactory, his classification fallacious, and his statement of the number of readings inaccurate; that no such classification of the manuscripts of the New Testament is possible; the existence of three distinct species of texts being a fact only synthetically presumed, and not capable of any analytical demonstration; so that the student finds he is treading not on solid ground, but on a critical quicksand."

Griesbach was long and severely attacked by Trinitarian writers as an opposer of the doctrine of Christ's divinity, chiefly in consequence of his having rejected from his text the celebrated passage respecting the three that bear witness, 1 John, v. 7, and also for inserting *ὁ*s for *Θεός* in 1 Tim. iii. 16, and *Κυριου* for *Θεου* in Acts xx. 28. In consequence of these and other points in his critical works the commendation and patronage of the Unitarians were bestowed upon him; but in the preface to his treatise on the apostolical writings, he makes the following solemn declaration:—"Ut iniquas suspiciones omnes, quantum in me est, amoliar, et hominibus malevolis calumniandi anam præripiam, publice profiteor, atque Deum testor, neutiquam me de veritate istius dogmatis dubitare;" and to this may be added a statement from his 'Prolegomena,' namely, that "nulla emendatio a recentioribus editoribus tentata ullam Scripturæ Sacræ doctrinam immutat, aut evertit," though "paucæ sensum sententiarum afficiunt." The laborious and minutely learned work by the Reverend Dr. Nolan, entitled 'An Inquiry into the Integrity of the Greek Vulgate, or Received Text of the New Testament,' published in 1815, is chiefly occupied in presenting evidence to subvert the critical system of Griesbach, and to establish the position since taken by Professor Scholz and others, that the Byzantine and not the Alexandrian codices are the most worthy of reliance. "Griesbach's theory," says Dr. Nolan, "is one of the most elaborate of those that have unsettled the foundation on which rests the entire canon. His corrected text can be received only as a proof of the general corruption of the Sacred Scriptures, and of the faithlessness of the traditional testimony by which it is supported, since he states that the two principal classes of text, the Alexandrine and the Western, have been interpolated in every part; that the authorised Greek version exhibits 150,000 various readings, and has remained 1400 years in its present state of corruption; that there appears therefore to be no reservation by which the doctrinal integrity of the Sacred Scriptures can be saved; for if, in the apostolic and primitive ages, corruption was prevalent, whatever be the text gathered out of the immense number of various readings, it may be as well any other as that originally delivered by the inspired writers." Griesbach indeed declares, in his 'Symbolæ Criticæ,' that the manuscripts of the Alexandrine and Western recensions, on which his system is founded, were grossly corrupted in the age succeeding that of the apostles; that those which he held in the highest esteem were corrupted in every page by marginal scholia and interpretations of the fathers, and contained innumerable and very serious errors ("innumeros gravissimo-que errores.") He further states in the same treatise that no reliance can be placed on the printed editions of the works of Origen, on the fidelity of his different transcribers, on the accuracy of his quotations, or, finally, on the copies of the Scriptures from which he quoted; so that, as observed by Dr. Nolan, we have only to take his own account of the state in which he finds the best part of his materials to discover the extreme insecurity of the fabric which he has raised on such a foundation. "His innovations," continues the same learned divine, "are formidable in number and nature; his corrections prescribe three important passages (already named) affecting the doctrinal integrity of the inspired text; for a proof once established of its partial corruption in important matters must involve its character for general fidelity; and the deservedly high character and singular merit of this learned edition must heighten apprehension and alarm at the attempts thus made to undermine the authority of the Received Text, for the scrupulous accuracy of its execution must always command respect." In addition to the works above mentioned, reference has been made

to the 'Life of Griesbach' by Professor Köthe (in German); to Horne's 'Introduction to the Holy Scriptures,' 7th ed., vol. ii, p. 22, &c.; to Dr. Seiler's 'Biblical Hermeneutics,' pp. 340-360; &c.

GRIFFITH, WILLIAM, was born in the year 1810, and having been destined for the medical profession, he completed his education at University College, then called the London University. He distinguished himself in the medical classes, but more especially in that of botany, of which Dr. Lindley was the professor. He went out to India as an assistant-surgeon on the Madras establishment, where he arrived on the 24th of September 1832. Shortly after his arrival he was appointed by the Bengal government to examine the botany of Tenasserim. In 1835 he and Dr. McClelland were selected to accompany Dr. Wallich into Assam for the purpose of reporting upon the growth of the tea-plant. From Assam he proceeded in company with Dr. Bayfield to examine the then unexplored tracts which lie beyond Luddya and Ava, on the extreme frontier of the eastern territories of Great Britain. In 1837 he was appointed to accompany Captain Pemberton on his mission to Bootan. Two years afterwards, in 1839, he was sent with the army of the Indus to examine the character of the vegetation of Afghanistan. During these several journeys he lost no opportunity of making observations and collecting objects in natural history. Although his appointments mostly had regard to his botanical knowledge, his reports, and letters written during his journeys, as well as his papers, show that there was little of interest to the naturalist that escaped his notice. In his travels he collected both plants and animals. In collecting plants he had the object in view of writing a 'Flora of India,' and to this great work he never ceased to devote himself. Many of his zoological specimens were sent to Europe, and have been described and published by various naturalists. He devoted much time to the fresh-water fishes of India, of which he made a large collection, and an account of them has been given in the 'Calcutta Journal of Natural History.' At the time of his death his collection of birds consisted of about six hundred specimens, affording perhaps one of the most extensive and instructive illustrations of the geographical distribution of the birds of India extant.

In 1841 Griffith was appointed to the medical duties at Malacca, and upon Dr. Wallich's absence owing to illness, he was appointed to the superintendence of the Botanical Garden at Calcutta, and the duties of the Professor of Botany in the Medical College. On the return of Dr. Wallich he resumed his place at Malacca, and was there seized with the disease of his liver, which terminated his existence on the 9th of February 1845.

Griffith's was a life rather of promise than fulfilment. He was educated in England at a time when the blind deference which was paid to the authority of Linnaeus as the end of botanical inquiry was beginning to pass away under the influence of the writing and teaching of Professor Lindley at University College; and when the genius and profoundly philosophical views of Robert Brown were becoming appreciated by his countrymen. He saw the right direction of botanical investigation, and in the wide field for research which his residence in India afforded aimed at something more than the collecting of specimens and the descriptions of species. His life was too short to observe much, and his illness too rapid to afford opportunity for publishing many of the results of his observations. He has however left papers scattered in journals and Transactions, which indicate very extraordinary powers of observation, and throw much light on the subjects on which they treat. Among these papers may be specially mentioned those 'On the Ovulum of Santalum, Osyris, Loranthus, and Viscum,' 'On the Structure and Relations of the Various Forms of Rhizantha,' in the 18th and succeeding volumes of the 'Transactions of the Linnean Society.' Amongst other contributions to botany by Griffith are—'A Memoir of the Structure of Salvinia and Azolla,' in the 'Calcutta Journal of Natural History;' a 'Description of Two genera of Hamamelida, two species of Podostemon, and one species of Kaulfussia,' in the 'Asiatic Researches;' on the family of Rhizophoraceae, and a report on the 'Tea-plant of Upper Assam,' in the 'Transactions of the Agricultural Society of Calcutta.'

GRIMALDI, FRANCESCO MARIA, an Italian philosopher, and a member of the order of Jesuits, was born at Bologna in 1619. His education being completed, he was, according to Montucla, employed during several years in giving instruction in the belles-lettres; and during the latter part of his life he applied himself to the study of astronomy and optics. He died at Bologna, in 1663, in the forty-fourth year of his age.

Grimaldi was associated with Riccioli in making astronomical observations, and he gave particular descriptions of the spots on the moon's disc. It was asserted by Montucla that Grimaldi gave to those spots the designations by which they are now distinguished among astronomers; thus superseding the names of the mountains and seas of the earth which had been given to them by Hevelius; but this is apparently a mistake.

That which has given celebrity to Grimaldi is his work entitled 'Physico-mathesis de Lumine, Coloribus, et Iride aliisque annexis,' which was published at Bologna, in 4to, in 1665. The greater part of the work consists of a tedious discussion concerning the nature of light, the conclusion of which is that light is not a substantial but an accidental quality; the rest however possesses the highest interest, since it contains accounts of numerous experiments relating to the

interferences of the rays of light. A description of the work is given in the 'Philosophical Transactions' for that year.

Grimaldi, having admitted the sun's light into a dark room, through a small aperture, remarked that the breadths of the shadows of slender objects, as needles and hairs, on a screen, were much greater than they would have been if the rays of light had passed by them in straight lines. He observed also that the circles of light formed on a screen by the rays passing through a very small perforation in a plate of lead was greater than it would be if its magnitude depended solely on the divergency of the rays; and he arrived at the conclusion that the rays of light suffer a change of direction in passing near the edges of objects: this effect he designated 'diffraction.' By Newton it was subsequently called 'inflexion.' He found that the shadow of a small body was surrounded by three coloured streaks or bands which became narrower as they receded from the centre of the shadow; and, when the light was strong, he perceived similar coloured bands within the shadow: there appeared to be two or more of these, the number increasing in proportion as the shadow was farther from the body.

Having admitted the sun's rays into a room through two small circular apertures, Grimaldi received the cones of light on a screen beyond the place where they overlapped each other; and he observed, as might be expected, that, within the space on which the rays from both apertures fell, the screen was more strongly enlightened than it would have been by one cone of light; but he was surprised to find that the boundaries of the penumbral portions which overlaid one another were darker than the corresponding portions in which there was no overlaying. This phenomenon of interference was, at the time, enunciated as a proposition:—"That a body actually enlightened may become obscure by adding new light to that which it has already received."

Grimaldi also observed the elongation of the image, when a pencil of light from the sun is made to pass through a glass prism; but he ascribed the dispersion of the light to irregularities in the material of which the prism was formed; and he was far from suspecting the different refrangibilities of the rays. The discovery of this fact, which has led to so many important consequences in physical optics, was reserved for Newton.

GRIMALDI, GIOVANNI FRANCESCO, called IL BOLOGNESE, a celebrated Bolognese painter, born in 1606, was the pupil and relation of the Carracci. He was particularly excellent in landscape, both as a painter and an etcher: he etched some of the landscapes of Titian. He painted also history and portrait, and was employed by Louis XIV. and the Cardinal Mazarin for three years at Paris, painting in the Louvre and in the cardinal's palace. He was also much employed by Innocent X. at Rome, in the Vatican, in the Palazzo Quirinale, and in the Church of San Martino a' Monti; and there are some good landscapes by him in the Colonna Palace. He died at Rome in 1680: Pietro Santo Bartoli married one of his daughters. His son Alessandro assisted him in some of his works; he was a good painter in a style similar to that of his father.

GRIMM, F. M., BARON, was born at Ratisbon, in 1723, of poor parents, who gave him however an excellent education. Having finished his studies he published a tragedy called 'Banise,' which proved a complete failure. He afterwards accompanied a young Count Schönburg to Leipzig and to Paris, where he became a reader to the duke of Saxe-Gotha. This place however was more honourable than lucrative, and Grimm was in very narrow circumstances when he made the acquaintance of J. J. Rousseau, which became a close intimacy, strengthened by the fondness for music of both of them. Rousseau introduced him to Baron Holbach, Madame D'Épinay, and other persons distinguished either by their rank or talents. When Paris became divided between the partisans of the French and Italian music, Grimm declared for the latter and became the leader of the *Coin de la Reine*, a party so called on account of their assembling in the pit, under the box of the queen, while the opposite party, assembling under the box of the king, was called *Coin du Roi*. Grimm wrote on the occasion a witty pamphlet, entitled 'Le Petit Prophète de Boemischbroda,' Paris, 1763. His opponents tried to answer him, but were entirely beaten out of the field by another pamphlet entitled 'Lettres sur la Musique Française.' His antagonists now talked about banishment or the Bastille, but the excitement soon subsided, and the author received universal praise. On becoming secretary to Count Friesen he obtained still easier access to the higher circles of society, where his chief object was to gain the favour of the ladies by the elegance of his conversation, manners, and external appearance. His relations with the editors of the 'Encyclopédie,' and with many other eminent individuals of France, as well as his talents and great tact, opened to him a brilliant career. On the death of Count Friesen he became secretary to the Duke of Orleans, and began also at that time to write for several German princes his literary bulletins, which contained exceedingly clever analyses of all the more important literary productions of France.

In 1776 he was nominated by the Duke of Gotha his minister at the French court with the title of baron, but this circumstance did not interrupt his literary occupations. He left France at the Revolution, and retired to Gotha. In 1795 he was nominated by the Empress Catharine of Russia her minister at Hamburg, a post which he

occupied for some time, until a severe illness, by which he lost an eye, compelled him to resign it. He returned to Gotha, where he died in 1807. After his death appeared his 'Correspondence Littéraire, Philosophique, et Critique,' 16 vols. Paris, 1812; another edition with a supplement, by Alexander Barbier, 1814; and a new edition, more complete than either of the preceding, was published at Paris, 1829, in 15 vols.

* GRIMM, JACOB LUDWIG CARL, was born on the 4th of January 1785, at Hanau, in the Electorate of Hesse-Cassel. When he was about six years old, his father, who was a lawyer, was appointed Amtmann at the small town of Steinau-an-der-Strasse, where the children, five sons and a daughter, were brought up in the principles of the Calvinistic sect of Protestants. The father having died leaving the mother with very small means, one of her sisters, who was lady of the chamber (kammerfrau) to the Landgräfin of Hesse, assisted in supporting the family; and at her cost in 1798 Jacob and his brother Wilhelm were sent to the Lyceum at Cassel. In the spring of 1802, a year earlier than Wilhelm, who at this time was attacked by a long and severe illness, Jacob went to the university of Marburg, where he studied law, not from inclination, but because his father, who had been a jurist, had destined him for the legal profession, and his mother also wished it. One of the professors at Marburg was Savigny, the celebrated writer on Roman law, who having gone to Paris in the summer of 1804, in January 1805 invited Jacob Grimm to join him, in order to assist him in his literary occupations. He did so, and remained with Savigny till September 1805, when he returned to Cassel, where his mother then resided, accompanied by Wilhelm, whom he had met at Marburg, and who had then completed his studies. In January 1806 Jacob obtained a situation in the office of the Secretary of War, with a very small salary. His mother died in May 1808, and not long afterwards, when a large portion of the Electorate of Hesse-Cassel had been incorporated by Napoleon I, in the newly-formed kingdom of Westphalia, Jacob Grimm, through the influence of Johann von Müller, was appointed superintendent of the private library of the king, Jerome Bonaparte, which was formed in his palace at Wilhelmshöhe. He received his appointment on the 5th of July 1808, with a salary of 2000 francs, which a few months afterwards was increased to 3000. After the lapse of another short interval the king himself told him, February 17, 1809, that he had named him an auditeur to the state-council, and that he was still to retain his place as librarian. His salary was then increased to 4000 francs (about 160*l.*) This income removed all anxiety as to the means of subsistence, and as his duties were very light he had abundant leisure and means to pursue his favourite investigations into the mediæval literature of Germany.

After Jerome Bonaparte had been compelled, in October 1813, to retire from Germany, and the Electorate of Hesse-Cassel had been restored to its former state, with the Elector at its head, Jacob Grimm was appointed in December 1813 Secretary of Legation, to accompany the Hessian minister to the head-quarters of the allied army; and in April 1814 he was sent to Paris, and employed in reclaiming the books which the French had carried away, at the same time that his future colleague Völkel was demanding the restitution of the pictures and other works of art. Jacob Grimm attended the Congress of Vienna as Secretary of Legation from October 1814 to June 1815. Soon after his return home he was again sent to Paris to demand restitution of manuscripts carried away from the kingdom of Prussia, as well as to transact some business for the Elector.

Wilhelm Grimm had been employed about a year in the library at Cassel, when in 1816 Jacob was engaged as second librarian, Völkel being first librarian. In 1828 Völkel died, and Jacob Grimm expected that he and his brother would receive the appointments of first and second librarians. When therefore the situation of first librarian was given to Rommel, historiographer and keeper of the archives, the brothers were dissatisfied; and in October 1829 they removed to the University of Göttingen, where Jacob Grimm received the appointments of professor and librarian, and Wilhelm that of sub-librarian. Having been one of the seven professors of the university who in 1837 signed a protest against the measures taken by the new King of Hanover to abrogate the constitution which had been established some years previously, Jacob Grimm was dismissed from his employments in the university, and banished from the kingdom of Hanover. He retired to Cassel, whither his brother, who had also signed the protest, followed him in 1838, and where they remained occupied in literary labours till March 1841, when they accepted an invitation of the King of Prussia to remove to Berlin, where they were both elected members of the Academy of Sciences, and appointed to professorships, which they still retain.

The works of Jacob Grimm are numerous. Speaking of them, he says, "All my labours have been either directly or indirectly devoted to researches into our ancient language, poetry, and laws. These studies may seem useless to many, but to me they have always appeared a serious and dignified task, firmly and distinctly connected with our common fatherland, and calculated to foster the love of it. I have esteemed nothing trifling in these inquiries, but have used the small for the elucidation of the great, popular traditions for the elucidation of written documents. Several of my books have been

published in common with my brother William. We lived from our youth up in brotherly community of goods; money, books, and collectanea, belonged to us in common, and it was natural to combine our labours." One of his earliest works was 'Ueber den Alt-Deutschen Meister-Gesang,' 8vo, Göttingen, 1811. His principal works are—'Geschichte der Deutschen Sprache' ('History of the German Language'), 2 vols. 8vo; 'Deutsche Rechtsalterthümer' ('German Legal Antiquities'), 8vo, Göttingen, 1823; 'Deutsche Mythologie,' 8vo, 1835; and his great work on German grammar, 'Deutsche Grammatik,' 4 vols. 8vo, Göttingen, 1826-37. He published an edition of 'Reinhart Fuchs,' accompanied by a preface, in which he discusses the characteristics of the fable-narrations of the middle ages, and afterwards addressed an epistle to Lachmann on the same subject, 'Sendschreiben an Lachmann über Reinhart Fuchs,' 8vo, Leipzig, 1840. He published a collection of 'German Axioms' ('Weisthümer'), 3 vols. 8vo, Göttingen, 1840-42; and a collection of 'Old Spanish Narrative Poems' ('Silva de Romances Viejos'). One of the most popular of the publications of the brothers is the 'Kinder und Haus-Märchen,' of which there are three or four English translations. Two of the latest are entitled 'Household Stories collected by the Brothers Grimm,' 2 vols. 8vo, 1853, and 'Home Stories, newly translated by M. L. Davis,' 8vo, 1855.

The Brothers Grimm have been for about three years employed on a large German Dictionary, which will be exceedingly valuable, and when completed may justly be regarded as a national work. It is entitled 'Deutsches Wörterbuch, von Jacob Grimm und Wilhelm Grimm,' 4to, 1852, &c.; the fourth number of the second volume, published in May this year (1856), extends to 'Der.'

* GRIMM, WILHELM CARL, was born at Hanover, on the 24th of February 1786. The leading facts of his life are stated in the preceding biography of his brother, Jacob Grimm. His publications consist for the most part of German poetry of the middle ages, such as that of 'Grave Ruodolf,' 'Hildebrandlied,' the 'Freidank,' the 'Rosengarten,' the 'Goldenen Schmiede,' and others. He published a translation into German of Old Danish Hero-Ballads ('Alt-Dänische Heldenlieder'), Heidelberg, 1811. His inquiry into the German Runic inscriptions ('Ueber Deutsche Runen,' Göttingen, 1821) is a very learned and curious investigation. He published an imitation of Crofton Croker's 'Fairy Legends of Ireland,' under the title of 'Irische Elfen-Märchen,' Leipzig, 1826, with an introduction on the belief in faeries.

GROCYN, WILLIAM, one of the revivers of literature, was born at Bristol in 1442, and received his early education at Winchester School. He was elected thence to New College, Oxford, in 1467, and in 1479 was presented by the warden and fellows of that society to the rectory of Newton Longueville, in Buckinghamshire. In 1485 he was made a prebendary of Lincoln, and in 1488 set out upon his travels into foreign countries. His great object was to obtain a thorough knowledge of the Greek language, which was then but little cultivated in England. Accordingly he went into Italy, where he studied for some time under Demetrius Chalcondylas, Politiano, and Hermolaus Barbarus. He returned to England, and fixed himself in Exeter College, Oxford, in 1491, where he took the degree of B.D. Here too he publicly taught the Greek language, and was the first who introduced a better pronunciation of it than had been before known in England. The cultivation of this language however in the university alarmed many as a dangerous innovation; and Wood informs us that the members became divided upon it into two factions, distinguished by the appellations of Greeks and Trojans. It was at this period that Erasmus visited Oxford, and resided during the greater part of his stay there in Grocyn's house. Erasmus, who mentions him with great and merited commendation, calls him 'patronus et preceptor.' In the course of his career Grocyn had one or two other preferments, and in 1506 became master of Allhallowes College, at Maidstone, in Kent, though he continued to live mostly at Oxford. He died at Maidstone in 1519, of palsy, with which he had been seized a year before. His will is printed in the Appendix to Knight's 'Life of Erasmus.' A Latin epistle of Grocyn to Aldus Manutius is prefixed to Linacre's translation of Proclus's 'De Sphæra,' at the end of the 'Astronomi Veteres' of 1499. The productions ascribed to him by Bale, Leland, and Tanner are not extant in print. (Knight, *Life of Erasmus*; Erasmii, *Epistolæ*, fol. Lugd. Bat., 1706, pp. 95, 294; Wood, *Athenæ Oxon.*, ed. Bliss, i., 30-32.)

GRONOVIVS, the Latinised form of Gronov, was the name of a family originally from Germany, but settled in Holland, several members of which distinguished themselves by their classical learning in the 17th and 18th centuries.

JOHN FREDERIC GRONOV, born at Hamburg in 1611, studied at Leipzig, Jena, and Altdorf; travelled through Holland, England, France, and Italy; was appointed professor of belles-lettres at Leyden in 1658. He died in 1671. He published editions of several of the classics, such as Livy, Sallust, Seneca, Pliny, &c. He wrote—'De Sestercis, seu Subsecoivorum Pecuniarum veteris Græcæ et Romanæ, libri iv.,' Deventer, 1643, republished with important additions by his son James Gronovius, Leyden, 1691; 'De Musæo Alexandrino Exercitationes Academicæ;,' 'Lectiones Platinae, quibus non tantum fabulæ Platinae et Terentianæ, verum etiam Cæsar, Cicero, Livius, illustrantur,' Amsterdam, 1740; and other works of classical erudition.

JAMES GRONOVIVS, elder son of the preceding, born at Deventer in 1645, showed from early youth a great aptitude for philological studies. He published numerous editions of the Greek and Roman classics, among others of Herodotus, Polybius, Macrobius, Aulus Gellius, Tacitus, &c.; but the work by which he is best known is the 'Thesaurus Antiquitatum Græcarum,' 13 vols. fol., Leyden, 1697, enriched with engravings of mythical and historical personages, of monuments and other remarkable objects illustrative of the arts, customs, and history of ancient Greece, copied from ancient sepulchres and medals, and disposed in order of time. He also published 'Geographi Antiqui,' 2 vols. 4to, Leyden, 1694. Gronovius, after travelling through various countries of Europe, was appointed by the Grand-Duke of Tuscany professor of belles-lettres in the University of Pisa. After two years he returned to Holland, in 1679, and filled the same chair, as professor in the University of Leyden, which his father had occupied before him. He died at Leyden in 1716. Gronovius, unlike his father, was fond of polemics, in which he was lavish of hard words and abuse. [FABRETTI.] Nicéron, in his 'Mémoires,' has given a list of all his works.

ABRAHAM GRONOVIVS, eldest son of James, a physician of some reputation, wrote also several works on subjects of classical erudition, such as 'Varia Geographica,' 8vo, Leyden, 1739, being a collection of dissertations and notes in illustration of ancient geography; he also published a good edition of Justinus, 8vo, Leyden, 1760, adding his own notes to those of his grandfather John Frederic Gronovius, of Ia. Vossius, Grævius, Fabri, and others, and subjoining a copious index.

LAURENTIUS THEOPHILUS GRONOVIVS, younger brother to James, published 'Emendations Pandectarum juxta Florentinum exemplar,' Leyden, 1685, which he dedicated to Magliabecchi, with whom both he and his brother had become intimate while in Italy. He also contributed to his brother's 'Thesaurus,' and to the 'Varia Geographica' of his nephew Abraham.

GROS, ANTOINE-JEAN, BARON, one of the most distinguished of the recent French painters, was born at Paris in 1771. He was a pupil of David, and some of his earlier pictures are in the dry manner of that painter. One of his first works of note was 'Bonaparte on the Bridge of Arcola,' in the celebrated battle of that place, exhibited at the Louvre in 1801. In 1804 he exhibited his celebrated large picture of the 'Plague of Jaffa,' with Bonaparte visiting the sick, to whom he has given a most disgusting appearance, though the whole displays great vigour and power: it is now at Versailles: there is a large print of it by Laugier. He painted also several other large pictures, as—the 'Battle of Aboukir;' the 'Battle of the Pyramids;' 'Napoleon visiting the Field of Eylau, after the Battle;' the 'Battle of Wagram;' the 'Capture of Madrid by Napoleon;' and other subjects from the history of France during the eventful years of the early part of this century. His masterpiece, however, is considered to be the 'Cupola of St. Geneviève,' at Paris, executed in oil, in 1824, and for which he was created Baron; it exhibits the saint as guardian of the throne of France, which is represented by Clovis, Charlemagne, St. Louis, and Louis XVIII.: but though gorgeous and effective, it belongs strictly to the school of ornamental art; the drawing is correct, and the colouring is florid, but the composition and expression are very ordinary.

The pictures of Gros generally are conspicuous for vigour and facility of execution, but they are at the same time extremely coarse, sometimes in treatment as well as handling; they show little or no delicacy of feeling, and they are void of all pictorial refinement of tone and modelling, and are equally void of sentiment. Perhaps 'Sappho leaping from the Promontory of Leucate,' on the island of Leucas, may be considered an exception to his prevailing style: there is a good print of it by Laugier. His picture also of the 'Visit of Francis I. and Charles V. to the Abbey of St. Denis' is executed in a very superior style to his battle-pieces and similar large works: it has been admirably engraved by Forster. This and the 'Battle-field of Eylau' are in the Louvre. Gros has painted also some excellent portraits.

He died at Paris, June 26, 1835. He was professor of painting at the École Royale des Beaux Arts; member of the Institute; officer of the Légion d'Honneur; and knight of the order of St. Michel.

GROSE, FRANCIS, an eminent English antiquary, was the son of Francis Grose, a native of Switzerland, who, settling in England, followed the trade of a jeweller, and was employed as such in fitting up the crown for the coronation of King George II. Francis Grose the younger was born at Greenford in Middlesex, according to Noble; Chalmers says in 1731. His taste for heraldry and antiquities induced his father, at an early period, to procure a place for him in the Herald's College, where he received the appointment of Richmond Herald, a post which he resigned in 1763, when he became adjutant and paymaster of the Hampshire militia. At a subsequent time he was a captain in the Surrey militia. His father, who died in 1769, left him an independent income, which he had unfortunately neither the disposition to increase nor the prudence to preserve. Whilst paymaster of the Hampshire militia, he used jocosely to say that he had only two books of accounts, his right and left hand pockets. In the one he received, and from the other paid. Designing persons, of course, regarded him as their dupe: and he soon felt the effects of his credulity. His losses however roused his latent talents. To a good education he united a taste for drawing, which he now began again to

cultivate, and, encouraged by his friends, he undertook a work from which he derived both profit and reputation. He began to publish his 'Views of Antiquities in England and Wales,' in 1773, in numbers, and finished them in 1776. In 1777 he resumed his pencil, and added two more volumes to his 'English Views,' in which he included the islands of Guernsey and Jersey. In the summer of 1789 he set out on a tour to Scotland, the result of which he began to communicate to the public in 1790, in numbers: but before he had concluded this work, in the spring of 1791, he went to Ireland, intending to furnish that kingdom with views and descriptions of her antiquities in the same manner in which he had done those of Great Britain: but soon after his arrival in Dublin, at the house of a Mr. Hone, he was suddenly seized at table with an apoplectic fit, on May 12th, and died immediately.

Captain Grose's other publications were, a 'Treatise on Antient Armour and Weapons,' 4to, 1785, to which he added a Supplement, 4to, 1789; a 'Classical Dictionary of the Vulgar Tongue,' 8vo, 1785; 'Military Antiquities,' 2 vols. 4to, 1786-88; the 'History of Dover Castle,' by the Rev. William Darell, 4to, 1788; 'Rules for Drawing Caricatures,' 8vo, 1788; and a 'Guide to Health, Beauty, Honour, and Riches; a collection of numerous advertisements, pointing out means to obtain those blessings,' 12mo. The 'Olio,' a collection of essays, and other small pieces highly characteristic of Mr. Grose, and bearing his name, but certainly not made entirely by him, was published in 8vo, 1793. The 'Antiquities of Ireland' were completed by Mr. Ledwich, and published in 2 vols. 4to. and 8vo, 1794. His antiquarian works display but very insufficient qualifications, either in learning or acumen, for the task of elucidating obscure subjects. Those who knew Captain Grose say that his literary acquirements were far exceeded by his good-humour, his conviviality, and his friendship. In person he was remarkably corpulent.

*GROTE, GEORGE, was born in 1794, at Clay-Hill, near Beckenham, in the county of Kent. His grandfather, descended from German ancestors, founded, in partnership with Mr. George Prescott, the London banking establishment of Prescott, Grote, and Co. Mr. Grote was educated at the Charter House School, London, and in 1809 commenced his course of instruction as a banker by being employed as a clerk in his father's house of business. All his leisure time however, not only in the evening, but in the hours of early morning, was assiduously devoted to literature and to the study of economic science with Mr. Mill, and other gentlemen of the liberal class of politicians, with whom he had formed an acquaintance. In 1821 he published anonymously a pamphlet on parliamentary reform, in reply to an article by Sir James Mackintosh in the 'Edinburgh Review;' and he afterwards wrote a small work on the 'Essentials of Parliamentary Reform.' He has also written some articles in the 'Westminster Review.' He began to collect materials for his great work, the 'History of Greece,' in 1823, but the political excitement of the years 1830 and 1831 drew him into public life; and for nine or ten years his literary labours were greatly interrupted. In 1832 he was elected a member of parliament for the city of London, and was re-elected till 1841, when he resigned his seat in order to devote his time to the completion of his historical work.

On the 25th of April 1833, Mr. Grote made a motion in the House of Commons, "that it is expedient that in future elections of members to serve in parliament, the votes be taken in the way of ballot." The motion was negatived by 211 to 106. He took the lead in support of the principle of the ballot, and defended it by very powerful reasoning on a motion which he made in the House of Commons every session as long as he continued to be a member. His motion made on the 18th of June 1839 was negatived by 333 to 216. Mr. Grote's political principles were very decidedly liberal, and when he spoke, which he did occasionally at considerable length, he was always listened to with the greatest attention.

Mr. Grote's 'History of Greece' commences with the earliest period of heroic legends. Vols. I. and II. were published early in 1846. Vol. XII. (with portrait, maps, and index), published in 1856, completes the work, and terminates with the death of Alexander the Great, B.C. 323, which, in Mr. Grote's view, is the close of Grecian history properly so termed. For extent of research, critical skill, novelty and independence of thought, comprehensiveness of view, and soundness of judgment, it is one of the most important works in English historical literature. That the work is equally appreciated out of England is shown by its having been translated into German.

GROTIUS, HUGO, was born at Delft, 10th April 1583, of which town his father, John de Groot, was burgomaster, and also curator of the then newly established University of Leyden. From his boyhood Grotius manifested an extraordinary ability, and he is said to have written Latin verses when he was only eight years old. At the age of eleven he was sent to the University of Leyden, where his education was particularly superintended by the theologian Junius, with whom he lived, and by Joseph Scaliger. He remained three years at Leyden, during which he applied himself to the study of divinity, law, and mathematics. In 1597 he maintained two public theses on philosophy, and wrote in praise of Henri IV., in Latin, a poem entitled 'Triumphus Gallicus,' which he dedicated to M. de Busenval, the French ambassador in Holland. In 1598 he accompanied a Dutch embassy to Paris, where he was introduced to the king, who gave him a

golden chain, and presented him to his court as the miracle of Holland. After one year's stay in France, where he was treated with much distinction by many eminent personages, he returned to Holland, whence he addressed a letter to Thuanus (De Thou), expressing his regret at having missed an opportunity of making his acquaintance when in France. This letter laid the foundation of a literary and friendly correspondence, which lasted till the death of Thuanus. In the same year (1599) he published an edition of Martians Capella, with notes, which he dedicated to the Prince de Condé. This edition is adorned, besides a portrait of the Prince de Condé, with that of Grotius himself, aged fifteen, wearing the chain which he had received from Henri IV. Immediately on his return from France, Grotius was called to the bar, and pleaded with great success; but his legal occupations did not prevent him from attending to other studies. In the same year (1599) he published a Latin translation of a nautical work, written by Stevinius, at the request of the Prince Maurice of Nassau, for the use of naval officers. In 1600 appeared his edition of the 'Phænomena' of Aratus. The corrections he made in the Greek text are considered to be very judicious, and his notes show some knowledge of Arabic. Notwithstanding these serious studies, Grotius found time for cultivating poetry, and with such success, that he was considered one of the best Latin poets of his time. The 'Proseopoeia' of the city of Ostend, which had sustained a siege of three years, was universally considered a masterpiece, and was translated into French by Rapin, Pasquier, and Malherbe, and into Greek by Isaac Casaubon.

Grotius was nominated advocate-general for the treasury of Holland and Zealand in 1607, and in the next year married Mary Reygersburgh, a lady of great family in Zealand. In 1613 he was made pensionary of Rotterdam, an important place which gave him a seat in the assembly of the states of Holland, and afterwards in that of the states-general, and it was about that time that he contracted an intimate friendship with Olden Barneveldt, a connection which exercised the greatest influence on his life. In 1615 Grotius was sent to England in order to arrange the difficulties arising from the claims of the English to exclude the Dutch from the whale-fisheries of Greenland. During that negotiation, Grotius was by no means satisfied with the English ministry, but he was much pleased with his reception by King James. The most agreeable incident of his visit to England was however the opportunity which it afforded him of forming an intimate friendship with Isaac Casaubon, in common with whom he entertained a hope of uniting all Christians into one church.

The intimacy of Grotius with Barneveldt, whose political and religious opinions he shared, involved him in the misfortune of his friend. [BARNEVELDT; ARMINIUS.] He was condemned on the 18th of May 1619 to perpetual imprisonment, and his property confiscated. Pursuant to this sentence, he was conveyed on the 6th of June in the same year to the fortress of Loevestein, situated at the extremity of an island formed by the Maas and the Waal. His wife was allowed to share her husband's imprisonment, but Grotius's father was refused permission to see his son. During the imprisonment of Grotius study became his consolation and the business of his life. In several of his letters addressed from Loevestein to Vossius, he gives an account of his studies, informing him that he was occupied with law and moral philosophy. He devoted his Sundays to reading works on religious subjects, and he employed in the same way the time which remained after his ordinary labours were over. He wrote during his imprisonment his treatise on the truth of the Christian religion, in Dutch verse (which he subsequently translated into Latin prose), translated the 'Phœnissæ' of Euripides into Latin verse, wrote the institutions of the laws of Holland in Dutch, and drew up for his daughter Cornelia a kind of catechism in 185 questions and answers, written in Flemish verse. After eighteen months' confinement, Grotius was at last released by the ingenuity of his wife, who had obtained permission to go out of the prison twice a week. He constantly received books, which were brought in and taken out in a large chest together with his linen. For some time this chest was strictly examined by the guards, but finding only books and foul linen, they at last grew tired of the search, and gave it up. Grotius's wife having observed this, persuaded her husband to get into the chest, which he did, and in this manner escaped from the fortress on the 21st of March 1621. He made his way through Antwerp to France, where his wife, who had been detained for about a fortnight in prison, joined him a few months afterwards.

Louis XIII. received Grotius very favourably, and granted him a pension of 3000 livres, but it was paid with great irregularity. He was harshly treated by the Protestant ministers of Charenton, who, having assented to the doctrines of the synod of Dordrecht, refused to admit Grotius into their communion, and he was obliged to have divine service performed at home. At Paris (1622) he published his 'Apology,' which was prohibited in Holland under severe penalties. Having spent a year at Paris, he retired to a country-seat of the president De Mesmes, near Senlis, where he spent the spring and summer of 1623. It was in that retreat that he commenced his work 'De Jure Belli et Pacis,' which was published in the next year.

During his residence in France he was constantly annoyed with importunities to pass over to the Roman Catholic religion; but

though he was tired of the country, and received invitations from the Duke of Holstein and the King of Denmark, he declined them. Gustavus Adolphus also made him offers, which, after his death, were repeated by Oxenstiern in the name of queen Christina. In the meantime the stadholder Maurice died, and his successor seeming less hostile to Grotius, he was induced by the entreaties of his Dutch friends to venture to return. He arrived at Rotterdam in September 1631, and the news of his return excited a great sensation throughout all Holland. But in spite of all the efforts of his friends he was again obliged to leave the country, and went (1632) to Hamburg, where he lived till 1634, when he joined the chancellor Oxenstiern at Frankfurt-on-the-Main, who appointed him councillor to the queen of Sweden, and her ambassador at the court of France. The object of the embassy was to obtain the assistance of France against the emperor. Grotius arrived at Paris in March 1635; and although he had many difficulties to encounter from Richelieu, and afterwards from Mazarin, he maintained the rights and promoted the interests of his adopted sovereign with great firmness. He continued in his post till 1644, when he was recalled at his own request. Having obtained a passport through Holland, he embarked on his return at Dieppe, and on his landing at Amsterdam (1645) was received with great distinction and entertained at the public expense. From Amsterdam he proceeded by Hamburg and Lübeck to Stockholm, where he was received in the most flattering manner by the queen. Grotius however was not pleased with the learned flippancy of Christina's court, and resolved on quitting Sweden. The climate also did not agree with him. The queen, having in vain tried to retain him in her service, made him a present of a large sum of money, and of some costly objects; she also gave him a vessel, in which he embarked for Lübeck on the 12th of August, but a violent storm, by which his ship was tossed about during three days, obliged him to land on the 17th in Pomerania, about 15 leagues from Danzig, whence he proceeded towards Lübeck. He arrived at Rostock on the 26th, very ill from the fatigues of the journey, and from exposure to wind and rain in an open carriage; he died on the 28th of August 1645, in the sixty-third year of his age. His last moments were spent in religious preparation, and he died expressing the sentiments of a true Christian. His body was carried to Delft and deposited in the grave of his ancestors, where a monument was erected to him in 1781. Two medals were struck in honour of him.

Notwithstanding his stormy life, the works of Grotius are very numerous. They treat of divinity, jurisprudence, history, literature, and poetry. Many of them are become classical. They may be distributed as follows:—1. His 'Opera Theologica,' which were collected by his son Peter Grotius, 4 vols. 4to, Amsterdam, 1679, contain, in the first volume, his commentaries on the Holy Scriptures, but particularly on the Gospels. Leibnitz said of them ('Opera,' vol. vi. p. 226) that he preferred Grotius to all the commentators. 2. The treatise, 'De Veritate Religionis Christianæ,' which has been translated from the Latin of Grotius into many European, and even into some Oriental languages. An Arabic translation was published at Oxford (1660), with notes by Edward Pococke. 3. A treatise in Latin, 'On the Atonement,' written against Socinus, in order to vindicate the Remonstrants from the charge of Socinianism; translated into English, and published at London (1692) under the title, 'Defence of the Catholic Faith concerning the Satisfaction of Christ,' translated by W. H. 4. 'Via ad Pacem Ecclesiasticam,' and several other treatises, amongst which the most remarkable is 'Philosophorum Sententiæ de Fato et de eo quod in nostra est Potestate.' Among his works on jurisprudence, his treatise 'De Jure Belli et Pacis' is translated into all the European languages, and has long been adopted by many universities as an elementary book for the study of international law. It seems however that the author wrote it rather for the use of sovereigns and ministers than for students. It was a favourite book of Gustavus Adolphus, and he always carried it with him. 2. 'Florum Sparsio ad Jus Justinianum,' Paris, 1642. 3. 'Introduction to the Jurisprudence of Holland' (in Dutch), at the Hague, 1631. 4. 'Mare Liberum,' a treatise against the claims of the English to exclusive right over certain seas. It was answered by Selden in his 'Mare Clausum.' 5. 'De Imperio Summarum Potestatum circa Sacra,' Paris, 1646; reprinted at Naples, 1780, 'Cum Scholiis Criticis et Chronologicis.' 6. A collection of legal consultations, opinions, &c.

His principal historical works are:—1. 'Annales et Historiæ Belgicæ usque ad Inducias Anni 1609, lib. xviii.'—it appeared after his death, at Amsterdam, 1657, in fol; 2. 'De Antiquitate Reipublicæ Batavicæ,' Leyden, 1810, 4to; 3. 'Parallela Rerumpublicarum,' which he left in manuscript, and of which only a fragment was published in 1801, at Leyden, by Baron Meerman; 4. 'De Origine Gentium Americanarum,' Paris, 1642 and 1643, 8vo; 5. 'Historia Gothorum, Vandalorum, et Longobardorum,' published after his death, Amsterdam, 1655.

His Latin poems, which were collected and published for the first time by his brother, William Grotius, at Leyden, in 12 vols., went through ten editions before that of Amsterdam, 1670. Three tragedies:—1. 'Adamus Exul,' published at Leyden in 1601, on the same subject as the 'Paradise Lost'; 2. 'Christus Patiens,' printed at Leyden 1608, and translated into English by George Sandys under the title of 'Christ's Passion,' with annotations, London, 1640, a translation with which the author was much pleased; the third of his tragedies is

entitled 'Sophomaneas' (which signifies in Egyptian 'Saviour of the World'). The subject is the history of Joseph in Egypt. It was also translated into English by Francis Goldsmith, London, 1652. Besides these tragedies he left many poetical compositions in Latin, of the lyrical, elegiac, and epigrammatic kind, as well as many translations from the Greek poets into Latin verse. Grotius wrote some pieces of poetry in Greek, and several Dutch poems, which are much esteemed by his countrymen. His letters have gone through many editions, of which the last is that of Amsterdam, 1809. 'The Life of the Truly Eminent and Learned Hugo Grotius,' containing a copious and circumstantial history of the several important and honourable negotiations in which he was employed, together with a critical account of his works, written originally in French by M. de Burigny, appeared at London in 1754. 'The Life of Hugo Grotius, with Brief Minutes of the Civil, Ecclesiastical, and Literary History of the Netherlands,' by Charles Butler, Esq., of Lincoln's Inn, London, 1826, is not equal to Burigny's work.

GROTIUS, WILLIAM, was born in 1597 at the Hague. He was the younger brother of Hugo Grotius, who directed his studies, and always behaved towards him with the greatest kindness. William Grotius became a learned and prosperous lawyer. He died at the Hague in 1662.

William Grotius collected and published at Leyden, in 1617, the Latin poems of his brother in 12mo. He himself wrote:—'Isagoge ad Praxin Fori Batavici,' Amsterdam, 1655, 4to; 'Enchiridion de Principiis Juris Naturalis,' Hague, 1667, 4to; 'Vitæ Jurisconsultorum quorum in Pandectis extant Nomina,' Leyden, 1690, 4to.

GROUCHY, EMMANUEL, COMTE DE, Marshal and Peer of France, was born in Paris, October 23rd, 1766. He entered the artillery branch of the army in 1780. He was already a captain of horse in 1784, and in the course of the ensuing year, became one of the *garde-du-corps* of Louis XVI. However, no sooner did the first dawn of the Revolution appear than he quitted the *garde-du-corps* and ardently embraced revolutionary principles. In 1792, he was made colonel of the 2nd regiment of dragoons, a few months later he became major-general, and was appointed to head the cavalry attached to the army of the Alps. In that campaign Savoy was conquered by Montesquieu and annexed to France, General Grouchy having mainly contributed to its reduction.

Though scarcely in his 27th year, he began already to be esteemed the first cavalry officer in the French armies. In 1793, he was ordered to join the army of the *Côtes de Brest* in La Vendée, relieved Nantes, besieged by Charette, and by his skilful manœuvres at the head of the vanguard in the left wing he arrested the progress of the insurrection, preventing at one time, and rendering abortive at another, the repeated attempts of the royalists to open a communication with the English. At the battle of Sarrinières, in a critical moment, seeing the republican infantry waver, Grouchy leapt from his horse, placed himself at the head of a few hundred grenadiers, charged the Vendéans, and in spite of a wound he received, wrested the victory from them. In December 1793, on account of his noblesse, he was removed from his command; but his soldiers having heard of his intended departure, flocked to his quarters to prevent it, and Grouchy had to rebuke their attachment, and recal them to obedience. Shortly afterwards the army of the insurgents having crossed the Loire, and approached the district in which he was residing, Grouchy mingled in the ranks of the National guards as a private soldier, and assisted in repulsing the enemy. His retirement lasted but eight months. In September 1794, Carnot gladly restored him to his dragoons; and on the 11th of June 1795, confirmed him in his post of general of division, to which the soldiers themselves had raised him. Carnot, shortly after, offered him the command of the army of the *Côtes de Brest*. The republic had, at this juncture, three armies operating against the royalists, and Grouchy feeling that a divided command would injure the service, declined the offer, and recommended that General Hoche should be placed at the head of the three armies. This was done. Grouchy took service under Hoche, and defeated Charette in his intrenchment at Saint-Cyr; and soon after the Vendean chiefs, Charette and Stafflet, were taken prisoners. At the beginning of 1797, Grouchy was appointed second in command of the army under Hoche, intended to invade Ireland, but the French fleet having been dispersed by a tempest, was compelled to regain the coasts of France. Early in 1798, he was ordered to Italy to join Joubert's army, shortly after commanded by Moreau, under whom, and at the head of a few troops, he took part in that celebrated campaign of Piedmont, where during six weeks 25,000 French soldiers held their ground and manœuvred in presence of the Austro-Russian army of 80,000 men. Grouchy afterwards distinguished himself at the battles of Valence and San Julian; and on the 14th of June 1799, he defeated General Bellegarde on the banks of the Bormida. At the battle of Novi, in which Joubert was killed, Grouchy shared with Pérignon the command of the left wing, took 1200 Austrian prisoners, and charged the enemy eleven times at the head of his dragoons; but being placed between two fires, he fell from his horse, with fourteen wounds, and was taken by the Austrians. The Grand-Duke Constantine sent his own surgeon to attend him, ordered his servants to wait upon him, and offered him a liberal sum of money. After his recovery and exchange, Moreau, anxious to mark his sense of Grouchy's services, put him at the head

of his grand division, consisting of 18,000 troops. At the battle of Hohenlinden, in 1800, he took fourteen pieces of artillery, and greatly assisted in obtaining the victory.

During the trial of Moreau, in 1804, Grouchy stood by the side of his leader, and gave him continual proofs of esteem and friendship. At the battle of Zenedick, Grouchy, at the head of his dragoons, routed the Prussian horse, pursued the fugitives for nine miles, and utterly destroyed the famous regiment of the Queen of Prussia. After the combat of Prenzlau, October 27, 1805, he pursued the enemy into the town, and compelled several battalions to ground their arms. The dismay produced by this exploit, obliged the prince of Hohenlohe to sign a capitulation by which 16,000 men, 64 pieces of artillery, and great stores of ammunition were given up to the French. General Grouchy shortly after, meeting the Prussians near Lubeck, drove them through the town, and well nigh captured Blucher. In the heat of the battle of Friedland, June 14, 1807, he was again grievously wounded, on which occasion his conduct was observed by the emperor, who gave him the grand cordon of the legion of honour. Throughout the Russian campaign, in 1812, his courage and intrepidity were conspicuous, and when Napoleon formed his sacred battalion, consisting of none but officers, whose duty was to watch over him, the command of this chosen band was given to General Grouchy. This was, perhaps, the greatest act of real confidence ever shown by Napoleon to a general officer; yet, in 1813, the Emperor refused Grouchy's application for the command of a corps, and for a time he abandoned the service. But the following year, when France was invaded, he offered his services, and Napoleon gave him the command of his cavalry. His name now appeared in almost every battle, at Brienne, January 26, 1814, at La Rothière, February 1, and at Vauchamps, February 14. His bravery and skill, at this last battle, rang through all France; the anger of Napoleon, which had lasted ten years, gave way before it, and Grouchy was created a Marshal.

After the battle of Ligny, June 16, 1815, Marshal Grouchy was commissioned to pursue the retreating army of Blucher with a force of 34,000 cavalry, and 100 pieces of cannon. In consequence of these orders, he found himself posted at Wavre, and was engaged in action against the Prussian general Thielemann, whilst Napoleon was fighting at Waterloo, on the 18th. The marshal heard the report of artillery, and was strongly urged by his lieutenant-generals to march towards the point whence it proceeded; but he declared himself bound to obey the orders he had received from the emperor on the 17th. Fatal as the battle of Waterloo proved to the French arms, nothing was publicly said at that period against Grouchy's conduct, nor for three years after. After the second abdication of Napoleon, the Provisional government appointed the marshal to the united command of all the corps of the Grand army; but the entire muster only amounted to 45,000 men.

Banished from France, after the return of Louis XVIII, he withdrew to the United States, where he was living in 1818, when the narrative of the battle of Waterloo, dictated to General Gourgaud, at St. Helena, was published. In this account a charge of treachery was made for the first time against him. Grouchy returned to France, in 1819. He was reinstated in all his titles and honours in 1831, by Louis Philippe, and died at Saint-Etienne, May 29, 1847, having been sixty-seven years in the French armies.

GRUTER, JOHN, an eminent scholar and critic, was born at Antwerp, December 3, 1560. He may be esteemed half an Englishman, being of an English mother, learned and able, who is reported to have been his childhood's chief instructor. Moreover, his family being Protestant, and driven from Antwerp on account of their religion, he spent his boyhood in England, and studied several years at Cambridge, which he quitted to go to Leyden at the age of nineteen. His biography, as to dates and places, is not clearly made out. His first academic employment was at Wittemberg, as professor of history. This he left, rather than compromise his adherence to the Protestant religion. The professorship of *belles-lettres* at Padua, a place of much emolument, he declined on similar considerations. In 1602 we find him a professor at Heidelberg but know not in what branch of learning: he had also the direction of the public library. He himself made a very valuable collection of books, at the expense of 12,000 crowns, which was lost in the sack of Heidelberg by Tilly in 1622. After this he received invitations from several universities, none of which were accepted. He continued to reside near Heidelberg until his death, September 20, 1627.

Gruter was more remarkable for industry than for brilliancy of talent: it is said that he published a book almost every month, which, of course, is an exaggeration; but any one of whom this could be said, must have published a great deal not worth remembering. The catalogue of his works in Niceron (v. 9) extends only to thirty-two. It includes editions of, or notes on, Seneca, Statius, Martial, Tacitus, Vell. Paternulus, Florus, Livy, Sallust, Pliny, Onosander, Panegyrici Veteres, Historiæ Augustæ Scriptores, Latini Minores, Cicero, and Publius Syrus. His chief work was 'Inscriptiones Antiquæ totius Orbis Romani,' Heidelberg, 1601: a repository of all then known inscriptions, which alone, it has been said, would be enough for the glory of Gruter. The original work however is superseded by a second edition, by Grævius, Amat, 1707, 4 vols., fol.: 'Lampas,' 6 vols. 8vo., 1602, deserves mention as a collection of rare or unpublished critical notices on all manner of subjects, by various

persons, which might probably have perished in their scattered state. (Nicéron, *Mémoires pour servir*, &c. vol. ix. ; Bayle.)

GUARINI, GIOVANNI BATTISTA, was born at Ferrara in 1537, of a family which had produced several distinguished men of letters. His ancestor Guarino of Verona was one of the restorers of Greek studies in Italy. He died at Ferrara in 1460, leaving a son, Giovanni Battista Guarini, who was many years professor of belles-lettres at Ferrara, where he died in 1494, and left several works; among others a dissertation 'De Secta Epicuri,' and another, 'De Ordine docendi et studentii.' Guarini, the subject of the present article, after receiving a careful education was taken into the service of his sovereign Alfonso II., duke of Ferrara, who sent him on several missions as his ambassador to Venice, Rome, Turin, and also to Germany and Poland. In 1582 Guarini retired to his villa near Rovigo, where he applied himself to his studies and to his domestic affairs, which were much impaired by the expenses attending his various journeys. After four years he was recalled by Alfonso, who appointed him secretary of state; but Guarini soon after resigned again, and passed into the service first of the Duke of Savoy, and afterwards of Vincenzo Gonzaga, duke of Mantua. In 1590 he was once more recalled to Ferrara, and restored to Alfonso's favour. In 1592, Alfonso having died, and Ferrara being taken possession of by the pope, Guarini offered his services to Ferdinand de' Medici, grand duke of Tuscany, by whom they were readily accepted; but having some time after quarrelled with him also, he passed into the court of Francesco Maria, duke of Urbino. Becoming dissatisfied here also, he left the Duke of Urbino, and went to Rome, Ferrara, and lastly to Venice, where he died in October, 1612. He often complained of the trammels, jealousies, and ingratitude of courts; and yet, although he was not destitute of the means of independence, he could not live away from courts, and after repeatedly quitting in dudgeon one prince, he looked about for another to take him into his service. Guarini wrote poetry of various kinds: the most celebrated of his compositions is his 'Pastor Fido,' (the faithful swain), a pastoral drama, which was performed with great splendour at Turin on the occasion of the marriage of Charles Emanuel, duke of Savoy, with the infanta Catharine of Spain. It was published for the first time at Venice, in 1590, ten years after the publication of Tasso's pastoral drama, the 'Aminta.' The two dramas however, are very different, that of Guarini being more complicated in its plot, and more elevated in its sentiments and style; perhaps too much so for a composition called pastoral. But Guarini's shepherds are in fact men of the world and smart reasoners. The greatest charm of the poem is in the softness and fluency of its versification. It is said that the author spent many years in touching and retouching his work. It must also be observed that the 'Pastor Fido' contains some loose passages and immoral sentiments. The beauties and the faults of this production have been commented upon by a host of critics, the titles alone of whose works fill up a whole chapter of Fontanini's 'Biblioteca dell' Eloquenza Italiana,' vol. i. class 4, chap. 5. Some of these commentaries, with the name of Verrato, or Verato, in defence of his poem, were written by Guarini himself. The 'Pastor Fido' went through more than thirty editions in Italy alone; it was performed with applause in the different Italian cities, and has been translated into almost every language of Europe. Guarini wrote also a number of madrigals, and other specimens of lyric poetry. His works were collected and published in 4 vols. 4to. Venice, 1737.

GUBBIO, ODERIGI DA, a famous painter of the latter half of the 13th century, was a native of Gubbio or Agobbio, near Perugia. He resided in Rome, where he was the friend of Giotto, and of Dante, who mentions him (Purgatory, Canto xi.) as "L'onor d'Agobbio, e l'onor di quell' arte, che alluminar o chiamata a Parisi" (Glory of Agobbio, and glory of that art, which is termed at Paris the illuminator's); he also resided at Bologna, where he instructed Franco, the oldest of the Bolognese painters. He is said to have likewise practised and taught his art in his native place. Balducci endeavours to show that he was a pupil of Cimabue, but this seems improbable. He was chiefly celebrated as a miniature and missal painter, but he appears to have also painted with success in fresco. He died about or shortly before 1300.

* GUDIN, THEODORE, the most celebrated living French marine painter, was born at Paris, Aug. 15, 1802. He became a pupil of Girodet Trioson (GIRODET, TRIOSON), on leaving whom however he directed his attention exclusively to marine and landscape painting, which he practised both in oil and water colours. He first exhibited at the Salon in 1822; in 1824 he obtained the second-class medal (marine); and in 1827 the government recognised his merit by naming him Chevalier of the Legion of Honour. But the picture which secured his celebrity, was his 'Sauvetage des Passagers du Columbus,' which was exhibited at the Salon in 1831, and is now in the Museum at Bordeaux. A still more powerful production was his 'Coup de Vent dans la rade d'Alger,' exhibited in 1835, and which being purchased by the government, is now in the Luxembourg. When Louis Philippe resolved to carry on the decorations of the interior of Versailles, Gudín, as the most eminent in his line, was commissioned to paint the principal events in the naval history of France; and from 1835 to 1848, when his labours were brought to a sudden termination by the Revolution of February, his facile pencil produced for the galleries of

that palace no less than sixty-three marine paintings, chiefly battle-scenes, many of them of considerable size. Constant employment, and the eagerness manifested to possess his pictures, produced however an ill influence upon his style. Always somewhat peculiar and affected in style, with a tendency to the melodramatic, he now grew to be negligent of details, loose and slovenly in touch, outré in composition, and more and more artificial in colour; until he seemed to have lost all regard for the simplicity and amenity of nature, even in his mere views of places. A few years ago M. Gudín visited this country, and stayed some time in Scotland, and his 'Coast Scenes near Aberdeen,' 'Moonrise on the Aberdeen Coast,' the 'Banks of the Don,' &c., are among the most strongly pronounced examples of his later and more artificial manner. Even more exaggerated in style however were some pictures he painted a few years ago in a class differing somewhat from that which he usually practises, such as 'L'Incendie du Faubourg de Péra,' 'La Plage d'Afrique,' &c. More pleasing in style are his earlier scenes on the coast of France and Holland; and with all their peculiarities, his views of Caen, Grenoble, &c. M. Gudín was created an Officer of the Legion of Honour in 1841, and received a medal of the first class at the Exposition of 1855.

GUELPHS AND GHIBELINES, the names of two great political parties which divided Italy and Germany during the middle ages, became first known as the watchwords of their respective adherents at the battle of Winsberg, in Suabia, between two rivals for the Imperial throne, Conrad, duke of Franconia, and Henry the Lion, duke of Saxony, of the house of Welf, or Wolf. Welf, who was young Henry's uncle, fought on behalf of his nephew, and his name was the war-cry of his followers; whilst those of Conrad took for their rallying word the name of Weiblingen, a town of Würtemberg, and the patrimonial seat of the Hohenstauffen family, to which Conrad belonged. [CONRAD III.] In the course of time the name of Guelphs was given to all who were disaffected to the Emperor, and that of Ghibelines to the supporters of the Imperial authority; and as the popes, reviving their old rivalry with the empire, encouraged and supported the disaffected Guelphs, they became at last the leaders of that party, and the Italian cities were divided between the adherents of the popes and those of the emperors. The names of Guelphs and Ghibelines were not however generally adopted in Italy till the reign of Frederick II., when Italy was divided, as it were, into two camps; some cities, such as Florence, Milan, Bologna, ranging themselves on the Guelph side, while Pisa, Arezzo, Verona, and others, remained Ghibeline. But in the long struggle that ensued many alternate changes took place in each city, where sometimes the Guelphs and sometimes the Ghibelines gained the upper hand. Most of the powerful nobles in northern Italy, the Visconti, Doria, Della Scala, Pelavicino, were Ghibelines; the Anjou dynasty, which the popes had called to the throne of Naples, were the main support of the Guelphs. As the emperors, engrossed by their German affairs, neglected and dropped their hold upon Italy, the names of Guelph and Ghibeline lost their original meaning, and the struggle became one of personal or municipal ambition among the Italians themselves, the Ghibelines being for the most part animated by a spirit of aristocracy, the Guelphs professing to be favourers of a popular form of government. [DANTE.] But even this distinction was often belied by facts, and the leaders of the Guelphs in some towns tyrannised over their countrymen; whilst in some instances, as at Genoa, the Ghibelines formed really the popular party. In the 15th century the names of Guelphs and Ghibelines had become a mere traditional shadow, and at last the popes themselves united with the emperor in extinguishing the independence of the Italian republics, without distinction of parties. (Sismouidi, 'History of the Italian Republics;' Raumer, 'Geschichte der Hohenstauffen.')

The House of Brunswick, being descended from both the houses of Este and Welf, once allied by marriage, assumes the name of Este-Guelph.

GUERCINO (properly GIOVANNI FRANCESCO BARBIERI), was born in the year 1590 at Cento, a village near Bologna, belonging to the province of Ferrara. He gave very early proof of his talents by painting the figure of the 'Virgin' on the front of his father's house when he was only ten years of age. He studied under his countrymen Cremonini and Benedetto Gennari, and some accounts of him have adopted a tradition of his having been a pupil of the Caracci; but, not to mention other circumstances which render it improbable that he ever belonged to that school, it is observable that of three different manners which he successively adopted, no one bears any traces of the precepts of that celebrated academy. In his first style, which is the least known, he followed the manner of Michel Angelo da Caravaggio, with bright lights, deep shades, a yellowish tone of the flesh, producing a very powerful but not always natural effect. His second style, which is the best and most esteemed, was formed on the results of his observation, the study of the Roman, Venetian, and Bolognese schools, by his connection with the most eminent scholars of the Caracci, and the personal friendship of Caravaggio. In this style he still retained the striking effects of light and shade in which he followed Caravaggio, but greatly excelled him in elegance and dignity of feature, especially in his female figures; his men being, in general, little superior to the model he had before him. He established an academy at Cento in 1616, well furnished with models and antiques, to which numerous disciples soon resorted, for whose improvement he showed the greatest

solicitude, and treated them with uniform kindness and indulgence. He frequently visited the principal cities of Italy, where he met with ample employment, and as he designed and worked with great readiness and facility, his productions were very numerous. His fixed place of residence however was Cento, where he remained till the death of his friend and competitor Guido Reni, when he removed to Bologna. The general applause which the public lavished on the works of Guido induced him to adopt a third style, in which he endeavoured to attain the suavity of manner of that artist; but though he sometimes succeeded, yet on the whole his works in this third style are inferior to those of the second, being deficient in the stamp of originality, for the want of which no imitation, however successful, can compensate.

Guercino died at Bologna in 1666, in the seventy-ninth year of his age. He bore a high character for regular conduct, modesty, freedom from all petty jealousy, and generosity. He was well informed, agreeable in conversation, and died unmarried, leaving a large property to his relations. His works are at Rome, Parma, Piacenza, Modena, and Reggio, and in most of the museums and cabinets of Europe. A very good specimen of his best manner, 'Angels Weeping over the Dead Body of Christ,' is in the National Gallery.

GUERIN, PIERRE-NARCISSE, BARON, a distinguished French painter, born at Paris in 1774, was the pupil of J. B. Regnault. His works are the perfection of manner in imitation of the antique; they display notwithstanding great skill and perseverance. By antique manner in painting is meant what may be termed a literal translation into colour of the common characteristic ideal forms of Greek sculpture and bassi-relievi, without giving them life or motion; such pictures are evidently painted, and sometimes have the effect of a show of painted statues, in which each figure is independent of its neighbour. The works of Guerin may be justly censured for this defect, even more so than those of David; but it is perhaps made more obvious in the works of Guerin, as his subjects are mostly antique and in antique costume. The following are his principal works:—The first which attracted general attention was, 'Marcus Sextus, having escaped the proscriptions of Sulla, returns, and finds his daughter weeping by the side of her dead mother,' exhibited in 1798; in 1802 he exhibited an 'Offering to Æsculapius,' and 'Hippolytus, accused by Phædra, brought before Theseus;' in 1808, 'Bonaparte pardoning those who had revolted at Cairo;' in 1810, 'Pyrrhus and Andromache,' and 'Cephalus and Aurora;' in 1817, 'Dido listening to the story of Æneas,' 'Ægiasthus urging Clytemnestra to murder Agamemnon,' and 'St. Geneviève.' All these works have been engraved; the 'Cephalus and Aurora' by Forster: this subject is suited to Guerin's style, and it is one of the most beautiful of his works; it is in the Somariva collection. 'Æneas recounting the fate of Troy to Dido,' likewise engraved by Forster, is a gorgeous and elaborate work, especially in costume and accessories; but it wants chiar-oscuro, and has the defect already noticed in the highest degree. It is now in the Louvre, along with several other of his best works. The 'Révoltés du Caire' is at Versailles.

Guerin was appointed a professor in the École Royal des Beaux-Arts in 1814, and he was some years director of the French Academy at Rome: he was created baron after his return from Rome in 1829. He died at Rome, July 16th 1833. He was member of the Institute and many foreign academies, and chevalier of the Legion d'Honneur and of the order of St. Michel.

GUESCLIN, BERTRAND DU, was born in 1314, at the castle of Motte Broon, near Rennes. He was of a very strong make, but exceedingly plain; and accordingly he used to say, "I am very ugly, and shall never please the ladies; but I shall make myself dreaded by the enemies of my king." He could never learn to read or write, although he had a master; but he received in the house of his father that military education which was usually given to the nobles of his time. At the age of seventeen he distinguished himself at a tournament, and having immediately afterwards entered on his military career, he fought successfully in many battles and sieges against the English. By degrees he rose in rank; and after the capture of King John of France at the battle of Poitiers, he upheld by his efforts the cause of France against the formidable Black Prince, and obtained many advantages over the English. A short time after the accession of Charles V., in 1364, he gained a great victory at Cocherel over the army of the king of Navarre, for which he was rewarded with the office of marshal of Normandy, and created Count de Longueville. In the same year he was defeated by the English, and was obliged to surrender to Sir John Chandos. Peace being soon afterwards concluded, Du Guesclin was liberated on the payment of a ransom of 100,000 francs. At that time a great number of soldiers who were disbanded on the conclusion of peace, as well as many nobles of various nations, united under several leaders, and oppressed the country under the name of the 'grand compagnies.' Charles commissioned Du Guesclin to rid France of this annoyance, leaving him the choice of his own means. Du Guesclin persuaded many of these adventurers who had served under his command to accompany him to Spain, in order to fight against the Saracens. He gave them 200,000 golden florins, and promised that they would meet somebody on the road who would give them an equal sum. The companies following him with the greatest enthusiasm, marched upon Avignon, which at that time was the papal residence. The pope had excommunicated the companies: they

now asked for absolution and 200,000 francs. The absolution was granted, but the money was refused. The companies however, beginning to ravage the environs and to menace the town, obtained 100,000 francs, besides the absolution.

Du Guesclin did not lead his new troops against the Saracens, but against Peter the Cruel, king of Castile, and in support of his natural brother Henry of Trastamare. Peter was driven from his throne, and Henry established in his place. Du Guesclin was rewarded with wealth and honours by Henry, and returned to France; but Peter having obtained assistance at Bordeaux from the Black Prince, returned with a formidable army led by his ally. Du Guesclin, who hastened to the assistance of Henry, was defeated and taken prisoner. He remained for some time at Bordeaux, but a friend of his adroitly hinting to the Black Prince that some people believed that he kept Du Guesclin in prison only because he was afraid of restoring him to liberty, the chivalrous prince sent for Du Guesclin, telling him that he asked only 100 francs for his ransom, or even less, if he thought that sum too large. Du Guesclin offered 100,000 golden florins; and on the prince saying that it was too much, he declared that he would not give less than 70,000 golden florins, and that, although he was himself a poor knight, his friends the kings of Castile and France would pay that sum.

Du Guesclin again joined Henry of Trastamare against Peter the Cruel, who, in spite of the assistance given to him by the Moorish kings of Spain, was defeated and put to death, and his rival established on the throne of Castile. In 1369, when war had begun again between France and England, Du Guesclin was successful in nearly every engagement, and took from the English many places, which were reunited to France. He was afterwards employed in Bretagne with great success; but having at last met with some reverse, he was calumniated to the king, who loudly manifested his discontent. Du Guesclin felt the injury so deeply that he resigned his command, and resolved to go to Spain, in order to spend the remainder of his life with Henry of Trastamare, whom he had established on the throne of Castile. All the representations of his friends against this resolution were unavailing. His only wish, before leaving his country for ever, was to assist his friend Sancerre in the capture of the castle of Randam. He died during the siege of that place in 1380, in the 66th year of his age.

Du Guesclin is one of the most popular heroes of France, and his life has often been written. His first biography was published at Abbeville in 1487, entitled 'Le Triomphe des Neuf Preux, ou Histoire de Bertrand Du Guesclin.'

GUIBELINES. [GUELPHS AND GHIBELINES.]

GUICCIARDINI, FRANCESCO, born at Florence, in 1482, of a noble family, distinguished himself early in the study of the law, of which science he was made professor in his native city. In 1512 he was sent by his countrymen as ambassador to Ferdinand of Aragon, whose arms had become formidable in Italy. Guicciardini appears to have fulfilled his mission in such a manner as to establish a high opinion of his diplomatic abilities. In the following year he was sent on a mission to Leo X., who, being pleased with him, took him into his service, employed him in various important affairs, and finally appointed him governor of Modena, and afterwards of Parma, both which countries were then in the possession of the pope. After the death of Leo, and the short pontificate of Adrian VI., Clement VII., who succeeded to the papal chair, retained Guicciardini in his service, and trusted implicitly to him as his chief adviser, especially on the affairs of Florence. After the surrender of that city to the imperial and papal arms, in 1530, Guicciardini, as the agent of the pope and the Medici, had a considerable share in the changes that took place in the government of the republic; and he is reproached with having advised the proscription of the popular leaders. Afterwards he and the other adherents of the Medici resorted to the old expedient used in turns by the various factions, of calling together a parliament, or general assembly of the people, in the great square, which assembly voted the appointment of a balia, or dictatorial commission, which appointed a senate of forty-eight members, and this senate in its turn appointed all the subordinate magistrates, both administrative and judicial. It also established a commission of twelve, with the name of 'reformers of the state.' The members of this commission were chosen from among the adherents of the Medici, and Guicciardini was one, and the most influential of the number. The twelve began by abolishing the old authorities of the republic, the Gonfalonieri and the Priori, and proclaiming Alessandro de' Medici duke of Florence. The new duke had a foreign guard at the public palace, or town-hall, where he fixed his residence, and he began building a citadel to overawe the people. Filippo Strozzi, one of the twelve, who afterwards became the leader of the disaffected, furnished him with money to complete the work. Strozzi and others being soon disgusted at the haughtiness and licentiousness of the duke, left Florence and went to Naples to lay their complaints before the emperor Charles V., who had been a party to the capitulation of 1530, by which the liberties of Florence were guaranteed. The Duke Alessandro also repaired thither with Guicciardini, who had remained attached to him, and when the emperor communicated to him the accusations of the refugees, and asked for his reply, the duke entrusted Guicciardini with his defence. Guicciardini's answer was sophistically though cleverly written. He contended that the changes made in the government of Florence had

been effected by the parliament, or sovereign assembly of the people, according to the old practice of the republic, and at the instigation of those very refugees, Strozzi, Valori, Salviati, Ridolfi, and others, whose ambition not being satisfied, because the duke did not choose to give all his authority into their hands, made them now assume the language of popular discontent. But he slurred over the serious charges of cruelty, licentiousness, and other abuses of power, which were substantiated against the duke. The emperor, engrossed by his numerous state affairs, dismissed the Florentine question by stipulating with the duke that the refugees should have a full amnesty, and be allowed to return to Florence, and be restored to their property. He tried at the same time to make the duke acknowledge himself his feudatory: but Guicciardini prevented this, for although hostile to a popular form of government, he was anxious to maintain the political independence of his country under a native ruler. When the Duke Alessandro was murdered by his cousin and companion in debauch, Lorenzino de' Medici, in January 1537, Guicciardini by his timely measures prevented a popular explosion, and by his influence in the council obtained the appointment of Cosmo de' Medici as governor of the Florentine republic, with a fixed income of 12,000 golden florins a-year, and under the express condition that he should do nothing without the advice of his council. Here however Guicciardini miscalculated, and he was told so at the time by his brother-councillor Vettori: he wished to establish something like the government of Genoa or Venice; but the circumstances of those states were very different from those of Florence, where the Medici had been for a century past the hereditary leaders of a powerful party, and were supported by foreign powers. The event soon undeceived Guicciardini. Cosmo, aspiring, and clever, with more self-command than his predecessor Alessandro, soon exchanged his title of governor for that of duke, and established himself as absolute lord not only of Florence, but of all Tuscany. [COSMO I.] Guicciardini remained for some time attached to him; but finding his advice disregarded, he resigned his office, and withdrew to his country-house at Arcetri, where he employed himself in writing the contemporary history of Italy, which was not published till more than twenty years after his death. He died in his retirement, in May 1540, at the age of 58, and his death was said to have been hastened by disappointment at the untoward result of his political exertions.

Of Guicciardini's history, the first sixteen books were published in 1561, the other four appeared afterwards, and the whole twenty together were published for the first time at Venice in 1569: 'Istoria d'Italia di Francesco Guicciardini, gentiluomo Fiorentino, libri xx.' The work was afterwards frequently reprinted both in Italy and in other countries, and it has been translated into several European languages. The old Italian editions are mutilated from political motives; the first un mutilated edition was that under the fictitious date of Fribourg, 3 vols. 4to, 1775; but the most complete and correct edition is that by Professor Rosini, of Pisa, 10 vols. 8vo, 1819-20, with a luminous essay by the editor concerning Guicciardini's life and writings.

Guicciardini stands by common consent at the head of the general historians of Italy. His narrative, which embraces the period from 1494 to 1532, is that of a contemporary who had seen and participated in many of the events which he relates. He is very prolix, differing in this respect from the concise nervousness of his countryman Machiavelli, and his minuteness is sometimes wearisome. He has adopted Livy's custom of putting speeches into the mouths of his principal historical personages, and sometimes the sentiments he makes them express are not consistent with facts, as Foscarini has observed in his 'History of Venetian Literature.' In his narrative he has been charged, not with stating untruths, but with colouring and disguising truth when he speaks of parties which he dislikes, such as the Florentine popular leaders, the French, and the court of Rome, which, after the death of Clement VII., became hostile to the Medici. In his tone he cannot be called either moral or patriotic. Like Machiavelli, he belongs to the school of positive or matter-of-fact historians; he considers men such as he found them to be, and not such as they might or ought to be; he relates with the same coolness an atrocious act as a general one; and he seems to blame failure resulting from incapacity, or weakness, or scrupulousness, more than the success resulting from boldness and abilities, however unprincipled. Like some other statesmen, he considers an error in politics as worse than a crime. It must be observed however that Guicciardini lived in an age of triumphant dishonesty, that he was the contemporary of the Borgias, of Ferdinand of Aragon, of Ludovico Sforza, Bourbon, Pescara, and the worst of the Medici; and it is no wonder therefore that he ascribes the acts of public men to two great sources, selfish calculation, or passion, and seldom, if ever, to virtue, or disinterestedness. Collections have been made of the moral and political aphorisms scattered through his work, by his nephew Ludovico Guicciardini (Antwerp, 1585), by Anghiari (Venice, 1625), and others. Corbinelli published another collection of principles and sentences which it appears that Guicciardini had written separately for his own guidance: 'Consigli e Avvertimenti in materia di Re Publica e di Privata,' Paris, 1576. Part of his correspondence was published by Frà Remigio, in his 'Considerazioni civili sopra l'Istoria di Francesco Guicciardini,' Venice, 1582. Other letters of Guicciardini, written during his Spanish legation, have been published by Rosini: 'Legazione di Spagna,' Pisa, 1825.

Botta, a Piedmontese writer who died in 1837, has written an able continuation of Guicciardini's history in 50 books: 'Storia d'Italia continuata da quella del Guicciardini sino al 1789, di Carlo Botta,' 10 vols. 8vo.

GUIDO, D' AREZZO, who stands very prominently in all musical histories as the discoverer of the path which led to the invention of the modern system of notation, and of the true art of teaching singing, together with other improvements, was born at Arezzo in Tuscany, towards the end of the 10th century. When young he entered the Benedictine monastery of that city, probably as a chorister, and afterwards became a monk of the order. There he first conceived a new method of writing music, and of instructing in the art; and having well digested his plan, he there also carried it into effect, at a school opened by him for the purpose. On the old system, it is stated, ten years were consumed in acquiring a knowledge of plain song only; Guido's, we are told, reduced the years to as many months. His success excited, as commonly happens, the jealousy of his brethren, and he was driven to seek an asylum in another monastery. This we learn from his letter to Michael, a brother monk; and from the same it appears that the fame of his school having reached the ears of Pope John XIX., he was invited to Rome, and had the honour not only of explaining to the sovereign pontiff the nature of his new method, but of teaching the holy father to sing by it.

On his return from Rome he visited the abbot of Pomposa, in the duchy of Ferrara, who persuaded him to settle in that place. Here it was he wrote his 'Micrologus,' or brief discourse on music, in which most of his inventions are described, as well as his method of instruction. But his doctrine of solmisation, or the use of the syllables *ut, re, mi, &c.*, is not mentioned in that work; it is explained in a small tract under the title of 'Argumentum novi Cantus inveniendi.' The date of his death is unknown: it was probably about the middle of the 11th century.

To Guido we are indebted for the invention of the Staff, namely, the lines and spaces; for the reformation of the Scale, as also of the mode of notation, and for the art of Solmisation. Musical instruments being, it is to be presumed, very imperfect in his day, he taught his scholars to sing by a monochord, for the proper division of which he gives precise rules: but his reliance was on a system of hexachords, or scales of six notes, which he substituted for the ancient tetrachords, and on the syllables he applied to the different sounds. To this invention Guido is mainly indebted for the fame he has so long enjoyed. The art of counterpoint, and other important discoveries made before and after his time, have been attributed to him, but the assertions which have assigned to the ingenious ecclesiastic that to which he has no title, and never claimed, have been fully refuted.

GUIDO RENI (whom we place here as being, like Raffaele more generally known by his Christian name) was born at Bologna in 1574, where he studied painting, first under Denis Calvart, a Flemish artist of high reputation, and afterwards visited the school of the Caracci, who are reputed to have been jealous of him. He appears to have been some time undecided with respect to the style he should adopt. At first, as might be expected, he followed the Caracci, preferring however the manner of Ludovico. On visiting Rome he carefully examined every thing worthy the attention of an artist, and was enraptured with the works of Raffaele. He was also much struck with the great effect of the style of Caravaggio, which he attempted for a time, but happily laid it aside for the style peculiarly his own, in which the felicitous combination of grace, ease, grandeur, and elegance, with the highest perfection in the mechanical parts, lightness of pencil, freedom of touch, and exquisite delicacy, obtained him the universal applause of his contemporaries, and have secured him the lasting admiration of posterity. His genius was not indeed equally adapted to all subjects. He preferred and excelled in those in which tenderness, pathos, or devotion predominate; and in these he is distinguished from all other painters. He had a peculiar manner of painting the eyes large, the mouth small, the nostrils compressed, and the toes rather too closely joined. His heads are considered by many as equal to those of Raffaele in correctness of design and propriety of expression, an opinion in which we do not coincide: as regards intellectual character, sentiment, and purity, there can be no comparison made between them. His standard of female beauty was founded on the antique, the 'Venus de' Medici' and the 'Daughters of Niobe,' and hence perhaps has arisen a certain monotony. He finished his pictures with great care; his colouring is extremely clear and pure, but sometimes, especially in his later pictures, there is a greyish cast which changed into a lurid colour. It is to be lamented that an incurable propensity to gambling reduced him to distressed circumstances, so that his necessities compelling him to work for immediate subsistence without due regard to his honour and his fame, many of his later performances are much inferior to those which he painted in his happier days. He died August 18, 1642, aged sixty-eight. His works have always and justly been admired all over Europe, continually rising in estimation and value. Among his most celebrated works were—an altarpiece in the church of St. Philip Neri at Fano, representing Christ delivering the Keys to St. Peter; a 'St. John,' in the Archiepiscopal Gallery at Milan; the 'Virgin and Child and St. John,' in the Tanaro Palace at Bologna; and the 'Penitence of St. Peter after denying Christ,' with one of the apostles comforting him, in the Zam-

pièri Palace, one of his most excellent works. There are several of his pictures in the National Gallery, including some of large size and considerable celebrity.

GUIGNES, JOSEPH DE, was born in 1721 at Pontoise, and studied the Oriental languages under Stephen Fourmont. In 1745 he was nominated Oriental interpreter to the royal library in the place of Fourmont, and in 1752 was chosen a member of the Académie des Belles Lettres. The French revolution reduced him to great destitution, but he supported his misfortune with equanimity, and refused to accept any assistance. He died at Paris in 1800.

His 'Histoire Générale des Huns, des Turcs, des Mogols, et des autres Tartares Occidentaux,' Paris, 1756-58, 5 vols. in 4to, is written with great industry, and founded upon Oriental authorities, many of which had not been made use of before; but the work is defective in point of criticism and style. He has however the undoubted merit of being the first writer who attempted to compare the accounts of Western authors with those of China. He was the first who also attempted to discover the origin of the Huns, Turks, Avars, and other barbarous nations, and to trace out the road by which they reached the west of Asia and Europe. The other principal works of De Guignes are—twenty-eight memoirs inserted in the collection of the Memoirs of the Académie des Inscriptions. The most important of them are—'Mémoires sur quelques Evénemens qui concernent l'Histoire des Rois Grecs de la Bactriane;' 'Sur quelques Peuples qui ont envahi l'Empire Romain;' 'Sur les Liaisons et le Commerce des Romains avec les Tartares et les Chinois.' Many of his memoirs are designed to prove the Egyptian origin of the Chinese. Of these the principal is entitled, 'Mémoire dans lequel, après avoir examiné l'Origine des Lettres Phéniciennes et Hébraïques, on essaie d'établir que le caractère épistolaire, hiéroglyphique, et symbolique des Egyptiens se retrouvent dans les caractères Chinois, et que la nation Chinoise est une colonie Egyptienne.' The 'Mémoire sur le Commerce des François dans le Levant avant les Croisades,' is one of considerable value. De Guignes wrote many able papers for the 'Journal des Savans,' of which he was one of the most active editors for thirty-five years. He left in manuscript—1, 'Diverses Notices des Auteurs Arabes;' 2, 'Mémoire sur le Commerce des Chinois avec les Russes;' 3, 'Histoire de la Chine,' compiled from Chinese authors; 4, 'Mémoires Historiques et Géographiques sur l'Afrique d'après les Auteurs Arabes.' He also edited, 1, the translation of 'Choo-King,' 1770, by Gaubil, which he revised and corrected according to the Chinese text, and enriched with very valuable notes; 2, 'Eloge de la Ville Moukden, Poème Chinois, composé par l'Empereur Kienlong,' 1770, and 'L'Art Militaire des Chinois,' 1771, both translated by le Père Amiot.

GUISCHARD, CHARLES, a colonel in the service of Frederick the Great, distinguished himself in the Seven Years' War, after the end of which he availed himself of the leisure of peace to write several works on the military art of the ancients:—1, 'Mémoires Militaires sur les Grecs et les Romains,' in which he criticises the opinions of Folard, and exposes his mistakes. [FOLARD, J. C. DE.] 2, 'Mémoires Historiques et Critiques sur plusieurs Points d'Antiquités Militaires,' which contains a reply to the Chevalier Looz, who had written a book in defence of Folard.

GUISE, or GUYSE, DUKES OF, the title of a branch of the sovereign house of Lorraine, which settled in France at the beginning of the sixteenth century. Claude of Lorraine, fifth son of René II., duke of Lorraine, and of Philippa of Guelderland, after contesting his father's succession with his elder brother, went to France, where he married Antoinette de Bourbon in 1513. He served with distinction in the French armies, and was severely wounded at the battle of Marignan in 1515. In 1527, Francis I. made him duke of Guise in Picardy, and peer of France. He died in 1550, leaving a numerous family. One of his daughters married James V., king of Scotland, by whom she had Mary Stuart. Claude's eldest son, Francis, born in 1519, succeeded to the title of duke of Guise. He had been previously made by Henri II. duke of Aumale, or Albemarle, in Normandy, in 1547, and he married Anna of Este, daughter of the duke of Ferrara, and grand-daughter, by her mother Renée, of Louis XII. Francis of Guise was the most illustrious of his family, both for his military talents and for his humanity and generosity, qualities not very common among the warriors of that age. Owing to a severe wound which he received in his face at the siege of Boulogne in 1545, and which left a scar for the rest of his life, he was called Balafre, or 'Scarred.' He fought in the wars against Charles V., and afterwards against Philip II., and took Calais from the English, who had possessed it for more than two centuries. He and his brother Charles, cardinal of Lorraine, had the principal share in the government of France under the reigns of Henri II. and Francis II. The conspiracy of Amboise (as it was called) by the Calvinists and the prince of Condé, was intended to overthrow the power of the Guises; but the duke having had timely information of it, removed the king, Francis II., to Amboise, and had himself appointed lieutenant-general of the kingdom, upon which most of the conspirators were arrested and executed. Under Charles IX. the influence of the Guises somewhat declined, the court being divided between two parties, that of Guise and that of Condé and Coligny. The war of religion having broken out in 1562 by the affray at Vassy, where the Duke of Guise's servants

and attendants killed a number of Calvinists, the duke fought under the Constable of Montmorency at the battle of Dreux. Shortly after he was murdered in his camp before Orléans by Poltrot de Méré, a Calvinist, who looked upon him as the most formidable enemy of his co-religionists.

The character of Francis duke of Guise has been the object of much angry distortion, in consequence of his having lived in times of religious and civil strife. Francis's eldest son, Henry, also called the Balafre, from a scar which he received in battle, succeeded to his father's titles, and became the leader of his powerful party. Less magnanimous and more factious than his father, he mixed deeply in all the intrigues and plots of the League, a political and religious association first projected by his uncle, the cardinal of Lorraine, ostensibly for the purpose of defending the Roman Catholic religion and the king, but in reality to rule over both king and kingdom for party purposes. Henri of Guise was one of the advisers of the St. Bartholomew, and he ordered the murder of Coligny. He excited the fury of the bigoted populace against the Calvinists, whom he not only defeated in battle, but hunted down in every part of the kingdom, with all the ruthlessness of personal hatred. After the death of the imbecile Charles IX., he ruled at will over the weak and profligate Henri III., and obliged him to break the promises of peace and toleration which he had made to the Calvinists. Henri III. however, and even his mother Catherine of Medici, became jealous of the ambition and weary of the insolence of the Guises, and the duke was forbidden to appear at the court and at Paris. Upon this he then openly raised the standard of revolt against his sovereign, and defeated him in his own capital on the 12th of May 1588. This was called the 'Day of the Barricades.' The king left Paris, and withdrew to Chartres, from whence he convoked the states-general of the kingdom to assemble at Blois. There seems no doubt that the faction of the Guises intended to dethrone Henri, and that for that purpose it kept up a treacherous correspondence with the Spaniards, who were then the enemies of France, and the pope. The states were opened at Blois on the 16th of October 1588, and the deputies were found to be almost wholly in the interest of the Duke of Guise and his brother the cardinal, who were present. The session was stormy, and the royal authority in danger. The duke demanded to be appointed high-constable and general-in-chief of the kingdom. Henri III., pusillanimous and unprincipled, and advised by courtiers as wicked as himself, resorted to assassination in order to get rid of the Guises. Crillon, the commander of the French guards, was sounded for the purpose. "I will fight him openly," answered that brave officer, "and shall endeavour to kill him." This did not suit Henri, who found a more docile instrument in Lognac, first gentleman of the chamber, who picked out nine Gascons of the new body-guard, and concealed them in the king's closet. As the Duke of Guise was entering the royal apartment on the 23rd of December 1588, he was pierced with daggers, and expired, exclaiming "O God, have mercy upon me!" He died at thirty-eight years of age. He was brave, fearless, and generous to his friends, but unprincipled, unscrupulous, ambitious, and cruel to his enemies. The cardinal his brother was arrested and killed in prison the next day. Their brother, the Duke of Mayenne, being absent, saved his life. Charles, eldest son of Henry Guise, who was yet a boy, was arrested at Blois, and confined in the castle of Tours, from which he escaped in 1591. He and his uncle of Mayenne, and his cousin Charles duke of Aumale, became the leaders of the League against Henri IV. [AUMALE.] After that king's abjuration Charles duke of Guise submitted to him in 1594, and the Duke of Mayenne followed his example next year. Charles was made Governor of Provence, but under the following reign of Louis XIII. Cardinal Richelieu, jealous of his name and influence, obliged him to leave France. He retired to Tuscany, where he died in 1640. His son Henry II., born in 1614, was at first brought up for the Church; but after the death of his elder brother he quitted the clerical state, and assumed the title of Duke of Guise. Having conspired against Cardinal Richelieu, he was tried by the parliament, and condemned, *par contumace*, in 1641. In 1647 he placed himself at the head of the revolted Neapolitans [ANIELLO TOMASSO], but was taken prisoner by the Spaniards; and being released in 1652, he returned to Paris, where he died in 1664, leaving no issue. His 'Mémoires' were published after his death. His younger brother, Louis duke of Joyeuse, left a son, Louis Joseph of Lorraine, duke of Guise, who died in 1671, leaving an infant son, who died in 1675, five years of age. The line of the Guises thus became extinct; but the collateral branch of the dukes of Elbeuf has continued to the present time.

* GUIZOT, FRANÇOIS-PIERRE-GUILLAUME, was born October 4, 1787, at Nîmes, in the French department of Gard, where his father, François-André Guizot, an advocate of distinction, and a Protestant, became one of the victims of the French Revolution, and was executed on the 8th of April, 1794. The widow, left with two sons, of whom François was the elder, removed from her native town to Geneva, where she had some relatives, and where she hoped to obtain a better education for her children. After having completed his studies in the gymnasium of Geneva with extraordinary success, and acquired the Greek, Latin, German, English, and Italian languages, M. Guizot in 1805 proceeded to Paris for the purpose of studying jurisprudence, the schools of law having been re-established in 1804

Instead, however, of prosecuting this study, he accepted an engagement as tutor in the family of M. Stapfer, who had been for many years ambassador from Switzerland to Paris, and by him was introduced to M. Suard, in whose reception-rooms he had the opportunity of becoming acquainted with some of the most distinguished literary persons of the time. In 1809 he published his first work, a 'Dictionnaire des Synonymes,' which was followed by 'Vies des Poètes Français,' and by an edition of Gibbon's 'Decline and Fall of the Roman Empire,' with historical notes by the editor. M. Guizot had been for some time a periodical writer, and his 'Annales d'Education,' 6 vols. 8vo, extend from 1811 to 1813. His talents were already known, when in 1812 M. de Fontanes attached him to the University of Paris as assistant in the Professorship of History in the Faculty of Letters, and not long afterwards named him Professor of Modern History, a chair which he was peculiarly fitted to occupy with distinction. In the winter of 1812 he married Mademoiselle Pauline de Meulan, a lady of birth, whose family had been ruined by the Revolution, and who supported herself and others of her family by journalism. She was considerably older than himself, but maintained her influence over him as long as she lived. In the winter, while M. Guizot was occupied with his duties as Professor of Modern History he formed an intimate acquaintance with M. Royer-Collard, who was then Professor of the History of Philosophy.

In the year 1814 M. Guizot paid a visit to his mother, who was then residing in her native town of Nîmes. Before his return, Louis XVIII had been seated on the throne of his ancestors; and the young professor was indebted to the active friendship of M. Royer-Collard for the patronage of M. Montesquieu, then minister of the interior, who appointed him his secrétaire-général. This was the first step of M. Guizot in the career of politics. The return of Napoleon I. from the island of Elba displaced him from his political situation, and he resumed his occupation as Professor of History. After the restoration of Louis XVIII. M. Guizot was appointed secrétaire-général to the Minister of Justice, and his execution of the duties of this office was strongly censured by the ultra-royalists. His first political pamphlet, 'Du Gouvernement Représentatif et de l'État Actuel de la France' placed him in the ranks of the constitutional royalists. In his 'Essai sur l'Instruction Publique,' published in 1816, he defended the cause of public education against the attacks of the Jesuits. In 1818 he was named Conseiller d'État, and while M. Decazes was Minister of the Interior, M. Guizot had an office specially formed for him in the communal administration of the departments.

After the assassination of the Duc de Berri, February 14, 1820, the ultra-royalist party gained the ascendancy, and the constitutional royalists, M. Decaze, M. Royer-Collard, M. Guizot, and the rest, were expelled from office. In the years 1820-22 M. Guizot published several political pamphlets directed generally against the administration of M. Villèle. His treatise 'Des Moyens d'Opposition et de Gouvernement dans l'État Actuel de la France,' published in 1821, may be regarded as an exposition of his own political principles. His historical lectures at the Sorbonne were attended by crowded audiences, but the free expression of his opinions gave offence to the government, and his lectures were suspended. M. Guizot then relinquished politics for a time, and resumed his historical researches. In the period from 1822 to 1827, he published a 'Collection des Mémoires relatifs à l'Histoire de la Révolution d'Angleterre,' a 'Collection des Mémoires relatifs à l'Ancienne Histoire de France,' 'Essais sur l'Histoire de France,' the first part of his 'Histoire de la Révolution d'Angleterre,' comprising the whole of the reign of Charles I., and his 'Essais Historiques sur Shakespeare.' He also established the 'Revue Française,' and was one of the founders of the society called "Aide-toi, le Ciel t'aidera" (Assist thyself, and Heaven will assist thee), the object of which was to secure the freedom of elections.

In 1828 the ministry of M. de Martignac allowed him to resume his lectures at the Sorbonne; they were attended by very large numbers, and occupied much of his time from 1828 to 1830. At the end of 1828 he married his second wife, niece of his first wife, who when she was dying advised the union. In 1829 he was re-appointed Conseiller d'État, and in the same year became part-editor of the 'Journal des Débats' and of 'Le Temps.' In January 1830 he was elected for the first time a member of the Chamber of Deputies by the arrondissement of Lisieux, department of Calvados, where he had an estate.

M. Guizot had assisted largely in producing the Revolution of 1830, which expelled Charles X. and introduced Louis-Philippe, and the commission which sat in the Hôtel de Ville on the 31st of July named him Minister of Public Instruction, and the next day appointed him Minister of the Interior. The ordinances of the 2nd of November in the same year put an end to his ministry; he opposed that of Lafitte, who succeeded him, and supported strongly that of Casimir Périer. In the cabinet of the 11th of October 1832, of which Marshal Soult was the head, he became again the Minister of Public Instruction. In his department of the government many important reforms were carried out. The law of the 28th of June 1833, on primary education, prepared by himself, raised in a brief period, in 9000 communes, the village school-room for the instruction of the village poor. This ministry was dissolved February 22, 1836, but under the ministry

of M. Molé, which followed, he was recalled to his former office. He afterwards accepted an embassy to London, under the ministry of M. Thiers, but the treaty which he concluded July 15, 1840, was received with much dissatisfaction in France.

The ministry of M. Thiers was dissolved, and though in the cabinet of October 29, 1840, the Duke of Dalmatia (Soulé) was president of the council, M. Guizot, who became Minister of Foreign Affairs, was in fact the head of the government. The long ministry of M. Guizot was terminated February 24, 1848, by the abdication and flight of the king, Louis-Philippe. M. Guizot himself made his escape in the dress of a workman; he was allowed to return to France in 1849, when he also returned to politics by his pamphlet, 'De la Démocratie en France.' He also published in the 'Revue Contemporaine,' the articles 'Pourquoi la Révolution d'Angleterre a-t-elle réussi?,' 'Monk, ou la Fin de la Révolution d'Angleterre;,' and 'Portraits Politiques' of several men of eminence. After the death of Louis-Philippe in 1850 he is understood to have joined the Bourbon party called the Fusion, and to have become one of the supporters of the journal called 'L'Assemblée Nationale,' which represents that party. After the coup d'état he published in the 'Revue Contemporaine' an article 'Cromwell serait-il Roi?' Cromwell in a short time became Emperor, and those who desire to see a constitutional government established in France must wait.

M. Guizot's 'Histoire de la Civilisation,' 5 vols. 8vo, contains the substance of his lectures delivered at the Sorbonne. His 'Histoire de la Révolution d'Angleterre' was extended in 1852 by the 'History of Oliver Cromwell,' and completed this year (1856) by the 'History of Richard Cromwell, and the Restoration of Charles II.' All these historical works have been translated into English, as well as his 'Étude Historique sur Washington,' 'Shakespeare, et son Temps,' 'Corneille, et son Temps,' 'Méditations et Études Morales,' 'Études des Beaux Arts en Général,' and a small work on the 'Married Life of Rachel Lady Russel.'

GULDINUS, or GULDIN, HABAKKUK, afterwards Paul, was born at St. Gall in 1577, and was bred a Protestant, but became a Roman Catholic in or before 1597, in which year he took the vows of a Jesuit, as 'coadjutor temporalis.' Having shown a talent for mathematics, he was allowed to study at Rome, and afterwards taught, first at Gratz, then at Vienna. He wrote for the Gregorian Calendar against Calvisius, and against Scaliger, on the precession of the equinoxes; also on the geographical problem of the method of numbering the days of those who sail to the new world, on Centrobarycs, and other things. He died in 1643. This is the account given by Riccioli of a writer whose memory would not have required notice in this work if it had not been for some propositions mentioned by Pappus, which he appropriated without acknowledgement, and which for a long time passed under his name. These propositions, though they now merge in an elementary formula of the integral calculus, and are not used in the form in which Pappus and Guldinus exhibited them, nevertheless give a very good conception of the properties of the centre of figure, and, under the title of the 'Centrobaryc Method,' form an interesting step in the chain of reasonings which preceded the differential calculus.

The work of Guldinus, 'De Centro Gravitatis' (of which the first book was published at Vienna in 1635, and the rest, owing to the disturbed state of the country, in 1640 and 1641), is a laboured geometrical treatise on the properties of the centre of gravity, including applications and verifications of the theorems of Pappus, but no demonstration. The attempt to prove these theorems was a failure in the hands of Guldinus. To put it beyond question that this writer really did borrow from his predecessor, we subjoin a paragraph from the preface of the seventh book of the collection of Pappus, taking the Latin text of Commandine, which was published before Guldinus, and which he cites. It must be remembered that the text of this preface is very imperfect:—"Perfectorum utrorumque ordinum proportio composita est ex proportione amphismatum, et rectorum linearum similiter ad axes ductarum à punctis, quæ in ipsis gravitatis centra sunt. Imperfectorum autem proportio composita est ex proportione amphismatum, et circumferentiarum à punctis quæ in ipsis sunt centra gravitatis, factarum."

But the work of Guldinus called the attention of a more powerful geometer to the subject. He had made some objections to the theory of indivisibles of Cavalieri, to which the latter replied in the third of his 'Exercitationes,' and ended his reply by making the method of indivisibles furnish the demonstration which Guldinus was not able to find. It is therefore to Cavalieri, and not to Guldinus, that the credit is due of having made the first advance upon Pappus.

GUNST, PIETER VAN, an excellent Dutch portrait-engraver, who however possessed more patience than ability, was born at Amsterdam about 1667. He engraved a set of ten full-length portraits, after Vandyck, from drawings made in England in 1713 by Arnold Houbraken, who received one hundred florins each for them. He also engraved a set of portraits, after Vander Werff, for Larrey's 'History of England;' and he engraved the portrait of Franciscus Junius, after Vander Werff, which is inserted as a frontispiece to the 'Pictura Veterum,' Rotterdam, 1694. His works are extremely neat in execution, especially the heads: he appears to have studied the works of the Drevets. Among his historical, or figure pieces, which are inferior

to his portraits, are nine 'Loves of the Gods,' after Titian. The date of his death is not known.

GUNTER, EDMUND, was born in the county of Hertford, but descended originally from Gunter's Town, in Brecknockshire. He was educated on the royal foundation at Westminster School, and elected thence to Christchurch College, Oxford, in the year 1599, being then eighteen years of age, where he took the degrees in Arts. Mathematics were the prevailing studies of his youth, and about the year 1606 he invented the sector, and wrote the description and use of it in Latin, many copies of which were taken in writing, but none of them printed. After this he took orders, became a preacher, in 1614 was admitted to read the Sentences, and proceeded to the degree of Bachelor in Divinity. But his genius still leading him chiefly to mathematical pursuits, when Mr. Williams resigned the professorship of astronomy in Gresham College, he was chosen to succeed him on the 6th of March 1619. He died on the 10th of December 1626, about the forty-fifth year of his age. (Ward, 'Lives of the Gresham Professors'.)

The works of Gunter are as follows:—

1. 'Canon Triangulorum,' 8vo, London, 1620, and 4to, 1623. A table of logarithmic sines, &c., to seven decimal places, the first of the kind which were published on Briggs's system of logarithms.

2. 'Of the Sector, Cross-staff, and other Instruments' (first published in 1624). The invention of the sector, which now forms a part of every case of drawing instruments, is due to Gunter, and its uses are described by him in three books. The cross-staff is not the surveying instrument now known by that name, but an instrument for taking angles, consisting of one straight line moving at right angles to another, with sights at their extremities.

3. 'The Description and Use of his Majesty's Dials in Whitehall Garden,' 4to, London, 1624. These dials (destroyed in 1697) were constructed by Gunter.

The first two of these works went through five editions, the fourth of which, purporting to be examined and enlarged by W. L. (William Leybourn), contains improvements in the sector by Samuel Foster, &c. The fifth, which is a reprint of the fourth, was published in 1673, and (with a new title-page only) in 1680.

Gunter's writings (the 'Canon Triangulorum' excepted) consist almost entirely of a description of graphical methods of constructing problems in trigonometry, navigation, &c. He was the first who laid down a logarithmic scale upon wood, and used it for the purposes of the draughtsman. This scale is still used, and goes by his name. The common chain used by surveyors also goes by his name. The first observation of the variation of the compass is due to Gunter. Ward infers this from a letter of Dr. Wallis to Sir Hans Sloane, attributing the observation to a Gresham professor about 1625, which could be no other than Gunter. Other writers mention the same discovery, but without stating their authority. The following is the account of Gunter himself ('On the Cross-staff,' book ii. ch. 5), in which the enunciation of the variation is an appendage to an example of the method of taking angles by the cross-staff, as follows:—"So that if the magnetical azimuth A Z M shall be 84° 7', and the sun's azimuth A Z N 72° 52', then must N Z M, the difference between the two meridians, give the variation to be 11° 15', as Mr. Borough heretofore found it by his observations at Limehouse in the year 1580. But if the magnetical azimuth A Z M shall be 79° 7', and the sun's azimuth A Z N 72° 52', then shall the variation N Z M be only 6° 15', as I have sometimes found it of late. Hereupon I inquired after the place where Mr. Borough observed, and went to Limehouse with some of my friends, and took with us a quadrant of three-foot semidiameter, and two needles, the one above six inches and the other ten inches long, where I made the semidiameter of my horizontal plane A Z 12 inches; and towards night, the 13th of June 1622, I made observation in various parts of the ground, and found as followeth." Eight observations are then given, the results of which are from 5° 40' to 6° 13', with a mean of 5° 58'.

Gunter is said to have been the first who introduced the words cosine, cotangent, &c., in place of sine of the complement, &c. In the preface of the 'Canon,' he speaks of the "sine of the complement, which in one word may be called the cosine," as if he were introducing a new word. There is also the testimony of Briggs ('Arith. Log.,' cap. 13) that Gunter suggested to him the use of the arithmetical complement. Whatever in short could be done by a well-informed and ready-witted person to make the new theory of logarithms more immediately available in practice to those who were not skilful mathematicians was done by Gunter.

GURNEY, JOSEPH JOHN, was born August 2, 1788, at Earham Hall, near Norwich, the country residence of his father, John Gurney, who was a member of the Society of Friends, and one of the partners of the Norwich bank. He was the tenth child of eleven children left by Mrs. Gurney at her death, Elizabeth Gurney being the third. [FRY, MRS. ELIZABETH.] Joseph Gurney completed his education at Oxford under a private tutor, without becoming a member of the university, of which however he enjoyed many of the advantages. He acquired the Hebrew and Syriac languages, as well as Greek and Latin, mathematics, and a large amount of general knowledge. After the death of his brother John in 1814, he assumed his brother's Christian name in addition to his own. Joseph John Gurney in 1818

became a recognised Minister of the Society of Friends, and his preaching is described as having been very impressive. He accompanied Mrs. Fry in her journey to Scotland in 1818, and to Ireland in 1827, to inquire into the state of the prisons, and of the results of this last journey he wrote a Report addressed to the Marquis Wellesley, lord-lieutenant of Ireland, which was afterwards published. In 1837 he visited the United States of America and the Canadas, and was absent about three years. The journal of his travels was printed, but only for private circulation. In 1841 he made a journey to Holland, Belgium, and Germany, accompanied by Mrs. Fry, and in 1842-43-44, another journey to France and Switzerland, in the earlier part of which he was again accompanied by Mrs. Fry. The object of these journeys was to introduce improvements in prison-discipline, and also to induce the French government to abolish slavery in the French colonies, for which purposes he had an interview with Louis-Philippe, and much communication with M. Guizot.

Joseph John Gurney was the author of several works, religious and moral. His 'Observations on the Distinguishing Views and Practices of the Society of Friends' has been several times reprinted, as have also his 'Essays on the Evidences, Doctrines, and Practical Operation of Christianity,' a work intended for Christians generally. All his works are ably and judiciously written. He took an active part in many benevolent societies, such as those for the abolition of slavery, for the repeal of the laws inflicting capital punishments, in peace-societies, temperance-societies, the British and Foreign Bible Society, and others. His donations to charitable institutions and for the relief of public distress were numerous and princely. His private gifts were only bounded by his judgment as to what was appropriate in each particular case. He died on the 4th of January 1847, at Earham Hall.

(Memoirs of Joseph John Gurney, with Selections from his Journal and Correspondence, edited by Joseph Bevan Braithwaite, 2 vols. 8vo.)

GURWOOD, JOHN, an officer whose name will always be honourably associated with that of the Duke of Wellington, must have been born in 1791, as it is incidentally mentioned that he ceased to be a ward of chancery and came of age in 1812. He entered the army as an ensign in the 52nd regiment in 1808, and served during the war in the Peninsula, where he was distinguished for his accurate knowledge of the French and Spanish languages. He first emerged into notice as Lieutenant Gurwood, by volunteering to lead the forlorn hope at the storming of Ciudad Rodrigo, on the 19th of January 1812. Circumstances afterwards led him to print a minute account of all the transactions in which he was personally concerned on that night in a pamphlet, which is one of the most curious and instructive contributions in existence to the history of the Peninsular War, containing a number of details which are eminently characteristic and suggestive. When he knew that his offer had been accepted, "I kept on eating," he tells us, "principally bread, but I carefully controlled my thirst, knowing how insatiable it becomes under nervous excitement. On the concerted signal for the assault—three guns from the batteries—my heart beat double quick, and I applied my mouth to the calash of Jack Jones, from which I swallowed a gulp of 'aguardiente.' On arriving at the top of the breach, I saw a musket levelled not far from my head, and a Frenchman in the act of pulling the trigger. I bobbed my head in time, but was wounded and stunned by the fire. I found myself at the bottom of the breach; I cannot tell how long I was there, but on putting my hand to the back of my head, where I felt that I had been wounded, I found that the skull was not fractured." Recovering from his trance, "we again set up a shout, scrambled up the breach, and gained the rampart of the bastion." Here his attention was attracted by seeing one of his men, Pat Lowe, in the act of bayoneting a French officer who resisted being plundered, and he saved the Frenchman by knocking down the Irishman. His prisoner guided him to a tower, where he found the French governor of the place, and some other officers, who had shut themselves up from the now victorious English soldiers. He summoned them to surrender, and the door was unbarred; but Pat Lowe, who had rejoined him, called out, "Dear Mr. Gurwood, they will murder you!" and as he entered he was seized round the neck, and fully expected a sword in his body; but his alarm ceased on finding himself kissed by the person who had seized him, who added that he was the governor, General Barrié, and that he yielded himself his prisoner. Gurwood carried him to Lord Wellington, whom he found in the ramparts, who said to him, "Did you take him?" and, on his replying in the affirmative, handed to him the governor's sword, which had just been surrendered, with the observation, "Take it, you are the proper person to wear it." He wore it ever after, and by special privilege when every other officer in the English army wore a regulation sword. From this time he became a noted officer; but though he served with distinction during the rest of the Peninsular war, and at Waterloo, where he received a severe wound, the rank of colonel was the highest that he attained, and he did not become full colonel till 1841. In 1830 he was placed on the unattached list, and shortly afterwards became private secretary to the Duke of Wellington. This appointment led to a very remarkable publication. In 1834 he commenced the issue of 'The Despatches of Field-Marshal the Duke of Wellington, K.G., during his various campaigns in India, Denmark, Portugal, Spain, the Low Countries, and France, from 1799 to 1818, compiled from official and authentic documents, by Lieutenant-Colonel

Gurwood.' The work extended, with a volume of index, to thirteen volumes; the publication of it occupied the colonel for a series of years, and its popularity was unexpected and unexampled. No collection of official documents of any length has ever found its way into so many libraries and so many hands. A second edition was called for, and an abridgment in one volume was issued to satisfy the curiosity of those who could not purchase the complete edition. The reputation of the Duke of Wellington appears to have been materially raised by the publication, and most of his popularity in later life was based on the 'Despatches.'

Colonel Gurwood urged him to give his consent to other publications bearing on his military career, but did not always succeed. The colonel was in the habit of showing his friends a paper by the duke on the battle of Waterloo, in answer to the observations on the subject by the Prussian general Clausewitz, and was much surprised at finding that one of those to whom he showed it was guilty of a breach of confidence. The whole appeared in print in 'Fraser's Magazine' as a portion of a review of Captain Siborne's 'History of the Battle.' The reader who is curious to see what Wellington had to say on Waterloo may be assured that he will find it word for word in that magazine for July 1844, without the slightest intimation from whose pen it proceeds—a fact which would indeed never be conjectured by any one perusing the article without previous information as to its authorship. The duke also supplied to the present Earl of Ellesmere some observations on the battle which are interwoven with his article on Alison's 'History of the War' in the 'Quarterly Review.' In return for the colonel's services the duke appointed him deputy-governor of the Tower of London. He again visited Spain in company with Lord Eliot, the present Earl of St. Germans, to endeavour to mitigate the cruelties of the civil war between the Carlists and Christianos, in which neither party gave quarter, and their mission was partially successful.

From the time of the publication of some portions of Napier's 'History of the Peninsular War' in 1840, Colonel Gurwood was involved in a disagreeable controversy respecting the circumstances of the capture of the governor of Ciudad Rodrigo. An officer of the rank of major, who had commanded one of the storming parties, made a statement in October 1838 to the effect that he (the major) had accepted the surrender of the governor; that a sword, afterwards found to be that of an aide-de-camp, had been presented to him in token of surrender; and that while he was engaged with two officers who laid hold of him for protection, one on each arm, Lieutenant Gurwood came up and obtained the sword of the governor; on seeing him present which on the ramparts, the major, according to his own account, "turned on his heel and left the spot." The major died in 1839, and this statement was made public in the following year in a second edition of that portion of Napier's history relating to the events of Ciudad Rodrigo, the first having stated that "Mr. Gurwood, who though wounded had been amongst the foremost at the lesser breach, received the governor's sword." Colonel Gurwood had been in garrison with the major in 1834 at Portsmouth, and always wore the sword when in uniform; but this circumstance had not produced any remark from that officer. A long and vexatious discussion ensued on the point, which was brought to a close by a very singular incident. Gurwood did not know the name of the French officer whom he had rescued from Pat Lowe, and whose evidence would of course be most important to show the justice of his claims, as the Frenchman had guided the Englishman to the tower where the governor was found, and witnessed what then took place. In turning over the duke's papers in 1844, the colonel found a letter addressed to Lord Wellington in 1812 by a captive French officer named Bonfilh, who might, he inferred, be the person he was in search of. He made inquiries in Paris to ascertain if M. Bonfilh was still alive, found that he was, wrote off to him, and received a letter dated the 1st of May 1844, in which M. Bonfilh informed him that he was indeed the officer whose life he had saved, and gave a statement of all that he remembered of the night of the storm, which differed in some few unessential particulars from the recollections of the colonel, but in all essential ones confirmed his statement, and was irreconcilable with that of the major. The colonel read it with feelings which he declared it impossible to describe. He visited M. Bonfilh at his residence in France, and embodied the history of the whole affair in a pamphlet, of which he printed only fifty copies for private circulation, from one of which these particulars are taken. The preface is dated on the 14th of June 1846, and it was his last literary effort. On the 25th of December in the same year, in a fit of temporary insanity, which was attributed to the inquiet to the effects of the wound he had received so many years before at Ciudad Rodrigo, he terminated his life by his own hand at Brighton, leaving a widow, a French lady, and three daughters.

GUSTAVUS ERICKSON, or GUSTAVUS I., King of Sweden, commonly called GUSTAVUS VASA, a descendant of the ancient kings of Sweden, was born May 2nd 1490 at Ockestadt, near Stockholm, Sweden, which by virtue of the treaty of Calmar made in the year 1397 had become a dependency of the crown of Denmark, had by a successful insurrection thrown off the Danish yoke, and was at that time governed by a Swedish stadtholder. Denmark however never relaxed her efforts to regain her dominion, and she at length succeeded, with the assistance of the Archbishop of Upsal, in the year 1519. Protestantism began about this time to extend itself widely in Sweden, and on this

account the pope and the archbishop of Upsal, the primate of the kingdom, afforded to Christian of Denmark all possible help. Christian seized upon the Swedish capital, and caused Erickson, of whom he was most apprehensive, to be confined in Calloe, a Danish fortress. By the assistance of the ecclesiastical party, Christian procured himself to be acknowledged king of Sweden by the assembled people, and was crowned in their presence. Before his coronation he promised to release all prisoners, and to maintain the rights and freedom of the Swedish nation; but within three days after his coronation, and on the 8th of November 1520, he violated his solemn promise by ordering the chiefs of the most respectable Swedish families, and also the members of the senate, to be arrested, and afterwards beheaded in the market-place. Thus perished in one day eighty-four persons, all belonging to the first families, and among them the father of Gustavus Vasa. When the people who were assembled at the place of execution could no longer restrain their feelings, and showed a disposition to deliver their friends and countrymen from the hands of the executioner, the Danish troops rushed upon the unarmed multitude, and massacred all who fell into their hands, without distinction of age or sex. These executions were continued for several days, and Christian thus hoped to destroy every adherent of the Swedish party. The streets of Stockholm ran with human blood; for three days several hundred dead bodies lay upon the ground, and were at length burnt before the gates of the city.

In the meantime young Erickson had escaped from his prison; and after a short stay at Lübeck, where, in vain, he solicited the assistance of that powerful town, had fled into the mountains of Dalecarlia. Here he received intelligence of the bloody scenes enacted at Stockholm, and of the fate of his father. When Christian was apprised of the escape of Gustavus, he set a price upon his head, and threatened with death every one who gave him the least assistance. The dread occasioned by these threats closed every door against him; and even an old servant, upon whose fidelity he had counted, not only forsook him, but carried off all his money. Disguised in rags, he wandered about in the mountains of Dalecarlia, till at length he found shelter as a labourer in the mines of Fahlun. After a short time Gustavus left the mines, and entered as a day-labourer into the service of a wealthy farmer at Wika, of the name of Fehrson; but he was soon recognised as the descendant of the kings of Sweden, and, through fear of Christian, was refused an asylum. Wandering in the middle of winter in this severe climate, he was in imminent danger of perishing through cold and want. Some peasants, who found him in a wood nearly frozen, brought him to Peterson, the owner of their village; but here also he was recognised, and while Peterson received him with apparent kindness, he betrayed his abode to the Danish commander of the district. Peterson's wife however, who abhorred the treachery of her husband, saved Gustavus, who fled to the house of a peasant of the name of Nilson, and concealed himself in a cart under a load of straw, with which Nilson was going to Rattwik, farther in the interior of Dalecarlia. On its way the cart was stopped by a party of Danish soldiers, who drove their pikes into the straw in different places. Erickson received a deep wound in the thigh; but fearing capture more than death, he endured in silence the danger and the pain, and succeeded in reaching Rattwik in safety.

Here Gustavus began his preparations for his great undertaking. With unwearied zeal he went from house to house, and from hut to hut, filling the hearts of the rough mountaineers with hatred against the tyranny of Christian. His eloquence was so powerful, that he soon found himself surrounded with a number of resolute combatants. With this force he marched towards Stockholm; his strength increased with each step, for every one participated in the disgust and hatred produced by the cruelties of the blood-thirsty Dane. In May 1521 Erickson was at the head of 15,000 men; and after a bloody battle, took the town and fortress of Westeras. Victory crowned the arms of the Dalecarlians, to whom the inhabitants of the plains of Sweden quickly united themselves. Christian exhausted himself in powerless threats, while one town after another fell into the hands of Gustavus. At length, after various vicissitudes, and after besieging it three times, Stockholm fell into the hands of Gustavus, and Christian was forced to withdraw to Denmark. The nation which he had freed, in their grateful enthusiasm, offered Gustavus the crown of Sweden, but he declined to accept the sovereignty over his countrymen. Under the title of Stadtholder however he conducted the government of Sweden. But the adherents of the Roman Catholic party and the expelled king of Denmark still continued to disturb the country by their intrigues, and the Swedes became convinced that it was only by the fixed authority of a monarchical form of government, and by putting the power in the hands of Gustavus, that their country could obtain peace and security. Accordingly they again solicited Gustavus to ascend the throne; and in June 1527 he was solemnly crowned king of Sweden, and thus became the founder of a new dynasty.

Gustavus Vasa reigned in Sweden upwards of thirty-three years. During this long period he displayed such virtues and talents for government, that he acquired fresh and imperishable claims upon the gratitude of his country; and his memory is still cherished by every Swede. He died in 1559, and was succeeded by his son Erik XIV. (Comte Selly, *La Vie de Gustave Erickson*, 1807; *Geschichte von Dalekarlien, aus dem Schwedischen*, 1813.)

GUSTAVUS ADOLPHUS, or GUSTAVUS II., King of Sweden, was born on December 9, 1594. He was the sixth monarch of the dynasty of Vasa, which, since the liberation of Sweden, in 1520, by its founder, Gustavus Erickson, reigned over the kingdom.

Gustavus Adolphus was the son of Charles, the youngest son of Gustavus Vasa. His father, Charles, had been declared king of Sweden to the exclusion of Sigismund, the heir of the elder line of the house of Vasa. Charles died October 30, 1611, leaving the Swedish sceptre to his son, then in his seventeenth year. Immediately on his accession the young king had sufficient opportunity for displaying his talents for government. Sigismund, whose father John, as the elder son of Gustavus Vasa, had occupied the throne of Sweden, had been elected king of Poland in his father's lifetime. On accepting the Polish crown, Sigismund abjured the Lutheran faith. This circumstance had offended the States of Sweden, and in consequence in the year 1599 he was declared to have forfeited his right of succession, and his uncle Charles, duke of Sudermania, was called to the throne. As long as Charles lived Sigismund never ventured to renew his claims to the throne of Sweden; but, upon his death, when he saw a youth of seventeen upon the throne, he thought that he should have an easy game against so inexperienced an adversary. Accordingly he invaded Sweden, and laid claim to the crown for his son Ladislaus, then a minor; but this war only served to develop the brilliant qualities of Gustavus. He fought successfully against the Czar of Russia, the ally of Sigismund, and also against Sigismund himself, until, by the mediation of England and Holland, a peace was concluded in 1629, upon the most advantageous terms for Adolphus. A great part of Livonia, and the important town of Riga, were on this occasion annexed to the territory of Sweden. These warlike exploits of the youthful king had drawn upon him the attention of all Europe, and it is not surprising that the eyes of the persecuted Protestants of Germany, who sighed under the tyranny of Ferdinand II. and the barbarous sword of his field-marshal Tilly, should have been directed towards the Swedish monarch for help and protection. The zeal of Gustavus Adolphus for the Protestant religion, and his compassion, excited by the almost unparalleled cruelties perpetrated upon the persecuted Protestants of Bohemia, were powerful motives for inducing him to aid the German Protestants in their resistance to Austria. But Gustavus felt the truth of the principle, that foreign intervention in the affairs of a country, though certainly welcome in a time of need, is, on that very account, ultimately disagreeable and even hateful. For this reason he printed a declaration, in which he endeavoured to prove to all Europe that he was not moved to the invasion of Germany by any improper desire to intermeddle in German affairs, but on account of the enmity already shown towards himself on the part of Austria. In particular he instanced the assistance given by this power to his enemies during the Polish war, and maintained that Austria had violated the territories of Sweden by entering them with hostile troops.

In pursuance of this declaration of war Gustavus Adolphus landed in Pomerania on the 24th June 1630. When he entered the mouth of the Oder his little squadron bore only sixteen troops of cavalry and a few regiments of foot, which altogether amounted to not more than 8000 men. With this small force however he made himself master of the islands of Usedom and Wollin, and pressed Bogislaw, the duke of Pomerania, so warmly, that he was compelled to agree to a treaty by which the town of Stettin was put in possession of the conqueror, and the whole country placed at his disposal.

The army of Gustavus was reinforced by the arrival of six English (or rather Scottish) regiments, under the conduct of the Duke of Hamilton, and he provided himself with money by raising a contribution of 50,000 rix-dollars in Pomerania. The fortress of Wolgast, which fell into his hands, furnished him with arms and ammunition, of which latter he began to be in much want. He next made himself master of the towns of Anclam and Stolpe, and thus opened for himself a road into the province of Mecklenburg. The attack of the Austrians under General Gütz on the Pomeranian town of Pasewalk, and the frightful cruelties perpetrated upon the inhabitants so near the Swedish army, exasperated the troops to the highest degree. Gustavus now resolved to prosecute his campaign with increased vigour. He divided his force into four parts. One division, under the Duke of Lauenburg, was ordered to the relief of Magdeburg; General Bauditz was sent to make an attack upon Kolberg; Horn was left with a garrison in Stettin; and Gustavus Adolphus himself encamped at Ribbenitz in the duchy of Mecklenburg. While lying there he received a letter written by the Emperor Ferdinand, containing proposals for peace, in which he made the most advantageous offers to the Swedish king, including the possession of Pomerania. Gustavus however replied that he had not entered Germany for his own aggrandisement, but to protect his fellow-Protestants. He therefore rejected these proposals and continued to make himself master of the towns and fortresses of Pomerania and Mecklenburg. By the end of February 1631, in the course of only eight months, he had already taken eighty fortified places; but the towns of Rostock and Wismar yet remained in the hands of his enemies. The emperor beginning to feel the danger which threatened him from Pomerania, sent against him Field-Marshal Tilly, at the head of the Imperial army. With varying fortunes Gustavus and Tilly struggled for vic-

tory; the Swedes suffered many defeats; yet the success which usually attended the arms of Tilly seemed to abandon him after he had delivered up the inhabitants of the town of Magdeburg to be plundered and murdered by his infuriated soldiers. The army of Gustavus pressed forward into the heart of North Germany. His forces continually increased, and the persecuted Protestants hastened to join his standard. His generals also, who had been acting separately, were victorious. Colberg, Werben, Königsberg, fell into the hands of the Swedes; General Pappenheim, whom Tilly had despatched with four regiments to protect Prussia, suffered a decisive defeat near Magdeburg; and Gustavus, collecting all his forces together, marched into the territories of the Elector of Saxony. On the 1st of August 1631, the Swedish army encamped near Witttemberg, where Gustavus received Count Arnheim, the ambassador of the elector. Through him a treaty was quickly concluded, by which the Saxon dominions were opened to the king of Sweden, and the whole military power of the electorate placed under his command; while at the same time the elector promised to provide the army with ammunition and provision, and to conclude no peace with Austria without the consent of the king of Sweden. Immediately on concluding this treaty Gustavus prepared to encounter Tilly, who had advanced against him to Eilmarschen. On the 7th of September 1631 they met on the plains of Leipzig. The collected force of the king of Sweden, to which the Saxon troops under Arnheim were joined, amounted to about 40,000 men; Tilly's army was somewhat more numerous. The victory was long doubtful between the two contending armies, led by two of the greatest military commanders of their time; but the enthusiasm of the Swedes, animated by the eloquence as well as the example of their heroic king, at length overpowered the Imperial troops, who fought only for fame or plunder. Tilly's defeat was complete; more than a third of his army remained upon the field of battle, and the remainder owed their safety to his firmness and military talents, which were displayed in a most difficult and admirably conducted retreat.

All Germany was now open to the Swedes, and Gustavus hastened forwards in an uninterrupted course of conquest. To his first ally the landgrave of Hesse he made over the country on the Weser, and to the elector of Saxony he promised part of Bohemia. He himself took possession of the beautiful district which lies betwixt the Rhine and the Main. But the progress of the Swedish arms excited the jealousy and apprehension of the whole German population. Even among the Protestants the national feeling was strong enough to make them lament the establishment of a foreign dominion upon the German soil. Gustavus also, whether justly or not does not appear, was accused of having designs on the Imperial crown. His allies became lukewarm, and the inhabitants everywhere viewed the Swedes with dislike. Upon the defeat of Tilly at Leipzig, and the Saxon army making itself master of Bohemia almost without opposition, the emperor Ferdinand became excessively alarmed, and called in Wallenstein, whom he had some time before dismissed, through the intrigues of the papal party, to oppose Gustavus in the field. Wallenstein, the most extraordinary man of his time, had scarcely received his commander's staff, when he drove the Saxons out of Bohemia, and threatened his adversary Gustavus Adolphus, who in the meantime had obtained a second victory over Tilly on the Leob, in which that general lost his life. Wallenstein took up a strong position in the neighbourhood of Nürnberg, by which he cut off all succours from the king of Sweden, and frustrated his plan of penetrating along the Danube through Bavaria into Austria. In fruitless attacks upon the camp of Wallenstein, and through hunger and disease, in the course of seventy-two days Gustavus lost 30,000 men. At length Wallenstein moved towards Saxony, and on the 1st of November 1632 he offered battle to his opponent at Lutzen.

The two armies engaged on the 6th of November. Gustavus opened the battle of Lutzen to the sound of music, with Luther's hymn, 'Eine feste Burg ist unser Gott.' He himself sang the words, and the army followed in chorus. He led the attack in person, descended at the critical moment from his horse, and killed the foremost of the enemy with a lance. While heading a second attack on horseback against the enemy's cavalry, a ball struck him from behind, and he fell. The horse, without its rider, flying through the Swedish ranks, announced the death of the king; but Duke Bernhard of Weimar crying out to the Swedes that the king was made a prisoner, inflamed them to such a degree, that nothing could resist their impetuosity, and after a frightful carnage the enemy was forced to retreat. The Swedes gained a victory, but with the loss of their king, whose body was found naked and bleeding upon the field. A strong suspicion of the crime of assassination rests upon his cousin the Duke of Saxe-Lauenburg, who at the moment of his fall was near him, and who shortly afterwards entered the Austrian service.

Thus ended the life of Gustavus Adolphus, one of the best men who ever wore a crown. He was simple and moderate in his private life, wise in the administration of civil affairs, and a most able commander. He died esteemed by all, even by his enemies, but lamented by no one, not even by those whom he had saved. The Roman Catholics rejoiced over the fall of their powerful adversary; and the Protestants, who now thought themselves strong enough without his help, were glad to be freed from a master whom they envied and suspected. But the war still raged for sixteen years after his death,

and Germany, groaning beneath the cruelties of a profligate soldiery, had frequent occasion to regret the memory, and to wish for the moderation and the discipline observed by the Swedish soldiers of Gustavus.

Gustavus Adolphus married, in 1621, Maria Eleonora, the sister of the Duke of Mecklenburg, by whom he had one daughter, Christina, who was his successor.

(Schiller; Westenrieder, *Geschichte des dreissig-jährigen Krieges*.)

GUSTAVUS III., King of Sweden, born in 1746, was the eldest son of Adolphus Frederic, duke of Holstein, who, in consequence of his marriage with Ulrica Louisa, the sister of Frederic II., had been called to the Swedish throne in 1743. On the 12th of February 1771, Gustavus III. succeeded to the crown on the death of his father. The country was at this time divided by two factions, the Hats and Caps, as the aristocratic adherents to the Russian or French policy respectively called themselves, who sacrificed the general good to their own interests. Both parties were detested by the people on account of their pride and oppression, and both parties were dangerous to the crown through their aristocratic privileges. Gustavus took the bold resolution of subverting both these parties with the assistance of the people, and of acquiring more power and importance to the crown, and giving more influence and effect to the democratic principle. With this purpose he endeavoured to gain the good-will of the militia by the institution of his new order of Vasa, and by bestowing preferment upon subaltern officers of talent. Prince Charles, the brother of the king, also travelled through the country, and secured the principal military chiefs to his interest. The execution of the king's plans against the States was commenced by the insurrection of the commandant of Christianstadt, who issued a violent proclamation against the States-General. Gustavus behaved as though he were much irritated at this step, and sent Prince Charles with a powerful force against Christianstadt, ostensibly to subdue the rebel, but in reality to unite with him. On the 19th of August 1772, the king began to follow out his plans in person. He entered into the assembly of the States, and fell into a violent dispute with some of the members. In the meantime his agents had secretly assembled all the military officers of the capital, and from the chamber of the States the king hurried to the meeting of officers. These officers, who had been long attached to his cause, received his plan for the abrogation of the States and the alteration of the constitution with loud applause. The different regiments were assembled under arms, and the soldiers, in the midst of continued cheers, swore inviolable obedience to the king. Gustavus next proceeded to arrest the heads of the parties and the most powerful members of the States, and publicly announced his plans for the abolition of the old and the establishment of a new constitution. On the same evening he received the congratulations of the foreign ambassadors, and gave a grand dinner to celebrate his success. The next day the magistracy of the capital took the oaths of fidelity, and the States-General were invited to assemble. Gustavus, having surrounded the assembly-house with soldiers and cannon, entered the assemblage accompanied by his military staff, in order to submit to them the proposed new constitution. This armed force was apparently sufficient to subdue every scruple of the assembly; but it must be acknowledged that this constitution only restricted and circumscribed the privileges of the nobility, and did not infringe the liberties of the citizens. It was accordingly received by the majority with real satisfaction, and confirmed by oaths and signatures. Those who had been arrested were immediately afterwards released, and the revolution was completed.

The nobility were silenced, but they nourished a secret hatred, which at length broke out in the year 1788, when by their intrigues they prevailed upon the States to refuse the supplies to the king while engaged in hostilities with Russia and Denmark. The fidelity of the Dalecarlians however, who proffered their services to the king, and repulsed the enemy from Gothenburg when it was hardly pressed, delivered the country. In order to free himself from the ever-active intrigues of the nobles, the king resolved upon a new *coup d'état*, which he carried into execution on the 3rd of April 1789, when he caused the leaders of the opposition in the Diet to be arrested, and a law to be passed, by which the royal prerogatives were very considerably increased. The first revolutionary measure of Gustavus was excusable on account of its patriotic object; but this second act of violence must be condemned as a selfish and arbitrary measure. After varying fortunes in the war, Gustavus concluded a peace on the 14th of August 1790 with his foreign enemies, that he might be at liberty to humble his domestic adversaries; but the nobility, who apprehended the loss of all their privileges, resolved upon his death. Accordingly they formed a conspiracy under the direction of Counts Horn and Ribbing and Colonel Lilienhorn, and a nobleman named Ankerstroem, whom he had personally offended, undertook to murder him. Ankerstroem chose a masked ball, which was given on the 16th of March 1792, at Stockholm, as the fittest opportunity for carrying his design into effect. The king was warned by some anonymous friend; but he went to the ball, and was pointed out to the assassin by Count Horn, who tapped him on the shoulder, and said "Good evening, pretty mask." Upon this Ankerstroem shot the king through the body from behind, and mingled with the crowd of masks. The king suffered with much firmness, and died on the 29th of March. His

murderer was discovered and executed, and many of the conspirators were banished out of the country.

Gustavus III. was a prince of very distinguished talents; his original intentions were noble, but prosperity corrupted him, and it became his object to acquire despotic power. It is noteworthy that this king, who as a statesman was so cool and self-possessed, was distinguished as a poet by his warmth of feeling and his fancy. He was the author of several highly-esteemed dramatic works; and in the Swedish Academy, of which he was a member, he displayed a high degree of eloquence in various discourses upon historical and philosophical subjects. Gustavus III. was a memorable example of a king uniting himself with the democratic party in order to oppose the encroachments of a powerful aristocracy. Had he been satisfied with his first success, and firmly secured to himself the sympathy of his people, the ambitious nobility, however unscrupulous, would hardly have ventured on the perpetration of such a crime.

(Posselt, *Gustav III. von Schweden*.)

GUSTAVUS IV., King of Sweden, was born on the 1st of November 1778, and, after the murder of his father Gustavus III., ascended the throne on the 29th of March 1792. This king, who by his conduct so completely alienated the national feelings, that, forgetting his great ancestors, they gave the throne of Gustavus Adolphus to a Frenchman, displayed, while a prince, a capricious humour and an obstinacy that bordered upon madness. He entered into a negociation for a marriage with the grand-daughter of the Empress Catharine of Russia, and suffered it to proceed so far that the whole court was assembled in order to be present at the solemn ratification of the marriage treaty. But instead of confirming the treaty, he departed secretly, and shortly afterwards married a German princess of the house of Baden. Of all the European monarchs he was the most zealous partisan of legitimacy, and he proposed, as the great object of his life, the restoration of the dethroned family of the Bourbons to the crown of France. In 1803 he made a journey through Germany in order to unite all the sovereign princes of the empire in arms against Napoleon I.; and to show his detestation of the usurper, he sent back to the King of Prussia the order of the Black Eagle, because the same distinction had been given to Napoleon. When Bonaparte concluded peace with Germany in 1806, Gustavus IV., through his ambassador, declared that he would no longer take any part in the proceedings of the Diet while it remained under the influence of a usurper. Nothing more was required to make him break off all diplomatic relations with the most powerful courts of Europe than an approach on their part to friendly relations with Napoleon. He thus involved his country in indescribable difficulties, irritated all his neighbours, and showed by his conduct that he would not scruple to sacrifice his people's welfare to his unreasoning obstinacy. His wars and negotiations exhausted the poverty of Sweden, and the inhabitants sighed beneath an intolerable burden of taxes. Even England, his only ally, whom he certainly could not reproach with any friendly feelings towards Napoleon, he contrived to offend by his conduct. Upon the English government sending him a message with some well-grounded complaints, he broke off with this power also, and ordered all the English ships in Swedish harbours to be laid under embargo.

The Swedes soon became tired of seeing themselves sacrificed to the extravagant follies of this Don Quixote of legitimacy, and the most influential patriots began seriously to consider how they could rescue their country from total destruction. Gustavus appears to have discovered through his spies that a storm was gathering about him, and either in order to avert it, or to make himself safe in any event, he endeavoured to possess himself of the funds deposited in the Bank of Sweden. At first he made an attempt to get the money into his hands by means of a proposed loan of eighty-two millions of Swedish rix-dollars (about twelve millions sterling), but as the bank commissioners refused to comply with this demand he resolved to carry his plan into effect by force.

On the 12th of March 1809 he repaired to the bank, accompanied by a detachment of military, with the intention of taking possession of the money deposited there. The commissioners of the bank had applied for protection to the Diet, and the Diet had directed Generals Klingspor and Adlerkreutz to divert the king from his intention by persuasion, or to prevent him by force. The generals met the king in the court of the bank buildings, and endeavoured to make him aware of the impropriety of his conduct; but Gustavus treated them as rebels, and ordered the soldiers to remove them from his presence by force. Adlerkreutz then advanced, seized the king by the breast, and cried with a loud voice—"In the name of the nation, I arrest thee, Gustavus Vasa, as a traitor." Of the soldiers who were present, about forty endeavoured to defend the king, but the majority followed the call of the general to carry into effect the orders of the Diet. Gustavus defended himself with desperation, and it was only by force that they could disarm him. He tore himself loose from the hands of the soldiers, and had very nearly escaped, but was again secured, and confined in an apartment, where for several hours he raged like a madman. Immediately upon the arrest of Gustavus, Duke Charles of Sudermania issued a proclamation, in which he announced that he had been called to the head of a regency, and exhorted the people to quietness till the decision of the States-General should be promulgated. On the 24th of March Gustavus was brought

to the castle of Griephelm, where he gave in his abdication. On the 29th there appeared the decision of the Diet, by which Gustavus IV. and his direct descendants were declared to have forfeited their rights to the Swedish crown, and the Duke of Sudermania ascended the now vacant throne of Sweden under the name of Charles XIII.

Gustavus left the Swedish territories very shortly after his deposition. During his exile he travelled through most of the countries of Europe, but lived chiefly in the little town of St. Gall, the capital of the Swiss canton of the same name. He assumed the name of Colonel Gustavson, and renounced all external obligations that might remind him of his former rank. He refused the appanage which Sweden offered him; he urged forward a suit of divorce from his wife, which he succeeded in obtaining on the 17th of February 1812; and he declined having any communication with his family, and obstinately rejected all assistance from them. He subsisted on the produce of his labours as an author, together with a little pension which he drew as a colonel.

Among his printed works, which appeared during his residence in Switzerland, one very systematically develops the mystical-religious and ultra-royal political tendencies of his mind. The moderation and discretion, as well as the stedfast tranquillity with which he endured his fall did him honour, and go some way towards atoning for the worse than follies through which he trifled away the possession of a throne. He was a martyr to his principles, which were founded upon his extravagant notions of the divine right of kings over their subjects.

He died at St. Gall, toward the end of the year 1837, lamented by all who had known him in the latter years of his life. His son, the heir of the line of Vasa, became a colonel of an Austrian regiment.

GUTENBERG, HENNE, or JOHN, was born at Mainz, or near it, about 1400. The family name was Gensfleisch or Günsfleisch, of honourable descent and of considerable property. Sulgloch was the name of an estate belonging to them near Mainz, where it has been stated that Gutenberg was born, and which he sometimes appended to his name as a title. The family also possessed two houses in Mainz, zum Günsfleisch, and zum Gutenberg, in which latter house he is reported to have carried on his printing business in partnership with Fust, and thence he derived the name by which he is best known.

It has been said that in his youth Gutenberg was implicated in an insurrection of the citizens of Mainz against the nobility, and was forced to fly to Strasburg. This story is not well authenticated, and is rendered the more doubtful by the fact that in 1430, in an accommodation between the nobility and burghers of Mainz, Gutenberg is named among the nobility "who are not at present in the country." It appears from a letter to his sister Bertha, written in 1424, that he was then residing in Strasburg, and there he appears to have remained many years, as from 1436 to 1444 his name appears among the civic nobility of that town. In 1437 an action was commenced against him for a breach of promise of marriage, but it is supposed that he married the lady; he certainly married a lady of the same Christian name, and there was no trial.

Gutenberg would appear to have had an inventive mechanical genius and to have exercised it in various directions. While at Strasburg he was applied to by several persons to teach them some of his arts and contrivances. One of these was the art of polishing stones, which he taught to a certain Andrew Drytzehen, who made a considerable profit thereby. Some time afterwards Gutenberg, in company with John Riff, "began to exercise a certain art whose productions were in demand at the fair of Aix-la-Chapelle." Drytzehen and two Heilmans applied to be made acquainted with it. Gutenberg assented, with regard to Drytzehen and one of the Heilmans, upon the condition of their each paying down eighty florins of gold, for which they were to receive a fourth of the profits between them; Riff was to have another fourth, and Gutenberg the remaining half. The fair was deferred for a year, when they petitioned to be made acquainted "with all his wonderful and rare inventions." Gutenberg assented, stipulating that each should pay 125 florins more, of which 50 were to be paid immediately, and the remaining 75 at three instalments. The partnership was to be for five years, and if any one of the partners died within that time, the survivors were to pay to the representatives of the deceased the sum of 100 florins for his share of the stock and utensils. Drytzehen paid only a part of his contribution, and died in about two years, when his brothers claimed the hundred florins, or that one of them should be admitted as a partner. Gutenberg pleaded, that as 85 florins remained unpaid of Drytzehen's contribution, that sum should be deducted, and the balance, 15 florins, he was ready to pay. This view was adopted by the judges, whose decision was given on December 12, 1439.

The chief importance of this trial however lies in the evidence of the various parties, showing that the "wondrous art," was in fact printing. Lead was one of the materials purchased. Some of the operations were carried on in Drytzehen's house, and upon his death, Gutenberg sent a message by his servant Beildeck to Claus Drytzehen stating that "your late brother has four pieces (stücke) lying beneath a press, and John Gutenberg prays you to take them out and off the press, and separate them, so that no one may see what it is." ("Andreas Dritzehen uwer bruder selige hatt iv. stücke undenan inn

einer pressen ligen, da hatt uch Hans Gutenberg gebettet das ir die darusz nemet, und uff die presse legent von einander, so kan man nit gesehen was das ist.") This witness, Hans Schultheiss, deposes also that A. Drytzehen had complained of the 'werck' having already cost him 300 guilders. Another witness, Conrad Sahspach, deposes that after Drytzehen's death, Gutenberg addressed him thus: "Go, and take the pieces out of the press and distribute (zerlege) them;" when he went however the work had been removed. He likewise mentions Drytzehen's complaint of the expense. Gutenberg's servant states that he was sent "to open (or undo) the press, which was fastened with two screws, so that the pieces (which were in it) should fall asunder." Heilmann, brother of one of the partners, proves that shortly before Drytzehen's death, Gutenberg had sent to "bring away all the forms (formen), that they might be separated in his presence, as he found several things in them of which he disapproved." One Hans Dünne, a goldsmith, also proves that, three years before, he had done work that "belongs to printing" ("das zu den trucken gehört"), to the amount of 100 guilders. It does not appear that Gutenberg succeeded in producing any printed books at Strasburg, but the above facts, we think, go far to prove that he possessed moveable types of metal; the use of technical terms still in use, being very remarkable. These details are taken from 'Vindiciae Typographicæ,' of J. D. Schœpflin, published in 1760. In the Appendix to that work he gives a summary of the testimony of the witnesses (of whom there were twenty-six produced on the part of Drytzehen, and fourteen for Gutenberg), and the judgment of the court. They are given in Latin and in old German, and we have used, with an exception here and there, the translations given in 'A Treatise on Wood Engraving; with upwards of 300 Illustrations on Wood, by John Jackson.'

Gutenberg's success in the law-suit does not seem to have rendered him the more prosperous. In 1441 and 1442, in order to raise money he sold some property in Mainz, which he had inherited from an uncle, to the collegiate church of St. Thomas in Strasburg, in which town he was still living. Somewhere about 1445 he appears to have returned to Mainz, and in 1449 he entered into partnership with Fust. It is in the following year that John Trithemius, who published his work 'On the Illustrious Men of Germany' in 1515, places the invention of the art. His account however is avowedly derived from Schœffer, and even he only claims the discovery of the more easy method of casting the types.

"At this time, in the city of Mainz on the Rhine in Germany, and not in Italy, as some have erroneously written, that wonderful and then unheard-of art of printing and characterising books was invented and devised by John Gutenberg, a citizen of Mainz, who having expended almost the whole of his property in the invention of this art, and on account of the difficulties which he experienced on all sides, was about to abandon it altogether, when, by the advice, and through the means, of John Fust, likewise a citizen of Mainz, he succeeded in bringing it to perfection. At first they formed [engraved] the characters or letters in written order on blocks of wood, and in this manner they printed the vocabulary called a 'Catholicon.' But with these forms [blocks] they could print nothing else, because the characters could not be transposed in these tablets, but were engraved thereon, as we have said. To this invention succeeded a more subtle one, for they found out the means of cutting the forms of all the letters of the alphabet, which they called matrices, from which again they cast characters of copper or tin of sufficient hardness to resist the necessary pressure, which they had before engraved by hand. And truly, as I learned thirty years since from Peter Opilio (Schœffer) de Gernsheim, citizen of Mainz, who was the son-in-law of the first inventor of this art, great difficulties were experienced after the first invention of this art of printing, for in printing the Bible, before they had completed the third quaternion (or gathering of four sheets), 4000 florins were expended. This Peter Schœffer, whom we have above-mentioned, first servant and afterwards son-in-law to the first inventor, John Fust, as we have said, an ingenious and sagacious man, discovered the more easy method of casting the types, and thus the art was reduced to the complete state in which it now is. These three kept this method of printing secret for some time, until it was divulged by some of their workmen, without whose aid this art could not have been exercised; it was first developed at Strasburg, and soon became known to other nations." The account of the wood-block printing may refer to Gutenberg's earliest attempts. The 'Catholicon Joannis Januensis' did not appear till 1460, is certainly not from wooden types or blocks, and is supposed to have been produced by Gutenberg after quitting Mainz: of such a 'Catholicon' as that spoken of there is no trace.

The partnership was brought to an end in 1455 by a law-suit commenced by Fust against Gutenberg for advances of money. The decision of the judges was pronounced on November 6, 1455. From the claim of Fust there scarcely seems to have been a partnership. He first advances 800 florins, at 6 per cent. interest, to purchase utensils for printing, and which were assigned to him for security; there is a second advance of 800 florins; and the 2020 florins claimed is made up of compound interest and charges for raising the money. Gutenberg's defence was, that he was not liable for the interest, and that the money was not advanced at the periods agreed upon. The

judges decided that Fust was to be repaid so much of the money advanced as had not been expended on materials; and Gutenberg, unable to raise the money, was forced to resign the printing-materials, and of course the invention, to Fust, who, with Schöffer, carried on the business. [FUST.]

Gutenberg however remained in Mainz, and continued to print. This is proved by a deed, dated July 20, 1459, in the possession of the University of Mainz, by which Gutenberg, in conjunction with his brother and three cousins, gives to the library of the convent of St. Clare, in which his sister was a nun, "all such books required for pious use and the service of God,—whether for reading, or singing, or for use, according to the rules of the order,—as I, the above-named John, have printed, or shall hereafter print," to remain for ever in the said library. There are no remains of this donation, nor is any book known to exist with Gutenberg's imprint; but the 'Catholicon Joannis Januensis,' as we have already mentioned, has been attributed to him. His merit was not altogether unacknowledged in his lifetime. In 1465 the archbishop elector of Mainz appointed him one of his courtiers, with the like allowance of clothing as to other nobles; and it could scarcely be on any other account than that of his invention. It is said that he became blind about this time, and resigned his printing materials to Bechtermunze and Spiess, who certainly printed some works with a type exactly similar to that used in the 'Catholicon'; one of these works, a vocabulary, appeared in 1467. On the other hand, a deed exists of a Dr. Conrad Homery, who was a creditor, dated the Friday after St. Matthias's day 1468, acknowledging the receipt of certain property "belonging to printing," left by John Gutenberg deceased. This date answers to February 19, 1468. The usual date given as that of his death is 1468, but it was probably towards the close of 1467. He was interred in the church of the Recollets at Mainz.

Posterity has endeavoured in some degree to make amends for the ill success of Gutenberg during his life. In 1837 a splendid monument in bronze, from the design of Baron von Lamsitz, was erected to his memory in Mainz. The Gutenberg Society, to which the writers of the Rhenish provinces belong, hold a yearly meeting also in Mainz to honour his memory and to celebrate his discovery.

GUTHRIE, WILLIAM, was born at Brechin, in the county of Angus, Scotland, according to one account, in 1701, according to another in 1708. He was educated at the University of Aberdeen; but little or nothing is known of his early years, except that it is said he was induced to leave his native country by a disappointment in love, on which he came to London, and commenced writing for the booksellers. He was one of the most popular compilers of his day, and must have been one of the most industrious writers ever known, if he was the author of all the voluminous works to which his name is prefixed. Among them are a 'History of England,' which though only brought down to the Restoration, extends to three thick folio volumes; a 'History of Scotland,' 10 vols. 8vo; a 'General History of the World,' 13 vols. 8vo; a 'History of the Peerage,' 1 vol. 4to; a translation of the 'Institutes of Quintilian,' 2 vols. 4to; translations of nearly all the writings of Cicero; 'The Friends,' a novel, in 2 vols. 8vo; 'Remarks on English Tragedy,' &c. But in the preparation of most of these works he is believed to have had little share, beyond lending them his name, which it would appear was in repute with the booksellers. The well-known 'Geographical Grammar' which bears his name is believed to have been compiled by a bookseller in the Strand, of the name of Knox. Guthrie found the trade of authorship not an unprosperous one; and to what he gained with his pen was, in course of time, added a pension from government, which it may be supposed he earned by some writings acceptable to the court, or by other unknown political services. He was also placed in the commission of the peace for Middlesex, although it is said he never acted as a magistrate. He died in 1770. Guthrie's 'General History of England, from the Invasion of the Romans under Julius Cæsar to the late Revolution in 1688,' which is the historical work of which his claim to the authorship is the most undoubted, is written in a style by no means without warmth and animation, though it has not much claim to the praise either of condensation, judgment, or research. The author is rather fond of new and peculiar views—one instance of which that may be mentioned is the light in which he endeavours to place the conduct and character of Richard III., many of the common stories in regard to whom he disputes in a manner that led him afterwards to claim the honour of having anticipated nearly all that was most remarkable in Horace Walpole's 'Historical Doubts.' But in truth both he and Walpole had been long before preceded in the same line of argument by Sir George Buck: yet oddly enough, within the last few years the theory has been again revived with some little parade of originality.

GUTHRY, HENRY, a Scottish ecclesiastic, was the son of John Guthry, clergyman of Cupar Angus in Forfarshire, where he was born soon after the commencement of the 17th century. He studied at St. Andrews, and when he became capable of holding a benefice, he was presented to the church of Stirling. In 1638 he subscribed the Covenant, but he is said never to have had much sympathy with its promoters, and he was inclined to neutrality in the discussions which followed. In 1647 he was one of those who joined the 'Engagement' for the support of Charles I. against the Parliament, a course of

conduct which occasioned his deposition from the ministry. He was succeeded by a celebrated namesake, apparently a member of the same family, James Guthry, who having shown a resolute hostility to Charles II., his followers, and his ecclesiastical policy, was beleagued after having been convicted on a charge of high treason in 1661. The more moderate or cautious Henry was then restored to the benefice. He conformed to the re-establishment of Episcopacy, and was appointed bishop of Dunkeld in 1665. He died in 1676, leaving behind him a manuscript 'History of his Own Time,' which was published in 1748. (*Life*, by George Crawford, prefixed to *Memoirs of Henry Guthry, late Bishop of Dunkeld.*)

* GUYON, GENERAL. RICHARD DEBAUFRÉ GUYON was born March 31, 1813, at Walcot, near Bath, Somersetshire, in which city he received his early education. His grandfather was a captain in the Dragoon Guards; his father, John Guyon, of Richmond, Surrey, was a commander in the royal navy, and died in 1844. Richard Guyon was intended for the army, and at an early age held a commission in the Surrey militia. At the age of eighteen he obtained a commission in the Hungarian Hussars of the Austrian army, and after some years' service attained the rank of lieutenant, and was appointed aide-de-camp to Field-Marshal Baron Splenyi, commander of the Hungarian life-guards. In November 1838 he married the daughter of Baron Splenyi, and soon afterwards retired to the neighbourhood of Pesth, where his wife's relations resided, and where he spent his time in country-occupations and field-sports.

In September 1848, when Jellachich, the Ban of Croatia, invaded Hungary, Guyon offered his services to the Hungarian diet, and received the appointment of Major of the Honveds, or national guards. On the 29th of September he contributed materially to the defeat of Jellachich at Sukoro. In the battle of Schwechet, near Vienna, on October 30th, Major Guyon with his raw troops achieved at Mannswoth the only successes of that disastrous day, when his horse having been shot under him, he led his men to the charge on foot, and armed them with the muskets of the slain Austrians, in place of the scythes with which many of them had fought. He was rewarded by being raised to the rank of Colonel on the field of battle. He was afterwards raised to the rank of General at Debreczin. He commanded the rear of Görgei's army on the march from Pesth to Upper Hungary; and at Ipolszag (January 10, 1849), by a daring and skilful effort, saved the baggage from the pursuing Austrians. On the 5th of February, with 10,000 Hungarians, he stormed the defiles and heights of Branyiszko, defended by 25,000 Austrian troops under General Schlick, took prisoners and baggage to a large amount, and cleared the way for the van of the army to pass, Görgei having vainly attempted to turn the defiles by a flank movement. At the battle of Kapoina (February 26) he commanded a division of Dembinski's army. On the 21st of April he entered the fortress of Komorn with a small body of troops, though it was then closely besieged by the Austrian troops, and announced to the despairing garrison the approach of Görgei with a relieving army. When Görgei was appointed minister of war, General Guyon for a time performed the duties of the office, in order to enable Görgei to retain his command-in-chief. On the 9th of August the Austrian and Hungarian armies met near Temesvar, where the impetuous bravery of Guyon and his Hussars could not save the Hungarian army from a defeat. On the 11th of August Kossuth resigned his office of governor, and named Görgei dictator, who on the 17th of August put an end to the war by an unconditional surrender.

Guyon, Bem, Dembinski, Kmety, and other officers who had not been included in the surrender, made their escape with much difficulty to Turkey, where, in defiance of the conjoint demand of Austria and Russia, they were protected by the sultan. After some time Guyon was joined at Constantinople by his wife, whose property in Hungary had been confiscated by the Austrian government. He was offered and accepted service under the Turkish government; and though he decidedly refused to become a Mohammedan, was sent to Damascus with the rank of lieutenant-general on the staff, and with the title of Kourschid Pasha. In November 1853 he was directed to proceed from Damascus to the army in Asia Minor, and reached Kars by a series of rapid journeys. There he had the appointment of chief of the staff and president of the military council, but without any real command over an army of 15,000 undisciplined troops under twenty-one pashas, each with the rank of a general. He was allowed however to organise the army and to construct defences. That organisation and those defences, though doubtless much improved afterwards by General Williams and his officers, became a basis for the heroic defence of Kars.

(*The Patriot and the Hero; General Guyon on the Battle-Fields of Hungary and Asia*, by Arthur Kinglake.)

GUYON, JOHANNA-MARIE BOUVIERS DE LA MOTHE, was born on the 13th of April 1648, at Montargis, in the department of Loiret. At seven years of age her father sent her to the Ursuline Convent, where she soon distinguished herself by her talents, and by her remarkable attention to her religious studies. She wished to take the veil before she was seventeen, but her parents opposed this, as they had promised her in marriage. While residing in the convent, in order to have the name of Jesus on her heart, "with ribbands and a big needle she fastened the name in large characters to her skin in four

places." At a little past fifteen she was married to M. Guyon, whom she had not seen till two or three days before her marriage. The union was not a happy one; the husband was passionate, and twenty-two years older, and the mother-in-law insulted her. She says she prayed continually, and when her husband was suffering from the gout nursed him carefully, and ultimately succeeded in converting him to her religious views. At the age of twenty-eight she lost him, and was left a widow with three small children in 1576. Though now attentive to the temporal interests and the education of her children, her religious feeling increased in intensity. She believed that she had occasionally interior communications of the divine will, but was deeply distressed about the state of her soul. In 1680, on St. Magdalene's Day, on occasion of a mass, she says "my soul was perfectly delivered from all its pains." She soon after went to Paris, was exhorted in what she considered a miraculous manner to devote herself to the service of the Church, and went to Geneva to succour the Catholics there, but ultimately settled at Gex in 1681, in an establishment founded for the reception of converted Protestants. Her family then urged her to resign the guardianship of her children, which she did, giving up all her fortune to them, retaining only sufficient for her subsistence. Soon after the Bishop of Geneva wished her to bestow this pittance upon the establishment, of which she was to be made prioress. She declined, and left Gex for the Ursuline convent at Thonon. Here the bishop continued to annoy her; and she went first to Turin, then to Grenoble, Marseille, Alessandria, afterwards to Verceil, and at length, after an absence of five years, returned to Paris in a very ill state of health. During all this time she had had dreams, visions, and marvellous manifestations. She had read the scriptures diligently, and wrote explications of them; "before I wrote I knew nothing of what I was going to write, and after I had written I remembered nothing of what I had penned," she says, in the singular autobiography which she has left of herself. Two other of her works of this period were, 'Moyen court et très facile de faire Oraison,' which was published, and rapidly ran through five or six editions, and 'Le Cantique des Cantiques de Salomon, interprété selon le sens mystique.' Though the works were highly popular, they gave great offence to the priesthood. They inculcated what was then called Quietism, a mystic state of repose of the mind in the goodness and mercy of God. It was the persecution of the priests that had caused her frequent changes of residence, and on her return to Paris she was confined, on their representations, by a *lettre de cachet*, in the convent of the Visitation of St. Mary, in the suburb of St. Antoine. Here she was visited and examined by M. de Harlai, archbishop of Paris, who, convinced of her innocence, obtained her release after an imprisonment of nearly eight months. Soon after her release she became acquainted with Fenelon, who continued her firm friend for life. The outcry of the priests however continued; she felt uneasy as to the character of her writings, and placed them in the hands of Bossuet, bishop of Meaux. He was satisfied as to her sincerity; but the priests succeeded in procuring a commission to examine her doctrines anew, of which Bossuet was at the head. At the end of six months thirty articles were drawn up by him, sufficient, as he deemed, to prevent the mischief likely to arise from Quietism, which were signed by Madame Guyon, who submitted at the same time to the censure which Bossuet had passed on her writings in the preceding April. Notwithstanding this submission, she was subsequently involved in the persecutions of Fenelon, the archbishop of Cambrai, and in 1695 was imprisoned in the castle of Vincennes, and thence removed to the Bastille, enduring the harshest treatment, and subjected to repeated examinations. In 1700 she was released, when she retired to Blois, to the house of her daughter, where she wrote so continuously that her works form 39 volumes in 8vo. She had written her autobiography previously, which Cowper translated, and of which he has said, "she will be found to have conversed familiarly with God." Of another of her works, 'Cantiques Spirituels, ou d'Emblèmes sur l'Amour Divin,' he has also said, that though she was accused of being a Quietist and a fanatic, yet he admired them, for "her verse is the only French verse I ever read that I found agreeable, and there is a neatness in it equal to that which we applaud with so much reason in the compositions of Prior." He translated many of them, which are still highly esteemed by the holders of certain religious opinions. She died on the 9th of June 1797.

Madame de Guyon's was a singular character. Her enthusiasm was excessive, but sincere. Her life was passed in the exemplary discharge of every duty, and she even submitted her opinions to the authority of her Church; but her reason was too clear, her faculties too keen, to allow her to see through other eyes than her own, and thence the opposition she met with. With a vivid imagination often approaching hallucination, she possessed a strong common sense that preserved her from the last excesses of extravagance; and while she rejoiced in being a martyr for religion's sake she had sufficient sagacity to secure the enjoyment of the sober elegancies of life. Her autobiography is a remarkable work, and affords an interesting history of a mind; it is full of earnest and thoughtful prayers, which are often rhapsodical and sometimes poetical; of a mind that converted coincidences into marvels and spiritual manifestations, and accepted deep impressions as divine inspirations with the most undoubting faith. It is no wonder that it became a favourite with Cowper. His trans-

lation was never published, but a mutilated one has since appeared by J. D. Brooke, printed in 1806. Her doctrines had many followers, and are even now not extinct; and her prayers and experiences are still admired by many who are in no sense her followers.

GUYTON DE MORVEAU, LOUIS BERNARD, a chemist of very considerable reputation, was born on the 4th of January 1737, at Dijon, in the university of which his father was professor of civil law. In very early life he showed a turn for mechanics, and after studying at home he went to college, which he quitted at sixteen years of age; he then became a law student for three years in the university of Dijon, and afterwards repaired to Paris to acquire a knowledge of the practice of the law. At the age of twenty-four he had pleaded several important causes, and his father purchased for him the office of advocate-general in the parliament of Dijon; he soon afterwards was admitted an honorary member of the Academy of Sciences of Dijon. His taste for chemistry seems to have arisen from his attendance upon the lectures of Dr. Chardenon, who was in the habit of reading memoirs on chemical subjects; and, without neglecting the cultivation of literature, he applied himself with great diligence to the study of chemistry.

In 1772, having previously published some less important papers, he gave to the world a collection of scientific essays, entitled 'Digressions Académiques;' the memoirs contained in this work on phlogiston, solution, and crystallisation merit particular notice, and evince the superior knowledge which he had acquired on the subjects that he had undertaken to illustrate.

In the following year he achieved the important discovery of the means of destroying infection by acid vapours, and of all his labours it is this for which his name will be transmitted to posterity with those of the benefactors of mankind. In one of the churches of Dijon a practice had prevailed of burying the dead in considerable numbers within its walls; this proceeding occasioned an infectious exhalation, which brought on a malignant disorder, to the great alarm of the inhabitants of the city. When other attempts to remedy this evil had failed, it occurred to Morveau that the vapours of muriatic acid might be successfully employed to remove it. With this view he made a mixture of sulphuric acid and common salt, in wide-mouthed vessels, which were placed upon chafing-dishes, and in different parts of the edifice; after closing the windows and doors for twenty-four hours, and then suffering the air freely to pervade the building, no remains of the fetid smell were perceptible, and the church was cleared from infection. The same process was tried on other occasions, and the practice is still continued, with the improvement of substituting chlorine gas for muriatic or hydrochloric acid gas.

Although this was probably the first employment of muriatic acid gas as a disinfectant on a large scale, and with results so striking as those detailed, it appears nevertheless, that Dr. Johnstone of Worcester had recommended the use of the same gas for this purpose in the year 1756; it is even stated that he employed it in the prison of Worcester, but he does not seem to have published his process before the appearance of Morveau's tract on the subject.

In 1766 Morveau commenced a course of lectures on chemistry in Dijon, which met with great success, being delivered with clearness and illustrated by numerous and striking experiments. In the year following he published the first volume of a course of chemistry, entitled 'Elémens de Chimie de l'Académie de Dijon;' the work was completed in four volumes. He afterwards undertook to supply the chemical articles for the 'Encyclopédie Méthodique;' the articles 'acide,' 'adhésion,' and 'affinité' contain a vast body of information clearly drawn up; for reasons which are not known, he discontinued his connection with this work. A paper which he published in the 'Journal de Physique' for 1782, on the necessity of establishing a new and scientific nomenclature, had a great share in producing the reformation in chemical nomenclature rendered necessary by the establishment of the antiphlogistic theory, and by the numerous new facts which had been discovered.

On the breaking out of the French Revolution Guyton de Morveau was made a member of the Constitutional Assembly and of the Council of Five Hundred. In 1799 Bonaparte appointed him one of the administrators-general of the mint, and in the year following director of the Polytechnic School; and after being an officer of the Legion of Honour he was created a baron of the French empire in 1811. At an advanced period of life he married Madame Picardet, the widow of a Dijon academician; he left no children. After teaching about sixteen years in the Polytechnic School he gave up the appointment; and after about three years' retirement he died on the 3rd of January, 1816.

The publication of Guyton de Morveau on chemical subjects are very numerous, and few of his contemporaries contributed more to the advancement of the science; he was however not the author of any striking or fundamental chemical discoveries. His papers may be found in the 'Memoirs of the Dijon Academy,' the 'Annales de Chimie,' and the 'Journal de Physique.'

GWILT, GEORGE, architect, was well known as an antiquary, and for his restoration of the choir and tower, and the Lady Chapel, of St. Mary Overy's church, in the parish of St. Saviour's, Southwark. George and Joseph Gwilt [GWILT, JOSEPH], were the sons of George Gwilt, an architect, resident in the parish, who was surveyor for the

county of Surrey, and who erected, amongst other buildings, Horse-monger Lane Gaol and Newington Sessions House. He died on the 9th of December 1807. George Gwilt, the elder of the sons, was born on the 8th of February 1775. He was sent to a school at Hammer-smith, but was indebted for his general education mainly to his own exertions. His professional knowledge was acquired in the office of his father, whom he succeeded in practice. Prior to this however, Gwilt junior had commenced his own professional course with the building, about the year 1801, of the warehouses of the West India Docks. He soon acquired a marked taste for objects of antiquarian art, of which he at length got together, at his house in Union Street, an important collection, many of the remains being found in St. Saviour's. In 1815 he was elected a Fellow of the Society of Antiquaries. In March and June of that year two valuable communications by him, on the remains of Winchester Palace, Southwark, appeared in the 'Gentleman's Magazine'; and he contributed occasionally at other times to the same journal. In 1818 he was engaged upon the restoration of the steeple of Bow Church, a work which required much professional skill, and which he performed with strict regard to the preservation of Wren's design. The peristyle of columns and the obelisk had to be removed and rebuilt, and the whole was completed on the 11th of July 1820, when the copper vane (in the form of a dragon), eight feet ten inches long, was fixed. Very soon afterwards, the foundations of the same church being found defective, some important works for their maintenance were carried out under Gwilt's supervision; and during these works the interesting Norman remains of the original building were identified, and were described by him to the Society of Antiquaries in June 1828, in a paper under the title of 'Observations on the Church of St. Mary-le-Bow, chiefly relating to its Original Structure,' and which paper was afterwards published, with six plates, in the 'Vetusta Monumenta,' vol. 5. The restoration of the choir and tower of St. Mary Overy's church was commenced about the year 1822, and was completed in about two years, with great fidelity and practical skill. In 1824 Gwilt visited Italy, and we find little to say of him till the year 1832, when the Lady Chapel of the church last mentioned being rescued from destruction, he undertook the direction of the restoration without remuneration, and completed it in 1833, with the skill which he had exhibited in the other part of the church. George Gwilt lived to the advanced age of eighty-one, occupied in his favourite pursuits till within a few days before his death. He had however suffered long from a painful complaint, and the loss of his wife, who died a few weeks before him, was severely felt. He died on the 27th of June 1856, and was buried in the family vault, next the choir of St. Mary Overy's Church. Charles Edwin, the second of his three sons, has contributed to the 'Archæologia' (vol. xxv.) an Account of the remains of part of the Prior of Lewes's house in Carter Lane, St. Olive's, Southwark.

* GWILT, JOSEPH, architect, and author of works on architecture, some of which are standard books of reference, was the younger brother of the subject of the foregoing notice, and was born on the

11th of January 1784. He was brought up to his profession with his father, and appears to have devoted his chief attention to the Italian and classical styles. He had however no opportunity for going to Italy till after the termination of the war, when his visit in 1816 led to the publication in 1818 of his 'Notitia Architectonica Italiana,' consisting of concise notices of buildings and architects in Italy, which he had prepared for his private reference during his journey. In 1822 he privately printed a 'Cursory View of the Origin of Caryatides.' About the same time he published a book entitled 'Sciography, or Examples of Shadows,' of which a second edition dates in 1824; and he also issued 'A Treatise on the Equilibrium of Arches,' of which the second edition appeared in 1826. In 1825 he edited an edition of Sir William Chambers's 'Treatise on Civil Architecture,' in 2 vols. large 8vo, with carefully-reduced plates and many valuable notes; and to the work itself he prefixed an illustrated section on Grecian architecture, together with an inquiry into the qualities of the beautiful. In 1826 he published his 'Rudiments of Architecture, Practical and Theoretical,' and in the same year a translation of the 'Architecture' of Vitruvius, which is the only complete translation of the ten books, in the English language, which has any merit. In 1837 Mr. Gwilt published a small octavo under the title, 'Elements of Architectural Criticism for the Use of Students, Amateurs, and Reviewers,' wherein he opposed the opinions as to the merits of the modern German school which had been put forth in several articles in the 'Foreign Quarterly Review.' For the reference which there and elsewhere he has made to the critics, he has hardly been forgiven; and the controversy, in which neither side was wholly right, has been productive of many subsequent expressions of opinion not exactly tending to more accurate views of art amongst the public. In 1833 was privately printed, 'A Project for a National Gallery, by Joseph and J. S. Gwilt.' In 1842 Mr. Gwilt contributed the articles on art to Brande's 'Dictionary of Literature, Science, and Art,' and in the same year appeared his excellent 'Encyclopædia of Architecture, Historical, Theoretical, and Practical.' A second edition of the latter work appeared in 1851, together with an appendix on Gothic architecture, and a third edition was published in 1854. In addition to these literary works, Mr. Gwilt is the author of 'Rudiments of the Anglo-Saxon Tongue,' and he wrote the article 'Music' in the 'Encyclopædia Metropolitana.'

Mr. Gwilt's principal work in the practice of his profession was Markree Castle, near Sligo, in Ireland; and his latest work is a church at Charlton, near Woolwich, in the Byzantine style, dedicated to St. Thomas. He has also designed and executed some alterations and additions to the hall of the Grocers' Company, to which company he has held the appointment of architect for thirty years and upwards. Mr. Gwilt also was for forty years or more one of the surveyors of the sewers in Surrey, having succeeded his father in the office; but was superseded, along with others, on the altered arrangements for the metropolis under the new commission appointed in 1843, to whose views of improvement, particularly in respect of the small-pipe system for main sewerage, he was wholly opposed.

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HABAKKUK, one of the twelve minor Hebrew prophets. We have no particulars respecting the place and time of his birth; but it appears probable that he prophesied in the beginning of the reign of Jehoiakim (B.C. 609). It is evident from the prophecy that Jerusalem had not yet been taken by the Chaldeans, but that Judæa had been overrun by their armies. We learn from 2 Kings, xxiv. 1, that the Chaldeans under Nebuchadnezzar made Jehoiakim tributary to them at the beginning of his reign; but Jerusalem was not taken till the reign of his successor Jehoiachin. Clement of Alexandria ('Strom,' i. 142) places Habakkuk in the reign of Zedekiah, which agrees with the account in the apocryphal story of Bel and the Dragon, according to which Habakkuk lived in the time of the Babylonian captivity.

The prophecy of Habakkuk may be divided into two parts. The first is in the form of a dialogue between God and the prophet: the prophet begins by deploring the desolate condition of Jerusalem (i. 1-4); God is then introduced foretelling the destruction of the Jewish state by the Chaldeans (i. 5-11); the prophet replies by expressing a hope that the Jews may not be entirely destroyed, and that the Chaldeans may be punished, since they are as wicked as the Jews (i. 12-17; ii. 1); God assures the prophet that the captivity of the Jews will only last for an appointed time, and that the Chaldeans would eventually be punished on account of their iniquities (ii. 2-20). The second part is a prayer, or psalm, in which the prophet recounts the wonderful works God had wrought on behalf of his people in past times, and prays unto Him to preserve the Jews in their captivity, and "in wrath to remember mercy" (c. iii.).

The prophecy of Habakkuk is written in an energetic style, and contains many beautiful passages. The third chapter is considered by Bishop Lowth as one of the finest specimens we possess of the Hebrew ode.

The canonical authority of the book has never been disputed. It is quoted in the New Testament: compare Hab. ii. 4 with Rom. i. 17, BOG. DIV. VOL. III.

Gal. iii. 11, Hebr. x. 38; and Hab. i. 5 with Acts xiii. 40, 41. Many divines consider the passage ii. 2-4 to be a prophecy relating to the Messiah, implying also the deliverance of the Jews by Cyrus; but till the scheme of secondary prophecies (that is, of making the same prophecy fulfilled by two distinct and different events) is better established, we must withhold our assent to such a hypothesis.

HABINGTON, WILLIAM, was the son of Thomas Habington, a Roman Catholic gentleman of family and fortune in Worcestershire. His mother, the daughter of Lord Morley, has been supposed to have been the writer of the famous letter which revealed the Gunpowder Plot [FAWKES, GUIDO]; and her husband (who had been long imprisoned as implicated in Babington's conspiracy) gave shelter to some of the accomplices of Fawkes, and was sentenced to die, but received a pardon through the intercession of his wife's brother, on condition of retiring to his manor of Hindlip. Their son had been born there upon the very day now marked as the date of the plot, the 5th of November 1605. He was educated in the Jesuit college of St. Omer, and afterwards at Paris; and endeavours were used, but in vain, to induce him to enter the society. He returned to England, and lived in retirement with his father, who long survived him, and who directed and co-operated with him in historical and other studies. William Habington married Lucy, daughter of William Herbert, the first Lord Powis; and the whole of his subsequent life appears to have been spent in literary and rural quiet. It is said by Anthony Wood that he "did run with the times, and was not unknown to Oliver the Usurper," a charge which may either be untrue or involve nothing discreditible. He died at Hindlip on the 13th of November 1645, when he had but just completed his fortieth year. His published writings were the following:—1, 'Castara,' a collection of poems, first printed together in 1635, and again more fully and correctly in 1640. They were included in Chalmers's 'English Poets' in 1810, were reprinted separately in 1812, and are given wholly in

Southey's 'Select Works of the British Poets.' The name at the head of them is the poetical one he gave to the lady whom he married. They are in three parts: the first containing sonnets and other small pieces, chiefly addressed to his mistress before marriage; the second part containing similar poems, chiefly addressed to her as his wife; and the pieces in the third being mainly religious and contemplative. 2, 'The Queen of Arragon, a Tragi-Comedie,' acted both at court and at the Blackfriars theatre against the author's will, printed in 1640, folio, brought again upon the stage in 1668, with a prologue and epilogue by the author of 'Hudibras,' and reprinted in all the three editions of Doddsley's 'Old Plays.' 3, 'The History of Edward IV.,' 1640, fol., said to have been partly written by his father. 4, 'Observations upon History,' 1641, 8vo.

Habington's poems, although infected by the tendency to puerile and abstruse conceit which prevailed in his time, are yet in most parts exceedingly delightful. Their fancy is sweet, especially in rural description; their feeling is refined and ideal; the language is correct and tasteful; and the tone of moral sentiment is everywhere pure and elevated. The romantic and chivalrous cast of thought and sentiment gives much interest to his play, although the story is meagre, and the characters are not vigorously depicted.

HABSBURG, THE HOUSE OF, was the original title of the House of Austria. Rudolf, the founder of the Austrian dynasty, was born in 1218, and was the son of Albert, count of Habsburg in Aargau, and of Hedwige of Kyburg, who was descended through her mother from the once powerful House of Züringen. In his youth he was engaged in frequent warfare with the neighbouring barons, and with the banditti who infested his own or the neighbouring territories, and afterwards he served under Ottocar, king of Bohemia, against the Prussians and the Hungarians. In 1261 Rudolf succeeded to the rich inheritance of his uncle, Hartmann the Elder, count of Kyburg, which included the greater part of the Aargau, and portions of the present cantons of Bern, Lucern, Zürich, and Zug, besides the advocacy or protectorship of the Waldstätter, or forest cantons. By this inheritance Rudolf, whose domains were at first very limited, became lord of considerable territory, though he was by no means equal to the great electoral princes of Germany. But he found a powerful friend in Werner, archbishop of Mainz, who was so pleased with the abilities, the wisdom, and justice which Rudolf displayed in the administration of his enlarged territories, that he cast his eyes upon him as a fit occupant of the Imperial throne. The archbishop sounded the other electors, and won them all over to his views, except Ottocar, king of Bohemia, whose ambassadors protested, though in vain, against Rudolf's election, which took place at Frankfurt in 1273. Rudolf was then besieging Basel, the burghers of which city had killed some of his relatives in an affray. On the news of his elevation the people of Basel were the first to hail him as the head of the empire and to swear allegiance to him, and Rudolf hastened to Aix-la-Chapelle, where he was crowned king of the Romans by his friend the archbishop of Mainz. The next thing was to have his election acknowledged by the papal see, and here no difficulty was found. Gregory X., then pope, was a man of a moderate disposition and conciliatory temper, and he willingly acknowledged Rudolf as head of the Western empire, while Rudolf on his part made several concessions: he renounced all jurisdiction over Rome, all feudal superiority over the marches of Ancona and the duchy of Spoleto, all interference in ecclesiastical elections, and, excepting the right of temporal investiture of newly-elected bishops, which he retained, he acknowledged the independence of the Germanic church on the crown. This was a happy termination of the quarrel of two centuries' duration between the church and the empire. Rudolf turned next to Ottocar, king of Bohemia, who refused allegiance to him. Ottocar, besides Bohemia, had taken possession of Moravia, Austria, Styria, Carinthia, in short, of the greatest part of the present Austrian empire. Rudolf laid siege to Vienna, and crossing the Danube on a bridge of boats, defeated Ottocar, who sued for and obtained peace by giving up Austria, Styria, Carinthia, and Carniola. Rudolf confirmed him in the possession of Bohemia and Moravia. Rudolf appointed his two surviving sons, Albert and Rudolf, joint-dukes of Austria and Styria, giving Carinthia to Meinhard, count of the Tyrol, whose daughter had married his son Albert, but stipulating for the right of reversion to his own family in the event of the extinction of Meinhard's male posterity. Ottocar having soon after revolted, was again defeated and killed in battle, and his son Wenceslaus, who had married a daughter of Rudolf, succeeded him as king of Bohemia, and continued the peaceful liege of his father-in-law. But the great merit of Rudolf is that of having restored order and tranquillity in the internal administration of Germany. In successive diets he compelled or persuaded the princes to submit their differences to arbitration, to swear to the observance of the public peace, and to consent to the demolition of the fortresses which had been erected by the nobles for plunder as well as for war. In one year he razed seventy of these strongholds, and he condemned to death no fewer than twenty-nine nobles of Thuringia, who still presumed to disturb the public peace. Rudolf granted a number of charters to many towns and rising municipalities. His reign exhibited a remarkable novelty for Germany—internal tranquillity. His probity became proverbial, and his respect for religion is attested by many facts. He forgot personal wrongs, and gratefully rewarded personal

services, especially in those who had rendered him assistance in his early life, and he was accessible to the humblest of his people.

Rudolf I. died in 1291, in a good old age, leaving only one surviving son, Albert, besides several daughters. His other son, Rudolf, died before his father, leaving one son, John, under Albert's guardianship. Albert I., duke of Austria, was elected emperor in 1298, and was murdered at Windisch, in Aargau, by his nephew John, to whom he would not give up his paternal inheritance. [ALBERT I., DUKE OF AUSTRIA.] He left a numerous progeny. His eldest son, Rudolf, married the widow of Wenceslaus, and succeeded to the crown of Bohemia in 1306, but died shortly after. Albert's second son, Frederick the Handsome, duke of Austria, died in 1330, without issue. His brother Leopold, who shared with Frederick the administration of the Austrian dominions, marched against the Swiss, and was defeated by them at the battle of Morgarten, 15th November 1318. He died in 1326. Albert's fourth son, Albert II., called the Wise, succeeded his brother Frederick as duke of Austria and of Styria, and died in 1358, leaving a numerous family. His eldest son, Rudolf III., duke of Austria, became, in 1363, count of Tyrol and Carinthia by the extinction of Meinhard's male posterity, and died in 1365. He was succeeded by his brother Albert III. jointly with his other brother, who is styled Leopold II., and who fought against the Swiss, and was defeated and killed at the battle of Sempach, 9th July 1386. Albert himself died in 1395, leaving his dominions divided between his two sons: the elder, Albert IV., became duke of Austria, and the other, Leopold, duke of Styria and Carinthia. Albert IV. died in 1401, and was succeeded by his son Albert V. of Austria, who married Elizabeth, daughter of the Emperor Sigismund, whom he succeeded as king of Hungary and Bohemia in 1437, and in the following year was elected emperor by the name of Albert II. of Germany. He died in 1439, in a village of Hungary, while defending that country against Amurath II., sultan of the Ottomans. His posthumous son Ladislaus succeeded to the titles of duke of Austria and king of Hungary and Bohemia, under the guardianship of his cousin Frederick, duke of Styria. The Hungarians however would not acknowledge the infant Ladislaus, and offered the crown to another Ladislaus, king of Poland, who was shortly after killed at the battle of Varna against the Turks in 1444. The Hungarians then chose as their regent John Hunniades, under a nominal allegiance to Ladislaus the Posthumous. The Bohemians refused to acknowledge Ladislaus and chose Podiebrad as their leader. In 1451 however Ladislaus was acknowledged king of Bohemia, Podiebrad submitted to him, and was confirmed in his authority. Ladislaus was but a nominal king, and he died at Prague in 1458, leaving his cousin Frederick of Styria, who had been elected emperor by the name of Frederick III., heir to his numerous titles. The reign of Frederick, which lasted more than half a century, was inglorious to himself and disastrous to his subjects. [FREDERICK III. OF GERMANY.] Matthias Corvinus, the son of Hunniades, seized upon the crown of Hungary, and Podiebrad upon that of Bohemia, and after their death both crowns were united on the head of Ladislaus, son of Casimir, king of Poland. Of his hereditary states of Austria Frederick was obliged to resign a part to his own brother Albert. Frederick however was successful in marrying his son Maximilian to Mary, daughter of Charles the Rash, and heires to the vast dominions of the ducal house of Burgundy, by which means Franche Comté, Alsace, the Netherlands, Artois, in short all her father's territories, with the exception of Burgundy Proper, which was annexed to France, were united to the estates of the House of Austria. It was on the occasion of this marriage, in 1477, that Frederick bestowed on his son Maximilian the title of Archduke of Austria, which his successors have borne ever since. Frederick died in 1493, and Maximilian succeeded him in the Austrian dominions as well as on the Imperial throne, having been elected king of the Romans in his father's lifetime. Indeed from this time down to the dissolution of the German empire in our own days the Imperial dignity may be said to have become hereditary in the House of Austria. The reign of Maximilian was an important one both to Germany and to the Austrian dominions. He consolidated both the power of his house and that of the empire. He was the reformer of the public law of Germany, and the creator of German military discipline, being the first to establish a standing army, with infantry, cavalry, and artillery, divided into regiments and subdivided into companies. He secured the reversion of Hungary and Bohemia to his posterity by a double marriage of the archduchess Maria, his grand-daughter, with Ludovic, son of Ladislaus, and of Anna, sister of Ludovic, with his grandson Ferdinand. His own son Philip was married to Joanna, heiress of Castile and of Aragon. Maximilian died in 1519, and was succeeded on the Imperial throne by his grandson Charles V., who, in 1521, renounced the hereditary dominions of Austria to his younger brother Ferdinand, who afterwards, by the death of his brother-in-law Ludovic, king of Hungary and Bohemia, who fell in 1526 in the battle of Mohacs against the Turks, was acknowledged king of Bohemia. The Hungarians however, refusing to acknowledge Ferdinand's claims, raised to the throne John Zapolli, palatine of Transylvania, and after his death his son John Sigismund. This led to a long war, in which the Turks took a part, and which lasted the whole life of Ferdinand. By the abdication of his brother Charles V., Ferdinand was raised to the Imperial throne, with the sanction of the Imperial Diet, in 1558

[FERDINAND I. OF AUSTRIA.] From this time the House of Austria was divided into two great branches, the successors of Charles V., or the Spanish branch, and those of Ferdinand, or the German branch. Ferdinand I. died in 1564, leaving his eldest son, Maximilian, as archduke of Austria, and his other son, Charles, as duke of Styria, Carinthia, and Carniola. Maximilian succeeded his father as emperor, and died in 1576, after an able and wise reign. He concluded a convention with John Sigismund, who resigned to him the crown of Hungary, retaining the title of Prince of Transylvania. In Bohemia, Maximilian was acknowledged without difficulty, and his government was praised by both Roman Catholics and Protestants for its tolerance, moderation, and respect for their local privileges and usages. He was succeeded by his son Rudolf, styled Rudolf II, emperor of Germany. For the first time since the Habsburg family came into possession of the Austrian territories, Rudolf, as Maximilian's eldest son, obtained the sole possession of his paternal dominions, while his brothers, instead of having a joint-share in the government, were provided with annual pensions. This change, whether arranged during the reign of Maximilian II., or effected by a family compact between his heirs, established the right of primogeniture in the House of Austria, which has remained ever since. (Coxe, 'History of the House of Austria.')

Rudolf II. was very different from his father; he was bigoted and intolerant, and he alienated the Protestants of his dominions by forbidding the public exercise of their worship. The result was insurrection, followed by repression and persecution. The same course pursued in several of the German states led the Protestants to form a confederation, and to ally themselves with the United Provinces of Holland and with Henry IV. of France. Henry was assassinated in May 1610, just as he was ready to pour his troops across the frontier, and Rudolf himself died in 1612, leaving no issue. He was succeeded by his brother Matthias, who had already in his brother's lifetime seated himself on the thrones of Hungary and Bohemia, being assisted by the Protestants, whom he favoured. After a short interregnum Matthias was elected emperor. He died in 1619, also without issue, leaving his cousin Ferdinand, son of Charles, duke of Styria, and grandson of Ferdinand I., to succeed him. But before Matthias's death Bohemia was again in open insurrection, owing to the intolerant conduct of the archbishop of Prague, who had demolished several chapels of the Dissidents. This was the origin of the famous Thirty Years' War, which shook Europe to its very extremities. The events which followed are noticed in the article FERDINAND II. OF GERMANY. [GUSTAVUS ADOLPHUS.] Ferdinand II. died in 1637, and was succeeded by his son Ferdinand III., who, being wiser and more moderate than his father, put an end to the war, in 1648, by the treaty of Münster and Osnaburg, called also the treaty of Westphalia. Ferdinand died in 1657, and was succeeded by his son Leopold, who was already king of Bohemia and Hungary. Leopold, styled I. of Germany, a man of very inferior abilities, had a long and troubled reign, continually harassed by the unprincipled ambition of Louis XIV., who, aided by some alliances which his money enabled him to procure among the German electors, became the scourge of Germany. Louis, in order to annoy Leopold still more, prevailed on the Turks to advance to the very walls of Vienna, when at last a sense of the general danger roused Holland, England, Denmark, and even Sweden, against the common disturber of Europe. The victories of Eugene and Marlborough saved the empire on the side of the Rhine, as Sobieski had saved Austria on the Turkish side. Thus Leopold was enabled to weather the storm. He died in 1705, leaving his son Joseph to succeed him, while his other son, Charles, was fighting in the peninsula for the crowns of Spain and the Indies. Joseph I. reigned only a few years, but his reign was glorious; his armies and those of his allies completely turned the fortune of war against Louis XIV. He died in 1711, and was succeeded by his brother Charles, who put an end to the war of the Spanish succession by renouncing his claims to the crowns of Spain and the Indies in favour of Philip of Bourbon. The sequel of Charles's reign is given in the article CHARLES VI. OF GERMANY.

One great object of Charles's policy was to secure his hereditary dominions to his own daughter Maria Theresa, in preference to the daughters of his elder brother Joseph, both brothers having no male offspring. For this purpose Charles issued in 1713 the Pragmatic Sanction, an ordinance which established the right of succession in his own daughter, and he obliged his own nieces to confirm it by renouncing their pretensions on their respective marriages with the Electors of Bavaria and Saxony. He also obtained from the various states or provincial assemblies of his dominions the acknowledgment of the Pragmatic Sanction, and he induced most of the German and other European powers, with the exception of the Bourbons, to guarantee this family compact. Charles VI. died in 1740, and in him the male line of the House of Habsburg and Austria became extinct. His daughter Maria Theresa, who had married Francis of Lorraine, grand-duke of Tuscany, succeeded, after an arduous struggle, in securing the possession of the Austrian dominions. [FRANCIS I. OF GERMANY.]

When Maria Theresa, who had survived her husband, died in 1780, her eldest son Joseph, who had already succeeded his father as emperor of Germany in 1765, took into his hands the administration of the Austrian dominions. [JOSEPH II. OF GERMANY.] Joseph died in 1790, without issue, and was succeeded by his younger brother

Leopold, grand-duke of Tuscany, whose wise reign was but short. He died in 1792, leaving his youthful son Francis to stand the brunt of the political storms which had gathered over Europe in consequence of the French Revolution. A sketch of the long and eventful reign that followed is given under FRANCIS II. OF GERMANY.

Francis in 1806 resigned the title of emperor of Germany, and assumed that of Francis I., emperor of Austria. He died in 1835, leaving the crown to his eldest son, Ferdinand II. of Austria, born in 1793. Ferdinand was compelled to abdicate, December 2, 1848, and was succeeded by his nephew Francis-Joseph. [FRANCIS-JOSEPH.]

Leopold II. left a numerous family besides Francis. His second son, the Archduke Charles, born in 1771, became well known in the wars with France as general-in-chief of the Austrian armies. The next, the Archduke Joseph, born in 1776, became palatine and governor-general of Hungary. The Archduke John, born in 1782, became known as general in the Austrian armies. The Archduke Renier, born in 1783, was made, after the peace, viceroy of the Lombardo-Venetian kingdom. Of the sisters of Leopold, the eldest, Marie Antoinette, married Louis XVI. of France; the next, Maria Carolina, married Ferdinand, king of the Two Sicilies; and another married the Duke of Parma. A younger brother of Leopold, the Archduke Ferdinand, married Maria Beatrice, heiress of the house of Este, by whom he had Francis Joseph, the late, and father of the present Duke of Modena.

HACHETTE, JEAN NICOLAS PIERRE, was born at Mezières, May 6, 1769. He began his studies at Mezières, where Monge then held a professorship. At the age of twenty-three he was the competitor in the *concours* for a professorship of hydrography at Collioure. Some memoirs on mathematical subjects which he addressed to Monge, then minister of marine, procured him to be called to Paris, from whence he was sent to fill a professorship at Mezières, and at the end of 1794 was appointed to the Ecole Polytechnique, at its establishment. In this post he continued till the accession of Louis XVIII., by whose feeble and fanatical government he was, in 1816, deprived of his professorship, at the same time that Monge was expelled from the Institute. The government above-mentioned refused to sanction his admission to the Academy of Sciences; nor was it till after the Revolution of 1830 that the fellow-labourer of Monge, the instructor of Poisson, Fresnel, Arago, and of more than two thousand of the best qualified public officers in France, was permitted to sit among his former pupils at the Palais de l'Institut. M. Hachette died in January 1834, at the time when the cholera was raging in Paris, though not of that disorder. Independently of his public services, he obtained the respect of the whole community for his private worth; and the writer of this article, who enjoyed his acquaintance and correspondence during the last years of his life, can bear testimony to the openness, simplicity, and benevolence of his character, which, though not very common to such an extent among his countrymen, are, of all other qualities, those which most assist and least require their well-known address and manners.

The greater part of the life of M. Hachette was devoted to the development of the descriptive geometry of Monge, and its application in the arts of life, particularly in the description and construction of machinery. The attention which was paid to this subject from the opening of the Polytechnic School was one main cause of the improvement which took place in France as to all matters connected with construction. There is no question that since the Revolution of 1789 that country has made very rapid progress in all that relates to the arts which depend upon geometry. The genius of Monge and the foresight of those who founded the Polytechnic School were the primary causes of this improvement: M. Hachette was the most distinguished among those whose efforts filled up the details, disseminated the knowledge of the whole, and kept alive the impulse which the new state of things had given. Monge left the details of the descriptive geometry for the most part to Hachette, who made the first special application, and particularly to the construction of machinery. His works on descriptive geometry (that of Monge being comparatively elementary) and on machinery are still in high repute.

The works of M. Hachette are:—'Programmes d'un Cours de Physique,' 1809; an extension of a work previously written by Monge and Hachette in 1805. 'Correspondence sur l'Ecole Polytechnique,' 1803-15, a work edited by M. Hachette, and containing many memoirs by himself, some of great interest. 'Epreuves, or Collection of Drawings exemplifying the processes of Descriptive Geometry,' 1817. 'Eléments de Géométrie à trois dimensions,' 1817, in two parts, geometrical and algebraical. This work is remarkable as containing various theorems, demonstrated geometrically, which had not been previously obtained without algebra. 'First and Second Supplements to the Descriptive Geometry of Monge,' 1812 and 1818. 'Traité Élémentaire des Machines,' first edition about 1820, and three others since published. M. Hachette had previously, in 1808, taken a share in the work of MM. Lanz and Bétancour, 'Sur la Composition des Machines.' 'Géométrie Descriptive,' 1822. Various memoirs in the 'Annales d'Agriculture,' 'Société Royale, &c., d'Agriculture,' 'Société d'Encouragement,' &c.; 'Journal de l'Ecole Polytechnique,' &c., &c.

HACKERT, PHILIPP, a celebrated German landscape-painter, was born at Prenzlau in Prussia in 1737. His father was a portrait-painter and a native of Berlin, where Hackert spent some time with an uncle

who was a decorative painter. He acquired his chief knowledge of painting however by copying good pictures; and he derived great benefit also from the acquaintance of Le Sueur, the director of the Berlin Academy, and of Sauter. In 1765 he visited Paris, and in 1768 he went with his brother Johann to Italy. They spent some time in Rome sketching and painting the scenery about Albano and Tivoli: many of their works were purchased by Lord Exeter. Philipp's first works of importance however were the six large pictures of the Russian naval victory of Tcherna, and the burning of the Turkish fleet, by Count Orlov in 1770, painted for the Empress Catherine of Russia. Count Orlov, to whom the works were sent at Leghorn, was upon the whole highly gratified by their successful accomplishment, but he was dissatisfied with the representation of the explosion of a ship in the picture of the burning of the fleet; and in order to give the artist a proper impression of such a catastrophe, he ordered, with a spirit worthy of an autocrat, one of the frigates of his fleet, an old vessel, to be blown up in the presence of Hackett in the roads of Leghorn. He was well satisfied with the results of his experiment, for Hackett greatly improved the picture. These works, with six other similar subjects, are now at St. Petersburg. In 1772, the year in which the first-mentioned pictures were completed, Johann Hackett died at Bath, aged only twenty-nine: he came to England with some pictures which had been ordered by English travellers in Rome. In the meanwhile two other brothers, Wilhelm and Karl, joined Philipp in Rome; but Wilhelm went shortly afterwards to St. Petersburg, and died there in 1789, aged only thirty-two; and Karl settled in Switzerland. Philipp accordingly in 1778 sent for his youngest brother Georg, who was an engraver at Berlin, and they lived together from that time until the death of Georg at Florence in 1805.

Hackett was highly patronised in Rome both by Italians and foreigners; Pius VI. was delighted with his works, and his reputation as a landscape-painter was unrivalled by any of his contemporaries, though he was a very inferior painter to Wilson, who was neither appreciated nor known at that time: Wilson left Rome in 1755. In 1777 Hackett made a tour in Sicily with Richard Payne Knight and Charles Gore, and in 1778 a tour in the north of Italy with Charles Gore and his family. In 1782 he went to Naples, and was presented to the king, Ferdinand IV., by the Russian ambassador, Count Rasumowsky. The king took pleasure in the works of Hackett, and treated him with great kindness and familiarity; he used to style him Don Filippo. In 1786, after the departure of Count Rasumowsky, he appointed Hackett his principal painter, who settled with his brother from that time in Naples. They had apartments in the Palazzo Francavilla on the Chiaja, which they occupied until they were dispossessed by General Rey, the French commandant of Naples in 1799, who took possession of them himself; he however treated the Hacketts with great kindness, gave them passports, and suffered them to depart with all their property, with which they arrived safely at Leghorn. Hackett's salary was 100 ducats per month, with his apartments free both in Naples and at Caserta. In 1787 Hackett painted a large picture of the 'Launch of the Parthenope,' 64, the first ship of war which was built at Castellamare; it was engraved by his brother Georg; he painted five other large pictures of Neapolitan sea-ports, which were all enlivened by some historical scene of interest: they are in the palace at Caserta. In 1788 the king sent him to Apulia to make drawings of all the sea-ports of that coast, which he painted, from Manfredonia to Taranto. In 1790 he visited on a similar mission the coasts of Calabria and Sicily: the king equipped for him a small felucca called a scappavia, manned with twelve men well armed, for the express purpose: he was out about five months from April to August inclusive.

Hackett lived, after his departure from Naples in 1799, a short time in Leghorn, whence he removed to Florence, where he resided in a villa which he purchased in 1803 until his death in April 1807.

Hackett's works are not remarkable for any particular quality of art: they are simple portraits or prospects in ordinary light and shade, and their beauty accordingly depends upon the local beauty of the scene. The detail is careful without being minute, and where a memento of any particular scene is the chief object of desire, his works are calculated to give perhaps complete satisfaction, except in the case of some fastidious connoisseur who might require a bolder and more artistic foreground than those which characterise his works generally. His drawings are extremely numerous, and his paintings are not rare: many of them have been engraved. He painted in oil, in encaustic, and in body water-colours or à guazzo, a species of distemper. He also etched several plates.

Göthe has written an eulogistic life of Hackett, whose close imitation of nature delighted the German critic, and he has extolled him beyond his merits.

(Göthe, *Werke—Philipp Hackett*; and *Winckelmann und sein Jahrhundert*.)

HACKET, JOHN, was born in the year 1592, and educated at Westminster School, whence he was elected to Trinity College, Cambridge, at the age of sixteen. In 1618 he took orders, and soon after became chaplain to the Bishop of Lincoln. On the breaking out of the civil war he was appointed one of a sub-committee whose office it was to prepare a report on ecclesiastical reform for a commission empowered by the House of Lords. To this scheme however a stop

was put by the prevalence of the troubles and the opposition made by the bishops. During the civil war he espoused the cause of Charles, and his house was a kind of rallying point for his party. His zeal however led him into difficulties, and he suffered a short imprisonment; but after the restoration he accepted the bishopric of Lichfield and Coventry, where he died in 1670.

To Bishop Hackett we are chiefly indebted for the restoration of Lichfield cathedral. It had been cannonaded and subjected to all sorts of insult and pillage at the hands of the Puritan party; however, during the eight years that he held the bishopric, he contrived, partly at his own expense and partly by subscription, to put it into complete repair.

HADLEY, JOHN, the reputed inventor of the sextant which bears his name, became a Fellow of the Royal Society in 1717, and died February 15th 1744. He was author of several useful papers, which appear in the 'Transactions' of the Society, from vol. 32 to vol. 39. He was also upon intimate terms with Sir Isaac Newton, from whom it is supposed he borrowed, without acknowledgment, the idea of the sextant. It is now generally believed that Newton and Godfrey were the original and independent inventors of that instrument. [GODFREY.] Halley gave an account of the instrument in the 'Philosophical Transactions' for 1731; but Newton, previous to his death in 1727, had given a description of the instrument to Dr. Halley, by whom it was, for some unknown reason, suppressed, though it was communicated to the Royal Society in the year 1742, after Halley's death, by his executor, Mr. Jones. (Hutton, *Dictionary*, 1815; Herschel, *Astronomy*, p. 102; and *Trans. of the American Society*, vol. i., p. 21, Appendix.)

HADRIANUS, ÆLIUS, son of Ælius Hadrianus Afer, a cousin of Trajan, and a native of Hatria Picena, but of Spanish descent, and of Domitia Paulina of Cadiz, was born at Rome, in January A.D. 76. He was left an orphan at ten years of age, under the guardianship of Trajan and of Tatianus, a Roman knight. He made great progress in literature, especially in the study of Greek. In the reign of Domitian he served as commander of an auxiliary legion in Mæsia. Trajan gave him his niece Sabina in marriage, and he accompanied the emperor in his Dacian and Eastern campaigns. When Trajan died at Selinus in Cilicia, in August 117, Hadrianus, whom he had left in charge of the army in Syria, was proclaimed emperor by the soldiers at Antioch, and he wrote to the senate, requesting their confirmation. Plautina, Trajan's widow, favoured his views by pretending that Trajan on his death-bed had appointed him his successor, and for this service Hadrianus showed his gratitude to Plautina to the end of her life. The fact of Hadrianus being adopted by Trajan a year before his death has been asserted by some writers and denied by others. His election being confirmed by the senate, Hadrianus, after withdrawing the troops from the countries east of the Euphrates and making peace with the Parthians and the Armenians, set off for Rome, where he assumed the consulship in the following year (118) with T. Fuscus Salinator. He refused to appropriate to himself the triumph which had been destined for Trajan, and he caused the image of the deceased emperor to be carried in the triumph: according to Spartianus he himself carried it. He remitted all the arrears due to the public treasury by individuals in Rome and the rest of Italy, and all that was due from the provinces for sixteen years past; and he burnt in the Forum of Trajan the schedules of the debts, which are said to have amounted to several millions sterling. Medals were struck on this occasion with the figure of Hadrianus holding a torch and setting fire to the heap, and the legend "He enriches the whole world." In the following year Hadrianus was consul again with Rusticus; and hearing that the Sarmatians and the Roxolani had made an irruption into Illyricum, he repaired to Mæsia, defeated the invaders, obliged them to recross the Danube, and to sue for peace. He appointed Marcus Turbo governor of Pannonia and Dacia. From his camp in the Illyricum he wrote to the senate, accusing of high treason four senators of consular families, who were ordered for immediate execution. Other persons were arrested and put to death as accomplices in the alleged conspiracy, and a general alarm spread at Rome, when Hadrianus hurried back and affected to blame the precipitancy of the senate. He compelled Tatianus, his former guardian, whom he had made præfect of the Prætorian soldiers, and who had abused his power, and had advised the proscriptions, to resign his office. The year after, Titus Aurelius Fulvius, afterwards the emperor Antoninus Pius, was made consul; and in the same year Hadrianus began his travels through the various parts of the empire, which may be said to have occupied, with few interruptions, the remainder of his reign, a period of about eighteen years. We have memorials of his travels in numerous medals, struck in the various provinces on the occasion of his visit, which form an interesting series: an Italian medallist, Mezzabarba Birago, has put these medals in order and illustrated them. Hadrianus began with Campania, where he distributed sums of money to the poor of the various towns which he visited. Indeed liberality in this respect was one of the most conspicuous qualities of this emperor. He next went to Gaul, where he visited all the principal towns and fortresses; thence he proceeded to Germany, where the best legions of the empire were stationed, and he remained a considerable time among them for the purpose of restoring the discipline, which had become relaxed. He himself set the example by living as a soldier among the soldiers. Hadrianus was not fond of pomp or

show, and he went about with as little state as possible. He drew up a series of military constitutions or laws, which remained long in use after his time, and are quoted by Vegetius. He attached to every cohort a certain number of builders, masons, and other workmen.

In the following year, in the consulship of Annius Verus, grandfather of Marcus Aurelius, he left Germany, and returned to Gaul, whence he passed into Britain, where he is said by Spartianus to have reformed many abuses. Although Hadrianus did not live on very good terms with his wife Sabina, he punished those who presumed to fail in respect to the empress; among others, Suetonius Tranquillus, the biographer, who was Hadrianus's epistolographer, or secretary, whom he dismissed, as well as Clarus, the præfect of the Prætorium. While in Britain he constructed a rampart of earth, extending from the Solway Frith to the German Ocean, near the mouth of the Tyne, a little to the south of the more substantial wall afterwards raised by Severus. On his return to Gaul, Hadrianus built a magnificent palace at Nîmes for Plautina, Trajan's widow. He thence proceeded into Spain, and spent some time at Tarraco (Tarragona), where he held a general assembly of the deputies of the various provinces of Spain, and settled several disputes and complaints. While walking in the palace garden at Tarraco a slave attempted to kill him. The emperor parried the blow, and consigned the assassin to his guards, but on hearing that the man was insane he ordered him to be taken care of by his physicians. Hadrianus returned to Rome in the consulship of Aulus Aviola and Cornelius Pansa in 122; but he left it again soon after, and the next year we find him at Athens, a city to which he was much attached. He ordered the embankment of the Cephissus, which had damaged the town of Eleusis, and the construction and reparation of various edifices; thence he went to Syria, and had a conference with the King of the Parthians, when peace was confirmed between the two empires. In the year following he visited various parts of Asia Minor, and after building temples and other edifices at Nicomedia, Cyzicum, Nicæa, and other towns, he sailed to the islands of the Ægean Sea, and returned to spend the winter at Athens, where he was initiated into the Eleusinian mysteries, presided at the public games, and showed many marks of favour to the Athenians. He next went to Sicily, and ascended to the summit of Ætna to see the sun rise. He returned to Rome under the consulship of Verus and Junius Bibulus in 126, and we know nothing of his movements for the two following years. He appears to have been at Rome in the year 129, under the consulship of Juventius Celsus and Julius Balbus, when a violent earthquake having destroyed the towns of Nicomedia and Nicæa in Bithynia, and others, he ordered them to be rebuilt at his own expense, for which he is styled on some medals the Restorer of Bithynia. In the same year he set off for Africa, where he distinguished himself, as he had done on his previous travels, by his munificence. Plautina having died meantime, Hadrianus returned to Rome, and celebrated her funeral with great ceremony, and had her numbered among the gods. In the following year, 130, he raised a magnificent temple in honour of Venus and Rome, some remains of which are still seen near the arch of Titus. The plan of the building was made by Roman architects, and sent by the emperor to Apollodorus, a celebrated Grecian architect, for his opinion. Apollodorus observed that the building appeared too low for the size of the statues of Venus and Rome, which were intended to be placed therein, and which it would appear were represented seated, as Apollodorus remarked that those divinities, when once within, could not stand upright or walk out of the temple, if they should take a fancy to do so. Hadrianus, stung at this sarcasm, sent Apollodorus into exile; and it is added by some writers that he afterwards ordered him to be put to death on some frivolous pretence. In that year Hadrianus set off again for the east. He visited Cappadocia, where he held a conference with several kings or chiefs of the Caucasian tribes, the Abaxi, Zidretes, &c., whom he sent back loaded with presents. Even the Bactrians sent an embassy to propose an alliance with Rome. He next proceeded to Syria, Palestine, and Egypt, in which last country he remained two years. While he was in Egypt, and under the consulship of Lænas Pontianus and Antonius Rufinus, in 131, the jurist Salvius Julianus completed by his order the Perpetual Edict, which may be considered as the first general code of Roman law published by authority.

There is a letter of Hadrianus, written from Alexandria, to Servianus, his brother-in-law, in which he describes the state of the population of Egypt, and speaks of the various sects, Jews, Christians, Samaritans, &c., who were very numerous in that country; he says that they all adored but one god, namely, their own interest. He also notices as an extraordinary thing, that at Alexandria everybody, even the blind, followed some trade or occupation; a circumstance which probably struck him by contrast with the habitual idleness of the people of Rome. He restored the palace and museum of Alexandria, and held disputations with the learned men there. About this time his favourite Antinous died; some say he drowned himself in the Nile, and Hadrianus disgraced himself by the apotheosis and other absurd honours which he paid to his memory. He next went to Cyrenaica, where he is said to have killed a large lion. Hadrianus was an expert sportsman, and is said to have killed many wild beasts in his travels. Under the consulship of Hiberus and Sisenna, in 133, Hadrianus repaired to Syria, whence he set off for Thrace and Macedonia, and lastly stopped at Athens.

The insurrection of the Jews of Palestine under Barcochebas raged about this time. They took Jerusalem, and spread all over Syria, and Hadrianus was obliged to send for his best general, Julius Severus, who was in Britain, to assume the direction of the war against them, which lasted about three years. [BARCOCHEBAS.] Hadrianus raised a new city on the ruins of Jerusalem, which he called Ælia Capitolina, and he peopled it with a Roman colony, forbidding by an edict all Jews from setting their feet within it. The Christians, who were still confounded with the Jews by the Romans, were included in the prohibition. Hadrianus meantime made another long residence at Athens, and in the festivals of Bacchus he appeared in the dress of an arohon, and distributed money and corn to the people. He greatly embellished that city, a district of which was called by the name of Hadrianopolis. He also completed the temple of Jupiter Olympicus, which had been commenced a long time before. He returned to Rome under the consulship of Lupercus Pontianus and Rufus Aquilianus in 135, where he received the visit of Pharasmanes, king of Iberia, who came to answer several complaints laid against him by Vologesus, king of Armenia. An exchange of rich presents took place, and Hadrianus took care that his should exceed in value those brought to him by his visitor. Soon after, falling ill, he thought of choosing a successor, and he fixed his choice upon Lælius Aurelius Ceionius Commodus Verus, whom he adopted and appointed Cæsar by the name of Ælius Verus. In the following year Hadrianus retired to the neighbourhood of Tibur, where he built a magnificent villa, many remains of which are still existing, and which contained representations of the wonders of nature and of art which he had seen in his travels. Protracted illness seems to have soured his naturally suspicious temper, and he condemned several individuals to death, among others his brother-in-law Servianus, a man far advanced in age. Ælius Verus having died in the second year after his appointment as Cæsar, Hadrianus now fixed his choice upon Titus Aurelius Antoninus, on condition that he should adopt Lucius Verus, son of Ælius Verus. After some deliberation Antoninus accepted the proposal, and the double adoption was solemnised with the usual ceremonies in February, 137. Sabina, Hadrianus's consort, died about the time, and was numbered among the gods. Hadrianus still finding his illness increase, at last removed to Baia, where, in spite of the prescriptions of his physicians, he began to eat and drink according to his pleasure. Seeing his end approach, he composed some lines addressed to his soul, which show his doubts and fears concerning another existence. He died in July 138, in his sixty-third year, and the twenty-first of his reign. (Spartianus, *Life of Hadrianus*; Dion; Aurelius Victor; Eusebius.)



Coin of Hadrianus.

British Museum. Actual size. Copper. Weight 360 grains.



Reverses of Coins of Hadrianus.

In his personal character Hadrianus had valuable qualities, tarnished by some vices. As emperor, his reign may upon the whole be considered a happy one for the empire, which enjoyed almost uninterrupted peace. Less warlike than Trajan, he made himself respected by foreign nations without having occasion to resort to arms. His extensive travels form an important epoch in the history of Roman civilisation, which they must have tended to spread, while he corrected many abuses of provincial administration, and thus cemented the union between Rome and its vast dependencies. He used to say that an emperor ought to be like the sun, visiting by turns all the regions of the earth. He built numerous towns, embellished others, and peopled them with fresh colonies. Dion, who is in general not favourable to Hadrianus's character, admits that he never appropriated to himself other people's property, and that he would not receive anything left

him by will when the testator had children. Hadrianus gave no power to his liberti, and punished those about him who boasted of their influence for the purpose of extorting money. He was attentive to business, and an enemy to pomp and parade. If he cannot be counted one of the best emperors, he certainly must not be reckoned among the bad. He had an extraordinary memory; was a good orator, grammarian, poet, and musician; was acquainted with mathematics and medicine and delighted in the company of learned men; he was also a great friend to the arts of sculpture and architecture. He was the first emperor who let his beard grow—in order, it is said, to conceal some blemish in his face.

The busts, statues, and medals of Hadrianus are very numerous, and all bear a striking resemblance to each other in the character of the countenance. There is a full-length statue of him and two busts in the Townley Gallery, British Museum.

HĀFIZ MOHAMMED-SHEMS-EDDĪN, a celebrated Persian poet, was born at Shiraz, at the beginning of the 14th century of the Christian era. From his earliest years he received a lettered education; and paid great attention to the study of religion and Mussulman jurisprudence. He afterwards cultivated poetry, and became so celebrated that the Sultan of Baghdad invited him to his court. Hāfiz however appears to have remained in his native town the greater part of his life. His Persian biographers relate an interview he had with the celebrated Timur (Tamerlain), who conquered Shiraz in 1387. The date of his death is uncertain; it is placed by Daulat Shāh, in 1389. A splendid monument was erected over his grave, which is described by Kämpfer ('Amoenitates Exoticae,' p. 301); and Franklin ('Observations on a Tour from Bengal to Persia,' pp. 90-97) gives us an account of another monument erected to his memory in more modern times.

The poems of Hāfiz, like those of Anacreon, celebrate the pleasures of love and wine. They have always been greatly admired in Persia; though many Mohammedans have condemned them for their irreligious and licentious tendency. The admirers of Hāfiz, on the other hand, contend that his poems are not to be understood in a literal, but in a figurative or allegorical sense; and that they express in emblematical language the love of the creature to the Creator. The sect of the Sūfis, who interpret the poems of Hāfiz in this manner, possess many similar poems. They maintain that by wine he meant devotion, by perfume the hope of divine favour, and some have gone so far as to compose a dictionary of words in the language of the Sūfis (see Sir W. Jones, 'On the Mystical Poetry of the Persians and Hindus,' 'Asiatic Researches,' v. 3). But we are not sure that any of the poems of Hāfiz ought to be interpreted in this manner. Sir W. Jones, who was a great advocate for such a mode of interpretation, remarks, in the essay referred to above, "It has been made a question whether the poems of Hāfiz must be taken in a literal or figurative sense; but the question does not admit of a general and direct answer; for even the most enthusiastic of his commentators allow that some of them are to be taken literally, and his editors ought to have distinguished them, instead of mixing the profane with the divine, by a childish arrangement according to the alphabetical order of the rhymes" (p. 172-3). We are aware that many Europeans justify the allegorical mode of interpreting the poems of Hāfiz, by a reference to Solomon's Song and the Sanscrit poem 'Gita Govinda' by Jayadvā. It is however very doubtful whether these poems ought to be interpreted in an allegorical manner. The poems of Hāfiz have had a great number of Sūfi commentators, such as Shuri, Seid Ali, Lamei, Sururi, and Shemei; but the most celebrated are the Turkish commentators Feridun and Sudi.

The poems of Hāfiz were arranged after his death, by Seid Kāsem Anvāri, and were entitled the 'Divān.' The 'Divān' contains, according to the best manuscripts, 571 odes, called ghazels. They were published in the original Persian, at Calcutta, 1 vol. fol., 1791; this edition contains only 557 ghazels, and 7 cassidehs, or elegies. Rewuski published a few of the odes with a Latin translation and the commentary of Sudi, under the title of 'Specimen Poesos Asiaticæ, sive Haphysi Ghazelle, sive ode sexdecim,' Vienna, 1771. Several of the odes are inserted in Sir W. Jones's 'Commentarii Poesos Asiaticæ;' Wahl's 'Neu Arabische Anthologie,' 8vo, Leip., 1791; Ousley's 'Persian Miscellanies,' 4to, Lond., 1791; 'Asiatic Miscellany,' 2 vols. Calc., 1785-86. The whole 'Divān' was translated into German by Von Hammer, Tübing., 1812; and several of the odes have been translated into English by Richardson, 'Specimen of Persian Poetry, or the odes of Hāfiz, with an English translation and paraphrase,' chiefly from the 'Specimen Poesos Asiaticæ of Baron Rewuski,' Lond., 1774; Nott, 'Select Odes of Hāfiz translated into English verse,' 4to., Lond., 1787; Hindley, 'Persian Lyrics, or scattered poems from the Diwān-i-Hāfiz,' 4to, Lond., 1800.

(Further particulars concerning the life and writings of Hāfiz are given in the life prefixed to the Calcutta edition of his poems; in the biography of Daulat Shāh, in Wilken's 'Chrestomathia Persica,' Leip., 1805; and in the 4th vol. of the *Notices et Extraits des MSS. de la Bibliothèque du Roi*; in the article 'Hāfiz,' in the *Biographie Universelle*, by Langles; and the same article in Ersch and Gruber's *Encyclopædie*, by Kosegarten.

HAGGAI, one of the twelve minor Hebrew prophets. We know nothing concerning the place or time of his birth. The pseudo-

Epiphanius, in his 'Lives of the Prophets,' states that he was born at Babylon; and according to the Rabbis he was a member of the Great Synagogue. The date of Haggai's prophecy is fixed by himself (i. 1), and by Ezra (v. 1), in the second year of the reign of Darius Hystaspis (a.c. 519). We learn from Ezra that the Jews, who returned to their native country in the first year of the reign of Cyrus, commenced rebuilding the Temple, but were interrupted in their undertaking by the neighbouring satraps, till the second year of the reign of Darius Hystaspis, when the building was again continued in consequence of the exhortations of Haggai and Zechariah.

The prophecy of Haggai may be divided into four parts: in the first, the prophet urges the people to continue building the temple, by the promise that God would bless them in their undertaking, and that their previous neglect had been the cause of the drought and bad seasons which they had experienced (i.); in the second, he encourages them by the promise that this second temple should surpass the first in glory; this prophecy is supposed by many to have been fulfilled by Christ entering the temple (ii. 1-9); in the third, he promises the people an abundant harvest, since they had begun to build the temple (ii. 10-19); and in the fourth, he foretells the prosperity of Zerubbabel, governor of Judah (ii. 20-23). Zerubbabel is considered by many commentators to be a type of the Messiah; and the prophecy is supposed to relate to the glory of the Messiah's kingdom.

The canonical authority of this book has never been disputed. It is quoted by the author of the Epistle to the Hebrews, xii. 26; compare Hag. ii. 7, 8, 22.

The prophecy of Haggai is written in a prosaic style, and bears traces of having been composed in a late period of Hebrew literature. It possesses none of that vigour and sublimity which distinguish the works of most of the Hebrew prophets who lived before the Babylonian captivity.

The Septuagint, Vulgate, and Syriac versions of the Old Testament attribute the 111th, 126th, 127th, 146th, 147th, and 148th Psalms to Haggai and Zechariah.

* HAGHE, LOUIS, was born in 1802, in Belgium; and in that country he acquired the principles of art, but at an early age he came over to England and established himself in London as a lithographer. His drawings on stone soon acquired a high reputation, and in connection with Mr. Day, under the firm of Day and Haghe, he did much to show the commercial as well as the artistic capabilities of the new art. Some of the most important and costly works which have been produced in lithography, at least in this country, have been executed by and under the superintendence of Mr. Haghe. Of these, the first in rank, and most finished in style is Roberts's 'Sketches in the Holy Land, Syria, Idumea, Arabia, Egypt, and Nubia,' in four large folio volumes, a work carried on throughout with unflinching brilliancy and undeviating excellence, and far surpassing in splendour and finish the corresponding work by De Laborde, which may be taken as the representative of French lithographic art. Mr. Haghe's lithographs from his own drawings of old Flemish interiors form another magnificent work, and one the more honourable to him, he being the original draftsman, as well as the lithographer. For Mr. Haghe is at least equally skilful with the brush as with the chalk. Indeed in depth and force of light, shade, and colour, vigour and facility of drawing, and general boldness of execution, few among living water-colour painters in his special line of art equal him. Of late years Mr. Haghe has more and more devoted himself to painting, and since the dissolution of partnership between himself and Mr. Day, it has been as a water-colour painter that his name has almost exclusively appeared before the public. He is a leading member of the New Society of Painters in Water-Colours, and in the annual exhibitions of that society, his admirable representations of the antique interiors of Flemish town-halls, churches, guard-rooms, &c.,—with which are usually associated the quaint military and civil costumes, and often some historical or romantic incident of the 16th or 17th century,—are always a principal attraction. One of these pictures, 'The Hall of Courtray,' is in the Vernon Gallery. It deserves to be mentioned that, remarkable as Mr. Haghe's drawings and paintings are for their fullness and correctness of detail, as well as for their general effect, they are all, of necessity, executed with the left hand.

HAHNEMANN, SAMUEL, founder of the system of medicine called Homœopathy, was born at Meissen, in Upper Saxony, on the 10th of April 1755. His father, Gottfried Hahnemann, who was an artist of considerable merit, was employed in the painting of china in the celebrated porcelain manufactory of Meissen. He was a clever well-educated man, and to him his son owed the first rudiments of his education. He was afterwards placed at an elementary school, the director of which, Dr. Müller, remarking talents that only required cultivation to raise the boy to eminence, persuaded his father to place him at the High School of Meissen, into which they obtained him a free admission. Hahnemann gladly availed himself of these increased facilities; he made himself master of Latin, Greek, and Hebrew, and evinced a decided bias for the study of the physical sciences, natural history, and medicine. Botany was also a favourite pursuit, and his hours of leisure were devoted to the collection of plants and their systematic arrangement. His intense application and amiable disposition won the goodwill of the head master and teachers, who vied with

each other in affording him every facility in the prosecution of his studies; and his progress was so rapid, that in a short time he was appointed an assistant teacher.

Having chosen medicine for his profession, at the commencement of 1775 he left the High School of Meissen, and, assisted by the friendship of his former teachers, he entered the University of Leipzig, having, as a candidate, written a Latin thesis on the construction of the human hand.

Being wholly dependent upon his own exertions for subsistence, he supported himself during his residence at Leipzig by giving lessons in German to foreign students and by the translation of English and French medical authors. The professors of the university, in admiration of his zeal for knowledge and great acquirements, invited him to attend their lectures gratuitously. Having passed two years in the study of the theory of medicine, and saved a small sum of money, he departed for Vienna, there being no clinical lecturer in the University of Leipzig, and entered himself at the Hospital of Charitable Brothers, with a view to the completion of his studies and to acquiring a practical knowledge of his profession.

His moderate pecuniary resources were almost exhausted, when his talents and marked attention to his duties gained for him a firm friend in Dr. Quarin, physician to the emperor of Austria and chief physician to the hospital, through whose recommendation, although he had not yet graduated, Hahnemann obtained the situation of family medical attendant and librarian to Baron von Brückenthal, governor of Siebenbürgen, then residing at Hermannstadt. He remained here for two years, and being allowed to attend private practice saved a small sum of money; with this he removed to Erlangen, where, on the 10th of August 1779, he took his degree of M.D. and produced his thesis 'Conspectus Affectuum Spasmodicorum Etiologicus et Therapeuticus.'

In the year 1781 he was appointed district physician at Gomers, near Magdeburg, where he married the daughter of an apothecary named Köhler. Previous to this he had resided some time at Hettstadt and Dessau, diligently pursuing, in addition to his professional labours, the studies of chemistry and mineralogy.

In the year 1784 he removed to Dresden, where he gained a high reputation in the hospitals as a judicious and skilful practitioner, but, struck with the absence of a guiding principle in therapeutics, and the great uncertainty of the healing art, he gradually withdrew himself as much as possible from practice, and endeavoured to support his family by his old resource of translations of English and French medical authors, pursuing at the same time his favourite study of chemistry.

During this period he published his pamphlets on Mercurius Solubilis; on the mode of detecting Adulteration in Wine; on Calcarea Sulphurata; and on the Detection of Arsenic in cases of Poisoning; he also contributed many papers to Crell's 'Chemical Annals,' and gave to the world a number of minor medical works, which have since been collected by Dr. Stapf and published under the title of 'Kleine Schriften,' Dresden and Leipzig, 1829.

In 1790, while engaged upon the translation of the 'Materia Medica' of Cullen, he was struck with the different explanations given of the mode of operation of Peruvian bark in intermittent fever; and dissatisfied with them, he determined to try its effects upon himself. Finding that powerful doses of this substance produced symptoms strikingly analogous to those of that form of intermittent fever for which it was an acknowledged specific, he determined to try further experiments with other medicinal substances upon himself and upon some medical friends. He obtained similar results: that is, he produced by these agents factitious or medicinal disorders resembling the diseases of which they were esteemed curative; and thus, the first dawn of the law of 'Similia Similibus' gleamed upon him. In a work ascribed to Hippocrates (Ed. Basil. ap. Froben., 1538, p. 72) a similar doctrine was enunciated, and the same doctrine has since found advocates in many eminent medical writers; but Hahnemann was the first who assumed it to be the guiding principle in Therapeutics, and supported his position by a series of experiments. Confident that he had discovered the long-sought-for law, he assiduously pursued his proving of medicines, and adopted the new principle in the treatment of his patients with (according to his own testimony and that of his disciples) a success fully commensurate with the limited means then at his disposal. Thus encouraged, he ventured in 1796 to address a paper to Hufeland's 'Journal,' in which he announced his new discovery to the medical world, pointed out the defects of the 'Materia Medica' as then constituted, and the necessity of its reconstruction upon the basis of pure experiment; at the same time he earnestly invited the co-operation of his medical brethren. The attention of the German physicians was then deeply engaged in the investigation of the Brunonian theory, and Hahnemann's suggestions were coldly received.

In 1801 he published a short treatise on the efficacy of Belladonna in the prevention and cure of scarlet fever, and affirmed that its curative properties were based upon the homœopathic law. In 1805 he published the results of a number of experiments in a work in two volumes, entitled 'Fragmenta de Viribus Medicamentorum positivis sive obviis in Corpore Sano,' and in the same year his 'Medicine of Experience,' in which he still more strongly expresses his objection to the old system of medicine. In 1810 he brought out his great work, the

'Organon of the Healing Art,' in which he developed his new system of treating disease; and for the first time gave it the name of 'Homœopathy,' by which it has since been distinguished. In 1811 the first part of the 'Materia Medica Pura' was published, six volumes of which appeared in succession till it was completed in the year 1821, since which time several other editions have been published.

In the year 1812 he returned to Leipzig, where he was appointed Magister Legens. To prove his qualifications for this chair, he wrote an excellent treatise on the hellebore of the ancients, 'Dissertatio historico-medica de Helleborismo Veterum.' At Leipzig he had an extensive practice, and was assisted by a great number of friends and pupils in the proving of his medicines. The apothecaries of that city however rose against him, and appealing to an old law long dormant, that forbade a physician to dispense his own prescriptions, they eventually, after some litigation, succeeded in 1820 in obtaining a decision in their favour. Hahnemann, unwilling to risk his own reputation and that of his system upon medicines prepared and dispensed by individuals avowedly hostile to his medical tenets, had determined to retire from practice, when the Duke of Anhalt Cöthen offered him an asylum in his dominions, with the enjoyment of those privileges of which he had been deprived at Leipzig. It was during his sojourn at Cöthen, in the year 1828, that he published in four volumes his work on 'Chronic Diseases, their Peculiar Nature, and Homœopathic Cure.' In 1829 the disciples and admirers of Hahnemann caused a bronze medal to be struck to mark their attachment to the new system and their esteem for its founder. It bore on the face the head of Hahnemann, with the inscription, 'Samuel Hahnemann natus Misene d.x Aprilis MDCCCLY. Doctor creat. Erlangæ d.x Augusti MDCCCLXXIX.' On the reverse, in the centre, 'Similia Similibus;' the inscription, 'Medicinæ Homœopathiæ Auctori, Discipulis, et Amici, d.x Augusti MDCCCLXXIX.' His adherents had at this period greatly increased, and he enjoyed a very extensive practice among his own countrymen and foreigners.

Having been a widower for some years, he married in 1835 a French lady, Melanie de Herville, who had visited Cöthen for the benefit of his advice, and at her desire he removed to Paris. In commemoration of his arrival in the French capital, an admirably-executed medal by David was struck in bronze, silver, and gold, bearing on its face the head of Hahnemann. He remained at Paris in the active exercise of his profession, and surrounded by numerous followers of his system of all nations, till the time of his decease, which took place on the 2nd of July 1843, in the eighty-ninth year of his age.

HAILES, LORD. [DALRYMPLE.]

HAKLUYT, RICHARD, was born in 1553. Having studied at Christ Church, Oxford, and applied himself particularly to the study of geography, or cosmography, as it was then called, he was made a lecturer on that subject at Oxford. In order to promote the study of his favourite science he published narratives of several voyages and travels, both English and foreign, which he afterwards brought together in his great collection. About 1584 he went to Paris with Sir Edward Stafford, ambassador of Queen Elizabeth to the French court, where he remained five years. On his return to England he was made by Sir Walter Raleigh a member of the company of gentlemen adventurers and merchants of London, for the inhabiting and planting "of our people in Virginia," as appears from his 'Collection of Travels,' edition of 1589, p. 815, which he published in one vol. fol., and which he afterwards enlarged and published in 3 vols. fol., 1599-1600, under the title, 'The Principal Navigations and Discoveries of the English Nation, by Sea or over Land, to the remote and farthest distant quarters of the Earth, at any time within the compass of these 1500 years.' The first volume embraces the discoveries by the English in the north and north-east by sea, towards Lapland, the Straits of Waigatz, Nova Zembla, and towards the mouth of the river Oby, and also travels through the empire of Russia, Georgia, Armenia, Bactria, Tartary, &c. The second volume contains accounts of the discoveries of the English by sea and land in the southern and south-eastern parts of the globe; and the third, their discoveries in the new world of America. Hakluyt has inserted many curious documents, such as letters of various sovereigns; charters and privileges granted by the Czars of Russia, the Sultan, and others, to English merchants; tables of weights, coins, and distances of different countries, &c. Most of the voyages and discoveries contained in this collection were effected in the 16th century, although a few are of a prior date. A new and improved edition, in 5 vols. 4to, was published in London 1809-12. Hakluyt published also or edited translations of several foreign narratives of travellers, of which a selection has since been made: 'A Selection of curious, rare, and early voyages and histories of interesting discoveries, chiefly published by Hakluyt, or at his suggestion, but not included in his celebrated compilation,' 4to, London, 1812. It contains among others La Brocquière's 'French Narrative of a Visit to Palestine,' in 1442-43; the 'Travels of Louis Vertomanus of Rome to Arabia, Persia, and the East Indies in 1502;' and 'Virginia richly valued by the description of the mainland of Florida, her next neighbour,' from the Spanish of Fernando de Soto. Hakluyt died in 1616 and was buried in Westminster Abbey.

HALDE, DU, born at Paris in 1674, entered the society of the Jesuits, and being distinguished for his information and labouriousness, he was entrusted by his superiors with the care of collecting and

arranging the numerous letters written by the missionaries of the society from various parts of the world. This employment furnished him with materials for the collection styled 'Lettres Edifiantes et Curieuses,' which he edited, and which contain much interesting and valuable matter. He also compiled from the reports of the Jesuit missionaries and their translations of Chinese works, a full and well digested description of that empire, which was the first published in Europe: 'Description Historique, Géographique et Physique, de l'Empire de la Chine et de la Tartarie Chinoise,' 4 vols. fol., with an atlas, Paris, 1735, reprinted soon after at the Hague, in 4 vols. 4to, and translated into English by R. Brookes, 4 vols. 8vo, London, 1736. Du Halde made a conscientious use of the best materials which he could get at the time from his brethren of the Chinese missions, and his authorities must answer for the charge brought by some against his work, that it is too favourable to the Chinese and their social system, and that he is too credulous as to the accounts of the Chinese concerning the prodigious amount of their population, the size of their towns, &c. A clever, though sarcastical and somewhat desultory notice of Du Halde's work appeared in England not long after its publication, under the title, 'An Irregular Dissertation occasioned by reading Father Du Halde's Description of China,' London, 1740.

Du Halde was at one time secretary to Father le Tellier, confessor of Louis XIV. He died at Paris in 1743.

HALE, SIR MATTHEW, was born on the 1st of November 1609, at Alderley, in the county of Gloucester. His father had been educated for the bar, but he abandoned the practice of the law because he could not understand the reason of giving colour in pleading, which as he thought was to tell a lie. Both his parents having died while he was yet an infant, Matthew Hale was educated, under the directions of a near relation on his mother's side, by a clergyman professing Puritanical principles. At the age of seventeen he was removed to Magdalen Hall, Oxford, where he speedily got rid of his Puritanical notions, and plunged into dissipation with a looseness proportioned to his former austerity. At this period he was upon the point of becoming a soldier in the army of the Prince of Orange, then engaged in the Low Countries. Accidental circumstances however introduced him to the notice of Serjeant Glanvil, who, perceiving the valuable qualities which the young man possessed, persuaded him to apply himself to the study of the law. Acting under this advice, he was admitted a student of Lincoln's Inn on the 8th of November 1629, and immediately commenced a course of arduous study. One of his companions in a debauch having been taken suddenly and dangerously ill, Hale was so struck with remorse that he gave up his intemperate habits. After having studied with great diligence the laws of England and the civil law, and also several other branches of learning, he was called to the bar some time previous to the commencement of the civil war. He resolved not to take any part in the political dissensions and contests which then agitated the country, and he steadily kept his resolution. This part of his conduct is mentioned by some of his biographers with commendation, whereas in reality it arose from a weakness in his character which showed itself on several subsequent occasions. Indeed he seems to have been aware at a later period of his life that it is not the part of a good citizen during times of political agitation, when the liberties of his country are at stake, to prefer his own individual ease and quiet to the general good. His neutrality was highly favourable to his interest as an advocate; he was engaged as counsel for the court party in a number of the most important state trials, and was notwithstanding held in such esteem by the parliamentary party that he was constituted counsel to the commissioners deputed by parliament to treat with the royal commissioners as to the reduction of Oxford.

After the execution of Charles I., Hale took the engagement to be true and faithful to the commonwealth, and accepted the appointment of one of the commissioners for reforming the law. In 1653, after having shown some hesitation as to accepting the dignity, he was made one of the judges of the Common Bench; resolving, after discussing his doubts with lawyers and divines, "that as it was absolutely necessary to have justice and property kept up at all times, it was no sin to accept a commission from usurpers." To this his biographer Burnet goes on to add, "if he made no declaration acknowledging their authority, which he never did." This addition has given rise to much of the odium which has attached to Hale's memory in consequence of this apparent insincerity; but credit can hardly be given to the statement, for it is impossible to suppose that Hale, who was unquestionably an honest and sincere man, though perhaps weak in matters of conscience, could have been guilty of the pitiful and shallow attempt to evade the evident conclusion, that acting as a judge under his commission was the most effectual and formal declaration he could make of his submission to Cromwell's authority. Some colour however is given to Burnet's imputation by Hale's subsequent conduct. After having discharged the duties of his office with consummate skill and strict impartiality, he suddenly, and without any apparent cause, affected to feel scruples of conscience at acting as judge in criminal cases, and refused to preside in the crown courts, though he still continued to administer the law in civil cases. This conduct was directly contrary to his reason for accepting the office of judge, and appears to be founded on no just view. On the death of Cromwell, Hale refused to act under a commission from

the protector Richard, alleging that he could no longer sit under such authority. He was a member of the parliament which recalled Charles II., and was made chief baron of the exchequer in 1660, and knighted. In 1671 he was raised to the chief-justiceship of the King's Bench, where he presided with honour to himself and advantage to the public till 1675, when from the state of his health he resigned his office. He suffered considerably from repeated attacks of asthma, and died from dropsy on Christmas-day 1676.

As a lawyer Hale's reputation is high, and his integrity is unimpeached; indeed his punctilious feelings were carried to a fantastical excess, as many anecdotes related by his different biographers show.

The only spot upon his memory as a criminal judge is the notorious fact of his having condemned two wretched women for witchcraft, at the assizes at Bury St. Edmunds, in the year 1665. Hale in the course of the trial avowed himself a believer in witchcraft, and the jury found the prisoners guilty, notwithstanding many impartial bystanders declared that they disbelieved the charge. No reprieve was granted, and the prisoners were executed. An anecdote is mentioned by his biographers of his having hastened the execution of a soldier found guilty of murder, for fear he should be reprieved; but in so doing he certainly overstepped the bounds of his duty as a judge.

Sir Mathew Hale was a voluminous writer, though none of his productions were printed during his life. His 'Pleas of the Crown,' 'History of the Common Law,' and some other treatises connected with the law, have been published since his death, and also several others upon scientific and religious subjects. His manuscripts, which he had collected at a very considerable expense, he bequeathed to the Society of Lincoln's Inn, and he directed that they should not be lent out or printed, saying, "As they are a treasure not fit for every man's view, nor is every man capable of making use of them, I would have nothing of these books printed;" and he also directed that any of his posterity, members of that society, might, on giving security, have one book at a time lent out to them by the society.

A catalogue of the manuscripts was contained in his will, and a full account and catalogue of all his works is printed in Dr. Williams's 'Life of Hale.' His life has also been written by Burnet and Roscoe, and many anecdotes relating to him are detailed by that amusing gossip Roger North, in his 'Life of Lord-Keeper Guildford,' though it should be observed that the author does not write in a very friendly spirit towards Hale.

Sir Mathew Hale was twice married: first to Ann, daughter of Sir Henry Moore, by whom he had ten children; and secondly, late in life, to one of his own domestic servants.

HALES, STEPHEN, D.D., was born at Beckesbourn, in Kent, September 7, 1677, entered of Benet College, Cambridge, in 1696, was elected Fellow in 1702; and having taken holy orders, was presented about 1710 to the perpetual curacy of Teddington, near Twickenham, where, though he obtained other church preferment, he resided to the end of his life. He was elected F.R.S. in 1717, and in 1753 was admitted a foreign associate of the Académie des Sciences in place of Sir Hans Sloane. He died in 1761.

During his residence at Cambridge he applied himself diligently to physical researches, which continued to be his favourite pursuit through life. His first important publication was 'Vegetable Statics, or an Account of some Statical Experiments on the Sap in Vegetables, &c. &c. &c.' and he has the honour of having made the first essays towards the modern discoveries in vegetable physiology. This work, which is still referred to for excellent evidence concerning many facts in vegetable physiology, obtained for him a foreign reputation, being translated into French, Italian, Dutch, and German. 'Hæmastatics,' a similar treatise on the circulation of the blood, followed in 1733. Dr. Hales's genius was of a very practical turn: most of his numerous inventions and writings refer to some direct application of science to daily use. They comprehend anatomical and surgical treatises, analyses of medicines, experiments on the preservation of provisions during long voyages, the distillation of salt water, and the like; with several sermons. Of all these labours the most brilliantly successful was his plan of ventilating prisons, the holds of ships, and other close and unhealthy places. Having bestowed great pains on this object, he procured, in 1749, the erection of one of his machines in the Savoy prison; and the benefit obtained is stated by Mr. Collinson to have been so great, "that though 50 or 100 in a year often died of the gaol distemper before, yet from 1749 to 1752 inclusive no more than four persons died, though in 1750 the number of prisoners was 240." By the introduction of his system into the old jail of Newgate the mortality was reduced in the proportion of seven to sixteen. In France it was extensively adopted with similar beneficial result in prisons, hospitals, ships of war, the preservation of corn in granaries, &c. Numerous papers of Dr. Hales are printed in the 'Phil. Trans.' A list of his works will be found in Watt's 'Bibl. Britann.'

(Memoir, by Peter Collinson, in the 'Ann. Reg.,' 1764.)

HALFORD, SIR HENRY, was born on the 2nd of October 1766, and was the son of Dr. James Vaughan, physician to the Infirmary at Leicester, and author of 'Observations on Hydrophobia, on the Caserean Section, and on the Effects of Cantarides in Paralytic Affections.' He received his early education at Rugby, and was afterwards admitted at Christ Church, Oxford; he graduated in medicine

at Oxford in 1794, and was elected a Fellow of the College of Physicians in the same year. Having been well introduced into London society, and being distinguished for the elegance of his manners, and having early married a daughter of Lord St. John, it was not long before his practice became considerable. He was appointed by George III. one of his physicians, and in 1809 he became possessed of a large fortune by the death of his mother's cousin, Sir Charles Halford, and changed his name from Vaughan to Halford. He was made a baronet in the same year. Sir Henry continued to hold the office of physician to George III. till the king's death, and subsequently held the same appointment under George IV., William IV., and Victoria. He was appointed president of the College of Physicians in 1824, and delivered the oration on the occasion of that body removing from their old building in the city to the new one in Pall Mall.

During his professional career, Sir Henry was too much occupied with the kind of practice to which his early connections in life introduced him, to contribute much valuable information to the literature of his profession. His publications consist of essays and orations. The Orations were delivered before the college, and are written in Latin, and exhibit a purity of style beyond the average of such productions at the present day. His Essays are as follows:—1, 'On the Climacteric Disease;' 2, 'On the Necessity of Caution in the Estimation of Symptoms in the last Stages of some Diseases;' 3, 'On the Tic Douloureux;' 4, 'On Shakspeare's Test of Insanity;' 5, 'On the Influence of some Diseases of the Body on the Mind;' 6, 'On the *Kavros* of Aretæus;' 7, 'On the Treatment of Gout;' 8, 'On Phlegmasia Dolens;' 9, 'On the Treatment of Insanity;' 10, 'On the Death of some Illustrious Persons of Antiquity;' 11, 'On the Education of a Physician;' 12, 'On the Effects of Cold.' These essays and papers display the elegant scholar and observant physician, and are mostly written in an easy graceful style, but they are marked by no depth or originality of thought. In 1813 Sir Henry Halford descended with the Prince-Regent into the royal vaults of St. George's Chapel, Windsor, where amongst other curiosities they discovered the head of Charles I. Of this visit and discovery Sir Henry has given an account, which is deposited in the British Museum, and is authenticated by the signature of the Prince-Regent. He died on the 9th of March 1844. He had been for more than twenty years president of the College of Physicians, and was mainly instrumental in establishing the evening meetings of that body. His urbanity of manners, and devotion to the interests of the college, have left a grateful recollection amongst the members of that corporation.

(Petigrew, *Portraits and Memoirs of Medical Men; Transactions of Medical and Surgical Association*, vol. i.)

* HALIBURTON, THOMAS CHANDLER, is a native of the British colony of Nova Scotia, where he practised as an advocate, and since 1842 has been a judge. Speaking of himself in 1853, he states that he had resided there more than half a century. In 1829 he published at Halifax 'An Historical and Statistical Account of Nova Scotia,' 2 vols. 8vo. A series of communications to one of the journals of Halifax, under the pseudonym of Samuel Slick, having attracted much attention, he collected and published them in 1837, with alterations and additions, under the title of 'The Clockmaker, or Sayings and Doings of Samuel Slick, of Slickville;' the success of the work was such as to induce him to continue it, and he produced in 1838 and 1840 two additional volumes. In Samuel Slick he exhibits the peculiarities of character and dialect of the travelling tradesman of the New England States, speculating, cunning, self-conceited, and audacious, practising all kinds of inventive shifts, and sagaciously observant of everything which passes before and around him. The minute accuracy of description, the practical good sense combined with sly humour and droll comparisons, all conveyed in the Yankee dialect, rendered the work extremely popular in England as well as in America. A visit which Mr. Haliburton afterwards paid to this country afforded him an opportunity of combining his own observations and remarks as a Nova Scotian with those of the imaginary American clockmaker; and that high life in England might be described as well as the life of the lower grades of society, the author attached Sam Slick to the American embassy in London, and published in 1843 'The Attaché, or Sam Slick in England,' by the author of the Clockmaker,' 2 vols., to which he afterwards added a second series in 2 vols. 'The Old Judge, or Life in a Colony,' 2 vols. 8vo, 1849, removes the scene to Nova Scotia, and exhibits the manners, customs, and dialectic peculiarities of that colony with the same racy humour as before. Judge Haliburton's next work was of a different kind, and much less satisfactory: 'The English in America,' 2 vols. 8vo, 1851, is an account of the first settlers in the New England States, especially Massachusetts; and is rather a violent political dissertation, abusive of the democratic and puritanical principles of the settlers, than an impartial narrative of the progress of the settlements. The 'Traits of American Humour,' 3 vols. 8vo, 1852, consist of a collection of fugitive productions of various writers, some known, but mostly unknown, which appeared in 1829 and subsequent years in the journals of Baltimore, New York, and elsewhere. In 'Sam Slick's Wise Saws and Modern Instances, or what he said, did, or invented,' 2 vols. 8vo, 1853, and in 'Nature and Human Nature,' 2 vols. 8vo, 1855, we have the same shrewd observation, peculiar humour, and Yankee dialect, as in the preceding works; but the most amusing things long continued are apt

to induce a sense of weariness and a wish for change. In none of these series of humorous narratives is there any attempt at the construction of a regular tale. There are indeed occurrences, characters, sketches, dialogues, always spirited, and mostly humorous; but there is a want of that interest which is excited by a story formed with dramatic skill.

HALIFAX, GEORGE MONTAGU, EARL OF, was the fourth son of George Montagu, Esq., of Horton in Northamptonshire, who was the fifth son (the eldest by his third wife) of Henry, first earl of Manchester. He was born at Horton, on the 16th of April 1661. His education was begun in the country, but he was eventually sent to Westminster School, where he was chosen a king's scholar in 1677, and whence in 1682 he was removed to Trinity College, Cambridge. He had distinguished himself, while a pupil of Busby's at Westminster, by his extemporaneous epigrams; and the same liveliness of talent showed itself in a way to attract wider attention in an effusion of English verse which he produced on the death of Charles II., in February 1635, beginning (not at all in jest or satire)—

Farewell, great Charles, monarch of blest renown,
The best good man that ever filled a throne;

and proceeding in the same strain till at last the poet exclaims—

In Charles, so good a man and king, we see
A double image of the Deity.

This performance, we are told, so charmed the Earl of Dorset that he induced the young poet to come up to town, where he was introduced by his lordship to all the wits of his acquaintance. In 1687 he and Prior brought out in conjunction their burlesque upon Dryden's 'Hind and Panther,' entitled 'The Hind and the Panther transversed to the Story of the Country Mouse and the City Mouse.' It is for the greater part a dialogue in prose, apparently in imitation of Buckingham's 'Rehearsal,' with the parody in verse of portions of Dryden's poem interspersed. The best parts of it are said to be Prior's, as may be very well believed; it is not however printed in the common collections of his poetry, but it is preserved in the 'Supplement to the Works of the Minor Poets,' 1750, vol. i. pp. 47-82, under the head of 'Additions to the Works of the Earl of Halifax.'

Montagu appears to have some time before this entered upon his career as a politician. Johnson, in his 'Lives of the Poets,' merely says that "he signed the invitation to the Prince of Orange, and sat in the convention;" but his signing the invitation to the prince would seem to imply that he had occupied some public post, and he is therefore, we suppose, the Charles Montagu who is set down as one of the members for the city of Durham in James II.'s parliament which assembled on the 19th of May 1685. In the convention parliament he sat for Malden; and he was returned for the same place to the next parliament, which met in March 1690. It is stated to have been about the time of the revolution that he married the Countess Dowager of Manchester; she was Anne, widow of Robert, third earl of Manchester, and daughter of Sir Christopher Yelverton, Bart.

According to Johnson, it was his intention when he formed this connection to take orders; but afterwards altering his purpose he purchased for 1500*l.* the place of one of the clerks of the council. He was also fortunate in his next poetical performance, 'An Epistle to Charles, earl of Dorset, occasioned by his Majesty's Victory in Ireland,' being a celebration of the battle of the Boyne, for which King William, to whom he was introduced upon the occasion by Dorset, is said to have bestowed upon him a pension of 500*l.* A repartee of his Majesty's, who when Dorset presented the poet as a mouse is said to have replied that he would make a man of him, is upon good grounds discredited by Johnson. His 'Epistle on the Victory of the Boyne,' which extends to above 200 lines, is Montagu's greatest effort in verse.

The rest of his history is that of a political character, and only a patron of poets. Johnson relates a well-known anecdote of a speech he made in one of the debates on the Trials for Treason Bill, in 1691, in the midst of which he is said to have fallen into confusion, and then, when he recovered himself, to have ingeniously turned the circumstance into an argument for what he was urging—the allowance of counsel to the prisoner. There is no notice of this speech in the 'Parliamentary History.' He had already however raised himself by his speaking to great distinction; and on the 21st of March in this year he was taken into office as one of the lords of the Treasury. He became chancellor of the Exchequer on the 1st of November 1695, and to this office on the 1st of May 1697 he conjoined that of first lord of the Treasury. In 1695 and 1696 he obtained great credit by his management of the operation of the general recoinage of the silver money. It was in the latter of these years that, to supply a temporary circulating medium, he contrived what are called Exchequer Bills, the convenience of which species of paper, both for the government and the public, has kept it in use ever since. Many of Montagu's Exchequer bills however were for sums much lower than any for which such bills are now issued. After he became first lord of the Treasury he was appointed one of the lords justices on the king going abroad, both in July 1698, and again in May 1699. "In the House of Commons," says Burnet under the year 1698, "Mr. Montagu had gained such a visible ascendant over all that were zealous for the

king's service, that he gave the law to the rest, which he did always with great spirit, but sometimes with too assuming an air;" "which," subjoins Mr. Speaker Onslow, in a note, "did him infinite hurt, and lowered at last his credit very much in the House of Commons." Lord Hardwicke, in a note on the same passage, affirms, that for two sessions together Montagu did not exert himself in the House (for what reason Hardwicke does not know), but suffered Mr. Harley and his friends to take the lead, even while he continued in the king's service. He is also asserted to have lost some credit about this time, and to have been thought to have behaved meanly, by stating in the House, in one of the debates on the Irish grants, some information which had been communicated to him in confidence. On the modification of the ministry in November 1699, Montagu was removed to the auditorship of the Exchequer, and his places of first lord and chancellor were given, the former to Lord Tankerville, the latter to Mr. John Smith. In the end of the following year, on the acquisition of the complete ascendancy by the Tories, he was removed from the House of Commons by being created Baron Halifax (with remainder, failing his own issue male, to George Montagu, son and heir of his eldest brother, Edward Montagu). This, it seems, was insisted upon by Harley, the new manager of the House of Commons. The title of Marquis of Halifax had just become extinct by the death of the son of the first marquis (SAVILE, GEORGE); and, according to Lord Dartmouth, in a note on Burnet ('Own Times,' ii. 108), Montagu took his title in grateful remembrance, as he pretended, of the old marquis, who, Dartmouth says, had first brought him into business by recommending him to be a clerk of the council: "but," he adds, "generally thought more out of vanity (of which he had a sufficient share), in hopes of raising it to as high a degree as his benefactor had done."

Lord Halifax was impeached by the new House of Commons in April 1701, along with Lord Somers and the earls of Portland and Orford. The question was carried in the House by a vote of 186 against 163; but the impeachment was not prosecuted, and on the 24th of June the charges were dismissed by the Lords. (See the proceedings in the 5th volume of the 'Parliamentary History,' and in the 14th volume of Howell's 'State Trials.') The articles exhibited against Halifax were six in number—1, That he had directed a grant to the value of 13,000*l.* to pass to Thomas Railton, Esq., in trust for himself, out of the forfeited estates in Ireland; 2, That he had received to his own use 1000*l.* a year out of the said grant; 3, That, while chancellor of the Exchequer, he had obtained and accepted of several other beneficial grants to or in trust for himself; 4, That in 1697 he had procured a grant to Henry Segur, gentleman, in trust for himself, of wood from the Forest of Dean, to the value of 14,000*l.*; 5, That while he was chancellor of the Exchequer he had obtained for his brother Christopher the office of auditor, in trust, as to the profits thereof, for himself; 6, That he had advised his Majesty to enter into the two Partition treaties. In his answer Halifax maintained that the grants from the Irish estates and the Forest of Dean were legal, and were also not of the value charged; and there was nothing wrong in procuring the auditorship of the Exchequer for his brother, to be held by him till he should himself be ready to step into the office; and that, as to the Partition treaties, he was rather opposed to than in favour of them.

In 1703, after the accession of Queen Anne, Halifax was again attacked by the Commons on the charge of having been guilty of breach of trust in the management of the public accounts while he was chancellor of the Exchequer; and an address was voted to the queen requesting that she would be pleased to give directions to the attorney-general to prosecute him. But he was again protected by the Lords; and after some altercation between the two houses the matter was dropped. The proceedings are given in the 'Parliamentary History,' vi. 127, &c. Though out of office during this reign, he continued to take an active part in the debates of the House of Lords, especially distinguishing himself in 1707 in the defence of the union with Scotland. Lord Dartmouth however complains (note on Burnet, 'Own Times,' ii. 431) that he and Lord Wharton brought up a familiar style with them from the House of Commons, "that has," says his lordship, "been too much practised in the House of Lords ever since, where everything formerly was managed with great decency and good manners." To Halifax also belongs the credit of having first moved, and taken the most active part, in the project for the purchase of the Cotton manuscripts and the establishment of a public library, out of which eventually came the British Museum. (Burnet, 'Own Times,' ii. 440.)

Having always kept up a connection with the Hanoverian family, Lord Halifax was found, on the death of Queen Anne, to be one of the nineteen persons appointed by the new king to hold the government along with the seven great officers of state till his majesty should come over. On the 14th of October 1714 he was raised to the dignities of Earl of Halifax and Viscount Sunbury, and was restored at the same time to his former post of first lord of the Treasury, his office of auditor of the Exchequer being given to his nephew. But he died of an inflammation of the lungs on the 19th of May in the following year. He left no issue, so that his earldom and viscounty became extinct; but he was succeeded in his barony according to the limitation by his nephew George Montagu, who a few weeks after was made Earl of Halifax and Viscount Sunbury by a new creation. The son of the

second Earl of Halifax died without issue in 1772, when all the honours became extinct.

Halifax was one of the most consistent of the Whig party to whom we are indebted for the Revolution, the Hanoverian Succession, and the Union with Scotland. It is evident also, from the detail that has been given, that he was a person of great general ability. But his ability was marred by his excessive vanity and ambition: and Marlborough hardly spoke too strongly when he said, "I agree with you, Lord Halifax has no other principle but his ambition; so that he would put all in distraction rather than not gain his point." (Letter to the Duchess of Marlborough, February 7, 1709.) With regard to his literary standing, it is evident he was much more a man of action than of any remarkable powers of thought; and what he has written, whether in verse or prose, is of very little value. A list of his pieces is given by Walpole in his 'Royal and Noble Authors.' His character as a patron of literature has been drawn with some severe satiric touches, under the name of 'Full-Blown Bufo,' by Pope, in his 'Prologue to the Satire.'

HALL, BASIL, CAPTAIN, R.N., was born at Edinburgh in 1788. His father, Sir James Hall, Bart., of Dunglass, was President of the Royal Society of Edinburgh. He was the author of an 'Essay on the Origin, Principles, and History of Gothic Architecture,' published in 1813, and a frequent contributor of scientific papers, chiefly on geological subjects, to the Royal Society of Edinburgh. Sir James Hall was married to Helen, a daughter of the fourth Earl of Douglas.

Basil Hall entered the royal navy in 1802; in 1808 received his first commission as lieutenant; in 1814 was promoted to the rank of commander; and in 1817 he was made a post-captain. The opportunities which the naval profession affords both for scientific pursuits and the study of men and manners in various climes happened in Captain Hall's case to lead him into scenes of more than usual interest; or perhaps it would be more correct to state that his eager and indefatigable pursuit of knowledge induced him to seek every means of extending the sphere of his observations. In 1813, when acting commander of the *Theban* on the East India station, he accompanied Sir Samuel Hood, the admiral, in a journey over the greater part of the island of Java. Soon after his return to England he was appointed to the command of the *Lyra*, a small gun-brig, in which he accompanied the expedition which took out Lord Amherst as ambassador to China. While the ambassador was pursuing his journey inland to Peking, Captain Hall in the *Lyra* visited the places of greatest interest in the adjacent seas, and on his return to England in 1817 he published 'A Voyage of Discovery to the Western Coast of Corea, and the Great Loo Choo Island in the Japan Sea.' There is an appendix to the work, which contains charts and various hydrographical and scientific notices. A second edition was published in 1820, in which the scientific details are omitted; and in 1827 the work appeared in a still more popular form as the first volume of 'Constable's Miscellany.' In this edition there is an interesting account of Captain Hall's interview at St. Helena with the ex-emperor Napoleon. Sir James Hall (Captain Hall's father) had been the emperor's fellow-student at Brienne, and was the first native of Great Britain whom the emperor recollected to have seen. Captain Hall was next employed on the South American station in command of the *Conway*. The period was one of great interest to the Spanish colonies of South America.

Having returned to England early in 1823, Captain Hall published 'Extracts from a Journal written on the Coasts of Chili, Peru, and Mexico, in the years 1820, 1821, and 1822,' with an appendix containing a memoir on the Navigation of the South American station. There are also appendices which contain various scientific notices; and a paper by Captain Hall 'On the Duties of Naval Commanders-in-Chief on the South American Station before the appointment of Consuls.' In 1825 he married Margaret, youngest daughter of the late Sir John Hunter, Consul-general for Spain; and in April 1827 he and his wife and child sailed from Liverpool for the United States, where they remained above a year, during which Captain Hall travelled nearly nine thousand miles by land and water conveyances. In 1829 he published his 'Travels in North America,' 3 vols. 8vo. He next published 'Fragments of Voyages and Travels.' They form three series, each of three volumes, 12mo. In 1834 he met at Rome with a sister of Mrs. Dugald Stewart, who having married Count Purgstall, an Austrian nobleman, had resided many years at her schloss or castle of Heinfeld, near Gratz, in Styria. He accepted an invitation to visit the countess, and his book, 'Schloss Heinfeld, or a Winter in Lower Styria,' was the result of his notes during his residence there. Captain Hall supposes that *Die Vernon*, in Sir Walter Scott's novel of 'Rob Roy,' was sketched from Miss Cranstoun, which was the maiden name of the countess. Captain Hall's last work was published at the end of the year 1841, in three volumes, under the title of 'Patchwork.' It consists of detached papers, which embrace recollections of foreign travel, incidents worked into short tales, and a few essays.

Captain Hall was a Fellow of the Royal Societies of London and Edinburgh, and a member of the Astronomical Society of London. The following is a list of some of his scientific papers:—'An Account of the Geology of the Table Mountain; Details of Experiments made with an invariable Pendulum in South America and other places for determining the Figure of the Earth; Observations made on a Comet

at Valparaiso. The above three papers are published in the 'Transactions of the Royal Society.' A Sketch of the Professional and Scientific Objects which might be aimed at in a Voyage of Research. A Letter on the Trade Winds, in the Appendix to Daniel's 'Meteorology;' with scientific papers in Brewster's 'Journal,' Jameson's 'Journal,' and the 'Encyclopædia Britannica.'

Captain Basil Hall having been unfortunately seized with mental alienation, was placed in the Royal Hospital, Haslar, Portsmouth, where he died on the 11th of September 1844.

HALL, THE RIGHT HON. SIR BENJAMIN, M.P., is the son of the late Mr. Benjamin Hall, many years M.P. for Totnes, Westbury, and Glamorganshire, by a daughter of William Crawshaw, Esq., an extensive iron-master in South Wales. He was born in 1802, and received his early education at Westminster School and Christchurch, Oxford. He first entered upon public life in 1831, when he was returned to Parliament for Monmouthshire in opposition to the Marquis of Worcester, afterwards Duke of Beaufort, in whose family the representation of that county had been vested for several generations. Though unseated on petition, he was re-elected in December 1832, after the passing of the Reform Bill, and continued to represent that constituency until 1837, when he was elected for the metropolitan borough of Marylebone, for which he has continued to sit without interruption to the present time (September 1856). From the time of his first entry upon parliamentary life, he has devoted great attention to public business, and more especially to the state, prospects, and revenues of the Established Church, in which he has effected some judicious and well timed reforms by bringing abuses to light, and by subjecting the establishment and its dignitaries to the jurisdiction of the state, and the control of parliament, and of public opinion. He has also from year to year brought forward bills for the abolition of church-rates, which, though still in existence, may be said to be doomed to early abolition by his constant and persevering efforts. He has also steadily advocated the extension of the suffrage and of secular education, and of sanitary and social reforms, as well as the substitution of a property tax in place of the assessed and other taxes. In 1854 he was appointed president of the Board of Health, and was sworn a member of the Privy Council, and in this capacity he brought forward the Act by which all the local administration of the metropolis is brought under one system. In the following year he succeeded the late Sir William Molesworth, as chief commissioner of Public Works. He has also been a zealous supporter of the literature and social improvement of his Cambrian countrymen, as well as of the movement for providing the working classes with rational amusement on Sundays. He was advanced to a baronetcy for his public services in 1838 on the occasion of her Majesty's coronation.

HALL, or HALLE, EDWARD, an English lawyer and historian, was the son of John Halle of Northall in Shropshire, and was descended from Sir Francis Van Halle, K.G., in the time of Edward III., who was the son of Frederic de Halle of the Tyrol, natural son of Albert king of the Romans and archduke of Austria. He was born at the close of the 15th century, in the parish of St. Mildred, London, and received the first part of his education at Eton School. In 1514 he became scholar of King's College, Cambridge, and continued there till he became a junior fellow; afterwards, about 1518, when Cardinal Wolsey founded various lectures at Oxford, he removed to that university. Having entered at Gray's Inn, he was called to the bar, and became first one of the common serjeants, and subsequently under-sheriff of the city of London. In 1533 he was appointed summer-reader of Gray's Inn, and in 1540 double reader in Lent, and one of the judges of the Sheriff's Court. He died in 1547, and was buried in the church of St. Benet Sherehog, London.

Hall's Chronicle, entitled 'The Union of the two noble and illustrious Families of Lancaster and Yorke,' was first printed by Berthelette, in small folio, in 1542. This edition is extremely rare. It was dedicated to King Henry VIII., and ended with his twenty-fourth year, 1532. Grafton, who reprinted it in 1548, continued the work from Hall's papers to the end of Henry VIII.'s reign. He again printed it in 1550. 'The boke commonly called Halle's Cronycles' is one of those which were forbidden by proclamation, 13th June 1555, 1 & 2 Phil. and Mary. A fourth edition, but without any additions or improvements, was printed in 4to, London, 1809, by the booksellers, among the 'English Chronicles.'

HALL, JOSEPH, an eminent divine and prelate, was born July 1st, 1574, at Ashby-de-la-Zouch, in Leicestershire, and received his academical education at Emmanuel College, Cambridge, of which in due time he was elected fellow. Having taken orders and received some minor benefices in succession, he was made dean of Worcester in 1617; sent as one of the English deputies to the synod of Dort in 1618; appointed bishop of Exeter in 1627, and translated to Norwich in 1641. His professional seal and earnest piety involved him in those jealous times in the charge of puritanism; and being harassed by frequent and vexatious attacks, to use his own words: "Under how dark a cloud I was hereupon I was so sensible, that I plainly told the lord archbishop of Canterbury [Laud] that rather than I would be obnoxious to those slanderous tongues of his misinformers I would cast up my rochet. I knew I went right ways, and would not endure to live under undeserved suspicions." In truth he was well attached to the

church of which he was a member, and wrote strongly in defence of episcopacy when the danger of the times became imminent. In November 1641, having joined others of the bishops in a protest against all laws made during their forced absence from parliament, he was sent to the Tower, and only released in the following June on giving bail for 5000*l*. In the next year the revenues of his bishopric were sequestrated, and during the rest of his life he suffered much from poverty and harsh treatment, of which he has given an account in a piece called 'Hard Measure.' He removed in 1647 to Higham, near Norwich, and died there in 1656.

His numerous works fill several volumes in the old folio editions, and ten in the modern 8vo. They are chiefly controversial, as will appear from the catalogue in Watt, and therefore of ephemeral popularity. His 'Contemplations' are of more personal and lasting interest, and are esteemed for their language, criticism, and piety; as also his 'Enochismus, or Treatise on the Mode of Walking with God,' a beautiful tract, translated into English in 1769. To the student of English manners his Satires entitled 'Virgidemiarum,' in 6 books, are peculiarly valuable. They have been analysed by Warton, 'History of Poetry,' (iii. 405-40, ed. 1840). He says of them very truly, "The characters are delineated in strong and lively colouring, and their discriminations are touched with the masterly traces of genuine humour. The versification is equally energetic and elegant, and the fabric of the couplets approaches to the modern standard. It is no inconsiderable proof of a genius predominant over the general taste of an age when every preacher was a punster, to have written verses where laughter was to be raised, and the reader to be entertained with sallies of pleasantry, without quibbles and conceits. His chief fault is obscurity, arising from a remote phraseology, constrained combinations, unfamiliar allusions, elliptical apostrophes, and abruptness of expression."

HALL, REVEREND ROBERT, was born on the 2nd of May 1764, at Arnsby in Leicestershire, where his father, of the same name, had been settled since 1753 as pastor of a congregation of Particular Baptists. He had come from Northumberland, where his forefathers belonged to the class of yeomanry; and he is stated to have been a man, though not of much learning, of considerable native power of mind. He is the author of several short religious publications: one of which, entitled 'A Help to Zion's Travellers,' has been often printed, and is still read.

The subject of this notice was the youngest of fourteen children. It is related that he was two years old before he learned to speak: but after this, the progress he made in all branches of his education was very rapid. Though the circumstance is absurd, it is an evidence of the impression he had made by his precocity—that when he was only eleven years old, a fellow-clergyman of his father's (Mr. Beeby Wallis, of Kettering), to whom he had been taken on a visit, seriously set him to preach to a select auditory assembled in his house. His gift of ready expression had, it would appear, already strongly developed itself. He used to attribute much of his early intellectual excitement to the conversation of a metaphysical tailor in his native village, a member of his father's congregation.

He lost his mother in 1776, and it appears to have been after this that he was sent to board at a Baptist school in Northampton, kept by the Rev. Dr. John Ryland. Here he remained for a year and a half, after which he was placed, in October, 1778, at the Bristol Academy, with the view to his becoming a Baptist minister. It was the practice there, as it is in most Baptist theological seminaries, for the students to commence preaching before they have finished their education; and Hall was formally set apart as a preacher by his father's congregation in August, 1780. In the autumn of 1781 he was selected by the authorities of the Bristol Academy to be sent to King's College, Aberdeen, on Dr. Ward's exhibition; and there he studied for the usual period of four winter sessions; preaching, at least occasionally, in the intervening summers. It was at Aberdeen that Hall and Sir James Mackintosh, then also a student at King's College, became acquainted. They bore a close resemblance in intellectual character, in their powers of mind as well as in their tastes, and the intimacy which there sprung up between them led to an affectionate friendship, which lasted while they both lived.

Hall did not finally leave Aberdeen till May, 1785; but he had already, during the preceding summer, officiated as one of the regular pastors of the Baptist congregation at Broadmead, Bristol, in association with Dr. Caleb Evans; and in August, 1785, he was also appointed classical tutor in the Bristol Academy. His father died in 1791, and the same year a difference with Dr. Evans led to his removing from Bristol and accepting an invitation to become pastor of the Baptist congregation at Cambridge on the departure of the Rev. Robert Robinson, who had adopted Unitarian views, to be successor to Dr. Priestley at Birmingham.

Robert Hall had already acquired considerable celebrity as a preacher, but it was not till now that he appeared as an author; and the impulse that sent him to the press was rather political than theological. His first publication (unless we are to reckon some anonymous contributions to a Bristol newspaper in 1786-87) was a pamphlet entitled 'Christianity consistent with a Love of Freedom, being an Answer to a Sermon by the Rev. John Clayton,' 8vo, 1791. Like most of the ardent minds of that day, he had been strongly excited and carried

away by the hopes and promises of the French Revolution, and he appears to have retained his first faith without much alteration for some years. In 1793 he published another liberal pamphlet, entitled 'An Apology for the Freedom of the Press, and for general Liberty, with Remarks on Bishop Horsley's Sermon preached 31st January, 1793.' This was largely diffused, and brought him much reputation. The impression that had been made upon him however by the irreligious character of the French revolutionary movement was indicated in his next publication, 'Modern Infidelity considered with respect to its Influence on Society, a Sermon,' 8vo, 1800. It was the publication of this able and eloquent sermon which first brought Hall into general notice. From this time whatever he produced attracted immediate attention. The Sermon on Modern Infidelity was followed in 1802 by another on the Peace, which also brought him great reputation.

In November 1804 Hall was visited by an attack of insanity, the violence of which did not last long, but from which he did not entirely recover for some years. His state of health made it necessary for him to resign his charge at Cambridge; but, about 1807, he became minister of the Baptist chapel in Harvey-lane, Leicester, and this position he held for nearly twenty years. He married in March, 1808. At last, in 1826, he removed to the pastoral care of his old congregation at Broadmead, Bristol; and here he remained till his death, which took place at Bristol, on the 21st of February 1831.

Besides occasional contributions to various dissenting periodical publications, Hall published various tracts and sermons in the last twenty years of his life, which, along with those already mentioned, have since his death been collected and reprinted under the title of 'The Works of Robert Hall, A.M., with a brief Memoir of his Life by Dr. Gregory, and Observations on his Character as a Preacher by John Foster; published under the superintendence of Olinthus Gregory, LL.D., professor of mathematics in the Royal Military Academy,' 6 vols. 8vo, London, 1831-32. It was intended that the Life should have been written by Sir James Mackintosh, but he died (in May, 1832) before beginning it. Dr. Gregory's Memoir, from which we have abstracted the materials of this article, somewhat amplified was afterwards published in a separate form. [GREGORY, OLINTHUS.] The first volume of Hall's Works contains sermons, charges, and circular letters (or addresses in the name of the governing body of the Baptist church); the second, a tract entitled 'On Terms of Communion,' in two parts, 1815; and another entitled 'The Essential Difference between Christian Baptism and the Baptism of John' (a defence of what is called the practice of free communion, which produced a powerful effect in liberalising the practice of the Baptist community), in two parts, 1816 and 1818; the third, political and miscellaneous tracts, extending from 1791 to 1826, and also the Bristol newspaper contributions of 1786-87; the fourth, reviews and miscellaneous pieces; the fifth, notes of sermons, and letters. The sixth, besides Dr. Gregory's memoir, contains Mr. Foster's observations, and notes taken down by friends of twenty-one sermons.

Hall was a man of many virtues, and of intellectual powers which placed him in the first class of men of talent. His acquirements were very considerable, and he appears to have kept up the habits of a studious man to the end of his life. But the great temporary impression which he made as a preacher and as a writer is to be attributed more to general force and fervour of mind, than to any higher or rarer faculty. He was more of an orator or of a rhetorician than of a thinker. His greatness lay in expression and exposition, not in invention; and even his eloquence was rather flowing and decorative than imaginative or impassioned. His mind was scarcely in any sense an original or creative, nor even a subtle or a far-seeing one.

HALL, SAMUEL CARTER, editor of 'The Art-Journal,' is the third son of the late Lieut.-Col. Hall of Topsham, Devonshire, and was born in the year 1801. He entered the Inner Temple when very young, and was called to the bar immediately after his marriage with the lady who is the subject of the next notice. Mr. Hall however has preferred literature to the profession of the law, and has published many elaborately illustrated works, to which the chief artists and engravers of the day have given their aid. In early life Mr. Hall was connected with the public press as a parliamentary reporter. He succeeded the poet Campbell as editor of the 'New Monthly Magazine,' and during the period of his connection with that work, wrote "leaders" for several town and country journals. He then issued 'The Book of Gems,' and subsequently 'The Baronial Halls of England,' and 'The Book of British Ballads,' works which have deservedly obtained extensive circulation in England and America. Another work—the 'Ireland'—in three volumes, with numerous illustrations, was written by Mr. and Mrs. Hall, and contains a large amount of facts and legendary and antiquarian lore, the result of many visits to the country. Among his other literary and editorial labours, it may be mentioned, that Mr. Hall edited 'The Amulet' for eight years; but the work in connection with which his name will be best known is 'The Art-Journal,' a monthly publication, originally commenced in 1839 under the title of 'The Art-Union Monthly Journal,' and which has been several times enlarged, with the addition of elaborate steel engravings from works of the best painters and sculptors. Some of these illustrations have appeared contemporaneously in separate forms, as in the case of the 'Vernon Gallery' and 'The Royal Gallery of Art,' the latter work giving engravings from the pictures of

the royal collections. Mr. Hall is a fellow of the Society of Antiquaries, and is the author of several minor poems,—one of which, 'Lines on Jerpoint Abbey,' is referred to by Moore in his 'History of Ireland.'

HALL, MRS. S. C., authoress of the 'Sketches of Irish Character,' and many popular novels, was born in Dublin, and was christened Anna Maria Fielding. Losing her father at a very early age, she was left to the care of her mother, a lady of great beauty and accomplishments—descended from a Huguenot family, who had taken refuge in England from the persecutions following the revocation of the edict of Nantes—and by whom she was sedulously educated. Even whilst a child, Anna Maria Fielding wrote poems and plays. Her early days were spent at the residence of her maternal grandmother, whose second husband was a large landowner at Bannow. When little more than fourteen, Miss Fielding accompanied her mother to England. About this time her more active studies were pursued,—music being especially cultivated. Her public appearance as an authoress is attributed by herself to her union with Mr. S. C. Hall, which event took place when both were young, and through which she has been spared many of the trials usually incidental to a literary life. Her first work was produced at Mr. Hall's instance, who having urged her to write what he thought she told so well—a story of Bannow; the result was the 'Sketches of Irish Character,' a work which was at once favourably received, and gave the authoress a permanent position. The 'Tales of the Irish Peasantry' appeared afterwards. Both works have gone through several editions in England, and like her later works, have been widely circulated in America. Mrs. Hall's first three-volume novel was 'The Buccaneer,' wherein she defended the great chief of the English Commonwealth, before Carlyle had published the eulogium in his 'Hero-Worship.' She afterwards wrote 'Marian'; 'Uncle Horace'; 'The Outlaw'; and 'Lights and Shadows of Irish Life,'—each in three volumes, all being now well known from their appearance in a popular form. She has also contributed from time to time to 'The Art-Journal,' and amongst the number of her works which there or elsewhere have been published with illustrations, may be named the 'Pilgrimages to English Shrines,' and 'Midsummer Eve—a fairy tale of Love.' She also wrote the 'Tales of Woman's Trials.' The three last-named works have been translated into the German. Mrs. Hall has also published a number of books for children, one of which, 'Uncle Sam's Money Box,' is said to be greatly popular with the young, and whilst her husband was editing 'The Amulet,' she produced eight volumes of the 'Juvenile Forget-me-Not.' Mrs. Hall also has devoted her pen largely to the advancement of several social and charitable objects, amongst which may be referred to, the Temperance cause, the Governesses' Benevolent Institution, and the Hospital for the cure of Consumption. Amongst Mrs. Hall's matured efforts in dramatic literature may be named 'The French Refugee,' acted for about fifty nights at the St. James's Theatre, and 'The Groves of Blarney,' wherein Power played in three characters, in which he afterwards had himself represented in a picture. The work on 'Ireland,' by Mr. and Mrs. Hall, has been named in her husband's biography.

HALLAM, HENRY, English historian and critic, was born in or about the year 1778, and was educated at Eton, and at Christchurch College, Oxford, where he took the degree of M.A. In the early part of the present century he became a resident in London, where, since that time, he has passed the greater portion of his life in literary research and composition. He was one of the contributors to the 'Edinburgh Review' in the first years of its publication; and in the pages of that review, as well as of some other contemporary periodicals, he first gave conspicuous proofs of his erudition, his taste, and his calm philosophic judgment. One of his most celebrated articles in the 'Edinburgh Review' was that on Sir Walter Scott's biography of Dryden, and edition of Dryden's works, published in 1808. In the allusions made to Mr. Hallam at this period in the correspondence of such men as Wilberforce, Romilly, Horner, Jeffrey, there is ample proof of the high respect in which he was held by the literary circles of London and Edinburgh, on account of his scholarship. Byron's allusion also to "the classic Hallam," in his 'English Bards and Scotch Reviewers,' testifies satirically to the same fact. From the very first Mr. Hallam had attached himself to the Whig party in politics, but the candid and philosophic temper of his mind prevented him from mingling with ordinary political strife. He took a warm interest however in questions of general philanthropy, social improvement, and constitutional progress. He co-operated heartily in the movement for the abolition of the slave-trade. In the meantime, while thus making his name favourably known to all who were interested in literature, and the gradual progress of political and administrative reform in Britain, Mr. Hallam was qualifying himself by laborious historical investigations and by studies, at once various and profound, in the literatures of almost all the modern languages of Europe, for a course of authorship in which he had had, properly speaking, no predecessor in this country, and in which he is without a rival.

The first fruit of these investigations and studies was his 'View of the State of Europe during the Middle Ages,' published originally in two volumes 4to, in 1818. As a work of extensive and profound learning, written in a clear and classical style, and exhibiting a spirit of historical generalisation tempered by strict conscientiousness, the work at once took a high place not only in British literature, but in the literature of Europe. Mr. Hallam's next work was 'The Consti-

tutional History of England from the Accession of Henry VII. to the Death of George II., published in two volumes, 4to, in 1827; and this was followed by his 'Introduction to the Literature of Europe in the 15th, 16th, and 17th Centuries,' published in four volumes, 8vo, in 1837-39. A volume of 'Supplemental Notes' to his 'History of the Middle Ages' was published in 1848; embodying additional information procured, or modifications of views into which the author had been led since the publication of the main work. All the three works have gone through numerous editions—the 'History of the Middle Ages' being now (1856) in its eleventh or twelfth. They have all been translated into French and German. A new and uniform edition of Mr. Hallam's works is at present in course of publication; but to make it complete, the author's numerous scattered essays in periodical works and elsewhere would have to be collected. Among these minor writings one of the most interesting was a private memoir of his son, Arthur H. Hallam, who died in 1833 in the prime of his youth, after having won the most favourable opinions from all who knew him. This, the elder son of the venerable historian (a younger has since also died) is the A. H. H. of Tennyson's 'In Memoriam.' Mr. Hallam is a Fellow of the Royal and of numerous other societies; he is a trustee of the British Museum: he was also one of the original promoters of the Society for the Diffusion of Useful Knowledge. He survives among us yet, full of years and crowned with honours.

HALLER, ALBERT VON, was born at Berne, October 16th 1708, of an ancient and respectable family. His father, Nicholas Emmanuel von Haller, who was an advocate and had the reputation of being an able lawyer, died in 1721; but even at that time he could foresee the distinction which his son would attain, from the superiority which he evinced over his fellow-pupils. In early life Haller was feeble and delicate, being affected with rickets—a circumstance which, as his friend and biographer Zimmermann observes, not unfrequently tends to foster and develop the talents of a youth. He is said, at the age of nine, to have been in the habit of writing down each day all the unusual words he met with. He composed also short lives of nearly two thousand distinguished persons, after the manner of Bayle's dictionary, and formed a Chaldee grammar. A satire in Latin verse upon his master was known to have been written by him when only ten years old, and two years later he first began to compose verses in his native language.

His father had intended him for the church, but his own inclinations leading him to the study of physic, he went in 1723 to the University of Tübingen, where he lived with Duvernoy, afterwards professor of anatomy at St. Petersburg. Being but little satisfied with his progress there, he resorted in 1725 to Leyden, where the zeal and talent of the professors afforded him an opportunity of pursuing his studies in a manner more accordant with his wishes. At this university Boerhaave was then in the height of his fame, attended by 120 pupils, whose instruction was his greatest delight; and Albinus was delivering lectures on anatomy and surgery. Having enjoyed such advantages as these, it is not extraordinary that Haller should ever after speak with the greatest satisfaction of his residence at Leyden. About this time he visited Ruyssch at Amsterdam, then in his eighty-ninth year, and saw a portion of his celebrated collection of anatomical preparations, the superiority of which, he tells us, depended rather upon skill in manipulation than on any secret process. At the end of the year 1726 he offered himself for his doctor's degree, and delivered his thesis 'De ductu salivæ Coschwiziano,' which he showed to be merely a blood-vessel. In 1727 he visited London, where he became acquainted with Sir Hans Sloane and Cheselden; thence he went to Oxford, and thence to Paris, whence, having pursued his anatomical and surgical studies for some time under Winslow and Le Dran, he went to Basel to study mathematics under Bernoulli, and then returned to his native country and began to practise as a physician. In 1735 he was appointed physician to the hospital at Berne, and soon after principal librarian to the large public collection of books and medals; but these offices he did not hold long, for in the following year he was offered the professorship of medicine, anatomy, botany, and surgery, at Göttingen, by George II., which after some hesitation he accepted. Having declined practising, he devoted himself to the duties of his office with the greatest zeal, and especially exerted himself to increase the facilities for the study of anatomy. During eighteen years that he retained this appointment, while fully discharging all its laborious duties, he was a constant contributor to the different scientific 'Transactions.' In 1747 he published the first edition of his 'Præmiæ Linææ Physiologia,' which he had that year used as the groundwork of his lectures, having previously employed the 'Institutiones' of Boerhaave. In 1751 the Royal Society of Göttingen was established, and Haller, at whose house the first meeting took place, was appointed perpetual president. To their 'Transactions,' of which the first volume appeared shortly after under the title of 'Commentarii Societatis Regiæ Scientiarum Göttingensis,' he was a constant contributor, even after 1753, when, in consequence of the delicate state of his health, being obliged to leave Göttingen, he retired to Berne. Here he resided during the rest of his life, constantly occupied in the publication of his most important and voluminous works, in the cultivation of the science of his profession and of general literature, and in the active and honourable discharge of various duties in the service of the republic, in which he at all times strenuously advocated the cause of the

aristocracy. He died in October 1777, in the enjoyment of the highest reputation both as a citizen, a scholar, and a philosopher, his literary labours ceasing only with his life.

It would be difficult to determine how large a portion of the facts of medical science now most familiarly known we owe to the extraordinary labours of Haller. Some idea of the extent of his works may be formed from the fact that the titles of nearly two hundred treatises published by him from 1727 to 1777 are given by Senebier in his 'Eloge' of Haller, and that this list does not profess to be complete. He is unanimously received as the father of modern physiology, the history of which, in fact, commences with his writings. He was the first to investigate independently the laws of the animal economy, which had before been studied only in connection with the prevailing mechanical and chemical or metaphysical theories of the day. Commencing with a sound knowledge of anatomy, and of the structure of the organs in the dead body, he sought experimentally and systematically to discover the laws which governed their actions during life, proceeding from the most simple to the most complex phenomena. Excluding all the metaphysical explanations which Van Helmont and Stahl had invented, and all those deduced from mechanics and chemistry which were not clearly sufficient for the phenomena ascribed to them, he sought for powers peculiar to the living body, which he believed must govern the actions which he found occurring only in it. These he thought might be restricted to two—sensibility and irritability; the former seated in the brain and nerves, the latter in muscular fibre. In this he had indeed been partially anticipated by Glisson [GLISSON], who perceived the necessity of admitting an inherent property in muscular fibre, by which its contractions take place under the influence of certain stimuli; but the laws of this property, and the distinction between it and elasticity, had never been at all clearly determined. Haller thus illustrated these properties: the intestine removed from the abdomen, or a muscle separated from the body, is irritable, for when pricked or otherwise stimulated it contracts—yet it is not sensible; the nerves on the other hand are sensible, but not irritable, for when stimulated, though the muscles to which they are distributed are thrown into action, they themselves do not exhibit the slightest motion. Hence irritability, he said, cannot be derived from the nerves, for it is impossible they should communicate what they do not possess themselves; but he attributed a nervous power to some of the muscles as a necessary condition of their irritability, and supposed it to be conveyed to them during life from the brain through the nerves, and to govern their actions under the influence of certain undetermined laws. Proceeding to investigate further the laws of irritability, he found that it differed in intensity and permanency in different parts of the body. He found that it continued longest in the left ventricle of the heart, next in the intestines and the diaphragm, and that it ceased soonest of all in the voluntary muscles, and by reference to this superior degree of irritability he explained the constant action of the heart and diaphragm even during sleep. He denied all irritability to the iris, and believed that the action of light upon it takes place through the medium of the retina—a view since proved to be correct. He supposed the arteries to be supplied with muscular fibres, but that the cellular tissue around them prevented any motion from taking place in them; and he explained the accumulation of blood in an inflamed part, partly by the contraction of the veins and partly by the diminished contractility of the arteries. He endeavoured to prove by experiments that the tendons, the capsules of joints, the periosteum, and the dura mater, are entirely insensible, and that the pain which occurs in diseases of these parts ought to be referred to the affection of the nerves distributed to and around them; and in these and some other tissues which he held to be destitute of irritability he admitted a force analogous to elasticity, by which they contracted slowly and in a manner altogether different from muscular tissue when divided or exposed to cold, &c.

Such is a sketch of the great doctrine of irritability and sensibility on which Haller based all the phenomena of life, and around which he arranged all the facts of physiology known at his time in his 'Elementa Physiologia.' It gave the first impulse to the study of the laws of life as a separate and exclusive science; and though in some parts erroneous, and in many insufficient, it still contained enough of truth to form a firm basis for the observations collected during many successive years. His doctrines were strongly opposed by Whytt and others, and in the controversies that followed numerous new facts were advanced and the most important additions to physiological knowledge rapidly made. It was soon shown that the restriction of the vital powers to the two, as defined by Haller, was much too exclusive, for that there were many parts which, though they gave no evidence of possessing either of them, were not the less alive; while others to which Haller refused these properties gave sufficient demonstration of possessing them when excited by other and appropriate stimuli. Hence first originated the discovery of the fact that for the action of each organ a peculiar stimulus is required, and that each tissue has what Bichat, who illustrated it most completely, called a 'vie propre.'

But even if Haller had not attempted to establish any such great generalisation of vital phenomena as this, his learning and his admirable mode of studying physiology might have been sufficient to obtain for him a reputation nearly as high as that which he has always enjoyed. Possessed of a competent knowledge of all the sciences

which could throw any light on the actions occurring in the living body, he pointed out in numberless instances what part of them was to be attributed to the laws of inorganic matter and what to those peculiar to the state of life, while he carefully avoided admitting any of the former as sufficient by themselves to explain the whole of the latter, which had been the chief error of nearly all his predecessors. He rarely drew any conclusion respecting the mode of action of any organ or part in the human body without previously investigating the analogous function in the bodies of animals by dissection or experiment, and he tells us that he often found that questions to which no sufficient answers could be obtained by observations on the human body, were at once solved by his examinations in the various classes of animals. Deeply read in all the works of those who preceded him, and in all those of his contemporaries in every nation, he did not attempt to decide anything till he had considered all their statements and compared them with his own investigations; and hence each of his works contains so perfect an epitome of the labours of all former writers on the same subject, and a mass of evidence so extensive, that whatever errors the conclusions he sometimes arrived at may contain, they can never fail to be records of the highest value. At the same time the elegant and lucid style in which they are written, the result of the combination, almost unique, of the poet with the anatomist, has rendered them attractive, notwithstanding their great extent, to his successors in every country.

Haller was fortunate in receiving the high honours which he deserved during his life-time. In 1739 he was appointed physician to the King of England. In 1743 he was elected a Fellow of the Royal Society of London, and at different times subsequently of all the scientific societies of Europe. When George II. visited Göttingen in 1748 he was ennobled by the emperor; he was invited by Frederick the Great to settle in Berlin, with a handsome salary, to which no duties were attached, and was offered a professorship at Oxford and at Utrecht. He enjoyed throughout his life the friendship and esteem of the most eminent of his contemporaries throughout Europe; and, varied as his pursuits were, he acquitted himself in all with the highest honour and success. It would be impossible here to give a complete list of his original writings and compilations; few writers have ever been so voluminous; and it is extraordinary that, amidst all his personal and laborious investigations, he should have had opportunity for the composition of so extensive a library as they alone would form. A large portion were probably formed from the accumulation of notes which he had made in following out his system of invariably recording everything which appeared to him worthy of notice; a plan which, commenced, as we have seen, in childhood, he continued without intermission to the last years of his life. The following are his principal works:—

His chief political production, 'Versuch Schweizerischer Gedichte,' was published anonymously at Bern; afterwards two more editions of it were printed there, and four at Göttingen. Three editions of a French translation were also published. From 1750 to 1760 he was engaged in publishing, in 19 vols. 4to, a number of the most select disputations and theses in anatomy, surgery, and medicine; and from 1757 to 1766 his 'Elementa Physiologiae Corporis Humani,' undoubtedly the greatest work on medical science which the 18th century produced. It contains every fact and every doctrine of physiology at that time known, and is written in such a style of elegance and classical beauty that it is still a model for writers on the same subject. It appeared in 8 vols. 4to from 1757 to 1766, and a posthumous 'Auctarium' was published in 1782 in four 4to fasciculi. From 1774 to the time of his death he was engaged in publishing part of his 'Bibliotheca Anatomiae, Chirurgiae, Medicinæ Practicæ, Botanicæ, et Historiæ Naturalis,' which form altogether 10 vols. 4to, of which the publication was completed posthumously. They are composed principally of abstracts of the writings of all the most esteemed authors on each subject, so as to form a complete history of the doctrines of each science. His 'Icones Anatomicæ,' which were published from 1743 to 1756, contain most accurate and well-engraved representations of the principal organs of the body, especially of the arteries. The greater part of his contributions to the various scientific transactions, and of his shorter works, were collected in his 'Opera Minora,' in 3 vols. 4to, from 1762 to 1768. The most valuable of the papers contained in them are those on the Development of the Chick, on the Formation of the Heart and the Bones, on the Circulation, and on the Eye.

(*Das Leben des Herrn von Haller*, von J. G. Zimmermann, 1 vol. 8vo, 1756; *Senebier, Eloge de Haller*, Geneva, 1778; *Histoire de la Médecine*, par K. Sprengel.)

HALLER, JOHANN, a distinguished German sculptor, was born at Innsbruck in 1792. He studied in the Academy of Munich, and in his third year obtained the prize in sculpture, for a statue of 'Theseus raising the Rock to discover the Sandals of his Father.' He studied some time at Rome, and on his return executed many works in Munich for Ludwig of Bavaria, both whilst as prince and king; the principal of which are the models of the sculptures for the pediment of the Glyptothek, representing 'Pallas Ergane' (*Epyda*, the 'worker'), from a design by Wagner; the six colossal statues of the niches in the front of the same building, namely, Hephaestus, Prometheus, Dædalus, Pheidias, Pericles, and Hadrian; and the 'Caryatides' of the royal box

of the great theatre at Munich; besides a basso-relievo in the interior of the Glyptothek after a design by Cornelius, representing the 'Fall of the Giants;' and many busts of eminent men, some of a colossal size. He executed the bust of William III. of England for the Walkhalla. He died in 1826, aged only thirty-three.

HALLEY, EDMUND, was born October 29, 1686, at Haggerston, near London, at a country-house belonging to his father, who was a soap-boiler in Winchester-street, London. He was educated at St. Paul's School, under the care of Dr. Gale, and was placed at Queen's College, Oxford, in 1673, being then possessed of much erudition for his age, and a strong turn for observation, as appears by his having discovered for himself before he left school the alteration in the variation of the magnetic needle. At the university, being well supplied with instruments by his father, he began to apply himself to astronomy, and before he reached the age of twenty he had given (in the 'Phil. Trans.') a memoir on the problem of Kepler, had invented a method of constructing the phases of a solar eclipse, and had made many observations, particularly of Jupiter and Saturn, the results of which we shall presently see. Finding however that nothing could be done in planetary astronomy without more correct tables of the stars, and relying upon Flamsteed and Hevelius for the amelioration of the northern catalogues, he determined, with his father's consent and assistance, to appropriate to himself the task of forming a catalogue of the southern hemisphere. Furnished with a recommendation from Charles II. to the East India Company, he set sail for St. Helena in November 1676, and remained there two years. His 'Catalogus Stellarum Australium,' published in 1679, was the result of this voyage, and contains, besides the positions of 350 stars, some other points of interest, particularly an observation of the transit of Mercury over the sun's disc, and a hint that such observations might be employed to determine the sun's parallax (afterwards so successfully carried into effect with the planet Venus). He also notices the increased curvature of the moon's orbit when in quadratures, which was afterwards explained by Newton. In his voyage out he had observed the fact that the oscillations of a pendulum increase in duration as the instrument approaches the equator.

At his return from St. Helena the king granted him a mandamus to the University of Oxford for the degree of Master of Arts, and he was elected a Fellow of the Royal Society. This body sent him to Danzig in 1679 to judge of the observations of Hevelius, who maintained the superior accuracy of instruments with simple sights, in opposition to Hook, who advocated the use of the telescope. Halley was a man of rapid movements: in November 1678 he returned from St. Helena; in May 1679 he set out for Danzig, having in the interval published his catalogue, and procured his Oxford degree, and admission to the Royal Society. He returned from Danzig in July, and remained at home till the end of 1680, at which time he set out on a continental tour, accompanied by his schoolfellow Mr. Nelson, since well known as the author of a work on the Feasts and Fasts. In December, being on the road to Paris, he saw the celebrated comet of 1680 in its return from perihelion, being the first who perceived it since it was lost in the preceding month. This body he observed with Cassini at Paris, and the observations thus made are remarkable as forming part of the foundation upon which Newton, in the 'Principia,' verified his deduction of a comet's orbit from the theory of gravitation. He returned to England at the end of 1681, and in 1682 married the daughter of Mr. Tooke, auditor of the Exchequer, with whom he lived fifty-five years. He resided at Islington till 1696, and in 1683 published his theory of the Variation of the Magnet, followed by other papers in subsequent years, containing ingenious speculations, now forgotten. His astronomical occupations during this period consisted chiefly of lunar observations and comparisons. He was strongly of opinion that the moon would, when sufficiently known, furnish the means of finding the longitude, and at this period it seems that he had formed the idea of observing that body through a whole revolution of the nodes. His observations (1682-84) are published in Street's 'Astronomia Carolina.' He was interrupted however by the state of his father's affairs, which had suffered by the great fire.

Among other objects of speculation he had considered the law of attraction, which he imagined must be as the inverse square of the distance. Having applied in vain to Hook and Wren for assistance in the mathematical part of the problem (himself being more of a mathematician than either), he heard of Newton, and paid him a visit at Cambridge. Finding all he wanted among the papers of his new friend, he never rested until he had persuaded Newton to publish the 'Principia,' of which he superintended the printing, and supplied the well-known copy of Latin verses which stand at the beginning. In 1691 he was a candidate for the Savilian professorship, which he lost, according to Whiston, on account of his avowed unbelief of the Bible. This rests on the authority of Whiston, and of an anecdote to be found in Sir David Brewster's Life of Newton; and yet it is certain that he afterwards was appointed to the same professorship, and as he then obtained the degree of Doctor of Laws, which required no subscription to articles, it may be presumed his opinions, if known, were not considered to be a disqualification. Flamsteed, if we remember rightly, speaks of his opinions on this matter as things of common notoriety. In 1696 he was appointed comptroller of the mint at Chester, where he resided two years.

In 1698 King William, who had heard of his magnetic theory, gave him the commission of captain in the navy, with the command of a small vessel, and instructions to observe the variation of the magnet, and the longitude and latitude in the American settlements, and to attempt the discovery of land south of the Western Ocean. He set out in November, but was compelled to return by the insubordination of his first lieutenant. Having tried this officer by a court-martial, he set out again in September, with the same ship and another, observed in many parts of the Atlantic as far as the ice would permit, touched at the Canaries, Madeira, Cape de Verd Islands, St. Helena, Brazil, Barbadoes, and returned September 1700, not having lost a man by sickness during the whole of the voyage. He published in 1701 a chart of the variation of the magnet in all seas of the known world, and immediately afterwards sailed to survey the coasts of the Channel, of which he also published a chart. He was then twice successively ordered to the coast of the Adriatic, to assist in the formation and repairs of harbours in the emperor's dominions, and returned to England in November 1703, just in time to succeed Dr. Wallis, who had died a few weeks before, in the Savilian chair of geometry at Oxford.

If Halley was active and energetic, he was no less universal. The captain-professor found an unfinished translation by Dr. Bernard of a tract of Apollonius, and, though he did not understand Arabic, undertook to complete the work. [APOLLONIUS, BERGÆUS.] A manuscript Life of Halley in the Bodleian Library (read before the Royal Astronomical Society; see their 'Monthly Notice,' December 1834.) says, "This he did with much success, through his being so great a master of the subject, that I remember the learned Dr. Sykes (our Hebrew professor at Cambridge, and the greatest naturalist of his time when I was at that university), told me that Mr. Halley, talking with him upon the subject, showed him two or three passages which wanted emendation, telling him what the author said, and what he should have said, and which Dr. Sykes found he might with great ease be made to say, by small corrections he was by this means enabled to make in the text. Thus, I remember Dr. Sykes expressed himself, Mr. Halley made emendations to the text of an author he could not so much as read the language of." It is not necessary (after the article last cited) to say more of the splendid edition of the whole of Apollonius, published in 1710.

The 'Miscellanea Curiosa,' a collection of pieces, mostly from the 'Philosophical Transactions,' many of them by himself, was superintended by him, and published in 1708.

Halley resided at Oxford for some years after his appointment to the Savilian chair, nor do we know when he again became a permanent resident in London: it was however not later than 1713, for in that year he became secretary to the Royal Society. He had been assistant-secretary before, as far back as 1685, and the Transactions from 1686 to 1692 were superintended by him. From the manner in which his name is mixed up with the affair of Flamsteed, he must have resided in town for some years previous to 1713. [FLAMSTEED.] In the article cited we have called Flamsteed's work the *Principia* of practical astronomy; and it were to be wished the connection of Halley with the printing of this one had been as creditable as that which links his name with the '*Principia*' of Newton. It is difficult to say to what extent Halley was involved in originating any of the unworthy proceedings to which we allude; and we must protest against his being made a scapegoat for Newton, in which position even Flamsteed seemed inclined to place him, as well as several more recent writers on the controversy. Neither the position nor the character of Halley renders it likely that he would prefer making a tool of Newton to any direct mode of aggression. The committee appointed by Prince George of Denmark must bear the blame of all the formal proceedings; and in that committee the name of Halley is not found, though it is on the list of those who published the *Commercium Epistolicum*, a position which we cannot defend.

At the beginning of 1720, after the death of Flamsteed, Halley was appointed astronomer-royal. In the previous years he had been employed in completing his lunar and planetary tables, which were then ready to be published. But upon his appointment to Greenwich he revived his old idea of observing the moon through a revolution of her nodes. It was doubtful that at the age of sixty-four he should live to complete an undertaking which required nineteen years of health; but he did undertake it, and did live to finish it. The result is the comparison of nearly 2000 observed lunar places with his previously formed tables. He died on the 14th of January 1742-43, in the eighty-sixth year of his age.

The remarks on the personal character of Halley which appear in the eulogium of Mairan were furnished, it is asserted, by his friend Mr. Folkes, and their justice must be allowed so far as they speak of his prodigious information and activity. His disinterestedness in money matters is supposed to be attested by his request to Queen Caroline not to increase the salary of the astronomer-royal on his appointment to that office, lest it should afterwards become an object of ambition to incompetent persons; but, though allowing that Halley was not greedy of gain, we see but little to commend in this act of a man of independent fortune. The social qualifications of Halley were such as endeared him to his friends; and he could, when no partiality

stood in the way, be fair and just to others. Thus Mairan remarks on his not having treated either Des Cartes or Vieta with the injustice which their memory received from several English writers. It were to be wished that he had been as free from personal as from national prepossessions, and that Leibnitz and Flamsteed had received their due from the friend of Newton. In his edition of the observations of the latter [FLAMSTEED] he inserted a preface containing culpable misrepresentations, an account of which is to be found in Mr. Baily's work. We shall also cite the following suppression. In all the editions of the '*Synopsis Cometica*' published during Halley's life, a numerical deduction from observations is given, to which the following is appended:—"At the *moment* of the first example the comet was observed at London to be close to the second star of Aries, of which it was nine minutes north, and three minutes east; the observer being *Robert Hook*." But in the augmented edition left by Halley to be published with his tables, the comet, at the same *hour* as in the preceding, is nine or ten minutes north of the star of Aries, and nearly in the same longitude; the observer being no longer Robert Hook, but Auzout and another. Doubtless Halley had quarrelled with Hook (as almost everybody was obliged to do) in the interval; and though the example was evidently worked for comparison with Hook's observation, at the same *moment*, we find it struck out in favour of one by Auzout in the same *hour*.

But though the scientific fame of a philosopher be no excuse for that suppression of his faults to which biographers are prone, still less should the latter be allowed to colour our views of the former. Among the Englishmen of his day Halley stands second only to Newton, and probably for many years after the publication of the '*Principia*,' he was the only one who both could and would rightly appreciate the character and coming utility of that memorable work. His own attention was too much divided to permit of his being the mathematician which he might have been; but nevertheless his papers on pure mathematics show a genius of the same order of power, though of much less fertility, than that of John Bernoulli. We shall close this article with a brief account of his printed writings, and of the most remarkable points in them.

The separate works of Halley consist of the '*Catalogus Stellarum Australium*,' &c., London, 1679, translated into French by M. Royer in the same year; the work of Apollonius '*De Sectione Rationis*,' Oxford, 1706; the '*Conic Sections of Apollonius*,' Oxford, 1710; the unfortunate edition of Flamsteed's '*Historia Cœlestis*,' London, 1712; and the planetary tables published in 1749, though printed for the most part in 1717-19. The superintendence of this work is attributed to Bradley, though it is evident that he did not write the preface. Besides the preceding there are from eighty to a hundred memoirs, including many of small importance, in the '*Philosophical Transactions*.'

In astronomy we owe to Halley—1, the discovery and the detection of the amount of what is called the *long inequality* of Jupiter and Saturn, which he confidently expected would be shown to be a consequence of the law of gravitation, as was afterwards done; 2, the detection, by comparison of ancient and modern observations of eclipses, of the slow acceleration of the moon's mean motion; 3, the first prediction of the return of a comet—'*Halley's Comet*;' 4, the explanation of the appearance of Venus in the day-time at particular seasons, arising out of the now well-known method of estimating the brilliancy of the planet; 5, the recommendation to observe the transit of Venus for the determination of the sun's parallax.

The following is a list of the most remarkable labours of Halley out of astronomy, arranged in the order of publication:—1, on the variation of the compass; 2, the law according to which the mercury falls in the barometer while the instrument ascends, being the first application of this instrument to the measurement of heights; 3, theory of the trade-winds; 4, construction of equations of the third and fourth degree; 5, estimation of the quantity of vapour raised from the sea; 6, inquiry into the point at which Julius Cæsar made his entry into Britain; 7, tables of mortality, from observations made at Breslau, the first of the kind constructed; 8, application of Algebra to the problem of lenses; 9, method of constructing logarithms, a celebrated paper, reprinted in Sherwin's '*Logarithms*;' 10, improvements in the diving-bell. Those papers only have been mentioned which refer to points on which Halley's name is inseparably connected with the history of the progress of science.

(*Biographia Britannica*.)

* HALLIWELL, JAMES ORCHARD, F.R.S., was born in 1821. He is the son of the late Thomas Halliwell, Esq., of Sutton, in Surrey, and received his early education under the late Charles Butler, author of the '*Introduction to the Mathematics*,' &c. At an early age he devoted himself to antiquarian researches, more especially directing his attention to the literary history and antiquities of this country, as embodied in the various early works of prose or poetry. He is the author and editor of many books on this and cognate subjects, which he has brought to light and illustrated by the light of cotemporary history. He is chiefly known to the world by a variety of papers and more elaborate works on Shaksperian criticism, amounting, we believe, to between twenty and thirty in number. Of his original works the most important are his '*History of Freemasonry*,' his '*Life of Shakspeare*,' a '*Treatise on the Literature of*

the 16th and 17th Centuries,' and a 'Dictionary of Archaic and Provincial Words' (2 vols. 8vo, 1846). Mr. Halliwell is at present engaged upon an elaborate edition of the works of Shakspeare, now in the course of publication, in 10 vols. folio, by private subscription. He is married to a daughter of Sir Thomas Phillips, Bart., of Middle Hill, Worcestershire.

HALS, FRANCIS, an eminent portrait-painter, born at Mechlin, 1584, died in 1660. No artist of that time was superior to him except Vandyck, and very few could be compared with him. With the first merit of a portrait, that of strong resemblance, his pictures were executed with remarkable freedom and boldness: his colouring was extremely good, and the effect very striking.

HAMEL, JEAN BAPTISTE DU, was born in 1624, and died August 6, 1700. In 1632 he published a very peripatetic treatise on the 'Spherics' of Theodosius, which was followed by several other works on natural philosophy and astronomy. Upon the foundation of the Royal Academy of Sciences by Louis XIV. in 1666, Du Hamel was appointed secretary, which office he continued to hold till 1697, when he was succeeded by Fontenelle. His philosophical and astronomical works were collected and published at Nürnberg, 1681, in 4 vols. 4to, and in 1698 appeared his history of the Royal Academy and its transactions, from its foundation to the year 1700. This latter work, entitled 'Regis Scientiarum Academiæ Historia,' is the only one which possesses any value at the present day.

HAMILCAR, BARCAS, the leader of the popular party at Carthage, was appointed in the 18th year of the first Punic war (B.C. 247) to the command of the Carthaginian forces. We possess no particulars respecting his early life or the time of his birth; but we learn from Nepos ('Hamil.', c. 1) that he was very young when he obtained the command. He ravaged with his fleet the coasts of the Bruttii and the Epizephyrian Locrians, and afterwards seized upon a strong fortress in Sicily, which was situated between Eryx and Panormus. In this place he continued for some years, with very little support from the Carthaginian government; and although the Romans were masters of almost the whole of the island, they were unable to dislodge him. He frequently ravaged the southern coasts of Italy as far as Cumæ, and defeated the Roman troops in Sicily. On one occasion he took Eryx, which he held till the conclusion of the war. The Romans at length fitted out a fleet to cut off all communication between Hamilcar and Carthage; the Carthaginian fleet sent to his assistance was defeated by the Roman consul Lutatius Catulus (B.C. 241), and the Carthaginians were obliged to sue for peace. This was granted by the Romans; and Hamilcar led his troops from Eryx to Lilybæum, whence they were conveyed to Africa. But a new danger awaited Carthage. The Carthaginian treasury was exhausted; and it was proposed to the troops that they should relinquish a part of the pay which was due to them. The soldiers rejected the proposal, appointed two of their number, Spendius and Matho, commanders, and proceeded to enforce their demands. Being joined by many of the native tribes of Africa, they defeated Hanno, the Carthaginian general sent against them, and brought Carthage to the brink of ruin. In these desperate circumstances Hamilcar was appointed to the command, and at length succeeded in subduing them after the war had lasted three years and four months.

After the end of this war Hamilcar was sent into Spain (B.C. 238). He remained in Spain nearly nine years, during which time he extended the dominion of Carthage over the southern and eastern parts of that country. He fell in a battle against the natives, B.C. 229.

The abilities of Hamilcar were of the highest order; and he directed all the energies of his mind to diminish the power of Rome. Polybius states his belief (b. iii., p. 165-6, Casaubon), that his administration would soon have produced another war with the Romans, if he had not been prevented by the disorders in which his country was involved through the war of the mercenaries.

Hamilcar was succeeded in his command in Spain by his son-in-law **HASDRUBAL**, who must not be confounded with Hasdrubal the brother of Hannibal. He carried on the conquests of Hamilcar, and reduced almost the whole of the country south of the Iberus (Ebro), which river was fixed by a treaty between the Carthaginians and the Romans, B.C. 226, as the frontier of the Carthaginian dominions. Hasdrubal was murdered in his tent by a Gaul, B.C. 221, after holding the command eight years.

(Polybius, b. i. li.; Appian; Nepos.)

HAMILTON, ANTHONY. [GRAMMONT, COUNT.]

HAMILTON, DAVID, a Scotch architect, was born in Glasgow, May 11, 1768. Of his professional education and earlier studies little is known. We must therefore content ourselves with enumerating some of his principal works, which alone will show that he was extensively employed. At Glasgow, besides the Exchange, he erected the Theatre (1804), the Western Club House, the Glasgow, the British, and some other banks; and in the West of Scotland several private mansions of a very superior class, namely, Hamilton Palace, the princely seat of the Duke of Hamilton; Toward Castle, that of the late Kirkman Finlay, Esq.; Dunlop House, Ayrshire, for Sir John Dunlop; and Lennox Castle, for John Kincaid, Esq., of Kincaid, which last is considered one of his best works. Among the structures above-named, the one by which he will be most generally known is the Glasgow Exchange (erected about 1837-40), an insulated edifice

(200 by 76 feet) standing in the centre of a regular 'emplacement' or area of 300 by 200 feet. That end of the building which faces Queen-street is entirely occupied by an octostyle Corinthian portico, which besides being diprostyle has two inner columns behind the second and the seventh of those in front, consequently although there is exactly the same number of columns (twelve) as in the portico of the Royal Exchange, London, there is considerable difference of plan as regards the interior. Still more does the Exchange itself differ from the London one, since instead of being an open cortile like the latter, it is covered over, and forms a spacious room of about 100 by 65 feet, divided into three spaces on its plan by a range of seven columns on each side.

Hamilton was one of the few architects at a distance who entered into the competition for the New Houses of Parliament, on which occasion he so distinguished himself that one of the four 500*l.* premiums was awarded to him for his designs. On the completion of the Exchange he was complimented, in July 1840, by a public dinner, and the present of a service of plate, and gold box, &c., from the citizens of Glasgow. He was in fact universally respected no less for his probity and excellence of character than for his abilities.

He died at Glasgow, December 5, 1843, in his seventy-sixth year, leaving a son in the same profession, Mr. Thomas Hamilton of Edinburgh, architect of two of the most tasteful structures in that city; the High School, a happy application of Grecian Doric; and the new Physicians' Hall, completed in 1845, which, though a small façade, exhibits freshness of design, and is remarkable for the novel and effective manner in which the two statues are introduced.

HAMILTON, ELIZABETH, born at Belfast in Ireland, but probably of Scottish parentage, is deservedly remembered as an early advocate of an enlarged and intellectual system of female education, and as one of the leaders of that useful class of novelists who have placed the interest of their fictions, not in rare adventure and glowing description, but in the accurate portraiture of the daily workings of domestic life. We find little to tell of her personal history. It appears that she filled the office of governess to the daughters of a Scottish nobleman, for the eldest of whom her 'Letters on the Formation of the Religious and Moral Principle' were written. She died July 25, 1816, regretted and beloved. Her warm and sincere piety was untinged by severity, and her natural cheerfulness and lively talents rendered her delightful in society, and, in old age, a universal favourite with the young.

The following are her chief works: 'Letters of a Hindoo Rajah,' 1796; 'Modern Philosophers,' 1800, a clever, popular, and effective satire, intended to throw discredit on the sceptical and republican doctrines taught by some disciples of the French Revolution; 'Letters on the Elementary Principles of Education,' 1801-2; 'Life of Agrippina,' 1804, an attempt to make history interesting, by expanding it into something bearing the resemblance of a novel; 'Letters on the Formation of the Religious and Moral Principle,' 1806; 'Cottagers of Glenburnie,' 1808; 'Exercises in Religious Knowledge,' 1809; 'Popular Essays,' 1813. Of these, the 'Letters on Education,' in which she has very skilfully applied the principles of metaphysics to the subject of education, is the most sterling and important. As a novelist, she will be best recollected by the 'Cottagers of Glenburnie,' "a lively and humorous picture of the slovenly habits, the indolent temper, the baneful content, which prevail among some of the lower class of people in Scotland." This piece, though only the picture of humble life in a remote and obscure district, can never lose its interest, for the characters are true to nature, essentially, not locally true; and the pathos, the humour, the admirable moral lessons, are of all time, and independent of the national peculiarities under which they are conveyed.

HAMILTON, GAVIN, descended from a noble family of Scotland, spent the greater part of his life at Rome. Though not gifted with eminent genius for invention as an artist, yet a liberal education and refined taste enabled him to take a respectable place among the most distinguished of his contemporaries. His ability is shown in several subjects which he painted from the 'Iliad.' It is probable that he would have attained some lasting eminence, had he devoted more time and study to the practice of his profession. A considerable part of the latter period of his life was however dedicated, advantageously for the cause of the arts, to the discovery of ancient monuments. He opened scavo in many parts of the Roman territory, especially at Tivoli, in Hadrian's villa. In the Museo Clementino, the statues, busts, and bas-reliefs contributed by him form the most important portion, next to the treasures of the Belvedere; and many great collections in Russia, Germany, and England, are indebted to him for their chief ornaments. The 'Townley Gallery,' published under the superintendence of the Society for the Diffusion of Useful Knowledge, contains a list of the marbles procured by him for the collection of Mr. Townley. Neither the date of his birth nor death is certainly known: he died however between 1790 and 1800. However eminent his talents, they were excelled, says Fuseli, by the liberality, benevolence, and humanity of his character.

HAMILTON, SIR WILLIAM, a well-known diplomatist and lover of art, was born in Scotland in 1730. He began life, he says, "with an ancient name and 1000*l.*;" but he removed the discrepancy between his name and his fortunes by marrying in 1755 a lady of very large

property, as well as amiable and agreeable character. It is said that he was foster-brother to George III., which may account for his appointment in 1764 to be English ambassador at Naples, whence he was not recalled till 1800. His connection with the stirring events born of the French revolution, more especially with the brilliant exploits of Nelson in the Mediterranean, belong to the history of the period. The master-spirit in that troubled time was his second wife (married to him in 1791), the fascinating but most unhappy Lady Hamilton. [NELSON.] Sir William appears however to have maintained an unblemished character, except in the weak indulgence of his wife. He was made a Knight of the Bath in 1771, and a privy-councillor in 1791. His expenditure for special services at Naples was disallowed by the ministry, and he died, much impoverished, in England, April 6th 1803.

Immediately after his arrival at Naples he applied himself diligently to observe and record the volcanic phenomena of the neighbourhood; and the continued activity of Vesuvius from 1766 to 1771 gave him excellent opportunity for these researches, of which his great work, the 'Campi Phlegreæ,' Naples, 1776-77, 2 vols. fol., is a noble monument. It consists of a series of coloured plates, exhibiting the most remarkable volcanic phenomena and the scenery of the most remarkable spots with great vividness, accompanied by explanations in French and English. Sir W. Hamilton published a 'Supplement' to it in 1779, containing similar representations of the great eruption of Vesuvius in August of that year.

His collection of Greek and Etruscan vases (now in the British Museum) was very valuable: the foundation of them was laid by the purchase of the Porcinari collection at Naples in 1765. They gave rise to that splendid work, 'Antiquités Etrusques, Grecques, et Romaines, tirées du Cabinet de M. Hamilton,' 4 vols. fol., published at Naples, the two first volumes in 1766, the others at a later date. The profit of the work was assigned to the editor D'Hancarville. Many of the marbles now in the Townley Gallery of the British Museum came from the collection of Sir W. Hamilton. (See 'Library of Entertaining Knowledge, Townley Gallery,' vol. ii., index.)

Sir W. Hamilton took a lively interest in all subjects connected with art or with antiquity, especially in the progress of the excavations at Herculaneum and Pompeii, and the formation of the Museum of Portici. He was earnest in recommending to the Neapolitan government the great work of unrolling the Herculaneum manuscripts, but produced little effect on that most supine court. He himself bestowed a part of his income upon this object. Ten papers of his composition, upon matters observed during his abode in Italy, are printed in the 'Phil. Trans.' for the years 1767 to 1795 inclusive. His other works are—'Observations on Mount Vesuvius, Mount Etna,' &c., London, 1772; and 'Lettera sul Monte Vulture,' Naples, 1780.

HAMILTON, SIR WILLIAM, as head of the old family of the Hamiltons of Preston, in Haddingtonshire, inherited a baronetcy created in 1673, but for a time dormant. He was born on the 8th of March 1788, in Glasgow, where his father, Dr. Hamilton, was a professor in the university; and there he received the earlier part of his academical education. The Snell foundation of exhibitions in Balliol College has long been a prize for the more distinguished among the Glasgow students: Adam Smith among others owed his English education to it. As a Snell exhibitor Hamilton went to Oxford; and he took his degree with honours as a first-class man, proceeding afterwards to A.M.

In 1813 he was admitted a member of the Scottish bar. But law, except the Roman, did not receive much of his attention; and the only practice he ever had was the very little which became incumbent on him, when, after a time, he was appointed crown solicitor of teinds or tithes. Even while a very young man, he had acquired no small part of his singular and varied stock of knowledge; and mental philosophy began early to be his favourite pursuit. On the death of Thomas Brown, in 1820, he stood for the professorship of Moral Philosophy in the University of Edinburgh: but Mr. Wilson was the successful candidate. Next year, on the nomination of the bar, he became Professor of Universal History in the same university. This appointment, little more than nominal in respect of emoluments, was hardly better as to the performance of duty. The department is not in any way imperative on students; and it never commanded pupils unless for a while under the elder Tytler. Sir William, being, though not rich, yet independent of professional drudgery, was left, undisturbed and undiverted, to the prosecution of his studies and speculations. It was long before these bore fruits visible to any but his immediate friends. For the digesting of his thoughts he was nearly as independent of the necessity of writing, as his iron memory made him to be for the preservation of his knowledge; and he seems to have long shrunk from the toil of endeavouring to expound ideas, for which he did not hope to find an apt or sympathising audience. It was only, as he himself has declared, on the pressing request of the editor of the 'Edinburgh Review,' that he was induced, in 1829, to give to that periodical the first of a series of contributions, which closed in 1839, and which unfortunately constitutes as yet by much the larger proportion of his published writings. Those papers exhibit the variety of his learning not less than its depth; and the philosophical essays which were among them speedily found readers, who, if few, were competent to do them justice.

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In 1836 he found his right place: he was appointed by the town council of Edinburgh, though not without a contest, to be Professor of Logic and Metaphysics in the University. He was, what very few of the Scottish professors holding offices thus designated have been, at home in both of the spheres indicated by the official title. The vague term which stands second, opened up to him in his teaching any walk he might choose to tread in the vast field of mental philosophy, of which he had probably in his studies traversed more than any other man then or now alive. The first title pointed his way to one special mental science, which he had studied in all its existing shapes, and which he now set about systematising in harmony with new lights that had dawned on his own mind. Instead of following the usual professional practice, of combining the whole matter of his instructions into one course of lectures, to be delivered in one and the same session (a term of six months in each year), he lectured alternately in the one named section and in the other—in Logic one year, in Metaphysics the next; and he had the gratification of defeating, after a whimsical squabble, an attempt of the town council, who are the legal administrators of that university, to force him into the common practice. His reputation and his influence now extended rapidly. Long before 1836, he had become celebrated in the learned circles of Germany, and had begun to be known and estimated by many at home: the most eminent foreign thinkers had concurred with not a few of our own, in pressing earnestly the pre-eminence of his claim to the Logic chair; and in England, as well as in Scotland, philosophical speculators discovered more and more plainly that, in those fragmentary treatises of his, there had been opened veins of thought which thinking men durst not leave untested. His teaching, again, now worked energetically on many young and ardent spirits gathered round him in his lecture-room. There is not evidence indeed that his logical lectures have as yet had much effect on his personal pupils. But the metaphysical lectures excited a keen interest in philosophy among all of his students who were qualified for severe abstract thinking; while they guided the thinking of not a few into channels in which it long or always continued to flow. He was, too, not less anxious in encouraging and directing for the young men wide philosophical reading, than in prompting them to active philosophical reflection and reasoning.

Sir William's studies seem to have been conducted, thenceforth, with a steadier view than before to systematic exposition and publication. Still the labour proceeded slowly. Academic business, and other temporary occasions of controversy, were somewhat too apt to interrupt the progress of one who was armed for warfare less ignoble. Among other things, he, himself a Presbyterian, published a pamphlet on the schism which split the Church of Scotland in 1843. Very soon, likewise, after that year, his health began to fail; and paralysis struck the right side of his body from head to foot. He was for a time utterly disabled from teaching, and was afterwards able to lecture only with frequent assistance. But the vigour, both of intellect and of will, was as unimpaired as it had been with Dugald Stewart under a similar calamity. His reading and thinking were still carried on; even his writing was so, not without very much aid from others. That more of his large designs were not executed, is a fact for which there were thus, in his latest years, but too sorrowful reasons. He had long worked at intervals on that which he had set himself as his first task, the annotating of the works of Thomas Reid. He aimed at showing the relations of Reid's system, both to older philosophical opinions on the one hand, and also to newer ones, especially to Hamilton's own metaphysical doctrines—doctrines which he himself always regarded, and firmly and thankfully represented, as having their essential germ and foundation in Reid, and as being merely a development of the 'common sense' philosophy to results made possible by a combination of scholastic and German methods. Sir William Hamilton's annotated edition of 'The Works of Dr. Thomas Reid' appeared in 1846, much of it having been printed long before. But all that has been published down to this date (1856) leaves it lamentably incomplete. On not a few problems of deep interest—on not a few also bearing closely on our comprehension of Hamilton's own system of thought, we are left with references, in foot-notes, to supplementary dissertations, of which not a word is yet given us; and a dissertation asserting his own peculiar theory of the Association of Ideas is broken off abruptly at the end of the volume. In 1852 appeared the first edition of a reprint, with large additions, of his periodical articles—'Discussions on Philosophy and Literature, Education and University Reform—chiefly from the Edinburgh Review.' Translations of several of the essays had previously been made into French, Italian, and German; Peisse's French translation and notes are particularly valuable. Sir William's regard for the Scottish school in philosophy next showed itself, not (unluckily) in the completion of his 'Reid,' and those further developments of his own doctrines which he had there promised, but in a tribute to the memory of another of its celebrated masters, from whom he had neither derived, nor professed to derive, much if anything in his own opinions. He undertook to edit, with notes, the collected works of Dugald Stewart. The publication, begun in 1854, is still uncompleted; and nothing has appeared of the biography which was to introduce it. In 1855, when in country-quarters, Sir William suffered fracture of a limb; and he died in Edinburgh on the 6th of May 1856. He has left a widow and family. The manuscripts of his lectures, in both divisions, are said to be in such a state, that they may easily be prepared for the press.

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As those who knew Sir William Hamilton through his writings only cannot do full justice to the multifariousness of his knowledge; so likewise such as look chiefly to those of his writings which had personal bearings, will do positive injustice to the real likeableness of his personal character. He was undoubtedly a stern, and keen, and often eager controversialist, occasionally even a haughty one; in debate he never beat about for smooth words; and, absorbed in his love for science and learning, he sometimes forgot to be gentle towards those whom he thought to be erring or knew to be comparatively ignorant. He was watchfully jealous, also, (and once or twice, as in his controversy with Mr. De Morgan, needlessly and unjustly so,) of anything that looked like interference with his claims to originality in points he had thought out for himself. But even in controversy, if he did hit hard, he never struck a man from behind; and the same chivalrous openness marked all his dealings. Under the combative tendency, moreover, there lay great generosity, great kindness and warmth of heart: he was invariably amiable when occasion did not force on polemics: he was an active and steady friend, beloved as well as esteemed by those who were admitted to his friendship.

About his erudition there cannot well be two opinions among those who have had opportunities and competency for judging. Its mere mass was a thing extraordinary: it was minutely exact in all those points which raise the question of accurate scholarship: it spread over tracts of reading the most obscure and neglected: and it was, everywhere, the real knowledge of a thinking man, not the word-cramming of a pedant. His range embraced all the great divisions of knowledge, except mathematics and physical science; while here too it did not exclude anatomy, with physiology and some other branches of medicine. He was a thorough linguist in the classical tongues, and in German. With as little as possible of the poetical temperament, he was well read in the great poets; and his historical information was unusually extensive. In philosophy, he was familiar with the Greek writers one and all: Aristotle and his commentators he had probably studied more extensively and profoundly than any even of our Teutonic neighbours. He knew the whole course of the scholastic philosophy, as no man else has ever known it since the middle ages departed. With British systems it is needless to say that he was familiar in all directions; and he was the only man among us who came near to having studied—and nowhere either carelessly or at second-hand—all the German systems that have emerged or diverged from that of Kant.

On the other hand, this question may be put: not whether Hamilton was the most original of philosophers; but whether there has ever been any philosopher who, to learning even half as great as his, united so much of real and active originality as a thinker. In his treatment of details he has a favourite manner, which often disguises his independence. He likes the position of an interpreter: he is wont to speak as if the best way of discovering philosophical truths were by decyphering them in some mediæval text through the dust of centuries. He takes a pride in quietly fathering, on some schoolman or other, a doctrine or an argument which many men would have been too glad to take credit for as their own; and sometimes, half-hidden in a brief note, there is given, as an obvious and matter-of-course comment on a scholastic brocard or term, some assertion which proves on close inspection to presuppose a wide process of new inference. The outlines, however, of those sections in his own philosophical creed which he has taken the trouble to expound, are laid down broadly enough to let their character be seen clearly. Be his leading doctrines held true or false, valuable or worthless, they are at least his own,—as much his own as very many systems which all of us rightly admit to be essentially novel,—as much his own, it may be said, as any system of philosophical opinions can be, unless it ignores everything that great thinkers have ever thought before.

What may be the correctness, and what the value, of his peculiar opinions, is a question on which, if it were to be adjudged at present, contradictory verdicts would be given. Probably no one will be competent to decide it justly, till there has taken place a long and intelligent sifting of speculations, which travel in a track, not only at several points new in itself, but likewise, everywhere, little familiar to most thinkers in this country. Hamilton's writings are Germanic rather than British; and that not merely in the freedom with which he has taken German doctrines and methods (with a large admixture of Scholasticism) as materials to be distilled in his own alembic. The exotic character is observable, both in his highly speculative aims, and in his severe exactness of technical expression. The former of these characteristics is distinctively alien to the broadly practical English mind; and the latter is one which has never, before him at least, been made to take root in the philosophic mind of Scotland. Nor can his writings be mastered without pains. He never cares for doing more than saying what he thinks to be worth saying—saying it unequivocally, and saying it in the smallest number of words that is consistent with safety. He will not turn aside to amuse us; he will not hurry or rise to excite us. He is a hard thinker, and a hard, vigorous, precise, dry, writer. But for such as will take the trouble to follow his course of thought, and reflect on its contents, there are perhaps no philosophical discussions, certainly none of our times, that are so suggestive of processes of thought—processes wide in range, definite in direction, and lofty in design and in possible result.

Of Hamilton's Psychological and Metaphysical doctrines, nothing

special requires to be said. They are before us, in certain parts, in his own exposition; and that they have already been much discussed, and have in some quarters excited a powerful influence on speculation, is a good omen for philosophy. We have, especially, his treatment of three great problems in philosophy. First, there is his theory of the two kinds of human knowledge, Immediate and Mediate. Secondly, there is a special application of this theory to the construction of a theory of External Perception. Thirdly, there is an exhaustive system of Metaphysics Proper, or Ontology, in his 'Philosophy of the Conditioned,' or 'Conditions of the Thinkable'—a vast and noble idea, traced out for us, as yet, in nothing but a tantalising fragment.

Regarding his Logical system, our public information is still very unsatisfactory. It is to be gathered from an appendix to his 'Discussions,' and an authorised but meagre publication from lectures, Daynes's 'New Analytic.' These materials will probably convey no distinct notion of the system, unless to readers who are familiar with the German methods of logical analysis since Kant. The leading points may be said to be four; and it is perhaps possible to make these intelligible, very briefly, to persons acquainted with the outlines of the science in its received forms. 1. Hamilton insists on having, in all propositions through common terms which are set forth for logical scrutiny, a sign of quantity prefixed to predicate as well as to subject. The point, though merely one of form, is curiously suggestive of difficulties, and hence of solutions. 2. Instead of recognising only four forms of propositions, the A, E, I, O, of the old logicians, he insists on admitting all the eight forms which are possible. (See Thomson and Solly.) 3. He widens the range of the syllogism, by admitting all moods which can validly be constructed by any combination of any of his eight kinds of propositions. 4. The Port-Royal doctrine, of the inverse ratio of the extension and comprehension of terms, is worked out by him in its reference to the syllogism. This application of the doctrine has certainly not been anticipated by any logician; and, when elaborated to its results, it throws many new lights on the character and mutual relations of the syllogistic figures.

HAMILTON, WILLIAM, of Scotch descent, but probably born in London about the middle of the 18th century, studied at a very early age under Zucchi, the painter of ornaments, at Rome. After his return he soon obtained general employment. He was engaged in various works, such as the Shakspeare Gallery, Maoklin's Bible, &c. He excelled in ornament, to which he gave propriety, richness, and a classic appearance. He died in 1801.

HAMMOND, HENRY, a learned and excellent divine of the Church of England, was born at Chertsey, August 13, 1605. Having been educated at Eton, and Magdalen College, Oxford, of which he became Fellow, he was presented to the rectory of Penhurst in Kent, in 1633, ten years after which he was appointed archdeacon of Chichester. By birth and education a confirmed royalist, he retired to Oxford soon after the civil war broke out, continued to reside there while that city was held by the king, and attended the king's commissioners to Uxbridge, where he disputed with Vines, a Presbyterian minister. He was appointed canon of Christchurch and public orator in 1645, and attended Charles I. as his chaplain from the time when he fell into the hands of the army until the end of 1647, when the king's attendants were sent away from him. Hammond then returned to Oxford, and was chosen sub-dean of Christchurch, from which situation he was expelled in March 1648, by the parliamentary visitors, and placed for some time in confinement. On his release he repaired to Westwood in Worcestershire, the seat of Sir John Packwood, where the remainder of his life was spent in literary labour, "doing much good to the day of his death, in which time he had the disposal of great charities reposed in his hands, as being the most zealous promoter of almsgiving that lived in England since the change of religion." . . . He died after long suffering from a complication of disorders, April 25, 1660. It is said that Charles II. intended for him the bishopric of Worcester. Hammond was a man of great learning, as well in the classics and general philology, as in doctrinal and school divinity, and possessed considerable natural ability. Of his numerous works, chiefly controversial, the following are some of the most remarkable:—'Practical Catechism,' 1644; 'Humble Address to the Right Hon. the Lord Fairfax and his Council of War,' 1649, concerning the impending trial of Charles I.; 'Paraphrase and Annotations on the New Testament,' 1653, best edition 1702. He began a similar paraphrase of the Old Testament, but advanced no farther than the Psalms, 1659, and one chapter of Proverbs. His works, in four volumes folio, were collected by his amanuensis Fulman, 4 vols. folio, 1674-84. (Bishop Fell, *Life*; Wood, *Athen. Oxon.*)

HAMMOND, JAMES, was born in 1710, and was the second son of Anthony Hammond, Esq., of Somersham Place, Huntingdonshire. He was educated at Westminster; sat in Parliament for Truro, on the interest of the Prince of Wales, whose equerry he was, and died in 1742. His verses are mostly elegiac, and addressed in the rapid style of pastoral sentiment, then in fashion, to a fictitious object, whom he names Della. He is said to have been in love with a Miss Dashwood, who refused him—if she read his poems it is hard to say how she could do otherwise—and to have lost his intellects in consequence of her cruelty. Few in this age are likely to differ from Dr. Johnson in his somewhat oracular opinion that "these elegies have neither passion, nature, nor manners."

HAMPDEN, JOHN, the eldest son of William Hampden, of Hampden, in Buckinghamshire, and his wife Elizabeth, second daughter of Sir Henry Cromwell, of Hinchinbrooke, in Huntingdonshire, and aunt of the Protector, was born in London in 1594, and succeeded in his infancy to the estates of his ancient and respectable family. He was educated first at a grammar school at Thame, afterwards at Magdalen College, Oxford, and in 1613 was admitted a student in the Inner Temple, where he made considerable progress in the common law. In 1619 he married at Pyrton, in Oxfordshire, Elizabeth, only daughter of Edmund Symeon, and for some years continued to lead a country life, entering freely into field sports and other amusements of his age. His attention however was likewise directed to the political struggles of the day; so that when the king was by necessity compelled to summon a parliament, Hampden became anxious for a seat in the lower house. The borough of Grampond first returned him to parliament; the borough of Wendover next elected him three successive times. He was then chosen by the county of Buckingham, and being doubly returned to the Long Parliament by the constituencies of Wendover and Buckinghamshire, he made his election for the county. In 1634 his wife, to whom he was tenderly attached, died, leaving nine children—three sons and six daughters: Elizabeth, the eldest, married Richard Knightley, of Fawsley, in Northamptonshire; the second, Anne, became the wife of Sir Robert Pye, of Farringdon. Mrs. Knightley, Hampden's favourite daughter, died during the first year of the civil war. He married, for his second wife, Lætitia, daughter of Mr. Vachell, of Coley, near Reading: by this lady, who survived him, it does not appear that he had issue.

In the first short parliament to which he was elected, Hampden took no very forward part in the business of the house; but his opinions coincided with those of Pym, Selden, and others of the popular party, who were determined to resist the unwarrantable encroachments of the crown upon the privileges of the parliament and the rights of the people. Gradually his influence increased both in and out of parliament, and especially in his native county of Buckingham. At length his reputation became general. At the close of Charles I.'s second parliament, the king, in pursuance of his threat to resort to new modes of raising supplies, required a general loan; to this loan Hampden resolutely refused to contribute, denying the king's right to demand it. In consequence of this refusal he was imprisoned in the Gate-house, removed thence in custody to Hampshire, but was afterwards, with seventy-six others, unconditionally liberated by an order of council. He now became one of the most industrious members in the house, both in its general business and the superintendence and conduct of committees. His resistance to the arbitrary imposition of ship-money (1636) induced many other residents in Buckinghamshire to follow his example. Proceedings were instituted against him on the part of the crown. The case was argued in the Exchequer Chamber (1637) during twelve days before all the twelve judges, who, two excepted, gave a decision in favour of the crown. It is remarkable that there is no appearance of an assessment of ship-money having been made upon the county of Buckingham after Hampden's trial. The judgment however which was then given strengthened the claim which the king had made to the power of taxing in any manner and to any extent, and the fear of oppression began to operate as an inducement to emigration. Many, especially among the Puritans, had already left the kingdom, and more were preparing to do so, when an order from the king, dated April 1638, prohibited all ships from sailing with passengers unless with a special licence. Eight ships were then lying in the Thames for the reception of emigrants; in one of which had engaged their passage across the Atlantic two no less considerable persons, it is said, than Oliver Cromwell and his kinsman Hampden: to this ship a licence was refused. (Lord Nugent's 'Memorials of Hampden,' vol. i. p. 254.)

For an account of Hampden's conduct generally in the Long Parliament we must refer to Lord Nugent's 'Memorials of Hampden,' to Clarendon, Whitelock, and the general histories. His resistance to the undue influence of the king so irritated Charles I., that the king accused him, with three other members of the Commons and one of the Lords, of having traitorously endeavoured to subvert the fundamental laws and government of the kingdom, and even made an attempt in person to seize them in the House. The House protected them from seizure, but violent debates and tumults arose, which were shortly after followed by the civil war. Hampden now raised and commanded a troop, with which he joined the Parliamentary army, acting chiefly in Berkshire and the counties of Oxford, Northampton, Warwick, Middlesex, and Buckingham. Being a member of the Committee of Public Safety, as well as a military leader, he was incessantly and variously occupied in all the affairs of the war. His counsel was for vigorous and resolute measures; he considered that Essex, the parliamentary general, should have acted more on the offensive. In an engagement with Prince Rupert upon Chalgrove Field, June 18, 1643, Hampden placed himself at the head of the attack, but in the first charge received his death-wound. Two carbine balls struck him in the shoulder, and, breaking the bone, entered his body: he left the field, and obtained surgical aid at Thame, but the wound was incurable, and after six days' severe suffering he expired.

Historians of the most opposite parties unite in unanimous praise

of this great man: all bear testimony to his affability in conversation; his temper, art, and eloquence in debate; his penetration in counsel; his industry, vigilance, and enterprise in action, and his courage in war. His last words were a touching and beautiful prayer for the welfare of his country.

HANDEL, GEORGE FREDERICK, who, from having passed nearly the whole of his life in this country, and produced in it all his great works, the English feel some right to claim as their own, was born at Halle, in Saxony, on the 24th of February 1684. He was the issue of a second marriage, which his father, an eminent physician and surgeon, contracted after he had reached his grand climacteric. This son of his rather advanced age he destined for the profession of the civil law, but the child's passion for music, his sacrifice of play-hours, often of his meals to its pursuit, and the determined manner in which he evaded or resisted all attempts to divert him from a purpose nature seems to have prompted, at length softened the obduracy of his father, who, by the earnest advice of the Duke of Saxe-Weissenfels, placed him under Friedrich Zachau, organist of the cathedral of Halle, an excellent musician. This professor soon made so willing a pupil acquainted with the principles of the science and the laws of harmony; he then placed in his hands the best works of the greatest composers, without directing his attention to any one in particular, thus leaving him to form a style of his own out of an acquaintance with numerous models of acknowledged superiority. So successful was this plan of education, that the youthful student composed a set of sonatas when only ten years of age, which was in the possession of George III., and probably still forms a part of the Queen's library.

Handel continued his attendance on the same master till he attained his fourteenth year, when he was taken to Berlin, where the Italian opera was flourishing under the direction of Bononcini and Ariosti, afterwards his rivals in London. He there attracted the notice of the elector, who proposed to send him to Italy, which offer, for some reason unknown, was declined by his father, who shortly after died; and from this period we lose all trace of the young Handel till the year 1703, when he reached Hamburg, in which city he may be said to have commenced his professional life. He there found Reinhard Keiser in the office of director of the opera, a composer of the highest celebrity, but whose expensive and somewhat dissipated habits led him frequently to absent himself from his post, on which occasions Handel was appointed to fill his situation, a preference so irritating to Mattheson, an able musician and a voluminous writer on the art, that he violently assailed his favoured rival. A duel ensued, and nothing but a score, buttoned under Handel's coat, on which his antagonist's weapon broke, saved a life that soon proved of such inestimable value. Shortly after this he was employed to set a drama entitled 'Almeria,' the success of which was remarkable; it ran thirty nights uninterruptedly. Next year he produced 'Florida,' and 'Nerone' in the year following, both of which were as favourably received as his former work. He now found himself possessed of the means of visiting Italy, then the land of song. At Florence he was welcomed in the most flattering manner by the grand-duke, and there, in 1709, produced the opera of 'Rodrigo,' for which he was rewarded with a hundred sequins (50*l.*), and a service of plate. He then proceeded to Venice, and brought out his 'Agrippina,' which was performed twenty-seven nights successively. In this, we are told, horns and other wind instruments were first used in Italy, as accompaniments to the voice.

Quitting Venice, where his music is said to have made an impression on the famous beauty and singer, Signora Vittoria, a lady particularly distinguished by the grand-duke, but which the young composer did not reciprocate, Handel went to Rome, where he was hospitably entertained by the Cardinal Ottoboni, who had in his service a band of excellent performers, under the direction of the famous Corelli [CORELLI], with whom, as well as with Domenico Scarlatti, the young Saxon speedily formed an acquaintance. There he produced 'Il Trionfo del Tempo,' the text written for him by the Cardinal Pamphili, and a sacred opera, a kind of mystery, 'La Resurrezione.' The former altered and enlarged, with English words by Dr. Morell, he afterwards brought out in London, as an oratorio, under the name of 'The Triumph of Time and Truth.' From Rome he advanced to Naples; but being anxious to return to Germany he declined many proffered engagements, and in 1710 reached Hanover, finding there a generous patron in the Elector, afterwards George I., who soon appointed him his *Maestro di Capella*, with a salary of 1500 crowns, on condition that he would, on the termination of his travels, return to perform the duties of his office.

In 1710 this great musician first arrived in London, and was soon honoured by the notice of Queen Anne. Aaron Hill, then manager of the opera, having formed a drama from Tasso's 'Gerusalemme Liberata,' which Rolli worked into an opera under the title of 'Rinaldo,' Handel set music to it, and it was produced in March 1711. He then returned to Hanover; but the attractions of London brought him back the following year to this metropolis, which thenceforward became his home. At the peace of Utrecht he, by the queen's command, composed a 'Te Deum' and 'Jubilate,' for the rejoicings on that event. A pension of 200*l.* was the reward of this service. His promise to return to Hanover was now either forgotten or its fulfilment delayed; and when in 1714 the unexpected demise of Queen Anne placed the Elector of Hanover on the British throne, Handel, taken by surprise

and conscious of having offended his patron, did not dare present himself at court. But his friend Baron Kilmansegge, having contrived that he should meet the king, during a royal excursion on the Thames, with a band of wind-instruments, playing the charming 'Water-Music,' written for the occasion, the composer was again received into favour, and never after lost the royal protection. His pension was immediately doubled; and many years after, when appointed to teach the princesses, Queen Caroline, consort of George II., added another 200*l.* to the former grants; making altogether 600*l.* per annum, no small income at that period. From 1715 to 1718 Handel was an inmate in the house of the Earl of Burlington, where he constantly met Pope, whose regard for the German composer is manifest from all he said and wrote concerning him. During the same period he produced three operas, 'Amadis,' 'Teseo,' and 'Il Pastor Fido,' besides several detached pieces. In 1718 he undertook the direction of the Duke of Chandos's chapel at Cannons, for which he composed many fine anthems. He there also produced most of his concertos, sonatas, lessons, and organ fugues; his 'Acis and Galatea,' for which Gay furnished him with the poetry; and the oratorio of 'Esther.'

The busiest, but not the most fortunate, period of Handel's life now arrived. The English nobility formed a project for converting the Italian theatre into an Academy of Music, a title borrowed from the French, and engaged Handel as manager, with a condition that he should supply a certain number of operas. In consequence, he went to Dresden to engage singers, among whom was Senesino. His first opera was 'Radamisto,' the success of which was unparalleled. But Bononcini and Ariosti, before alluded to, had been attached in some measure to the theatre; and having powerful friends, opposed themselves to the German intruder, as they insolently called the great composer. Hence those feuds, among the weak people of fashion, of which the remembrance is perpetuated by Swift's well-known epigram. To calm these it was proposed that an opera in three acts should be produced, and that each of the contending composers should set one act. The drama chosen was 'Muzio Scevola.' Handel's portion was declared the best; "but, strange to say, though each no doubt strained his ability to the utmost in this struggle, not a single piece in the whole opera is known in the present day!" Handel now, master of the field, produced about fifteen new operas; but that spirit of cabal often caused and always encouraged by the weak, that is the larger, part of the ranks of fashion, compelled the great composer and able manager to retire from the theatre in 1726 with the loss of 10,000*l.*, and a constitution much damaged by incessant labour and constant turmoil. A slight paralytic affection was the consequence, which however the baths of Aix-la-Chapelle removed. He then made an attempt to give operas at Covent Garden Theatre, but this proved equally mortifying and unprofitable. However the vexations and losses he encountered at the Italian Theatre ultimately led to the advancement of his fame and the repair of his fortune. He now announced performances during the Lent season, in imitation of the Concerto Spirituale, which he called oratorios, and at Covent Garden gave several, most of them composed for the occasion. Still the receipts at these did not indemnify him for the expenses he incurred: even his sublimest work, 'The Messiah,' was as ill attended as received in the capital of the empire, when first produced in 1741.

These failures were imputed, and justly, to the hostility of the nobility, who, notwithstanding the unvaried patronage of the royal family, still pursued him with unabated rigour. From such persecution he determined to seek refuge in Ireland, then noted for the gaiety and splendour of its court—a circumstance to which Pope alludes in a well-known appeal to the Goddess of Dulness.

"On his arrival in Dublin," says Dr. Burney, in his 'Commemoration of Handel,' "he, with equal judgment and humanity, began by performing 'The Messiah' for the benefit of the city prison." He remained in Ireland about nine months, and had every reason to be satisfied with his visit. Returning to London in 1742, he renewed his oratorios at Covent Garden Theatre, beginning with 'Samson.' From this time success attended all his undertakings. His last work drew crowds to the house, and 'The Messiah' was equally attractive. The latter was, during a long period, performed annually at the Foundling Hospital, and alone added 10,300*l.* to the funds of that institution. It is next to impossible to calculate what it has produced to other charities; the amount must be prodigious, while it has been a never-ceasing stream of prosperity to the musical profession, and of enjoyment to the musical public. He continued his oratorios to nearly the last day of his life, deriving considerable pecuniary advantage from them; for though still opposed by most of the nobility, the king (George II.) and the people actively supported him.

Late in life Handel was afflicted with blindness; he nevertheless continued to conduct his oratorios, and, as usual, performed concertos and other organ pieces between the acts. He even composed, employing as his amanuensis Mr. John Christian Smith, and assisted at one of his oratorios a week only before his decease, which took place on a Good Friday (according to his wish, it is said), April 13th, 1759. He was buried in Poets' Corner, Westminster Abbey, where a monument by Koubilliac is erected to his memory. A still more honourable tribute was in the year 1784 paid to his memory, by giving a series of performances in the great fans within which his remains were interred. A century having elapsed from the time of his birth, it was

resolved that a 'Commemoration of Handel' should take place. The management was entrusted to the directors of the Ancient Concerts, and eight of the most distinguished members of the musical profession. The king, George III., zealously patronised the undertaking, and nearly all the upper classes of the kingdom seconded the royal views. The receipts at five performances amounted to the sum of 12,736*l.*, the disbursements to rather more than 6000*l.*; of the profits, 1000*l.* was given to the Westminster Hospital, and the remainder to the Society for Decayed Musicians. It is perhaps right to be added, the inhabitants of Halle, his native town, are already making preparations for a centenary festival to be held in honour of him there in 1859 (the 100th anniversary of his death), the proceeds to be applied to the erection of a statue of him at Halle.

Handel was great in every style: in sacred music, especially of the choral kind, he not only throws at an immeasurable distance all who preceded and followed him, but reaches that sublimity which, it is now almost universally admitted, the art is so capable of attaining. Till within the last few years his works were unknown out of the British Isles; now they are heard with admiration in every part of Germany, in France, in Russia, and in the United States. The glory of Handel indeed, unlike that of many another great composer, appears still to increase with the lapse of time, and to be scarcely even temporarily eclipsed by the perversities of fashion.

It is worthy of remark, especially as an evidence that the intellectual powers do not necessarily decay in proportion to the diminution of bodily activity, that most of Handel's greatest works were composed when he was between fifty-four and sixty-seven years of age. 'Jephthah' was produced at the latest moment of that period. And here we may in passing observe, that the finest offsprings of Haydn's genius had their birth after he had become a sexagenarian.

In the Queen's library are the original manuscripts of nearly all Handel's works, filling 82 large folio volumes. These include 32 Italian operas, 23 oratorios, 8 volumes of anthems, 4 of cantatas, 3 of Te Deums, and a Jubilate, together with concertos, sonatas, &c. Not in the royal collection are 11 operas, harpsichord lessons, fugues, organ concertos, water-music, &c. &c. Of the oratorios, 'Deborah' was first performed in 1733, 'Israel in Egypt' in 1738, 'Saul' in 1740, 'Messiah' in 1741, 'Samson' in 1742, 'Judas Maccabeus' in 1746, 'Joshua' in 1747, 'Solomon' in 1749, and 'Jephthah' in 1751.

* HANKA, WACLAW or WENCESLAUS, a Bohemian poet and antiquary, whose name is inseparably connected with some of the finest monuments of Bohemian literature, was born at the village of Horenewes on the 10th of June 1791. Up to the age of sixteen the only education he received was that which he obtained at the parish school in winter, and his chief occupation in summer was tending his father's sheep. From some Polish and Servian soldiers who were quartered on his father's farm he learned their respective languages, which are closely akin to the Bohemian, his native tongue, to which he early manifested a strong attachment. With the German he was at that time so unacquainted that, when sent to the grammar-school of Königgrätz, the teachers allowed him by special favour to draw up his exercises in Bohemian, though German was the ordinary language of the school. The object of his parents in sending him to study was to protect him from the military conscription, which in Bohemia did not extend to scholars; but it was soon discovered that learning was his proper vocation. He afterwards studied philosophy at Prague, and while at the university there, proposed and established a society for the cultivation of the Bohemian language, which had unexpected success. At Vienna, where he studied law, he even set on foot a Bohemian periodical. His zeal in the cause introduced him to the acquaintance of Dobrowsky [DOBROVSKY], who had then been for thirty years the most active and distinguished cultivator of Bohemian literature, and who became Hanka's warm friend, instructor, and patron. On the foundation of the Bohemian Museum, at the former palace of Count Sternberg, in the Hradschin of Prague, about 1817, Hanka was appointed its librarian, apparently at Dobrowsky's recommendation. Nearly at the same time probably took place his earliest appearance as a poet, in a first volume of verses under the title of 'Hankowy Pjane,' to which a second has never been added, though a second edition of the first was published in 1819. In 1817 he commenced the issue of the 'Starobyla Skladanie,' a collection of early Bohemian literature, especially poetry, chiefly derived from unpublished manuscripts. The series extended altogether to eight small volumes, and was not completed till 1824. The contents, which comprise among other things a narrative poem on the subject of King Arthur, are of little interest except to the Bohemian antiquary; but in the course of collecting the materials for this work a manuscript of a most remarkable character came to light in a very singular manner. On the 16th of September 1817 Hanka went to the church-tower at the little town of Kralodvor, or Königshof, to see a bundle of arrows which he was told had lain in the under-vault of the tower from the time of Ziaka, the Hussite chieftain of the 15th century, who had plundered the town. While walking about the vault he informs us that his foot struck against something, which on taking up he found to be a bundle of parchment documents, and which a further examination showed to consist of a number of poems in the Bohemian language. In a few days he sent to the authorities of the town a transcript of some of the poems; they in recompense presented him with the original manu-

script, which he in turn presented to the Bohemian Museum, where it now forms one of the principal treasures of which he is the guardian. Such is the history of the discovery of the manuscript of Kralodvor, or of 'the Queen's Court,' as it has sometimes been called in English. There has been much controversy as to the date of the composition of the poems, some of the Bohemian antiquaries being disposed to assign them to the old heathen times to which their subjects refer, while others contend that they were composed as recently as the year 1810. At one time it was suspected by many that the date of their composition was the 19th century, and that the author and discoverer were one. Whatever may be the date, or whoever may be the author, there can be no doubt that they form the most original and interesting volume that Bohemian literature has to show. Of the poems which the manuscript contains, several are of a narrative and some of a lyric character, the former relating to passages in the ancient history of Bohemia. One, which is particularly spirited, contains the description of a tournament connected with a love-tale; another relates the Tartar invasion of Europe under the command of Kubla Khan. In the poem or ballad on this invasion, a distinguished part is assigned to an English knight who fought on the Bohemian side, and who is described by the name of Weston—a sufficiently near approach to Weston. We are not aware if it has been observed by the Bohemian critics that it is a remarkable coincidence that the English name thus mentioned should be the very same with which a connection was established between England and Bohemia three hundred years later. Elizabeth Weston, an English lady, who married a gentleman of the emperor's court, lived in Bohemia, and wrote a volume of Latin poetry, which was published in the early years of the 17th century. The poems of the manuscript of Kralodvor, which were first published in 1819 with a German translation by Swoboda, had, at the outset, a brilliant success, which, after a temporary eclipse, they now again enjoy. The fourth edition, which was published in 1843, contains translations from it into seven different languages, including English, into which some of the ballads were rendered by Dr. (now Sir John) Bowring. A translation of the whole volume under the title of 'The Manuscript of the Queen's Court,' and under the assumption that their authenticity was unquestionable, was published at Cambridge in 1852 from the pen of Mr. Wratiaslaw. Dobrowsky, in his history of early Bohemian literature, spoke of them, at the time of their first issue, as models of purity of language, and elegance of style. A storm however was soon to burst on the head of their discoverer. In 1818 the officers of the Bohemian Museum received an anonymous letter containing the manuscript of another old poem, 'The Judgment of Libussa,' which the writer of the letter declared he had purloined from his master to save it from destruction. Dobrowsky at once pronounced the document not genuine, and afterwards characterised it as "the obvious imposture of a scoundrel who wished to play his tricks on his credulous countrymen." While he spoke thus in public, he did not hesitate in private to give it as his opinion that it was a forgery by Hanka. His judgment had such an effect, that for some time the poems were regarded by the literary circles of Bohemia in the same light as the poems of Rowley among ourselves. In 1828, a new discovery by Hanka of a manuscript of a translation of 'St. John's Gospel,' which Dobrowsky pronounced to be genuine, and which, nevertheless, contained peculiarities of language that had induced him to distrust the 'Libussa,' brought the tide to turn. Dobrowsky died in doubt in 1829. A minute investigation of the subject, made public in 1840 by Safarik and Palachy, two Bohemian historians and antiquaries of the highest reputation, led them to the belief that the 'Libussa,' and, of course, the rest, were genuine. Hanka now enjoys the reputation of having discovered in the Gospel manuscript, which is supposed to be earlier than the 10th century, the oldest specimen of the Bohemian language in existence, and in the Kralodvor manuscript relics of an early Bohemian literature which no one before him suspected to exist, and which is as superior to what followed, as the poems of Ossian to the ordinary run of Gaelic poetry.

The singular state of relations between master and pupil did not prevent Hanka from labouring with great assiduity to introduce into the Bohemian language a system of orthography, based on a plan which Dobrowsky had proposed. Many of his publications are intended to promote this alteration; but, as others have different views, the main result of the various schemes proposed appears to have been to plunge the orthography of the language for the present into a state of confusion. Hanka has also published grammars of some of the other Slavonic languages on a method suggested by Dobrowsky. He is said in the 'Oesterreichische National Encyclopädie' to be master of eighteen languages.

The latest important work of Hanka is an edition of an ancient Slavonic version of a portion of the Gospels, from a manuscript preserved at Rheims, and formerly used in the coronation of the kings of France. This manuscript, which is written in the Glagolitic character, was for a series of years a source of perplexity to the French antiquarians, who described it as written in ancient Greek or in Syriac, and to the exhibitors of the curiosities at Rheims, who occasionally described it as in Chinese. It was an English gentleman, Mr. Thomas Ford Hill, who, in the year 1789, upon being shown some Glagolitic manuscripts in the imperial library at Vienna, first observed that the

book exhibited at Rheims was in letters of the same alphabet, a remark which could not be verified for some time, as the book disappeared with the holy ampulla in the storms of the French Revolution. It was however fortunately preserved and recovered, and since its reappearance has been the object of close study and comment by Slavonic scholars. Hanka's edition was published in 1846.

In the abortive Pan-slavonic revolution of 1848, which terminated in the bombardment of Prague by Windischgrätz, Hanka does not seem to have had much share, though a very conspicuous part was taken by his friends and defenders Safarik and Palachy. He has been an active contributor to the leading Bohemian periodicals, in particular to the 'Casopis Ceskeho Muzeuma,' or 'Magazine of the Bohemian Museum,' which is issued by the institution of which he is librarian.

HA'NNIBAL, the son of Hamilcar Barca, was born B.C. 247. At the age of nine he accompanied his father to Spain, who, previous to his departure, took his son to the altar, and placing his hand on the victim, made him swear that he would never be a friend to the Romans. It does not appear how long Hannibal remained in Spain, but he was at a very early age associated with Hasdrubal, who succeeded his father in the command of the Carthaginian army in that country. On the death of Hasdrubal, B.C. 221, he obtained the undivided command of the army, and quickly conquered the Olcades, Vaccæans, Carpesians, and the other Spanish tribes that had not been subdued by Hasdrubal. The inhabitants of Saguntum, alarmed at his success, sent messengers to Rome to inform the Romans of their danger. A Roman embassy was accordingly sent to Hannibal, who was passing the winter at New Carthage, to announce to him that the independence of Saguntum was guaranteed by a treaty between the Carthaginians and Romans (concluded B.C. 226), and that they should consider any injury done to the Saguntines as a declaration of war against themselves. Hannibal however paid no regard to this remonstrance.

More than twenty years had elapsed since the termination of the first Punic war, during which period the Carthaginians had recovered their strength, and had obtained possession of the greater part of Spain; and the favourable opportunity had arrived for renewing the war with the Romans.

In B.C. 219 Hannibal took Saguntum, after a siege of eight months, and employed the winter in making preparations for the invasion of Italy. He first provided for the security of Africa and Spain by leaving an army of about 16,000 men in each country; the army in Africa consisted principally of Spanish troops, and that in Spain of Africans, under the command of his brother Hasdrubal. He had already received promise of support from the Gauls who inhabited the north of Italy, and who were anxious to deliver themselves from the Roman dominion. Having thus made every necessary preparation he set out from New Carthage late in the spring of B.C. 218, with an army of 80,000 foot and 12,000 horse. In his march from the Ebro to the Pyrenees he was opposed by a great number of the native tribes, but they were quickly defeated though with loss. Before crossing the Pyrenees he left Hanno to secure his recent conquests with a detachment from his own army of 11,000 men. He sent back the same number of Spanish troops to their own cities, and with an army now reduced to 50,000 foot and 9000 horse, he advanced to the Rhone. Meantime two Roman armies had been levied; one, commanded by the consul P. Cornelius Scipio, was intended to oppose Hannibal in Spain, and a second, under the other consul T. Sempronius, was designed for the invasion of Africa. The departure of Scipio was delayed by a revolt of the Boian and Insubrian Gauls, against whom the army was sent which had been intended for the invasion of Spain, under the command of one of the prætors. Scipio was therefore obliged to remain in Rome till a new army could be raised. When the forces were ready he sailed with them to the Rhone and anchored in the eastern mouth of the river; being persuaded that Hannibal must still be at a considerable distance from him, as the country through which he had to march was difficult, and inhabited by many warlike tribes. Hannibal however quickly surmounted all these obstacles, crossed the Rhone, though not without some opposition from the Gauls, and continued his march up the left bank of the river. Scipio did not arrive at the place where the Carthaginians had crossed the river till three days afterwards; and despairing of overtaking them, he sailed back to Italy with the intention of meeting Hannibal when he should descend from the Alps. Scipio sent his brother Cneus into Spain with the greater part of the troops to oppose Hasdrubal.

Hannibal continued his march up the Rhone till he came to the Isère. Marching along that river, he crossed the Alps (probably) by the Little St. Bernard, descended into the valley of the Dora Baltea, and followed the course of the river till he arrived in the territories of the Insubrian Gauls. The passage of Hannibal across the Alps has been a matter of much dispute. Whittaker, in a work entitled 'The Course of Hannibal over the Alps ascertained,' Lond., 1794, 2 vols. 8vo, maintains that the passage was made over the Great St. Bernard; the French writers have mostly argued for the Mont Genève, or Mont Cenis route, the latest English and German that of the Little St. Bernard. Those who wish for further information on the subject may consult 'A Dissertation on the Passage of Hannibal over the Alps,' by Wickham and Cramer, 2nd ed., Oxford; Ukert, 'Hannibal's

Zug. über die Alpen,' in vol. iv. of his 'Geographie d. Griech. u. Rom.;' and Arnold, 'Hist. of Rome,' vol. iii. pp. 83-92.

Hannibal completed his march from New Carthage to Italy in five months, during which he lost a great number of men, especially in his passage over the Alps. According to a statement engraved by his order on a column at Lacinium, in Bruttia, which Polybius saw, his army was reduced to 12,000 Africans, 8000 Spaniards, and 6000 cavalry, when he arrived in the territories of the Insubrian Gauls. After remaining some time among the Insubrians to recruit his army, he marched southward and encountered P. Cornelius Scipio on the right bank of the river Ticinus (Tesino). In the battle which ensued the Romans were defeated, and Scipio with the remainder of the army retreating along the left bank of the Po, crossed the river before Hannibal could overtake him, and encamped near Placentia. He afterwards retreated more to the south, and entrenched himself strongly on the right bank of the Trebia, where he waited for the arrival of the army under the other consul T. Sempronius. Sempronius had already crossed over into Sicily with the intention of sailing to Africa, when he was recalled to join his colleague. After the union of the two armies Sempronius determined, against the advice of Scipio, to risk another battle. The skill and fortune of Hannibal again prevailed; the Romans were entirely defeated, and the troops which survived took refuge in the fortified cities. In consequence of these victories the whole of Cisalpine Gaul (the northern part of Italy) fell into the hands of Hannibal; and the Gauls, who on his first arrival were prevented from joining him by the presence of Scipio's army in their country, now eagerly assisted him with men and supplies.

In the following year (B.C. 217) the Romans made great preparations to oppose their formidable enemy. Two new armies were levied; one was posted at Arretium, under the command of the consul Flaminius, and the other at Ariminum, under the other consul Servilius. Hannibal determined to attack Flaminius first. In his march southward through the swamps of the basin of the Arno his army suffered greatly, and he himself lost the sight of one eye, by an attack of ophthalmia. After resting his troops for a short time in the neighbourhood of Fesulae, he marched past Arretium, ravaging the country as he went, with the view of drawing out Flaminius to a battle. Flaminius, who appears to have been a rash, headstrong man, hastily followed Hannibal, and being attacked in the basin of the Lake Trasimenus, was completely defeated by the Carthaginians, who were posted on the mountains which encircled the valley. Three or four days after, Hannibal cut off a detachment of Roman cavalry, amounting to 4000 men, which had been sent by Servilius to assist his colleague.

Hannibal appears to have entertained hopes of overthrowing the Roman dominion, and to have expected that the other states of Italy would take up arms against Rome, in order to recover their independence. To conciliate the affections of the Italians, he dismissed without ransom all the prisoners whom he took in battle; and to give them an opportunity of joining his army, he marched slowly along the eastern side of the peninsula, through Umbria and Picenum, into Apulia; but he did not meet with that co-operation which he appears have expected.

After the defeat of Flaminius, Q. Fabius Maximus was appointed dictator, and a defensive system of warfare was adopted by the Romans till the end of the year.

In the following year, B.C. 216, the Romans resolved upon another battle. An army of 80,000 foot and 6000 horse was raised, which was commanded by the consuls L. Æmilius Paulus and C. Terentius Varro. The Carthaginian army now amounted to 40,000 foot and 10,000 horse. The armies were encamped in the neighbourhood of Cannæ, in Apulia. In the battle which was fought near this place the Romans were defeated with dreadful carnage, and with a loss which, as stated by Polybius, is quite incredible: the whole of the infantry engaged in the battle, amounting to 70,000, was destroyed, with the exception of 3000 men who escaped to the neighbouring cities, and also all the cavalry, with the exception of 800 belonging to the allies, and 70 that escaped with Varro. A detachment of 10,000 foot, which had been sent to surprise the Carthaginian camp, was obliged to surrender as prisoners. The consul L. Æmilius, and the two consuls of the former year, Servilius and Attilius, were also among the slain. Hannibal lost only 4000 Gauls, 1500 Africans and Spaniards, and 200 horse.

This victory placed the whole of Lower Italy in the power of Hannibal; but it was not followed by such important results as might have been expected. Hannibal, for some unexplained reason, delayed to follow up his victory, and the delay gave the Romans time to repair their loss and make preparations again to take the field against him. He probably expected a general rising of the Italian cities against the Roman tyranny. Capua and most of the cities of Campania espoused his cause, but the majority of the Italian states continued firm to Rome. The defensive system was now strictly adopted by the Romans, and Hannibal was unable to make any active exertions for the further conquest of Italy till he received a reinforcement of troops. He was in hopes of obtaining support from Philip of Macedonia and from the Syracusans, with both of whom he formed an alliance; but the Romans found means to keep Philip employed in Greece, and Syracuse was besieged and taken by Marcellus, B.C. 214-212.

In addition to this, Capua was retaken by the Romans, B.C. 211. Hannibal was therefore obliged to depend upon the Carthaginians for help, and Hasdrubal was accordingly ordered to march from Spain to his assistance.

Cneius Scipio, as already observed, was left in Spain to oppose Hasdrubal. He was afterwards joined by P. Cornelius Scipio, and the war was carried on with various success for many years, till at length the Roman army was entirely defeated by Hasdrubal, B.C. 212. Both the Scipios fell in the battle. Hasdrubal was now preparing to join his brother, but was prevented by the arrival of young P. Cornelius Scipio in Spain, B.C. 210, who quickly recovered what the Romans had lost. In B.C. 210 he took New Carthage; and it was not till B.C. 207, when the Carthaginians had lost almost all their dominions in Spain, that Hasdrubal set out to join his brother in Italy. He crossed the Alps without meeting with any opposition from the Gauls, and arrived at Placentia before the Romans were aware that he had entered Italy. After besieging this town without success, he continued his march southward; but before he could effect a junction with Hannibal he was attacked by the consuls C. Claudius Nero and M. Livius, on the banks of the Metaurus, in Umbria, his army was cut to pieces, and he himself fell in the battle. This misfortune obliged Hannibal to act on the defensive, and from this time till his departure from Italy, B.C. 203, he was confined to Bruttia; but by his superior military skill he maintained his army in a hostile country without any assistance from his government at home.

After effecting the conquest of Spain, Scipio passed over into Africa to carry the war into the enemy's country (B.C. 204). With the assistance of Masinissa, a Numidian prince, he gained two victories over the Carthaginians, who hastily recalled their great commander from Italy to defend his native state. Hannibal landed at Leptis, and advanced near Zama, five days' journey from Carthage towards the west. Here he was entirely defeated by Scipio, B.C. 202; 20,000 Carthaginians fell in the battle, and an equal number were taken prisoners. The Carthaginians were obliged to sue for peace; and thus ended the second Punic war, B.C. 201.

After the conclusion of the war Hannibal vigorously applied himself to correct the abuses which existed in the Carthaginian government. He reduced the power of the perpetual judges (as Livy, xxxiii. 46, calls them), and provided for the proper collection of the public revenue, which had been embezzled. He was supported by the people in these reforms; but he incurred the enmity of many powerful men, who traitorously turned to the Romans, and represented to them that Hannibal was endeavouring to persuade his countrymen to join Antiochus, king of Syria, in a war against them. A Roman embassy was consequently sent to Carthage to demand the punishment of Hannibal as a disturber of the public peace; but Hannibal, aware that he should not be able to resist his enemies, supported by the Roman power, escaped from the city, and sailed to Tyre. From Tyre he went to Ephesus to join Antiochus, B.C. 196, and contributed to fix him in his determination to make war against the Romans. If Hannibal's advice as to the conduct of the war had been followed, the result of the contest might have been different; but he was only employed in a subordinate command, and had no opportunity for the exertion of his great military talents. At the conclusion of this war Hannibal was obliged to seek refuge at the court of Prusias, king of Bithynia, where he remained about five years, and on one occasion obtained a victory over Eumenes, king of Pergamus. But the Romans appear to have been uneasy as long as their once formidable enemy was alive. An embassy was sent to demand him of Prusias, who being afraid of offending the Romans, agreed to give him up. To avoid falling into the hands of his ungenerous enemies, Hannibal destroyed himself by poison at Nicomedia, in Bithynia, B.C. 183, in the sixty-fifth year of his age.

The personal character of Hannibal is only known to us from the events of his public life, and even these have not been commemorated by any historian of his own country; but we cannot read the history of his campaigns, of which we have here presented a mere outline, even in the narrative of his enemies, without admiring his great abilities and courage. Polybius remarks (b. xi., p. 637, Casaubon):—"How wonderful is it that in a course of sixteen years, in which he maintained the war in Italy, he should never once dismiss his army from the field, and yet be able, like a good governor, to keep in subjection so great a multitude, and to confine them within the bounds of their duty, so that they neither mutinied against him nor quarrelled among themselves. Though his army was composed of people of various countries, of Africans, Spaniards, Gauls, Carthaginians, Italians, and Greeks—men who had different laws, different customs, and different language, and, in a word, nothing among them that was common—yet so dexterous was his management that, notwithstanding this great diversity, he forced all of them to acknowledge one authority and to yield obedience to one command; and this too he effected in the midst of very various fortune. How high as well as just an opinion must these things convey to us of his ability in war. It may be affirmed with confidence that if he had first tried his strength in the other parts of the world, and had come last to attack the Romans, he could scarcely have failed in any part of his design." (Hampton's Translation.) A good estimate of the character of Hannibal (though one which unfortunately the historian did not live to revise) will be

found in the third volume of Arnold's 'History of Rome,' which also contains by far the best account of the second Punic war in the English language.

(Polybius, b. iii., which contains the history of Hannibal's campaigns till the battle of Cannæ, and the fragments of b. vii., viii., ix., xiv., xvi.; Livy, xxi.—xxxix.; Appian; Plutarch, *Life of L. Fabius Maximus*; Nepos, *Life of Hannibal*.)

HANWAY, JONAS, born in 1712, was a Russian merchant, connected through his Russian dealings with the trade into Persia. Business having led him into that country, he published in 1753 his 'Historical Account of the British Trade over the Caspian Sea, with a Journal of Travels from London through Russia into Persia, &c.,' 4 vols. 4to, a work of no pretension to literary elegance, but containing much information on the commercial subjects of which he speaks, and on the history and manners of Persia. The latter part of his life was employed in supporting, by his pen and personal exertions, a great variety of charitable and philanthropic schemes; and he gained so high and honourable a name, that a deputation of the chief merchants of London made it their request to government that some substantial mark of public favour should be conferred on him. He was in consequence made a commissioner of the navy. The Marine Society and the Magdalen Charity, both still in existence, owe their establishment mainly to him: he was also one of the great promoters of Sunday-schools. He died in 1786. (Pugh, *Remarkable Occurrences in the Life of Jonas Hanway*.)

HARDENBERG, CHARLES AUGUSTUS, PRINCE OF, was born at Esseronda, in Hanover, on the 31st of May 1750. His family was one of the most ancient in that kingdom, and his father held a high rank in the army during the Seven Years' War. The first part of the future statesman's education was acquired at home under his father's eye. He afterwards went to the universities of Göttingen and Leipzig to continue his studies, which he completed at Wetzlar by a course of law, which in Germany as well as France is considered an indispensable part of a sound education. In this place he had the good fortune to meet with Göthe, with whom he formed a friendship which continued through life.

In 1776 he commenced a course of travel, in order to prepare himself for public life: he visited Ratisbon, Vienna, and Berlin, making some stay at each place; then passed into France, thence into Holland, and lastly into England. In 1778 he returned to Hanover, was immediately appointed to a place in a ministerial office, and the title of count was conferred upon him.

Shortly afterwards, Count de Hardenberg was sent on a diplomatic mission to London, when he acquitted himself of his trust with so much credit that he was repeatedly sent back as envoy to the British court, each time with increased reputation. He had previously married Mademoiselle de Reventlow, and for some years their union had proved a happy one, when an intrigue between her and one of the royal princes of England having been discovered, the injured husband resented the wrong in such a way as to render his removal from his post advisable. A separation from his wife took place; he withdrew to the court of Brunswick, was made a privy-councillor by the duke, and in 1787 his minister for the interior government of the duchy.

The will of Frederick the Great had been deposited in the hands of the Duke of Brunswick, upon whom therefore the duty had devolved of transmitting the document to the successor of that monarch, and this important mission was confided by the duke to Count de Hardenberg. This commission proved the introduction to his future eminence. Frederick William received him with much distinction, and in 1790 the Margrave of Anspach and Baireuth, having applied to that king to point out a man capable of administering his states, the royal favour was evinced by the strongest recommendation of Count de Hardenberg. The following year these principalities were annexed to Prussia, and the king created him minister of state, besides leaving in his hands the government of the two provinces. As soon as the war broke out with the French republic, the King of Prussia summoned him to his headquarters at Frankfurt as army-administrator, in which capacity he spent a great part of 1793 with the Prussian army on the banks of the Rhine. In 1794 he succeeded the Count de Goltz (who had died February 6) as ambassador to treat of peace with the French republic; but the appointment excited jealousy, the Prussians having suspected that as a Hanoverian he would prove too favourable to English interests.

On the 15th of April 1794 he signed the treaty of peace at Basel, and on his return to Berlin in June, Frederick William, in presence of his whole court, decorated him with his grand order of the Black Eagle. So great was his credit at this juncture, that the French Committee of Public Safety, having no orders to bestow, sent him a splendid service of Sèvres porcelain, once intended for the table of Louis XVI. From 1795 to 1802 he continued to rise in favour with the Prussian court, and the direction of the affairs of Franconia, the cabinet offices left vacant by the deaths of the ministers Werder and Heidnitz, were successively intrusted to Hardenberg. The new king, Frederick William III., who succeeded to the crown in 1797, and whose friendship for the count was equal to his father's, had long desired to intrust his chief government to this able man; but the jealousy of M. de Haugwitz, whose policy was favourable to France, prevented this arrangement for some years. At length the occupation of Hanover by

Bernadotte's corps in 1804 having driven Haugwitz from power, Count de Hardenberg was appointed to his office in August of that year.

The French troops having violated the Anspach territory, Count de Hardenberg (October 14, 1805) addressed a letter of remonstrance to Marshal Duroc, bitterly complaining of this breach of the right of nations. The firmness of the minister irritated Napoleon, who retorted by invectives published in the 'Moniteur.' Almost immediately after a convention was signed at Potsdam, between Prussia and Russia, on the 3rd of November 1805, and Frederick William III. was preparing for war, when the decisive battle of Austerlitz (December 2, 1805) compelled him to desist. The genius of Napoleon was now in the ascendant, and Prussia was forced to conclude a new treaty at Vienna on the 15th of December, by which a part of her territory was ceded to the French empire, and Northern Germany was bound to observe a neutral policy. This change of affairs deprived the count of his office, and his rival, M. de Haugwitz, was reinstated. During the seven years which followed, the progress of the war and the personal enmity of Napoleon kept him almost entirely in the background; although, in 1807, he consented to resume office for a short time, in compliance with the recommendation of the Emperor Alexander. Whilst his adopted country was overrun by the armies of Napoleon, this great statesman was forced to seek an asylum in Russia, after which he returned to Berlin, and took up his abode at Tempelhof, in the vicinity of that city.

The constant success of the British arms in Spain and Portugal, and the frequent drawn battles between the French and Russian armies, discovered to the sagacity of Count de Hardenberg that the power of Napoleon was on the decline; and in 1810 he began that system of agitation in Prussia from which he never afterwards desisted until the fall of his enemy. On the 6th of June 1810 he was created Chancellor of State. Nothing could exceed the distress to which the kingdom of Prussia at this time was reduced: her territory had been shorn; her interior was occupied by French armies; her fortresses had been seized and garrisoned by her enemies; all her military stores and magazines had been captured. Such was the unhappy condition of Prussia when Count de Hardenberg was called to direct her government, shortly before the disasters of the retreat from Moscow in 1812. This great calamity, and the immediate revolution in the power of the French empire which it entailed (both which the count had predicted), at once rendered the statesman's influence absolute in Prussia. He had passed the age of sixty when this, the most active part of his life, began. During the whole war of independence he followed the steps of Napoleon, quickening every day the animosity and vengeance of his enemies. The regiments of the Prussian armies had been reduced to mere skeletons by long reverses; they were restored by Hardenberg to the fullest state of efficiency. The public treasury was without funds; he discovered new resources, and replenished it. The spirit of the people had been enervated, and the majority were favourable to the French alliance; the count was able to reverse this feeling, and to produce that patriotism which was so conspicuous in Prussia during the last three years of the war. He signed the treaty of peace, as the representative of his sovereign, on the 3rd of June 1814, and was created a prince for his great services, receiving besides the rich domain of Newhardenberg for himself and his heirs in perpetuity. After Napoleon's abdication the prince accompanied the allied sovereigns to London, and was then sent as plenipotentiary to the congress of Vienna. In 1817 the King of Prussia entrusted to him the formation of a new government, and he became prime minister. Subsequently he attended every congress as the representative of his royal master. He reformed the system of taxation throughout every department, and regulated the disposal of the national archives. After being present at the congresses of Troppau, Laybach, and Verona, he was returning home through the north of Italy when he was taken ill at Pavia, and died at Genoa, on the 26th of November 1822, at the age of seventy-two.

It would not be easy to overrate the public services of this energetic minister, which were equally important during and after the war. He abolished the privileges of the nobles, who were exempt from many taxes on account of their rank, and made them contribute to the support of the state; he dissolved a multitude of trade corporations; he did all that he was permitted to do to unfetter trade and commerce by the removal of restrictions, and greatly improved the system of public education. The Prince of Hardenberg was married three times, but his first wife alone had issue; by her he had two sons. It is generally understood that he left behind him some valuable memoirs of his time; but William IV. having caused them to be deposited among the archives of the kingdom, they have not yet been published.

(Rabbe; *Dict. de la Conversation*; Thiers; Alison.)

HARDICANUTE, HARDECANUTE, or HARDACANUTE, was the eldest of the sons of Canute the Great, king of England, Denmark, and Norway, by Emma, styled the "Flower of Normandy," daughter of Richard I., duke of Normandy, and widow of King Ethelred II., whom he had married in 1017. [ETHELRED II.] The death of Canute, in 1035, brought forward as claimants to the inheritance of his dominions Sweyn and Harold, his two sons by Alfgiva, daughter of Alfhelm, earl of Northampton; Hardicanute, his son by

Emma; and Edward, the elder of the two sons of Emma, by her former husband Ethelred. Sweyn, who obtained the throne of Norway, made no pretensions to that of England. Edward (afterwards Edward the Confessor) and his brother were with their uncle, Duke Richard II., in Normandy. Hardicanute was also absent in Denmark, the government of which country had been some time before entrusted to him by his father. It has been supposed that Canute had intended that Hardicanute, as his eldest legitimate son, should succeed him in all his three kingdoms; it is certain that he designed him for his successor in the sovereignty of England, in conformity with a special arrangement which had been made on his marriage with Emma. Harold however had the important advantage of being on the spot at the time of his father's death, and was thus enabled to triumph over the pretensions of both his rivals. A civil war was prevented by an agreement that the authority of Hardicanute should be confined to the country to the south of the Thames, constituting the ancient kingdom of Wessex, and that all the rest of England, including London, should be resigned to Harold. Meanwhile Hardicanute remained in Denmark, leaving the government of his English province in the hands of his mother Queen Emma. This state of things subsisted till the invasion of England, in 1037, by Emma's younger son Alfred, which terminated so calamitously for himself and his followers. [EDWARD THE CONFESSOR.] On the failure of this unhappy attempt, Emma fled to the Continent, and Harold became undisputed king of all England. For the next two years Hardicanute did nothing to vindicate his rights. At last, on the repeated importunities of his mother, who had taken up her residence at Bruges, he fitted out an armament for that purpose, with nine ships of which he proceeded in the first instance to that place, to advise with her before proceeding on his enterprise. While they were together, in 1040, news was received of the death of Harold, and soon after a deputation arrived from the English nobility, offering the crown to Hardicanute, who thereupon immediately came over and assumed the government. His short reign affords scarcely any events requiring to be mentioned. His character appears to have been that of a good-natured debauchee, not wanting in generosity of sentiment, nor stained with any darker vice than the habit of inordinate eating and drinking. His plentiful table however, which was spread for a numerous company four times a day, is said to have won him the strong attachment of his thanes, who were admitted to feast along with him, however much it may have disgusted the body of the people. The chronicler John Rouse, in the end of the 15th century, writes that the anniversary of his death even then continued to be celebrated as a holiday by the people of England under the name of Hog's-tide, or Hock Wednesday. His death happened on the 8th of June 1042, in consequence of what appears to have been a stroke of apoplexy, by which he had been suddenly rendered speechless four days before, as he was about to swallow a cup of wine at the marriage feast of one of his Danish thanes, held at Lambeth, or Clapham. Hardicanute was never married, and left no issue. He was succeeded by his half-brother Edward, surnamed the Confessor.

* HARDING, JAMES DUFFIELD, was born at Deptford, Kent, in 1798. From his father, a teacher of drawing, and a pupil of Paul Sandby, he learnt to draw, but when about fifteen he received a few lessons from Prout. Like all Prout's pupils he set about imitating the subjects as well as the manner of that artist, when (as he mentions in a communication to the editor of the 'Art-Journal') his mother asked him, "Why trees, skies, and hills, God's handiwork, were not as worthy his time and attention as the objects of man's productions seemed to be?" He in consequence tried to draw the trees in Greenwich Park, and failing to satisfy himself resolved to abandon his purpose of becoming a painter. He was now placed for a while with Mr. Pye, the engraver, but after a year's trial returned to painting; worked hard from nature, till he acquired a very unusual amount of facility in sketching; learnt further from that invaluable lesson-book of the young landscape-painter, the 'Liber Studiorum' of Turner, that—as he expresses it—"if I could not bring mind as well as materials to the imitation of nature, I should do nothing;—that there was something for my philosophy to dream of, and for my eyes to see;—that in short there was something to be gained from nature beyond what is revealed to the sight." He had already attained sufficient mastery over his art to win at the age of eighteen a silver medal from the Society of Arts.

As an artist Mr. Harding is to be regarded in a twofold capacity—as a teacher of the practice and writer on the principles of art, and as a painter.

From his connections it was natural that he should look to teaching drawing, if not as a means of subsistence, at least as that which would enable him to prosecute with more ease and self-dependence his studies as an artist. But he soon broke away from the routine of teaching—the art of making (and assisting to make) pretty drawings. Himself a constant and diligent student of nature, he made it his business so to teach his pupils drawing, that they might regard it as a means to the study of nature, and an introduction to the study of the higher branches of art, rather than as an end in itself. His teaching met with great and well-deserved success. The difficulty he now found in providing examples in foliage for his pupils while acquiring a ready use of the pencil, led him to turn to the newly-

introduced art of lithography for a remedy. He soon found that to his well-practised hand, stone presented comparatively little more difficulty as a material to draw on than paper. He produced, in quick succession, a very large number of lithographic sketches and studies of trees, in every respect almost perfect fac-similes of his own pencil sketches, and not only surpassing any drawings of foliage previously provided for the use of teachers and learners, but unequalled by any which have been furnished since.

Mr. Harding, when he left off publishing these rudimentary studies, continued to practise lithography; and he was one of the first to avail himself of the facilities offered by the method of printing with two stones in tints, to produce fac-similes of elaborate studies and sketches made on tinted paper; as he was subsequently one of the first to adopt the method of working on the stone with a brush, instead of a crayon, by which still greater facility was obtained. One of the earliest works he published in this style was a series of 'Sketches at Home and Abroad,' drawn wholly by himself on stone, with great freedom and force, from his own sketches. But his most remarkable series of lithographic drawings was that termed the 'Park and the Forest,' consisting of a set of folio studies of trees, drawn with almost inimitable fidelity and brilliancy. Certainly as yet no one has at all approached Mr. Harding in the power of drawing trees with perfect truth to nature, and at the same time with brilliant artistic effect. He was the pioneer in the publication of those admirable lithographic sketches by which English artists have done so much to extend the resources of the artist, and afforded so much enjoyment to every lover of art. But Mr. Harding, not content with publishing these examples as his contribution towards general education in landscape art, has added to them a series of preceptive manuals. Of these the first was 'Elementary Art, or the Use of the Lead Pencil Advocated and Explained,' folio, 1834,—a work which has had a powerful influence in raising the character of instruction in landscape-drawing throughout the country. Other and improved editions of this work have been since published, and it has been followed by a still more elaborate work on 'The Principles and Practices of Art: Composition, Light and Shade,' &c. He has also published some elementary 'Lessons on Trees,' &c.

As an artist Mr. Harding became known to the public by his water-colour pictures, and for a long series of years his works formed a prominent and attractive feature in the exhibitions of the Old Society of Painters in Water-Colours. In this branch of art also Mr. Harding struck out a line for himself. Girtin, Turner, Prout, and the early water-colour painters, generally produced their effects by repeated washes of transparent colour. Harding—perhaps not the first to introduce the method, but the first to carry it to a great extent,—produced his by the free use of body-colour, using transparent colour with or over it. Many doubted, and some still doubt, whether the practice is really an improvement upon the earlier method, or whether indeed it be a 'legitimate' practice at all; but Mr. Harding held any method to be legitimate by which he could produce the effect he desired, and there can be no doubt that in his hands the process was a most effective one. It was speedily adopted by the principal water-colour painters, both in figure and landscape. Some ten or twelve years ago Mr. Harding directed his attention chiefly to painting in oil, and he carried into this branch all the firmness of touch and facility of execution which had characterised his water-colour pictures. He now became a candidate for admission into the Royal Academy, but even for candidature, that body requires the applicant to be a member of no other art-society in the metropolis: Mr. Harding consequently severed his long-standing connection with the Society of Painters in Water-Colours—to their no small mutual loss. But the Royal Academicians have continued to refuse him admittance amongst them, although their landscape strength has been greatly weakened; and Mr. Harding is, beyond dispute, by far the most accomplished and varied, if not actually the best, of the landscape painters who exhibit on the walls of the Royal Academy, without being of the 'forty.' Wearied of waiting, apparently, Mr. Harding has lately rejoined the Water-Colour Society.

The landscapes of Mr. Harding are exceedingly numerous, and include a very wide range of subjects and scenery; Great Britain, France, the Rhine, the Tyrol, the Alps, Italy, and Germany, all have in turn been laid under contribution, and the range of subjects includes sea and land, mountains and plains, palaces and rustic cottages. All of course are not of equal excellence, but few painters have tried so many varieties, and succeeded so well in each. It has been and with justice objected, that he too seldom attains that highest art in which the art itself is concealed, but it is to be remembered that Mr. Harding has, by his writings as well as in his verbal instruction, laid open his own principles of effect, and thus rendered easy the detection of those artifices, which by the uninitiated are unknown and unsuspected. But the true objection to his works—that which prevents them from taking their place among the highest efforts of the landscape art—is, that he has not wrenched "that something from Nature beyond what is revealed to sight," which he saw at the outset of his artist life it was the true task of the artist to accomplish. It would seem as though the very facility of drawing which Mr. Harding possesses, whilst it has given him almost unrivalled power as a landscape sketcher, has interfered with his perfect success as a landscape painter; by leading him in the preliminary study to

rest content with a rapid sketch in which the broad features of the scene are caught at once, instead of dwelling upon the scene till the inner sentiment—the poetry hidden from the hasty glance—reveals itself. His extraordinary manipulative dexterity, as well as rapidity of perception, there can be little doubt has stood in the way of the development of this mental character—the sentiment of the landscape—wanting which true grandeur, or poetic refinement, can never be reached, whatever the character of the scene, or the power and fidelity with which it is depicted.

HARDINGE, HENRY, VISCOUNT, third son of the late Rev. Henry Hardinge, rector of Stanhope, in the county of Durham, by Frances, daughter of James Best, Esq., of Chatham, was born at Wrotham, Kent, on the 30th of March 1785. He was member of a family which has long been located at King's Newton Hall, Derbyshire, and is said to have originally come from Denmark.

Having spent a short time at Eton, Henry Hardinge was gazetted ensign in a regiment of foot, October 8, 1798, obtained his lieutenantcy in 1802, and captaincy in 1804. It was his good fortune early to attract the notice of the Duke of Wellington, then Sir Arthur Wellesley, under whom he served throughout the whole of the Peninsular War, and for a considerable time was upon the staff of the commander-in-chief; he was also for nearly the entire period deputy-quarter-master-general of the Portuguese army. He was present at the battles of Roleia and Vimiera, where he was severely wounded; at the battle of Corunna he was by the side of the gallant Sir John Moore when he received his fatal wound. After having lost his friend at Corunna, he was present at the passage of the Douro, the battle of Busaco, the lines of Torres Vedras, and the battle of Albuera. In this engagement he displayed the greatest skill, courage, and self-command; it was a hard-fought field; and to the change in the fortunes of that day, effected as it was by the persevering valour of the British infantry, Lord Hardinge often pointed back in after life as having encouraged him as a general to persevere through every obstacle, and to place perfect confidence in the enduring valour of British troops. After this we find him side by side with Lord Wellington in almost every engagement of the war. He took part in the first and second sieges of Badajoz, at Salamanca, and at Vittoria, where he was again severely wounded, and also at Pampeluna, at the battles of the Pyrenees, and at Nivelle, Nive, and Orthea. When he returned to England after the close of the Peninsular war, he was justly regarded as one of the most gallant officers in the service. Upon the renewal of hostilities he was again in arms, and took an active part in the campaign of 1815 under the Duke of Wellington, upon whose staff he then was serving. Two days before the battle of Waterloo he was employed as brigadier-general with the Prussian army at Ligny, where, in a skirmish with the enemy, he was wounded in the left arm, which had to be immediately amputated, and prevented him from taking a personal part in that glorious victory. He was however rewarded with the dignity of a K.C.B. on the enlargement of the order of the Bath in the same year, and with a pension of 300*l.* a year for the loss of his hand.

When, upon the resignation of Lord Goderich, in 1828, the Duke of Wellington undertook the construction of a ministry, he chose Sir Henry Hardinge (who had been returned as member for Durham in 1820 and again in 1826), to succeed Lord Palmerston as secretary at war. He was sworn a member of the privy council, and two years later exchanged this position for that of the chief secretaryship for Ireland, under the late Duke of Northumberland as lord lieutenant. Here however he did not remain long: the duke's ministry retired from office in the autumn of the same year, and Sir Henry Hardinge returned to England. He resumed his high post however under the short-lived ministry of the late Sir Robert Peel, which lasted from November 1834 to April 1835. From this time till the return of Sir Robert Peel to power in September 1841, Sir Henry Hardinge remained in opposition. At the latter date he returned to Ireland as chief secretary under Earl de Grey, where he remained until 1844.

Towards the close of the year 1843 events arose in India to which we need not allude further than to say, that the directors of the East India Company thought that the time had come when it was necessary for them to recall Lord Ellenborough from the high post of governor-general of India. It was stated by Sir Robert Peel in his place in the House of Commons, that while the East India House and the Home Government were at issue as to the propriety of this step, they were quite of one mind as to the selection of his successor; and that when the premier recommended Sir Henry for the vacant post, on the ground of his great experience of civil matters, his high personal character, and his military eminence, the chairman of the company answered that his own choice had already fixed upon the same individual.

In April 1844 he accordingly undertook the government of India, and was sworn into office on landing at Calcutta in the July following. On his arrival he found the vast territories under British rule enjoying the most profound peace. The disasters of the Affghan campaign had been avenged; Sir Charles Napier had reduced the amers of Scinde at Meeanee and Hyderabad; Scinde itself had been annexed to our dominions; and the Mahratta war had been terminated by the submission of the Durbar at Gwalior. The governor-general had therefore ample time to make himself master of very many details of government, in which he was not slow to perceive that considerable reforms

were needed. Able and indefatigable in his efforts, he did his best to bring about a better feeling and a more friendly footing than had hitherto prevailed between the services; he admitted the claims of the natives to many privileges; he promoted a stricter discipline among the troops in general; he lent his powerful aid to the organisation of those Indian railways which have since been carried out with such marked success under his successor Lord Dalhousie; and in short, he did all that was in his power to promote the welfare of the community at large.

But the course of Indian events was not long destined to flow on in peace. A storm of war and bloodshed was gathering in the north; and Sir Henry Hardinge, with all his precaution, could not have foreseen or avoided the events which awaited him. The death of Runjeet Sing, 'the Lion of Lahore,' had paved the way for an infinity of plottings and intrigues in the capital of the Punjaub. With the death of the Lion, it seemed that the controlling power had left Lahore; the young maharajah, Dhuleep Sing, a child of four years old, was, together with his mother, in the hands of the Sikh soldiery, who were wearied with domestic faction, and clamoured to be led out against their English neighbours. Active preparations were made by the Sikhs for crossing the Sutlej; but long before the public had any idea of what was going on Sir Henry Hardinge was on the alert, and had quietly concentrated a force of 32,000 men and 68 guns round Ferozepore, Loodianah, and Umballa. The governor-general reached the latter place about the middle of December, and, proceeding to Loodianah, inspected the various cantonments, and made himself acquainted with the actual position of affairs. He at once moved up the whole of his force from Umballa; and on the 13th, learning that a large Sikh force had crossed the Sutlej River, he issued a proclamation against the hostile invasion. On the 17th the Sikhs advanced, and partly entrenched themselves within strong earthworks at Ferozeshah, while the other part encamped near Moodkee, opposite Ferozepore. The combined operations of the British cavalry under Brigadiers Gough, White, and Mactier, and of the infantry under Sir Harry Smith, Sir J. McCaskill, and General Gilbert, drove back the Sikhs from their well-contested position, and won the glorious victory of Moodkee—a victory too dearly purchased by the death of Sir Robert Sale. On the 22nd the attack was renewed at Ferozeshah; but night came on before the victory could be completed, and some Sikh guns were being brought to bear with deadly aim upon the British columns, when the governor-general mounted his horse, and at the head of the 80th regiment, and a portion of the Bengal 1st Europeans, carried the guns at a charge and spiked them. The next day the Sikh entrenchments were carried by the bayonet, the enemy's guns were captured, and the invaders re-crossed the Sutlej. The want of cavalry alone prevented Sir Hugh Gough from following the enemy into their country and marching on Lahore. There is something truly touching in the fact that, in this important battle, Sir Henry Hardinge, though he held the supreme civil authority in India, offered his services to Sir Hugh Gough as second in command, and took an active part in the eventful scenes of this and the following day, directing the left wing of the army throughout. The Sikhs, again defeated at Sobraon and Aliwal, were forced to sue for terms; and the treaty of Lahore, concluded by Sir Henry Hardinge, exhibits him in the light of a moderate and magnanimous conqueror. He exacted from the Sikhs the whole expense of the war, and left a British garrison, under the late Sir John Littler, in Lahore, the capital of the Punjaub, for the protection of the maharajah's authority. This country—a healthy, well watered, and fertile region—was subsequently annexed to our dominions by the Marquis of Dalhousie. On the ratification of this treaty, Sir Henry Hardinge received the thanks of both Houses of Parliament, together with a pension of 3000*l.* a year, and was also advanced to the peerage as Viscount Hardinge of Lahore. The East India Company also conferred on him a further pension of 5000*l.* a year; and the city of London voted him their freedom. In January 1848 he was superseded in his Indian government by Lord Dalhousie. Though originally of Tory principles, after his elevation to the peerage Lord Hardinge rarely spoke or busied himself in the House of Lords on any measures except those of military interest. On Lord Derby's advent to power, in February 1852, Lord Hardinge again took office as master-general of the ordnance, and succeeded to the post of commander-in-chief, on the death of the Duke of Wellington, in the September following. He was promoted to the dignity of a G.C.B. in 1844, and obtained the colonelcy of the 57th Foot in 1843. Among foreign orders, he received those of the Red Eagle of Prussia, Wilhelm of the Netherlands, the Tower and Sword of Portugal, and that of San Fernando of Spain. He also received a cross and five clasps for his Peninsular services, and was present in no less than sixteen general actions for which medals were granted. He was promoted to the rank of a Field-Marshal on the 2nd of October 1855. He resigned the office of commander-in-chief, in consequence of a paralytic seizure, in July 1856. In the administration of the Horse Guards, as a veteran disciple of the Duke of Wellington, Lord Hardinge trode most carefully and religiously in his Grace's steps. In 1821 he married the Lady Emily Jane Stewart, daughter of Robert, first marquis of Londonderry, and widow of John James, Esq., by whom he had an only daughter and two sons. The younger son, Arthur, now captain and lieutenant in the Coldstream Guards, was aide-de-camp to his father in the battles on the Sutlej, and was also present at the Alma.

His lordship died September 24, 1856, and was succeeded by his eldest son, Charles Stewart, born in 1822, who had been private secretary to his father while governor-general of India.

HARDOUIN, JOHN, commonly called PÈRE HARDOUIN, was born of obscure parents, at Quimper in Brittany, in 1647. He entered the society of the Jesuits at an early age, and devoted himself to the study of belles-lettres, the learned languages, history, philosophy, and divinity. A large portion of his life was spent in undertaking to prove, chiefly from medals, that the greater part of those writings which are considered as ancient, both classical and of the early Christian age, were forged by monks of the 13th century. He excepted only the works of Cicero, Pliny's 'Natural History,' Virgil's 'Georgics,' and Horace's 'Satires and Epistles.' These he supposed to be the only genuine works of antiquity remaining, except a few inscriptions and fasti; and that from these the monks had drawn up and published Terence's Plays, Livy's and Tacitus's Histories, Virgil's Æneid, Horace's Odes, &c. (See his 'Chronologia ex Nummis Antiquis restituta: Prolusio, de Nummis Herodiadum,' 4to, Paris, 1693.) His opinions upon religious subjects were not less wild than those upon profane learning.

The Society of Jesuits at last interfered, and Hardouin, in 1708, published the recantation of his fancies.

His edition of Pliny's 'Natural History,' prepared for the use of the dauphin, was published at first in 5 vols. 4to, Paris, 1685; republished with great improvements in 3 vols. folio, Paris, 1723, with a more copious Index than had up to that period been appended to any classic. In 1715 he edited a new edition of 'The Councils,' printed at the royal press in 12 vols. folio.

Père Hardouin died at Paris on the 3rd of September 1729. After his death a volume of his 'Opuscula,' in folio, was published by an anonymous friend.

* HARDWICK, PHILIP, R.A., architect, was born in June 1792, in the parish of St. Marylebone, London. His father, Mr. Thomas Hardwick, an architect of some note, had been a pupil of Sir William Chambers, and built the church of St. Marylebone, commenced in the year 1813: he died in January 1829. Philip Hardwick received his general education at the school of the Rev. Dr. Barrow, in Soho-square, and entered the office of his father at an early age, where he pursued his professional studies with considerable assiduity. In 1816, at the age of twenty-four, he was elected to the office of architect to the hospitals of Bridewell and Bethlehem, succeeding Mr. James Lewis, who in the previous year had completed the buildings (since altered) in St. George's Fields. This appointment Mr. Hardwick retained during twenty years, when he relinquished it from a pressure of other engagements. In 1818 and 1819 he visited France and Italy. In 1825, on the formation of the St. Katherine's Dock Company, Mr. Hardwick was appointed their architect: he designed and superintended the erection of their large warehouses and other buildings (Mr. Telford being the engineer for the Docks); and he had also been concerned in the numerous compensation cases which arose in clearing away the houses which thickly covered the site. In 1827 Mr. Hardwick was elected by the governors of St. Bartholomew's Hospital to succeed his father as architect to that institution—an appointment which he has resigned only in the present year (1856) in favour of his son. In 1829, on the decease of Mr. Charles Beazley, he was elected architect to the Goldsmiths' Company, and soon after his appointment was required to make the designs for a new hall: these being decided upon, he superintended the erection of the present building, the exterior being completed in 1832, and the building being opened with a banquet on the 15th of July 1835. In the year 1832 he also completed for the same Company, the Grammar School at Stockport, Lancashire, which is in the Tudor-gothic style. After this time Mr. Hardwick carried on a large practice. Amongst his works, was the entrance to the Euston Station of the London and Birmingham Railway, remarkable for the great scale of the Grecian-Doric order, which he has there employed. In 1841 he was applied to by the benchers of Lincoln's Inn to design the New Hall and Library. In this work Mr. Hardwick was greatly assisted by his son, having during the period of its progress been attacked by a severe illness, from which he has since hardly recovered. With his other appointments, he has held the office of architect to Greenwich Hospital, in which he succeeded the late Mr. Kaya. He was architect to the late Duke of Wellington during many years to the time of his death, and in his professional capacity followed the hero to his grave. He was elected an Associate of the Royal Academy in November 1839, and in February 1841 became a Royal Academician. He has received the royal gold medal from the Institute of British Architects, of which body he is a fellow, and has held the office of vice-president; he also received one of the gold medals at the Paris Exhibition of 1855, and has been a fellow of the Royal Society since the year 1828.

* PHILIP CHARLES HARDWICK, the son of Mr. Philip Hardwick, referred to above, has himself designed and superintended many important buildings during the last few years, both in the Italian and Gothic styles of architecture. He was a pupil of Mr. Edward Blore, but, having gone to his father in 1841, or 1842, soon after this time he was engaged upon the designs of most of their joint productions. His own principal London work is the Great Western Hotel at Paddington; and the recent additions to the London and North-

Western Euston Station were designed by him. His last work is a riding-house at Knightsbridge, for the Duke of Wellington.

HARDWICKE, PHILIP YORKE, FIRST EARL OF, was the son of an attorney at Dover, where he was born on the 1st of December 1690. His father was in very indifferent circumstances, and wholly unable to afford him the education generally bestowed upon young men in his station of life. The great abilities of the son enabled him however to surmount all difficulties. He was a great favourite with Mr. Samuel Morland, a man of considerable learning, who kept a school at Bethnal Green, at which he was placed for a short time. When removed to the office of Mr. Salkeld, an eminent solicitor in London, his diligence and talents won the respect and esteem of that gentleman also. So steady was his perseverance, and so rapid his progress in the knowledge of the law, that Mr. Salkeld caused him to be entered of the Middle Temple in November 1708, as a preparatory step to his call to the bar. During the time he was keeping his terms he became acquainted with Mr. Parker, one of the sons of Lord Chief-Justice Macclesfield, the consequence of which was an introduction to Lord Macclesfield, who highly appreciated Yorke's merits, and employed him as the companion and tutor of his sons. To this fortunate acquaintance the rapid and extraordinary success of Mr. Yorke at the bar is mainly attributable. In May 1715 he was called to the bar, when the support of his old benefactor Salkeld, who was in very extensive practice as a solicitor, together with the favour and patronage of Lord Macclesfield, enabled him at the very outset to acquire an extensive practice: indeed the favouritism of Lord Macclesfield, even in court, justly offended and aggrieved many old and eminent practitioners.

The elevation of Lord Macclesfield to the woolsack (1719) enabled him further to promote the interests of his favourite, and accordingly, through his interference, in the same year Yorke took his seat in the House of Commons as member for Lewes, the whole expenses of his election being defrayed by the ministry. In the same year he married Mrs. Lygon, a young widow, the daughter of Mr. Cocks, a gentleman of good estate in Worcestershire, and the niece of Lord Somers and Sir Joseph Jekyl, then master of the rolls.

In March 1720, while upon the circuit, and within five years after his call to the bar, he was, through the influence of his patron the chancellor, appointed solicitor-general. This step was a very hazardous one; for besides the professional jealousy which was perhaps not unjustly excited towards him, he had to contend with the doubts felt by all parties whether so young a man could be possessed of sufficient learning and experience to discharge the duties of a leading counsel. The talents however which he displayed in the conduct of the business in which he was employed soon made it evident that he was fully equal to the duties of his new station. Shortly after his appointment he was knighted; and in 1724 he was made attorney-general. It was after this period that his patron, Lord Macclesfield, was impeached for gross corruption in office, and Sir Philip Yorke had great difficulty in procuring himself to be excused from the task of assisting the managers of the Commons in making good their charge. In 1733, having held the office of attorney-general nearly ten years, he was appointed Lord Chief-Justice of the King's Bench, and created Baron Hardwicke. He presided in the King's Bench for three years and a half, during which period he added largely to his former high reputation. On the death of Lord Chancellor Talbot (1737) he was raised to the dignity of lord chancellor. It is upon his judgments as chancellor that the reputation of Lord Hardwicke is principally founded; he held the great seal during nearly twenty years, dispensing justice throughout that period with the most consummate skill at a time when the principles of equity jurisdiction were by no means in a settled state. His integrity was never called in question; the wisdom of his decrees was the theme of universal eulogy, and it is a remarkable fact that, during the whole time that he presided in the Court of Chancery, three only of his judgments were appealed from, and those were confirmed by the House of Lords. In 1754 he was created Earl of Hardwicke and Viscount Royston. He continued to hold the great seal until the 19th of November 1756; the Duke of Newcastle having resigned the premiership on the 11th. After his retirement from public life, Lord Hardwicke divided his time between his seat at Wimpole in Cambridgeshire and his house in Grosvenor-square, enjoying unimpaired his vigorous intellect until nearly the close of his seventy-third year, when he was attacked by a disorder which proved fatal on the 6th of March 1764. The labours of Lord Hardwicke's mind are recorded in his legal judgments. They are preserved, so far as the points decided by them, in the reports of Atkyns and Vesey, sen., and in a volume published from Lord Hardwicke's own notes by Mr. West. Some notes of his decisions have also been made public by Mr. Lee. These volumes however do not give any notion of the language in which the judgments were delivered. Few specimens of his style of writing remain. A short treatise, 'A Discourse of the Judicial Authority of the Master of the Rolls,' has been attributed to him, and some few letters have been preserved by Dr. Birch. It has also been said that he was the author of the paper in the 'Spectator' for the 28th of April 1712, signed Philip Homebred; but this statement is exceedingly doubtful.

* HARDY, PETER, one of the most distinguished living actuaries, and a member of the Royal Society, was born in Jamaica and educated

in England. His father was an officer in the Royal Artillery, who died in the year 1814, very shortly after his birth. Mr. Hardy is one of those to whom we are more especially indebted for the application of the purely mathematical sciences to the practical affairs of life. In connection with other important undertakings, he drew out the tables for various life-assurance companies, and has written several works on the theory of insurance; but that which has rendered his name more generally known, is the publication of a new system of notation as applied to the contingencies of life-assurance, in which he appears as a rival to Professor De Morgan and Mr. Milne. In the year 1847 he took an active part in the formation, and became vice-president, of the Institute of Actuaries, an association for the purpose of elevating the status of the profession, and of educating the young members in mathematical and statistical learning essential to the business of life-assurance.

HARDYNG, JOHN, one of our old historians, descended of a respectable northern family, was born in 1378, and at the early age of twelve was admitted into the family of Sir Henry Percy, eldest son of the Earl of Northumberland, known by the name of Hotspur, with whom he fought as a volunteer at the battles of Homildon and Cokelawa. After the death of his patron, whom he accompanied in the fight of Shrewsbury, as soon as a pardon had been proclaimed for the adherents of the Percys, Hardyng enlisted under the banner of Sir Robert Umfravile, who was connected with the Percys by affinity, and under whom in 1405 he became constable of the castle of Warkworth in Northumberland. How long he remained at Warkworth is unknown, but his knowledge of Scottish geography seems soon to have engaged him in the secret service of his country. The exact time when Hardyng was first sent to obtain restitution of the deeds of homage, which had been given up by Mortimer in the minority of Edward III., does not appear, but it must have been early in the reign of Henry V. He remained in Scotland three years and a half, indefatigable in the research, and obtained some at the hazard of his life. In 1415 we find him, with Sir Robert Umfravile, attendant on the king at Harfleur. His journal of the march which preceded the memorable battle of Agincourt forms one of the most curious passages in his 'Chronicle.' In 1416 he accompanied the Duke of Bedford to the sea-fight at the mouth of the Seine.

An obscure notice in a rubric of the Lansdowne manuscript of Hardyng's 'Chronicle' intimates that he was at Rome in 1424. Soon after we find him again employed in ascertaining the fealty due from the Scottish kings. In one or two passages of his 'Chronicle' he distinctly alludes to an incurable injury received, as he himself expresses it, for England's right; and in one or two others he states the offer of a thousand marks which had been made to him by King James I. of Scotland, on condition of his embezzling some of the earlier instruments he had procured. The letter of protection from King James, making this offer, is still preserved among the ancient deeds in the Chapter-House at Westminster. In another passage of his 'Chronicle,' as well as in an address to King Henry VI., Hardyng mentions 450 marks as the price for which he obtained some other of the deeds of homage. Notwithstanding these declarations however, several writers have considered our author as a dexterous and notable forger, who manufactured the deeds for which he sought reward. The spurious instruments by which King David II. and King Robert II. were made to acknowledge the superiority of England appear principally to have occasioned this strong charge of fabrication; but whether Hardyng in his zeal for his country became the tool of some more powerful person, or was imposed upon in the purchase of the deeds, cannot now be thoroughly ascertained.

Actively as Hardyng was engaged in life, he seems to have been constantly employed in gathering materials for his 'Chronicle,' the first composition of which he finished toward the latter end of the minority of Henry VI. The Lansdowne manuscript already referred to closes with the life of Sir Robert Umfravile, who died January 27th 1436, under whom Hardyng seems to have lived, in his latter years, as constable of Kyme Castle in Lincolnshire.

Of the rewards which Hardyng appears to have received, the first was in the 18th Henry VI., when he had a grant for life of 10*l.* per annum out of the manor or alien preceptory of Wyloughton, in the county of Lincoln. In the 19th Henry VI. a confirmation of the grant occurs for seven years, with the further grant after that time of the reversion of the manor for life. In 1467 he received a pension of 20*l.* a year for life, charged in the patent-roll upon the revenues of the county of Lincoln.

The evening of Hardyng's days was passed in the entire recomposition of his work for Richard, duke of York, father to King Edward IV., who fell in the battle of Wakefield, December 31st 1460. It was afterwards presented to King Edward IV. himself. The history comes no lower than the flight of Henry VI. to Scotland; but, from a passage in which the queen is mentioned, it is evident that he could not have finished his work before 1465. How long he survived its completion is unknown, but he must then have been at least eighty-seven years of age.

The Chronicle of Jhon Hardyng, in Metre, from the first begynnynge of Englande unto the reigne of Edwarde the Fourth, was printed by Grafton in 1543; to which Grafton added a continuation to the 34th Henry VIII., a small thick quarto; and it is not a little singular that there should be two editions of this work, both printed in the same

month of the same year, January 1543, differing in almost every page, and one, in Grafton's own portion, containing twenty-nine pages more than the other. A collation of both, together with that of a valuable manuscript of Hardyng, was published by the booksellers of London in 1812, under the care of Sir Henry Ellis.

The present printed text of Hardyng's 'Chronicle' is from the recomposition presented to Edward IV. The 'Chronicle,' as written for Henry VI., the only manuscript known of which is preserved in the Lansdowne Collection in the British Museum, has never been printed. It differs in every page from the printed copy. Hearne had intended its publication. Several manuscripts of the later text of Hardyng's 'Chronicle' are extant: one in the Harleian Collection, No. 661; one in Selden's; another in the Doucean Collection in the Bodleian; and one in the Ashmolean Library at Oxford. A sixth manuscript was formerly preserved in the library of Basil, earl of Denbigh.

HARE, JULIUS CHARLES, a distinguished English divine and controversialist, was born in 1796, and was one of the sons of the Rev. Robert Hare, rector of Hurstmonceaux and vicar of Ninfield in Sussex, who was the son of Dr. Francis Hare, bishop of Chichester. He was educated at Trinity College, Cambridge; was a fellow of the College; and graduated B.A. 1816, and M.A. 1819. In 1832 he was instituted to the rectory of Hurstmonceaux (a living belonging to his family); in 1840 he was appointed Archdeacon of Lewes; in 1851 he became one of the prebendaries of Chichester; and in 1853 he was nominated one of her Majesty's chaplains. He died at Hurstmonceaux on the 23rd of January 1855. Such are the principal external facts in the life of a man whose personal influence in his day was very great, and who has besides left some contributions to our literature. His first literary appearance of any note was in 1827 when, in conjunction with a younger brother (the Rev. Augustus William Hare, M.A. of New College, Oxford, and rector of Alton Barnes, Wiltshire, who died in 1834), he published a volume of miscellaneous thoughts and observations entitled 'Guesses at Truth, by Two Brothers.' (Subsequent and enlarged editions of this work have been published; and also a 'Second Series' under the same title). In 1828, in conjunction with the Rev. C. Thirlwall, afterwards bishop of St. David's, Mr. Hare appeared as translator of 'Niebuhr's History of Rome,' from the German. Of his subsequent publications, the following are the more important:—'The Children of Light: a Sermon,' 1828; 'A Vindication of Niebuhr's History of Rome from the charges of the Quarterly Review,' 1829; 'Sermons preached before the University of Cambridge,' 1839; 'The Victory of Faith, and other Sermons,' 1840; 'The Better Prospects of the Church: a Charge to the Clergy of the Archdeaconry of Lewes,' 1840; 'The Unity of the Church: a Sermon,' 1845; 'The Mission of the Comforter, and other Sermons,' 2 vols., 1846; 'The Means of Unity: a Charge,' 1847; 'A Letter to the Dean of Chichester on the Agitation excited by the appointment of Dr. Hampden to the See of Hereford,' 1848; 'The Duty of the Church in Times of Trial: a Charge,' 1848; 'The True Remedy for the Evils of the Age: a Charge,' 1849; 'Education the necessity of Mankind: a Sermon,' 1851; 'The Contest with Rome: a Charge,' 1852; 'Vindication of Luther against his recent English assailants (H. Hallam, Esq., J. H. Newman, W. G. Ward, and Sir William Hamilton), 1854. From this list it will be seen that Archdeacon Hare's chief activity was in theological literature and ecclesiastical controversy. In the church he was regarded, along with his friend Mr. Maurice, as being at the head of what has been called "the broad party," as distinct from either the "high" or the "low." The liberality of his opinions in philosophy and his tolerance of religious differences, may be inferred from the fact of his having been the intimate friend of the late John Sterling, whose remains he edited, with a long and affectionate memoir in 1848. It was Mr. Carlyle's dissatisfaction with his memoir, as an account of his friend, that led him to write his 'Life of Sterling.' Mr. Hare's memory is held in high veneration, not only by those who regarded him as an ecclesiastical leader, but also by many who had learnt to respect him as an earnest thinker on social and philosophic subjects.

HARINGTON, SIR JOHN, was born at Kelston near Bath, in the year 1561. His mother was a natural daughter of Henry VIII., and his father held an office in the court of that monarch. This pair having on one occasion shown great fidelity to the princess (afterwards queen) Elizabeth, she manifested her gratitude by standing godmother to their son John. She was afterwards wont to speak of him as "that witty fellow, my godson," or "that merry poet, my godson," or in some such way.

Having been educated at Eton and at Christ's College, Cambridge, and having afterwards for a short time made a pretence of studying law, he, by means of his wit and many accomplishments, gained the notice of Queen Elizabeth, and became a member of her court. He had exercised his wit, on one occasion, in translating a tale out of Ariosto's 'Orlando Furioso,' (the story of Giascondo, in the twenty-eighth book), and he circulated this among the ladies of the court, who were greatly pleased with it. When the queen saw it, we are told that she affected great indignation at the indelicacy of some passages, and, by way of punishment, forbade Harington the court until he had translated the whole poem. This he accomplished in 1591, and dedicated it to the queen.

When the Earl of Essex was appointed Lord Lieutenant of Ireland

in 1599, Harington was made a commander of horse under Lord Southampton, in his service. When Essex shortly after made his precipitate return to England, Harington was one of the few officers whom he chose to accompany him, and he came in for a share of the queen's indignation. She was angry also, we are told, that Essex had, in Ireland, conferred on Harington the honour of knighthood. "I came to court," writes Harington to one of his friends, "in the very heat and height of all displeasures; after I had been there but an hour, I was threatened with the Fleet; I answered poetically that 'coming so late from the land-service, I hoped that I should not be pressed to serve in her majesty's fleet in Fleet Street.' After three days every man wondered to see me at liberty." But the queen shortly relented, and then, writes Sir John in the true style of a courtier, "I seemed to myself, for the time, like St. Paul, rapt up in the third heaven, where he heard words not to be uttered by men." On the accession of James I. in 1602, Harington continued in possession of royal favour. He now wrote for the private use of Prince Henry his 'Brief View of the State of the Church,' which is an account of the bishops who lived in the reigns of Elizabeth and James I. He died in 1612.

Besides the translation of the 'Orlando Furioso' and the 'Brief View of the State of the Church,' which have been mentioned, Sir John Harington wrote a satirical poem entitled the 'Metamorphoses of Ajax,' a volume of epigrams, and several occasional pieces in verse, several of which remain unpublished. His epigrams and letters, many of which are preserved in Harington's 'Nugæ Antiquæ,' show him to have been a man of wit and taste; and the 'View of the State of the Church' is pleasantly written.

HARLES, GOTTLIEB (or THEOPHILUS) CHRISTOPHER, a learned and laborious German philologist, was born at Culmbach in 1738, died November 2, 1815. He held several academical offices in the university of Erlangen, and published many editions of Greek and Latin authors, which however are not highly esteemed. His character is that of a laborious student rather than of a judicious and able critic. His best works are his 'Introductions to the History of the Greek and of the Latin Language;' and his 'Lives of the Most Eminent Philologists of our age,' a very useful collection to those who are concerned with literary biography, 1770, 3 vols. 12mo, Breme. The most important of his publications is an edition of the 'Bibliotheca Græca' of Fabricius, Hamburg, 1790-1811, in 12 vols. 4to, which contains great additions, and a new arrangement of the original matter [FABRICIUS, J. A.]

HARLEY, ROBERT, EARL OF OXFORD, was born in London in 1661, of a family long of distinguished note in the county of Hereford. His grandfather, Sir Robert Harley, was master of the mint in the reign of Charles I., and his father, Sir Edward, was governor of Dunkerque after the Restoration. In the troubles of the 17th century the Harleys acted with the Presbyterian party, of which the family was considered one of the heads, and although both Sir Robert and his son Sir Edward took the field on the side of the parliament in the early part of the civil war, they went into opposition when the republicans obtained the ascendancy, and Sir Edward afterwards took an active part in bringing about the Restoration. The subject of the present article entered parliament after the Revolution as member for Tregony, and afterwards sat for Radnor, professing for some time the whig principles of his family. After a transition period however, in which he followed a course that perplexed and successively excited the expectations of all parties, he went fairly over to the Tories, and soon became one of their most active and efficient combatants in the House of Commons. In the House which met under the tory administration of Rochester and Godolphin, in February 1701, Harley was elected speaker by a great majority; and even in the next parliament, which assembled in December of the same year, although his friends now appeared in diminished numbers, they were still strong enough to place him again in the chair. He was a third time chosen to the same office by Queen Anne's first parliament, in October 1702, and retained it till April 1704, when he was made secretary of state. He is believed to have been principally indebted for this promotion to the good offices of Miss Abigail Hill, who had been introduced into the royal household by her cousin Sarah, duchess of Marlborough, and who was by this time beginning to supplant her patroness in the queen's favour. Miss Hill's father, it seems, a merchant in the city, who had fallen into distressed circumstances, was as near a relation of Harley as her mother was of the duchess; and this circumstance had probably something to do in bringing him and the daughter together. According to the scandalous chronicle of the Duchess of Marlborough, Miss Hill, having fixed her affections on Mr. Masham, the queen's page, applied to her cousin Harley for his aid in forwarding her object: by Harley's management she became Mrs. Masham; and in return she exerted all her influence to attach the weak mind of the queen to Harley and his friends. It is certain that from this time she and Harley acted in confederacy against the Marlborough interest. In this state of things the latter party began to seek a new support by inclining towards the Whigs; and various circumstances chanced for the moment to favour this line of policy. In the parliament which met in October 1705, the Whigs were stronger than they had been since the beginning of the reign; this sufficed to introduce into the cabinet two distinguished

members of that party, William Cowper, Esq. (afterwards Lord Cowper), as lord chancellor, and Charles, earl of Sunderland, the son-in-law of Marlborough, as one of the secretaries of state. But the struggle was finally decided against Harley by the public suspicion and odium to which he became exposed in consequence of the conviction of one of his clerks named Gregg, for carrying on a treasonable correspondence with France. Gregg, who was executed for his crime, left a paper with the sheriff, in which he entirely exculpated Harley: even this however did not allay the outcry against the latter; it was said that he himself was the writer of the paper, which he had induced Gregg to sign and to deliver by the promise of a reprieve. On the other hand, Harley's friends asserted that the strongest endeavours were made by the opposite party to suborn Gregg, and to prevail upon him, by the promise of a pardon, to accuse Harley. In the beginning of February 1708, after the conviction, but before the execution, of Gregg, the Duke of Marlborough and Lord Godolphin intimated to the queen that unless Harley were removed, they would leave her service; on this, although it is believed that the queen was herself willing to incur the threatened risk of continuing to support him, the secretary resigned, along with his friend St. John (afterwards Lord Bolingbroke). Harley remained out of power for about two years and a half; at the end of which time the Whig ministry was partly undermined by his intrigues and those of Mrs. Masham, partly destroyed by its own imprudence and over-confidence. In August 1710 Godolphin was dismissed, and Harley was appointed chancellor of the Exchequer, all the other Whig members of the cabinet having at the same time resigned or been turned out, and Tories put in their places. A new parliament was soon after called, which completely sanctioned this arrangement; so inflamed was the temper of the public mind against the late ministry, that only about a hundred of their friends were returned from all England. The Duke and Duchess of Marlborough, and all their connections, were now completely discarded both from office and from the queen's favour, which continued to the end of her life to be wholly engrossed by Mrs. Masham (whose husband was soon after made a peer), and by those to whom she lent her influence and protection.

On the 8th of March 1711 an accident happened to Harley which in the end proved very serviceable to his schemes of ambition: a French emigrant, who called himself the Marquis de Guiscard (he was in fact an abbé, and brother of the Count de Guiscard), having been apprehended on a charge of high treason and brought for examination to the cockpit, suddenly seized a penknife and struck at the minister. Harley's wound was very slight, but he took care to remain as long as possible in the surgeon's hands. In May following he was appointed lord high treasurer, being about the same time created Earl of Oxford and Earl Mortimer, and invested with the Order of the Garter. As the victories of Marlborough constituted the glory of the Godolphin administration, the peace of Utrecht, concluded May 5th 1713, is the event for which that of Harley is chiefly memorable. It was after this that the jealousy between the premier and Bolingbroke assumed the character of an open rivalry, although it is believed to have been fermenting in secret for years before. The ambitious and intriguing dispositions of the men, both it is probable equally unprincipled, made it impossible that they should long continue to act together after their one common object, the achievement of peace with France, ceased to unite their efforts. Bolingbroke had now the art to gain the favourite, Lady Masham, whose influence Harley, on the other hand, seems to have erroneously calculated that he was by this time sufficiently established to despise. It was soon proved that he was wrong: on the 27th of July 1714 the lord treasurer received his dismissal. It is said that a few days before he had excited the determined vengeance of Lady Masham by demurring to a grant of an annuity of 1500*l.* a year which she had obtained from the queen. The queen's death, three days after, put an end for ever to the political existence of both Oxford and Bolingbroke. In August 1715 both were impeached by the House of Commons. When St. John made his escape to France, Harley was committed to the Tower, and there he lay for nearly two years. At last, in June 1717, he was on his own petition brought to trial before the House of Lords; but the Commons not appearing to prosecute their impeachment, the prisoner was on the 1st of July acquitted and discharged. During his confinement the Earl of Oxford wrote to James offering his services, and, after his acquittal, we find from the Stuart papers that he was consulted by James and by some of the leading Jacobites; and at one time James appears to have desired that his affairs should be placed under the direction of a single head instead of a council, and he expressed his wish that Lord Oxford should assume that office: but nothing further appears to have been done in the matter. Henceforth the Earl of Oxford lived in retirement till his death, May 21st 1724. He was succeeded in his titles and estates by Edward, his eldest son by his first marriage with Elizabeth, daughter of Thomas Foley, Esq., whose brother was made Baron Foley in 1711, being one of the twelve peers then introduced in a body into the House of Lords.

Lord Oxford showed his attachment to literature both by his patronage of Swift, Pope, and others, and by the extensive and valuable library of printed books and manuscripts which he spared no pains or expense to collect; the manuscripts were purchased by parliament (26th of Geo. IV.) and now form the well-known Harleian collection in the

British Museum. His own writings do not show much literary talent. They are, a Letter to Swift on Correcting and Improving the English Tongue; an Essay on Public Credit; an Essay on Loans; and a Vindication of the Rights of the Commons of England. He has given an account of his own administration in a letter to the queen, written a few days before his dismissal, which is printed in Tindal's History and elsewhere. On this subject also may be consulted the Duchess of Marlborough's Account of her own Life, and the anonymous reply to that work by James Ralph, entitled 'The Other Side of the Question' (8vo, London, 1742), many of the materials of which had evidently been supplied by the Oxford family. The proceedings on the trial of Lord Oxford are in the 'State Trials.'

HARLOW, GEORGE HENRY, was born in London in 1787. He was the only son of his parents; his father, who was a merchant, died while he was an infant, and he was brought up by his mother, who watched with interest and anxiety the early development of her son's talent for drawing. He was educated for a few years at Westminster School, but when about sixteen he was placed with a Flemish landscape-painter of the name of De Cort, whom he left for Mr. Drummond, A.R.A., the portrait-painter; and he was finally placed in the studio of Sir Thomas (then Mr.) Lawrence, in Greek Street, with the privilege of copying pictures there from nine until four o'clock, but with an especial proviso that he should receive "no instruction of any kind;" for this privilege he paid one hundred guineas per annum. At the expiration however of a year and a half the master and pupil quarrelled. Lawrence used to employ Harlow to dead-colour, and Harlow had so far a share in painting a much-admired dog in a portrait of Mrs. Angerstein that, at the Angerstein's, he had the imprudence to claim it as his own. This came of course to the ears of Lawrence, who in consequence dismissed his pupil. Harlow has the credit of having revenged Lawrence's resentment by painting a caricature of his style upon a sign-board at Epsom, in one corner of which he wrote, 'T. L., Greek Street, Solo.'

Harlow however had perhaps no great need of such assistance or instruction as he would be likely to obtain from Lawrence; he possessed a fine feeling for colour, a tolerably correct eye for form, and great facility of execution, especially in portraiture in small, whether in pencil, crayons, or oil-colours. He never studied at the Royal Academy: he professed to consider study in schools and academies as so much time spent in the destruction of originality. His first picture of note was 'Hubert and Prince Arthur,' but he painted few historical pieces; the most celebrated of them is the 'Trial of Queen Catherine,' of which the principal characters were portraits of the Kemble family; Mrs. Siddons as Queen Catherine. Harlow painted many portraits, of which the best is certainly that of Fuseli, a work in every respect of great merit, painted for Mr. Knowles, Fuseli's biographer. The portraits of Northcote and Nollekens are also among his best works.

Having already obtained a considerable reputation and some means, Harlow set out in June 1818 upon a visit to Rome, where he attracted great notice and excited some wonderment by completing an effective copy of the 'Transfiguration,' by Raffaele, in eighteen days. Canova was much pleased with it, and told Harlow that it looked like the work of eighteen weeks; he exhibited one of Harlow's pictures at his house, and it procured him his election as a member of the Academy of St. Luke, where it was also exhibited. Harlow before he left London was a candidate for the degree of associate in the Royal Academy, but he had only one vote, that of Fuseli. He died in London on the 4th of February 1819 in the thirty-second year of his age, and shortly after his return from Italy. He was elected a member of the Academy of Florence on his passage home through that city. His biographers describe him as having been frivolous in character and prodigal in his habits: he was however little more than a youth when he died.

HARMER, THOMAS, a protestant Dissenting minister, was born at Norwich, in 1715, of pious parents. He received his education under the care of Mr. Eames in London, and was ordained in his twentieth year as the minister of the Independent church of Watesfield in Suffolk. In this place he continued till his death in 1788, "beloved by all and useful to many."

The work by which Harmer is principally known is his 'Observations on various passages of Scripture, placing them in a new light; compiled from relations incidentally mentioned in Books of Voyages and Travels into the East.' By the interest of Dr. Lowth, bishop of London, who warmly approved of the work, Harmer obtained the manuscript papers of Chardin, which furnished him with a variety of curious additions to his work. The last and best edition was published, with a memoir prefixed, by Dr. Adam Clarke, in 1816, in 4 vols. 8vo. Harmer was also the author of 'An Account of the Jewish Doctrine of the Resurrection of the Dead,' and of 'Outlines of a New Commentary on the Book of Solomon's Song,' 8vo, 1763, 2nd edition, 1775.

HARMODIUS. [ARISTOGRON.]

HAROLD I., surnamed Harefoot, was the younger of the two sons of Canute the Great, by his mistress, or, according to others, his first wife Alfiva. On the death of his father in 1035, Harold disputed the possession of the English crown with his half-brother Hardicanute, whom their father had designed for his successor, and succeeded in acquiring the sovereignty of London and all the country to the north of the Thames. [HARDICANUTE.] In 1037 the Thanes and people of Wessex also submitted to him, on which he was crowned king of all England, although it is stated that Egelnoth, the archbishop of Canter-

bury, at first refused either to perform the ceremony himself or to permit any of his brother bishops to officiate in his stead. No events of the reign of Harold, after he became sole king, have been preserved, except that of the murder by his suggestion or command of Alfred, son of Ethelred, who had landed in England with a view to the prosecution of his claim to the English crown. Even the character of Harold may be said to be unknown—some of the chroniclers representing him as a friend to the church, others as not even professing a belief in Christianity. He died in 1040, and was succeeded by his brother Hardicanute. The common account of his surname of Harefoot is that it was given him for his swiftness in running; it is said that, in his favourite amusement of the chase, he used often to pursue the game on foot. According to Brompton, it refers merely to his general preference of walking to riding—a most unbecoming taste, says that annalist, for a king. Another explanation is that his foot was hairy.

HAROLD II. was the second of the sons of Godwin, earl of Kent. This Godwin, or Gudin, makes his first appearance in English history in the reign of Canute, and appears to have been born a few years before the close of the 10th century. He was undoubtedly of Saxon descent. The English writers call him the son of Wulfnoth, a 'child' (which may perhaps mean a peasant) of Sussex. One writer, Radulphus Niger (whose manuscript chronicle is in the British Museum), says distinctly that he was the son of a cowherd ('filius bubulci'). These statements are consistent, so far as they go, with a curious account which Mr. Turner has translated from the Knytlinga Saga, and which represents Godwin to have been the son of a peasant named Ulfadr (evidently the same name with Wulfnoth), and to have owed his introduction at the court of Canute to a service which he performed to Ulf, one of the noble captains of that Danish conqueror, who, having lost himself in a wood after the battle of Skorstein, or Seorstan [EDMUND II.], accidentally met with Godwin driving his father's cattle, and was by him conducted in safety first to the cottage of Ulfadr and then to the camp of Canute. This story however makes Ulfadr to have had an uncle Edric who had already raised himself from the same humble station to be duke or chief governor of Mercia. Godwin's talents and address, his handsome person and fluent speech, speedily enabled him to make his way at court. In course of time he married Gyda, or Githa, the sister of Ulf, who was himself married to a sister of Canute; and on this Canute made him a jarl, or earl. Earl Godwin's first appearance in political history is after the death of Canute, as a supporter, in concert with Queen Emma, of the succession of Hardicanute. [HARDICANUTE.] On this occasion, as in the general course of his after-life, he attached himself to the Saxon, in opposition to the Danish or other foreign interest. It seems improbable therefore that he should soon after this have been a party, as the historians after the Norman Conquest all-give, to the treacherous murder of Prince Alfred, the younger brother of Edward the Confessor. [EDWARD THE CONFESSOR.] The common story indeed affirms that Godwin in this instance acted again in concert with Queen Emma; but, besides the extreme unlikelihood that the mother should thus plot the destruction of her own child, whose death was, at the moment at least, to benefit nobody except Harold Harefoot, the enemy of herself and of her families by both her husbands, the actual immediate result of this murder was her own exile as a fugitive, and the complete overthrow, for the time, of whatever power she or her son Hardicanute, for whom she was acting, possessed in England. The contemporary author, it may be further observed, of the 'Encomium Emmae,' addressed to her, and written by her orders, never would have made the murder, as he does, one of the subjects of his detail, if there had been the least suspicion of her participation in it. If Emma was innocent, Godwin, who was and had all along been her associate in governing Wessex for Hardicanute, was in all probability equally so. It is true that a few years after, in the reign of Hardicanute, he was, in a quarrel with Alfric, archbishop of York, passionately accused by that prelate of having been the instrument through whom the murder was effected; but he immediately met the charge by demanding to be put upon his trial, and the result was his complete acquittal. When Alfred and his followers were fallen upon by the soldiers of Harold, they were under the protection of Godwin, who had met them on their landing, having, as he asserted, been sent by Emma to be their conductor; this circumstance seems to have formed the sole ground for an imputation which pursued him to the grave, and after his death was eagerly taken up by the Norman historians, when everything that could blacken the characters of Godwin and his family was grateful to the reigning dynasty. After the accession of Hardicanute, Godwin was employed in conjunction with Archbishop Alfric to disinter the body of Harold Harefoot, and see the fragments thrown into the Thames. It was a disagreement arising out of this barbarous commission that gave occasion to the quarrel between the archbishop and the earl. The history of Godwin and his family during the next reign has been sketched in the notice of Edward the Confessor. The historians after the Conquest assert that his death, which certainly happened in consequence of a sudden seizure of illness as he sat at the royal table on Easter Monday, 1053, was occasioned by his being choked in attempting to swallow a piece of bread, which, in reply to an observation of the king obliquely hinting that he had been the murderer

of Prince Alfred, he had wished might stick in his throat if there was any truth in the charge. The story, which was unknown to the contemporary annalists, is of a kind too well adapted to the credulous superstition of the age in which its first relaters lived, as well as to their interests and prejudices, to leave much doubt as to its origin. At the time of his death Godwin was the most powerful subject in England, he and his sons dividing among them the government of a large portion of the kingdom, while his only daughter was the wife of the king. His eldest son, Sweyn, indeed, after having been repeatedly pardoned for resistance to the royal authority and other crimes, had died abroad a short time before the death of his father. On Godwin's death his earldom of Kent, which besides that county comprehended all Wæsex and Sussex, was given to his second son, Harold; Harold's own earldom, under which were included the counties of Essex, Middlesex, Huntingdon, Cambridge, and the rest of the ancient kingdom of East Anglia, being at the same time transferred to Alfgar, the son of Leofric, styled Earl of Leicester, the potent rival of the Godwin family. This latter arrangement was not tamely submitted to by Harold: Alfgar was outlawed by the witenagemot on a charge of treason which Harold brought against him; on which, flying to Ireland, he speedily returned with a force of Danes from that country, and of auxiliaries from Wales, to levy open war against the Saxon king. Harold was despatched by Edward to meet the rebels; but a contest of arms was prevented by a negotiation which restored the earldom to Alfgar, who soon after also succeeded to the honours and estates of his father Leofric, but did not live above a year to enjoy them. Harold meanwhile, as the king's commander-in-chief, turned to chastise the Welsh for the aid they had given to the revolt; and a series of hostilities with that people commenced which did not finally terminate until in 1063, after Harold had twice carried fire and sword through their country, they sent him the head of their Prince Griffith, in token of their entire submission. It was about two years after this that Harold was shipwrecked on the coast of Ponthieu, where he was immediately seized by the Earl Guy, and on the demand of William, duke of Normandy (afterwards king of England), delivered over to that prince. William did not permit his prisoner to embark for England till he had compelled him to take a solemn oath, in presence of the assembled Norman barons, that he would do everything in his power, on the decease of Edward, to promote the duke's succession to the English crown. It would appear to have been already well understood, or at least generally suspected, that the English earl looked to this prize for himself. Immediately after he returned home, Harold found himself involved in a new affair of difficulty. This was the insurrection of the people of Northumberland against his younger brother Tostig, who a few years before had been appointed their earl on the death of the great Siward, but whose misgovernment and savage excesses of despotism had at length become insupportable. The insurgents had placed at their head Morcar, the eldest of the two sons of the recently-deceased Earl Alfgar; and he and his brother Edwin had come to their assistance with the men of Lincoln, Nottingham, Derby, and Leicester, and also a body of Welsh auxiliaries. Harold, who was sent to meet them, either deemed their force too formidable or their demands too just, to be resisted; it was agreed, without coming to blows, that the earldom should be taken from Tostig and given to Morcar. On this Tostig retired to Bruges, brooding, as it presently appeared, on schemes of vengeance. The death of Edward the Confessor (January 5th 1066) followed in little more than a month after this pacification, which had been perhaps the more readily accorded by Harold in consequence of the near prospect of that event: he was at hand when it took place. On the evening of the same day, a report having been circulated that Edward had named him for his successor before he breathed his last, he was proclaimed king in an assembly of the thanes and of the citizens of London, held in the cathedral of St. Paul's. The next day he was solemnly crowned in the same place, a few hours after the interment of the late king.

For more than half a year Harold was left to occupy the throne he had thus obtained in quiet. His accession evidently took place with the general assent of the nation; the nobility with few exceptions, and the bishops with scarcely any, avowed themselves its authors and supporters; the acquiescence of the people was complete everywhere, except, for a brief space at first, among the Northumbrians, who were, however, easily induced to lay aside their scruples by the influence of their Earl Morcar, whose sister Editha Harold had married; and on the whole there is no reason to suppose that he would have had any trouble in maintaining himself if he had been allowed to remain unmolested by attacks from abroad. Two foreign enemies however at length assailed him nearly at the same time. His brother Tostig, having formed a confederacy with Harold Hardrada, king of Norway, first made a descent upon the Isle of Wight, and after he had levied contributions from the inhabitants, sailed round at the head of his fleet of sixty vessels to the mouth of the Tyne, where he was joined about the beginning of September by Hardrada with a navy of three hundred sail. The invaders had driven back Earls Morcar and Edwin, and made themselves masters of the entire province of York before Harold came up. On the 26th of September 1066 however he engaged them at Stamford Bridge, on the Derwent, when both Hardrada and Tostig fell, and the English king obtained a complete victory. Only

three days after this the Duke of Normandy landed at Bulverhithe, between Pevensey and Hastings, on the southern coast, with a mighty armament, which he had spent the preceding eight months in fitting out. Harold, having first proceeded to London, did not reach the Norman camp till the 13th of October 1066. On the morning of the following day battle was joined at a place then called Senlac (now Battle), about nine miles from Hastings. The issue of this memorable engagement, which lasted the whole day, was the complete defeat and rout of the English, after Harold himself had fallen, pierced through the head by an arrow—his two brothers, Gurth and Leofwine, having also been already slain. This victory, as all know, gave the crown of England to the Duke of Normandy, by whose descendants it has ever since been worn.

Harold is said to have been twice married. By his first wife, whose name has not been preserved, he had three sons, Edmund, Godwin, and Magnus, who on the death of their father fled to Ireland, from which they afterwards attempted some descents on the western coasts of England, but eventually retired to Denmark. His second wife, Editha, otherwise called Alghitha, the daughter of Earl Alfgar, is said to have been the widow of Griffith, the Welsh prince, whose head had been sent by his subjects as a peace-offering to Harold. By her Harold is asserted to have had a son and two daughters; but, as it is admitted that he was only married to her some time in 1065 at the earliest, we may doubt if she could already have produced so considerable a family. The son, named Wolf, is said to have been knighted by William Rufus; Gunilda, the eldest daughter, became blind, and passed her life in a nunnery; the second, whose name is unknown, is supposed to have gone to Denmark with her half-brothers. Queen Editha survived her husband many years, during which she is said to have lived in obscurity in Westminster. This lady, according to the Scottish historians, was the mother by her first husband of a daughter who married Fleance, the son of Banquo, thane of Lochaber, whose son Walter, marrying a daughter of Alan the Red, earl of Brittany, became the progenitor of the Stewarts. (On this story see Appendix No. X. to the first volume of Hailes's 'Annals of Scotland'.)

HARPALUS. [DEMOSTHENEÆ.]

HARPE, JEAN-FRANÇOIS DE LA, was born at Paris in 1739, and educated at the College d'Harcourt. He here unfortunately undertook the correction of a pasquinade against one of his instructors, and was accordingly suspected of being its author, and also the author of another which was directed against the tutor who had been his greatest benefactor. In consequence he was imprisoned for nine months in the Bastille. In 1762 he published a collection of juvenile poems. He was fortunate with a tragedy called 'Warwick,' which he produced in the following year, but less so with two others entitled 'Pharamond' and 'Timoleon.' It was about this time that his acquaintance with Voltaire commenced. He now began to write éloges for the Académie, and those of Henry IV., Fenelon, and Racine were highly commended. His poems and dramas, excepting 'Warwick,' and his translations from Sophocles, made comparatively small impression. He afterwards published his 'Lycée, ou Cours de la Littérature,' his 'Mémoires Littéraires,' and a satirical work called 'Correspondence Turque.' At the commencement of the Revolution he was a zealous republican; but the imprisonment which he suffered from the democrats changed his politics, and he became a warm defender of the church and the monarchy. He was bold enough at the first sittings of the 'Lycée des Arts' to inveigh against the Terrorists, and he would have suffered from their vengeance if he had not escaped by flight. After the 16th Brumaire (9th of November 1799), he began anew his lectures at the Lycée. Shortly before his death his freedom of speech offended the first consul, and he was banished to Orléans. He returned to Paris soon afterwards, and died in 1803.

The reputation of La Harpe rests on his 'Lycée,' which is a very valuable work to the student of French literature, of which it gives a complete history from its commencement to the author's own time. The criticisms on the different writers are not founded on principles acknowledged by the English, but perhaps the value of the book is on that account greater, as it exhibits the object of the French authors, and the standard according to which they are to be judged when compared with each other. The philological remarks also are serviceable in instructing the reader in the niceties of the language. The part relating to ancient literature is of little value.

HARPOCRATION, VALERIUS, a Greek rhetorician of Alexandria. We have no particulars of his life, nor of the time in which he lived. He wrote a 'Lexicon to the Ten Orators,' which contains an account of many of the persons and facts mentioned in the orations of the ten principal orators of Athens, and also an explanation of many words and phrases in their writings; the work is particularly valuable on account of the information it contains respecting the public and civil law of Athens, and also for its historical and antiquarian information.

The 'Lexicon' was first printed by Aldus in 1503, with the scholia of Ulpian on the Philippic orations of Demosthenes. The first critical edition was that of Massac, 4to, Paris, 1614, with many notes and a commentary; it was reprinted by Blancard, with a Latin translation, Leyden, 1633, 4to; and by Gronovius, 4to, 1696. Later and improved editions are those of W. Dindorf, Leipzig, 1824, 2 vols. 8vo; Bekker, 8vo, Berlin, 1833. Suidas mentions another work of Harpocration,

entitled 'A Collection of Flowery Extracts,' which has not come down to us.

HARRINGTON, JAMES, descended from an ancient and noble family in Rutlandshire, and the eldest son of Sir Sapcotes Harrington, was born in January 1611. He entered as a gentleman-commoner at Trinity College, Oxford, in 1629, and had there the advantage of Dr. Chillingworth's instructions. At the close of his residence at the university, during which his father had died, he set out on a course of travels; and going first to Holland, resided for some time at the Hague, where he lived on terms of familiarity with the Queen of Bohemia, daughter of James I., who was then a fugitive in Holland, and with the Prince of Orange. With the latter he visited the court of Denmark; and the Prince of Orange subsequently confided to Harrington the management of all his affairs in England. From Holland he proceeded to France and Italy.

On his return to England, Harrington principally passed his time in retirement, cultivating the family affections and pursuing his studies in political science. But in 1646 he was requested by the commissioners whom parliament had appointed to carry king Charles I. from Newcastle nearer to London, to undertake the task of waiting on his majesty, as being personally known to him, and as being no partisan. He complied with the request, and the manner in which he performed the task having pleased the king, he was shortly after made a groom of the bedchamber. The king now became much attached to him. "His majesty loved his company," says Anthony Wood, "and finding him to be an ingenious man, chose rather to converse with him than with others of his chamber. They had often discourses concerning government; but when they happened to talk of a commonwealth, the king seemed not to endure it." On the king's removal from the Isle of Wight to Hurst Castle, Harrington, who had offended the parliament commissioners at Newport, was removed from the king's service, and on his subsequently refusing to swear that he would not assist or conceal the king's escape, he was placed under arrest, and detained until an application of General Ireton obtained him his liberty. He afterwards showed his attachment to the king by accompanying him to the scaffold.

"After the king's death," says Mr. Toland, "he was observed to keep much in his library, and more retired than usually, which was by his friends a long time attributed to melancholy or discontent." He was engaged however in the composition of his 'Oceana.' And when he had proceeded some way in its composition, making no secret of his views on government and of his partiality towards a commonwealth, he found that he had already brought down upon himself the suspicions both of Cromwell and of the Royalists. His book was seized, while in the press, by Cromwell's order. Harrington, having failed in other attempts to recover the book, bethought himself at last of an application to Lady Claypole, Cromwell's favourite daughter, who was personally unknown to him, but of whose affability and kindness he had heard much. Being ushered into her room, he found there at first only a child of three years old. "He entertained the child so divertingly, that she suffered him to take her up in his arms till her mother came; whereupon he, stepping towards her and setting the child down at her feet, said, 'Madam, 'tis well you are come at this nick of time, or I had certainly stolen this pretty little lady.' 'Stolen her,' replied the mother, 'pray what to do with her! for she is yet too young to become your mistress.' 'Madam,' said he, 'though her charms assure her of a more considerable conquest, yet I must confess it is not love but revenge that prompted me to commit this theft.' 'Lord,' answered the lady again, 'what injury have I done you that you should steal my child?' 'None at all,' replied he, 'but that you might be induced to prevail with your father to do me justice, by restoring my child that he has stolen.' But she urging that it was impossible, because her father had children enough of his own, he told her at last it was the issue of his brain which was misrepresented to the Protector, and taken out of the press by his order." Harrington's wit fascinated the lady, and through her intercession he succeeded. Cromwell afterwards read the book, which, according to promise, had been dedicated to him, and professed to admire it.

The 'Oceana' on its appearance excited great attention. Answers were published, and those Harrington in turn answered. Richard Baxter's 'Holy Commonwealth' was written principally against the 'Oceana;' but so far was this work from gratifying the party for whose favour it was designed, that in 1683 it was publicly burnt by a decree of the University of Oxford, together with some of the writings of Hobbes and Milton, and other works, among which however the 'Oceana' was not included. In 1659 Harrington published an abridgment of the 'Oceana,' under the title of the 'Art of Law-giving;' and he subsequently published several tracts, many of which are quite of a temporary nature, and the others devoted more or less to the same subject as the 'Oceana.' He had also founded a club, called the Rota Club, at which he gave nightly discourses on the advantage of a commonwealth and of the ballot. The club was broken up after the Restoration. But the members of the club had become marked men.

On the 28th of December 1661, he was seized by order of the king on a charge of treasonable designs and practices, and was carried to the Tower. He was at first ignorant of the precise charge against him; but on a private examination taken by Lord Lauderdale, Sir

George Carteret, and Sir Edward Walker, it came out that he was suspected of having taken part in a conspiracy to subvert the monarchy and establish a commonwealth. He stoutly denied all cognizance of the proceedings which those gentlemen with great show of circumstance and detail attributed to him; but his denial was set down, it appears, to faithfulness to an oath. He subsequently presented through his sisters several petitions to the king, praying that he might either be released from confinement or brought to a public trial. Having received no answer to his petitions he made application for a Habeas Corpus: and shortly after this had been granted he was removed without previous notice, and without any communication being made to his friends, to a rock opposite Plymouth, called St. Nicholas's Island. His close confinement here soon produced an effect upon his health, and upon petition he was allowed to be removed to Plymouth. Shortly after he became deranged, owing, as has been suggested, to a medicine recommended to him for the cure of the scurvy, but more probably from the effect of his severe imprisonment. Lord Bath, the governor of Plymouth, then made intercession with the king, and Harrington was released. On being removed to London, and obtaining the best medical advice, he rallied considerably as regards bodily health, but his mind was never again right. At his advanced age, and in this unsatisfactory state of health, he married. He died of palsy on the 11th of September 1677, in the sixty-seventh year of his age.

The 'Oceana,' which is Harrington's chief work, is an imaginary account of the construction of a commonwealth in a country of which Oceana is the imaginary name. It opens with an exposition of the grounds and arguments for a commonwealth; and the principles which are there established are afterwards sought to be applied in detail. Harrington lays great stress on a doctrine which he enunciates thus: that dominion follows the balance of property; by which he means that the form of government in a state must depend on the mode in which property is distributed therein. Proceeding on this doctrine, he requires what he calls an equal Agrarian law as the foundation of his commonwealth. Its other chief features are popular election of councillors by ballot, and the going out at certain periods of a certain number of these councillors, which is also managed by ballot.

HARRIOT, THOMAS, an eminent mathematician and astronomer, was born at Oxford in the year 1560. He took his degree of Bachelor of Arts in 1579, and in 1584 he accompanied Sir Walter Raleigh in his expedition to Virginia, where he was employed in surveying and mapping the country, and upon his return to England in 1588 he published his 'Report of the New found land of Virginia, the commodities there found to be raised, &c.' Harriot was introduced by Sir Walter Raleigh to the Earl of Northumberland, whose zeal for the promotion of science had led him to maintain several learned men of the day, such as Robert Hues, Walter Warner, and Nathaniel Torporley. This enlightened nobleman received Harriot into his house, and settled on him an annual salary of 300*l.*, which he enjoyed to the time of his death, in July 1621. His body was interred in St. Christopher's Church, London, and a monument erected to his memory, which, with the church itself, was destroyed by the great fire of 1666. During his lifetime Harriot was known to the world merely as an eminent algebraist; but from a paper by Zach in the 'Astronomical Ephemeris' of the Royal Academy of Sciences at Berlin for the year 1788, it appears that he was equally deserving of eminence as an astronomer. The paper referred to contains an account of the manuscripts found by Zach at the seat of the Earl of Egremont, to whom they had descended from the Earl of Northumberland. From it we learn that Harriot carried on a correspondence with Kepler concerning the rainbow; that he had discovered the solar spots prior to any mention having been made of them by Galileo, Scheiner, or Phrysius: also that the satellites of Jupiter were observed by him January 16, 1610, but their first discovery is generally attributed to Galileo, who states that he had observed them on the 7th of that month. A correspondence with Kepler on various optical and other subjects is printed among the letters of Kepler. Ten years after Harriot's death his Algebra, entitled 'Artis Analyticae Praxis, ad Equationes Algebraicas nova, expedita, et Generali Methodo, resolvendas,' was published by his friend Walter Warner. It is with reference to this particular work that Des Cartes was accused of plagiarism by Wallis, whose admiration of its author was so high, that he could not even see the discoveries of Vieta anywhere but in the 'Praxis' of Harriot. This charge however has sunk with time, though the French writers still continue to answer it. The geometry of Des Cartes appeared in 1637, six years after the publication of Harriot's Algebra. (Hutton, *Dictionary; Mathematical Tracts*, vol. ii., &c.; Montucla, *Histoire des Mathématiques*, tom. ii., p. 105.)

HARRIS, JAMES, born July 20, 1709, was the eldest son of James Harris, Esq., of Salisbury, by the Lady Eliz. Ashley Cooper, sister of Lord Shaftesbury, the author of the 'Characteristics.' He was educated at the grammar-school in his native place, and passed thence to Wadham College, Oxford. In his twenty-fifth year he lost his father, and thereby became independent in fortune, and able to devote his time to studies more congenial to his taste than the law, in which he had been engaged. For fourteen years of his life he did little else than study the Greek and Latin authors with the greatest diligence, and his works show how deeply imbued he was with their spirit. In

1745 he married the daughter of John Clarke, Esq., of Sandford, near Bridgewater, by whom he had five children. In 1761 he was returned for Christchurch, which seat he retained till his death. In 1762 he was appointed to the post of a lord of the Admiralty, and next year to that of a lord of the Treasury, which he held for two years, when his party went out of office. In 1774 he became secretary and comptroller to the queen. He died in 1780.

Harris is best known by his 'Hermes, or a Philosophical Inquiry concerning Language and Universal Grammar,' a work which Lowth, with abundant extravagance, characterised as one of the most beautiful pieces of analysis which had appeared since the days of Aristotle. The real merit of this work of Harris is perhaps best expressed in the following few words from the first sentence of his sensible preface: "The chief end proposed by the author of this treatise in making it public has been to excite his readers to curiosity and inquiry." A careful perusal of the treatise cannot fail to make a man think more accurately, though he may, as he ought to do, reject some of the writer's premises, and consequently many of his conclusions.

Harris's 'Hermes' was published in 1751. Some years before, he had written three treatises, on Art, on Music, Painting, and Poetry, and on Happiness; and in 1775 he published his 'Philosophical Arrangements,' a part of a large work on the Aristotelian Logic. His last work is called 'Philological Enquiries;' it does not however answer to its title, as it is in fact a history of literature subjoined to dissertations on criticism. It is considerably interlarded with quotations from the authors of antiquity, but not nearly to such an extent as his other works.

His private character appears to have been excellent, and his son's [MALMESBURY, EARL OF] admiration for him proves that his moral nature was so perfect as to secure the respect of those who had the best opportunity of judging it.

HARRIS. [MALMESBURY, EARL OF.]

HARRIS, JOHN, D.D., born about 1667, died September 7, 1719, a voluminous writer, in the list of whose works we find numbers of sermons, treatises on algebra and fluxions, geometry, trigonometry, astronomy, and navigation. He also wrote 'Remarks on some late papers relating to the Universal Deluge and the Nat. Hist. of the Earth;' 'Navigantium atq. Itinerantium Bibliotheca, or a complete collection of Voyages and Travels,' &c., 1705, 2 vols., fol., reprinted with additions and corrections in 1744 and 1764; 'Lexicon Technologicum, or an Universal English Dictionary of the Arts and Sciences, explaining not only the terms of Arts, but the Arts themselves,' 2 vols., fol., 1704-10. From this, says Watt, "have originated all the other dictionaries of arts and science and cyclopedias that have since appeared;" and it is as the originator of this important and useful class of works that his memory best deserves to be preserved. 'History of Kent,' 2 vols. fol., 1719. Harris was secretary and vice-president of the Royal Society, and possessed considerable church preferment, but was reduced to poverty by neglect of his affairs. He died in want, and was buried at the expense of his friends.

*HARRIS, JOHN, D.D., Principal of New College, St. John's Wood, the chief seminary of instruction for the ministry amongst the English Independents, is a native of Ugborough, in Devonshire, where he was born in 1804. In his twentieth year he became a student at Hoxton Independent College, and after completing his course of study for the ministry, accepted an invitation to be pastor of the Independent Church at Epsom. Though esteemed as a pastor, and popular as a preacher, it was chiefly by his writings that Mr. Harris became known to the public. His first production, 'The Great Teacher,' was very favourably received; but the work by which he acquired most fame was entitled 'Mammon, or Covetousness the sin of the Christian Church,' written in competition for a prize of 100 guineas offered by Dr. Conquest of London. Mr. Harris's essay was the successful one, and when published the sale amounted in a very short time to about 30,000 copies. Subsequently, the author of 'Mammon' wrote several works in competition, and was equally successful, as in 'Britannia,' written on behalf of the spiritual interest of British seamen, and the 'Great Commission,' a work on the subject of Christian Missions. He also published 'The Christian Citizen,' an enlarged edition of a sermon preached for the London City Mission. In 1838 he received from an American college the diploma of D.D. In the same year he became the head of Cheshunt College, the training seminary for students of the Countess of Huntingdon's connexion. The friends of the Independent cause having resolved to unite some of their smaller divinity colleges into one, in order to increase their usefulness, the New College was built in St. John's Wood, and Dr. Harris was invited to become Principal, a post which, since 1850, he has filled with much efficiency. Dr. Harris married in 1838 Miss Wrangham, a niece of Archdeacon Wrangham. His more important works, published of late years, are three octavo volumes, intended to form part of a series extending to eight volumes in all;—The Pre-Adamite Earth; Man Primeval; Patriarchy, or the Family: its Constitution, and Probation.

*HARRIS, SIR WILLIAM SNOW, is a member of the College of Surgeons, but is chiefly known for his researches in meteorology, and his demonstration of the course of action of the electric fluid in thunderstorms, as well as of the modification in the form and construction of lightning conductors, required to ensure protection for ships

and buildings. He was born at Plymouth in the year 1791. His researches have gone to remove certain popular errors as to what have been called 'conductors' and 'non-conductors' of electricity, and to show the inutility of the old form of lightning-rod in the majority of cases; it being necessary, in place of such mere form, to link into one great chain all the metallic bodies employed in the construction of a building,—providing, in connection with these, conductors between the highest parts and the ground,—the single conductor, in one highest part, being possibly insufficient to divert the course of the fluid, and protect the whole fabric. These general principles have been largely applied to the protection of the ships of the Royal Navy during the last five-and-twenty years, under his advice and direction; and, laying aside the opinions which had been commonly received, the masts themselves of a ship have all been rendered perfectly conducting, by incorporating with the spars capacious plates of copper,—whilst all the large metallic masses in the hull have been tied as it were into a general conducting chain, communicating with the great conducting channels in the masts, and with the sea. This may be considered as the greatest experiment ever made by any country in the employment of metallic conductors for ships; and the result has been to secure the navy from a destructive agent, and to throw new light upon an interesting department of science. Sir W. S. Harris was employed to affix the lightning conductors to Buckingham Palace upon his system. He is also the inventor of a new steering compass. He has received the Copley medal of the Royal Society, of which he is a fellow; in 1845 the late Emperor of Russia presented to him a vase; and in 1847 he was knighted in acknowledgment of his scientific services. He is the author of several papers and tracts on electricity and magnetism, and on the danger by lightning to the British navy, and of a work on thunderstorms; and he has given reports on meteorology to the British Association for the Advancement of Science.

HARRISON. [HOLINSHED.]

HARRISON, JOHN, was born at Faulby, near Pontefract, in Yorkshire, in the year 1693. He was the son of a carpenter, which profession he also followed during several years. In 1700 the family removed to Barrow, in Lincolnshire. Harrison early displayed an attachment to mechanical pursuits, and his attention was particularly directed to the improvement of clocks. After many failures and many minor improvements, he at length succeeded in constructing a pendulum, the excellence of which depended on the different degrees in which metals are expanded or contracted by variations of temperature. This important principle is now employed in the construction of the balance-wheels of chronometers, and is that on which the accuracy of those timekeepers mainly depends.

In the year 1714 an act was passed offering a reward of 10,000*l.*, 15,000*l.*, and 20,000*l.* respectively, for a method of ascertaining the longitude within 60, 40, or 30 miles. In 1735 Harrison came up to London with a timepiece which he had constructed. Having obtained certificates of its excellence from Halley, Graham, and others, he was allowed, in 1736, to proceed with it to Lisbon in a king's ship, and was enabled to correct the reckoning a degree and a half. On this the commissioners under the act gave him 500*l.* to enable him to proceed with his improvements. After constructing two other timepieces, he at last made a third, which he considered sufficiently correct to entitle him to claim a trial of it, and the commissioners accordingly, in 1761, sent out his son William in a king's ship to Jamaica. On his arrival at Port Royal, the watch was found to be wrong only 5½ seconds; and on his return to Portsmouth, in 1762, only 1 minute 54½ seconds. This was sufficient to determine the longitude within 18 miles, and Harrison accordingly claimed the reward. After another voyage to Jamaica and some further trials, an act was passed, in 1765, which awarded the 20,000*l.* to Harrison, one-half to be paid on his explaining the principle of construction of his time-piece, the other half as soon as it was ascertained that the instrument could be made by others. After some delays and disputes, Harrison, in 1767, received the whole sum of 20,000*l.*

Next to the principle of the different expansibility of metals, which is applicable both to the pendulums of clocks and the balance-wheels of watches, the most important of the many inventions and improvements which in the course of fifty years he introduced, is perhaps that of the going fusee, by which a watch can be wound up without interrupting its movement.

He died at his house in Red Lion Square in 1776, in his eighty-third year. His phraseology is said to have been uncouth. On mechanics and subjects connected with that science he could converse with considerable clearness; but he found great difficulty in expressing his sentiments in writing, as is evident in his 'Description concerning such Mechanism as will afford a nice or true Mensuration of Time.' In the last volume of the *Biographia Britannica*, published in 1766, there is a memoir of Harrison drawn up from materials furnished by himself. See also Hutton's *Mathemat. Dict.* and the *Gallery of Portraits*, vol. v., p. 153.

HARRISON, THOMAS, generally called 'Harrison of Chester,' from his residence in that city, was born at Wakefield in Yorkshire, in 1744. While yet little more than a mere lad, he was sent to Italy, then considered almost the only efficient school for architectural study. During his stay at Rome, where he remained for several

years, he made designs for improving and embellishing the Piazza del Popolo, which obtained for him both a gold and silver medal from Pope Ganganeli; and he was also complimented by being elected a member of the Academy of St. Luke. On his return, one of his first works was a bridge of five arches over the Lune, at Lancaster, at which place he was subsequently employed upon various alterations and improvements in the castle. At Chester, he erected the pile known as the castle, which includes a jail, shirehall, and military barracks. The Chester county courts was considered at the time a very fine and correct specimen of the Grecian Doric style, and the portico certainly does produce more effect than ordinary in regard to columniation, for though only hexastyle, it has twelve columns, there being a second row of six columns behind those in front. The bridge which he erected across the Dee near Chester castle, consisted of a single arch of 200 feet span, being the largest stone arch which had been constructed. It is a very handsome structure. Mr. Harrison executed several works at both Liverpool and Manchester; in the former place the Athenæum, and the tower of St. Nicholas' church; in the latter, the Exchange buildings (since greatly enlarged and altered), the theatre (burnt down in 1843, and now succeeded by the new structure by Messrs. Irwin and Chester, opened September 29, 1845); and the library and reading-room called the Portico. The Hill column at Shrewsbury, the triumphal arch at Holyhead, and the jubilee tower erected on Moel Famma in commemoration of the fiftieth year of the reign of George III., are all by Harrison. He also built for the Earl of Elgin his new mansion of Broome Hall, in Scotland, in the Grecian Doric style, which seems to have been equally the favourite one of his noble employer and himself. Harrison died at Chester, March 29, 1829.

HARRISON, WILLIAM HENRY, President of the United States, was born in Virginia, 9th February 1773. His father was Benjamin Harrison, who was a member of the first Congress which met at Philadelphia in 1774, was one of those who signed the Declaration of Independence, and was afterwards governor of Virginia, his native state. He died in 1791. William Henry was educated at Hampden Sydney College, in Virginia, for the medical profession; but soon after the death of his father he joined a force which was raised to defend the Ohio territory against the Indians; and the next six years of his life were spent in military service. He was present, in the capacity of lieutenant of artillery, and distinguished himself at what is called the battle of the Miami, in which a signal victory was obtained over the Indians. After this he was placed in command of Fort Washington, one of the most important defences of the western frontier. In 1797, this war having been brought to an end, he resigned his commission, and was appointed secretary and ex officio lieutenant-governor of the north-western territory, then comprehending all the country to the north-west of the river Ohio. In 1799, when the north-western territory was admitted to what is called the second grade of territorial governments, entitling it to a legislative body composed of representatives chosen by the people, he was elected a member of the territorial congress. In 1801, when Indiana was erected into a territorial government, Harrison was appointed governor, and this situation he held till 1813. He distinguished himself both in the war with the Indians under Tecumseh in 1811, and in that with the English in 1812 and 1813. In both these wars he held the rank of a general. In 1816 he was returned to the House of Representatives as one of the members for Ohio. In 1824 he was elected to the Senate of the United States. In 1828 he was sent as minister from the United States to Columbia, but was recalled on account of a difference of opinion with General Jackson. By all these military and civil services General Harrison had acquired great popularity; and in 1840 he was elected president; but he died, at the official residence in Washington, on the 4th of April 1841, just one month after his installation in his new dignity, being the first president who had died in office. Harrison was a valuable public servant and an able man; but like all the recent American presidents he was not chosen from among the intellectually great men of America; and he was far inferior in mental characteristics to his predecessors in the presidential office—Washington, Adams, Jefferson, and Madison. In his 'Essay on the Aborigines of the Ohio valley,' which was published in the 'Transactions of the Historical and Philosophical Society of Ohio,' vol. i., 1839, he has made some interesting remarks on ancient Indian mounds and on the original state of the forests of America.

HARRY, BLIND, as he was commonly called, or Henry the Minstrel, lived towards the close of the 15th century. Major, the Scottish historian, remembered him to have been alive in his own boyhood, and he was born about the year 1470, according to Warton. The work for which Blind Harry is celebrated is a poem on the adventures of Wallace. It is in eleven books, in the heroic metre. Readers of Walter Scott will remember a note to one of his poems where he relates from Blind Harry the account of Wallace's meeting with Fawdoun in the 'Gask Hall.' There are many other very spirited descriptions in the poem, particularly those of fighting and war. Blind Harry is chiefly remarkable as affording in a small way a modern and true parallel to the account, true or false, which we have of Homer. (Warton, vol. i.; Jameson, *The Bruce and Wallace*, preface passim.)

* HART, SOLOMON ALEXANDER, R.A., professor of painting
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in the Royal Academy, was born at Plymouth, Devonshire, in 1806. At the age of fourteen he came to London in order to be placed as a pupil with Mr. Warren the line engraver, but some two or three years later he entered the schools of the Royal Academy with a view to adopting painting as his profession. For awhile he practised as a miniature painter, but he definitely abandoned that for painting in oil on the favourable reception of his first picture exhibited at the British Institution in 1828. The work which first attracted public attention however, partly no doubt from the uncommonness of the subject, though it was a most promising production, was a representation of a circumstance in the Jewish worship—'The Elevation of the Law,' exhibited at the gallery of the Society of British Artists in 1830: it was purchased by Mr. Vernon, and is now in the Vernon Collection. Mr. Hart now turned to British history and romance, showing, without any striking triumph, steady increase, each year, of technical skill, and artistic intelligence. In 1835 he was elected an associate, in 1840 a member of the Royal Academy. Since then Mr. Hart has been one of the most regular contributors to the academy exhibitions, and every year nearly he has sent several pictures. His works have been characterised by careful painting, conscientious study, a rich, yet grave, and occasionally almost sombre tone of colour, great technical knowledge, and manipulative skill, correct costume, and appropriate expression. Few contemporary artists have embraced so wide a range of subjects. We mentioned that he first attracted attention by depicting Jewish ceremonial observances: after for some time painting historical and poetic themes he returned with increased power to this class of subjects, among which are some of his most successful works—such as the 'Simchath Torah, or Festival of the Law,' in 1845 and 1850,—two gorgeous pourtrayals of the interior of Jewish synagogues, at the most imposing of their rites; another entitled a 'Scene in a Polish Synagogue,' &c. He has also painted several Italian and other cathedral interiors during the celebration of Romish ceremonies. Another class of pictures is taken from, or suggested by the Old Testament, as in his 'Hannah the Mother of Samuel and Eli the High Priest,' 'Solomon pondering the Flight of Time' (1853); 'Righteousness and Peace,' &c. Again he has sought to indicate a moral lesson by pictorial satire, as in his pair of Oxford Men (1852) 'The Student preparing for Honours,' and 'The Student preparing to be Plucked.' Then there has been an interesting biographical series, including such subjects as 'Galileo observing the Oscillations of the Lamp in the Cathedral at Pisa'; 'Milton visiting Galileo in the prison of the Inquisition'; 'The Parting of Sir Thomas More and his Daughter'; 'The three Inventors of Printing, Gutenberg, Fust, and Schöffer, studying the invention of Moveable Types.' Again there have been more strictly historical subjects, such as 'The Captivity of Ecelino, tyrant of Padua'; Shaksperian ones like 'Othello and Iago,' 'Jessica,' &c.; and more homely ones, such as 'Hop Picking.' It will be seen even by this very incomplete enumeration, that not only is Mr. Hart's range of subjects unusually wide, but that the choice is far removed from the ordinary routine. It ought perhaps to be added that he has painted several large show portraits for public buildings, such as the Duke of Sussex and Sir Anthony Rotshchild for the Jews' Hospital; Sir Moses Montefiore for another Jewish institution; and Alderman Salomons (Lord Mayor) for the Guildhall.

In 1854 Mr. Hart was elected to succeed Mr. Leslie, as professor of painting at the Royal Academy; and his lectures, reported in the 'Athenæum,' show that he not only possesses adequate professional learning for the office, but that by his earnest inculcation of intellectual exertion, of the necessity of a wide range of study, constant reference to the fundamental principles of art, observation of the predominant sentiment and essential characteristics of a composition, and of reflection, discrimination, and self-reliance in choice of subjects, he is a valuable guide-monitor to the enthusiastic student at the commencement of his career.

HARTE, WALTER, was educated at Marlborough School and Oxford. The dates of his birth and academic life are uncertain; he seems to have been born about 1700, and to have graduated as M.A. of St. Mary's Hall on the 21st of January 1730, according to the 'Catalogue of Oxford Graduates.' At an early age he became acquainted with Pope, whose style he imitated; and in return the great poet corrected his admirer's verses. With this advantage, Harte published 'Poems on Several Occasions,' 1727; 'Essay on Satire,' 1730; 'Essay on Reason,' 1735, to which Pope is said to have contributed very considerably; 'Essay on Painting,' date unmentioned; 'The Amaranth,' 1767, his last work. As a poet however he is not distinguished from other once successful but now forgotten imitators; but he has made a valuable addition to our literature in his 'History of the Life of Gustavus Adolphus,' 2 vols. 4to, 1759; republished in 8vo, corrected and improved, in 1763. An affected, harsh, and pedantic style has done much to throw discredit and neglect on this laborious and able work. It was translated into German, with preface, notes, and corrections, by J. Gottl. Böhme. Harte left unfinished, in manuscript, a 'History of the Thirty Years' War.' The account of his life is soon told. He took orders, acquired reputation as a preacher, was appointed principal of St. Mary Hall, and through the interest of Lord Chesterfield, whose son's tutor he had been, canon of Windsor. He died at Bath in 1774.

HARTLEY, DAVID, was born on the 30th of August 1705, and

was the son of a clergyman of Armley in Yorkshire. Having been first educated at a private school, he entered, at fifteen years of age, at Jesus College, Cambridge, and became in time a Fellow of that society. Scruples, which would not allow him to subscribe the Thirty-nine Articles, prevented him from afterwards entering the Church, as had been originally intended, and he applied himself to the medical profession. In this profession he practised with success, and attained to considerable eminence.

He commenced the composition of the work by means of which he has become universally known—the ‘Observations on Man, his Frame, his Duty, and his Expectations’—at the age of twenty-five. It had been the subject of his thoughts even previously to this. He tells the world in his preface, that the fundamental idea of the work, the possibility of explaining all states of mind by association, was first suggested to him by Mr. Gay’s admirable ‘Essay on the Fundamental Principle of Virtue or Morality,’ prefixed to Law’s translation of Archbishop King’s ‘Origin of Evil.’ Although begun so early as 1730, the work was not finished until sixteen years after, and it was ultimately published in 1748.

Dr. Hartley was twice married, and had children by both marriages. He practised medicine successively at Newark, Bury St. Edmunds, in London, and at Bath, where he died on the 25th of August 1757, at the age of fifty-two years.

Combining as he did with his profession the pursuit of learning, Dr. Hartley enjoyed through life the friendship of many distinguished literary men of his time. Among these may be mentioned Bishops Law, Butler, Warburton, and Hoadley, Dr. Jortin, Young the poet, and Hooke the Roman historian. One of his children thus writes concerning the qualities of mind and heart which endeared Dr. Hartley to his private friends: “His thoughts were not immersed in worldly pursuits or contentions, and therefore his life was not eventful or turbulent, but placid and undisturbed by passion or violent ambition. From his earliest youth his mental ambition was pre-occupied by pursuits of science. His hours of amusement were likewise bestowed upon objects of taste and sentiment. Music, poetry, and history were his favourite recreations. His imagination was fertile and correct; his language and expression fluent and forcible. His natural temper was gay, cheerful, and sociable. . . . The virtuous principles which are instilled in his works were the invariable and decided principles of his life and conduct.”

The chief end and great achievement of Hartley’s great metaphysical work is the application of the principles of association to all our states of mind, or, as he himself calls them, not perhaps very happily, “our intellectual pleasures and pains.” But before proceeding to set forth and apply the principle of association, he attempts to explain physically sensations and ideas, which he resolves into vibrations of the medullary substance. The first hints of this his doctrine of vibrations were derived, he tells us, from Sir Isaac Newton; but, while such speculations as these do not properly belong to the province of the psychologist, it is obvious that they can never rest upon any better foundation than conjecture. The commencement therefore of Hartley’s work detracts from rather than enhances its value. But the doctrine of vibrations being dismissed, the principle of association, of which little more than hints had previously been given by Hobbes and Locke, is explained and applied by Hartley with a fullness and acuteness which will ever render the work valuable. The second part of the work is wholly occupied with natural and revealed religion.

HARTSOEKER, NICOLAS, a Dutch natural philosopher, was born at Gouda in 1656: his father, who was a minister of the Reformed religion, intended that he should enter the Church as a profession; but a taste for the sciences, which the youth early evinced, prevented this intention from being carried into effect. From the money which was allowed him by his father, young Hartsoeker saved money enough to pay the fees of a teacher of mathematics; and he passed the greater part of each night in studying the subjects connected with the instruction which he received by day.

An accidental circumstance is said to have directed his attention to the construction of optical instruments: having presented a filament of glass to the flame of a candle, he was surprised to observe that the extremity, when melted, assumed a spherical form; and he immediately conceived the idea of using such spheres as object-glasses for microscopes. In an account which he published in 1678 of the instruments thus formed, he asserts that he discovered the animalcules which exist in animal fluids [LEUWENHOEK]; and, with the like instruments, Latorre is said to have first perceived the red globules in blood.

In 1674 Hartsoeker was sent to pursue his theological studies at Leyden; and in that city he became known to Huyghens, who encouraged him in the prosecution of his microscopical observations. The two philosophers subsequently went together to Paris, where Hartsoeker was introduced to Cassini, who recommended him to exercise his ingenuity in the formation of object-glasses for telescopes; and it appears that, after several fruitless essays, he succeeded in obtaining some which were superior to any that had been before executed. These were of about 600 feet focal length; and in order that they might have truly spherical forms, he first, by means of sand, made a very shallow excavation in a plate of glass; then giving, by the like means,

a slight convexity to one side of the plate of which the intended object-glass was to be formed, he placed the convex side of the latter in the cavity of the other, and by friction brought the contiguous surfaces of both plates to equal and consequently spherical figures. In 1694 he published his ‘Essai de Dioptrique,’ 4to, Paris, in which, besides treating of the science, he attempted to give a general theory of the laws of nature respecting the hardness, elasticity, transparency, &c., of bodies. These subjects were afterwards explained in detail in his ‘Principes de Physique,’ which he published in 1696. The work was criticised by a writer in the ‘Journal des Savans’ in the same year, and Hartsoeker seems to have revenged himself by making a violent attack on the ‘Mémoires de l’Académie des Sciences.’ The attack however remained unnoticed. It appears to have been the character of Hartsoeker to seek occasions of entering into discussions with his friends; and he at length lost the good opinion of the patient Leuwenhoek by urging captious objections to the results of some of his experiments.

Having become embarrassed in his circumstances, Hartsoeker was obliged, in 1696, to quit Paris. He retired to Rotterdam, where he published the work above mentioned; and he afterwards removed to Amsterdam. At this time he was introduced to the Czar Peter, then travelling incognito, and he was appointed to give the monarch lessons in mathematics. His conversation was so agreeable to the czar that the latter invited him to Russia. Hartsoeker however declined leaving Amsterdam, and the magistrates of the city built for him an observatory in one of the bastions.

The elector palatine having repeatedly offered Hartsoeker the place of professor of mathematics and philosophy at Düsseldorf, he at length accepted it, and in the year 1704 he went to reside in that city. While he held this post he made several journeys to different parts of Germany in order to visit the learned men of the country; and at Hanover he was presented to the elector by the celebrated Leibnitz. On his return to Düsseldorf he caused three burning-lenses similar to those of Tschirnhausen to be executed. On the death of the elector palatine, Hartsoeker, declining the solicitation of the landgrave of Hesse-Cassel that he would reside in that city, retired to Utrecht, where he died in 1725. He had been admitted a foreign associate of the Académie des Sciences of Paris in 1699; and he was also a member of the Academy of Berlin.

Hartsoeker is said to have entertained at one time an opinion that there existed in every animal a plastic soul which was charged with the preservation and development of the individual. He is said to have maintained also, and the opinion was probably founded on a more refined idea expressed by Plato in the *Timæus*, that from the divinity descended a succession of intelligent beings, the lower orders of which directed and preserved the universe; he had moreover some wild notions respecting an empire which he imagined to exist in the interior of the moon.

In 1722 Hartsoeker published a work entitled ‘Recueil de plusieurs Pièces de Physique, où l’on fait principalement voir l’Invalidité du Système de Newton.’ He also caused a letter to be printed in the ‘Journal des Savans,’ containing some absurd remarks on the hypothesis of the English philosopher. He treated Leibnitz no better, attacking with great violence his system of ‘monads’ and of a ‘pre-established harmony.’ He would never admit the advantages of the ‘Infinitesimal Calculus,’ and persisted in considering it as an unintelligible jargon by the aid of which certain learned men sought to increase their reputation. He is characterized by J. Bernoulli as a superficial and an arrogant man; but his violence is supposed to be less owing to envy than to a morbid taste for dispute.

HARUN-AL-RASHID. [ABBASIDES.]

HARVEY, WILLIAM, was born at Folkstone on the 1st of April 1578, and after having been some years at the grammar-school of Canterbury, was admitted at Caius College, Cambridge, in 1593, being then in his sixteenth year. Having devoted himself to the study of logic and natural philosophy for six years in that university, he removed to Padua, at that time a celebrated school of medicine, where he attended the lectures of Fabricius ab Aquapendente on anatomy, of Minardus on pharmacy, and of Casserius on surgery. He was admitted doctor of medicine there, and returned home at the age of twenty-four. At thirty he was elected Fellow of the College of Physicians, and shortly after appointed physician to St. Bartholomew’s Hospital. On the 4th of August 1615, he was chosen by the college to deliver the Lumleian lectures on anatomy and surgery, and upon this occasion he is supposed to have first brought forward his views upon the circulation of the blood, which he afterwards more fully established, and published in 1628.

The importance of this great discovery was such, that it will be necessary to investigate from the writings of the author the steps by which it was attained. We are informed by Boyle in his ‘Treatise on Final Causes,’ that in the only conversation which he ever had with Harvey, he was told by him that the idea of the circulation was suggested to him by the consideration of the obvious use of the valves of the veins, which are so constructed as to impede the course of the blood from the heart through those vessels, while they permit it to pass through them to the heart. Before the time of Harvey the opinions on the circulation were numerous and inconsistent. The blood was supposed to be distributed to the various parts of the body by

means of the veins, and that intended for the nutrition of the lungs by the action of the right side of the heart. According to the same doctrines the arteries were destined for the conveyance of the vital spirits, which were formed in the left side of the heart from the air and blood derived from the lungs. These vital spirits were supposed to be taken in by the arteries during their diastole, and distributed by them during their systole, whilst the vapours or fuligines, as they are called by Harvey, were returned to the lungs by the action of the left ventricle. Opinions did not agree upon the mode in which the blood found its way to the left side of the heart, for whilst some supposed that it was conveyed with the air from the lungs, others maintained that it transuded by certain imaginary pores in the septum between the ventricles. These opinions, it is evident, rested more upon imagination than any careful observation of facts. Those of Harvey, on the contrary, were drawn from the most accurate dissections of dead and living animals, and supported by arguments depending entirely upon the anatomical structure and obvious uses of the parts. The result of these observations is thus stated by him. The heart has periods of action and of rest, but in warm-blooded animals its motions are so rapid, that the different steps of them cannot be distinguished. In cold-blooded animals they are more slow, and in warm-blooded also after the examination of its action, by opening the chest in a living animal, has been continued some time. During its action the heart is raised, and its point tilted forward so as to strike against the parietes of the chest. It contracts in every direction, but more especially on its sides; it also becomes harder, as other muscles do during their contraction. In fishes and cold-blooded animals the heart may be observed to become paler during its systole, and assume a darker colour during its diastole. If a wound be made in the ventricle, the blood is ejected from it during its contraction. From these facts Harvey concluded that the essential action of the heart is its systole, and not its diastole, as was supposed by physicians before his time, and that the result of this contraction is the expulsion of the blood into the pulmonary artery and aorta. The diastole of the arteries or pulse is synchronous with and caused by the propulsion of the blood during the systole of the ventricle, and is a passive, and not, as was previously supposed, an active operation of the vessels. If the motions of the heart be carefully observed for some minutes, it will be seen first that the two auricles contract simultaneously, and force the blood contained in them into the ventricles; and secondly, that the ventricles in their turn assume the same action, and propel most of the blood into the pulmonary artery and aorta, from which it is prevented from returning by the valves situated at the entrance of those vessels. The author next proceeds to describe the manner in which the blood passes from the right to the left side of the heart.

During fetal life, says he, this is sufficiently evident. Part of the blood passes directly from the right to the left auricle through the foramen ovale, whilst the rest is conveyed into the right ventricle, and by its contraction forced into the pulmonary artery, and so through the ductus arteriosus into the descending aorta; for, as he observed, the lungs do not admit of its passage through them in the fetus. In the adult a new condition is introduced, namely the function of the lungs, by which, as Harvey observed, the question was so much obscured that physicians were unable to give a correct explanation of the phenomena. However, the consideration of the obvious use of the valves of the pulmonary artery had led Galen to maintain that a portion of the blood contained in that vessel passed through the lungs into the pulmonary veins, but this passage he supposed to depend more upon the action of the lungs themselves than of the heart. Harvey carried out this argument still further, and maintained from it that the whole of the blood which is propelled from the right side passes through the lungs to the left side of the heart. In like manner he showed that the blood is propelled from the left ventricle into the arteries and so distributed to all parts of the body. He next proceeded to give approximate calculations of the quantity of blood which passes from the veins through the heart in a given time. This he showed to be so much more than is required for the nutrition, or can be supplied to the veins by the absorption of alimentary substances, that the surplus must of necessity return through the various tissues of the body to the veins again. He then argued from the construction of the valves of the veins that the course of the blood in them must be from the smaller to the larger divisions, and thus to the heart again. These views he still further confirmed by reference to the now well-known effects of ligatures placed on a limb with different degrees of tightness. If the ligature be so placed as to compress the veins alone, they become swelled and tumid beyond the ligature, and quite empty between it and the heart, whilst the pulsations of the artery remain unaltered. If it be drawn a little tighter the pulsations of the artery cease beyond, but are felt more violent than usual just within the ligature.

Such is a brief abstract of the principal steps in this the greatest and most original discovery in physiology, which was so directly opposed to all the previous notions of physicians, that its author might well observe, "Adeo nova sunt et inaudita ut non solum ex invidia quorundam metum malum mihi, sed verarum ne habeam inimicos omnes homines: tantum consuetudo aut semel imbibita doctrina alioque defixa radicibus quasi altera natura, apud omnes

valet, et antiquitatis veneranda suspicio cogit." This anticipation proved correct; for Harvey afterwards complained to one of his friends, that his practice fell off considerably after the publication of his treatise 'On the Circulation of the Blood,' and it is well known that the doctrine was not received by any physician who was more than forty years old. His opinions were violently opposed by Primrosius, Parisanus, Riolanus (1645), and others. Parisanus was ably refuted by his friend Dr. George Ent, Fellow of the College of Physicians, and other advocates of Harvey's views appeared on the Continent. The only man who was honoured by a reply from Harvey himself was Riolanus, professor of anatomy in Paris, in answer to whom he published two letters. In 1652 Harvey had the satisfaction of seeing one of his early opponents, Plempius, professor at Louvain, declare himself a convert to his opinions, and by his example many more were induced to withdraw their opposition. In the whole of this controversy, says Sprengel ('Hist. of Med.,' sect. xii, c. 1), the discretion and rare modesty of Harvey afford the best model for naturalists and scientific writers.

Harvey had been so much disgusted by the disputes in which he was involved on the publication of his views on the circulation of the blood that he had determined to publish nothing more, and it was only at the earnest request of his friend Dr. Ent that he was induced to allow his 'Exercitationes de Generatione' to be printed. This work consists partly of a commentary upon the writings of Aristotle and Fabricius ab Aquapendente on the same subject, and partly of details of his own observations and experiments. The earlier 'Exercitationes' contain a description of the organs of generation in the common fowl, of the formation of the egg and its extrusion from the body, and of the use and nature of its various parts, as well as the changes which it undergoes during the process of incubation. He then proceeds to enter upon some discussions on the nature of the act of generation, and of the degree in which the male and female respectively contribute to its performance, in the course of which he examines the opinions of Aristotle upon this abstruse subject, and advances some of his own. The concluding treatises contain a description of the analogous processes in the deer.

Without venturing upon an abstract of the whole contents of these papers, we shall endeavour to give some idea of the knowledge possessed by Harvey, and especially of his own discoveries and additions to this most interesting branch of physiology. He described the organs of generation in the fowl: he observed that the vitellus or yolk is at first in vascular connection with the parent, that this connection is afterwards broken off, and that in its passage through the oviduct the layers of albumen are added, and that before its final extrusion from the body of the mother the hard shell was formed: he asserted that all these parts, even the shell itself, are formed from the same substance under the influence of the assimilative power of the egg itself, and are not mere secretions from the organs of the parent, as was previously supposed: he was the first to describe accurately the two layers of albumen, and to show that each is contained in its own proper membrane: he was aware that the shell is porous, and admits of the respiration of the chick through it: he described the chalazae at each end of the egg, and showed that they exist in the unimpregnated as well as the impregnated egg; whereas it had been previously supposed, and especially by his master Fabricius, that these parts represent the germ from which the future chick was to be formed. The greatest discovery however made by Harvey in this branch of physiology was the use and importance of the 'cicatricula,' which he showed to be the true germ in which all the future changes take place, and for the increase and nutrition of which all the other parts of the egg are destined. He showed that it is present before the yolk has left the ovary, and pointed out the error of Fabricius, who considered it the remains of the pedicle by which the vitellus was attached to the ovary: he was aware that eggs occasionally contain a double yolk, and asserted that twins are produced from such eggs, but that they do not survive. The fifteenth and seven following 'Exercitationes' contain a description of the changes which the egg undergoes from the first to the fourteenth day of incubation. He described minutely the changes which take place in the cicatricula at the end of the second day. These observations appear to have been quite original:—"At this time it attains the size of the finger-nail nearly; two and sometimes three concentric layers may be observed in it. The central one is the most transparent of the two. In the middle of it is a white speck, which from its appearance may be compared to a cataract in the centre of the pupil of the eye. During this day the central layer especially enlarges and entrenches upon the external one." This description appears to accord with that of the 'area pellucida,' to which so much importance is attached by later writers on this subject. "At the end of the third day a pulsating spot may be observed in the centre of the 'cicatricula,' which forms the rudiment of the future heart." He observed that the pulsations may be called forth afresh, when languid or intermitted, by the employment of various stimuli: he showed that the liver is formed round the umbilical vein, but he does not seem to have been aware that the liver, as well as all the other glands whose ducts communicate with the intestinal canal, is a prolongation or growth from the intestinal sac: he described five umbilical vessels, of which three are veins and two arteries, one of the veins being distributed to the albumen, the other four vessels to the vitellus. The first-mentioned

vein goes to the vena cava, the other two to the vena porta, just before it enters the liver. The arteries are branches of the common iliac. On this point, though his observations are correct as far as they go, his knowledge fell short of that of later inquirers; for he does not appear to have had any very accurate acquaintance with the uses of the allantois. He was aware that the vitellus is drawn into the intestine of the chick shortly before hatching, and serves for its early nutriment; and in this relation he well compared it to the milk. This fact was known to Aristotle. He corrected the error of Fabricius, who supposed that the egg is chipped by the hen, and showed on the contrary that this process is performed by the chick itself.

His observations on the process of generation in *Mammalia* were confined chiefly to the deer species, of which he was enabled to obtain numerous specimens by the liberality of Charles I., who allowed him to take them from the royal parks. He supposed conception to take place either in the uterus or its horn. This view, as is now well known, is incorrect. His description of the vessels and of the placenta is of considerable value.

Harvey noticed the late union of the lateral parts of the upper lip, and assigned it as a cause of the frequency of hare-lip. He claims to have been the first to discover the connection between the bronchi and the abdominal cells in birds, and to show that in all birds, serpents, oviparous reptiles, quadrupeds, and fishes, kidneys and ureters exist—a fact unnoticed by Aristotle and all succeeding writers. This account is, we apprehend, sufficient to show the extent and importance of the discoveries of Harvey in this branch of physiology, and to make us withhold our assent to the assertion of Sprengel (sect. 12, ch. 6), that the treatise 'De Generatione' is unworthy of the discoverer of the circulation.

In 1623 Harvey was appointed physician extraordinary to James I., with a promise of succeeding on the first vacancy to the physicianship in ordinary, the duties of which he actually performed. He was afterwards physician to Charles I., and was in the habit of exhibiting to him and to the most enlightened persons of his court the motion of the heart and the other phenomena upon which his doctrines were founded. During the civil war he travelled with the king, and while staying for a short time in Oxford was made by him master of Merton College, and received the degree of Doctor of Medicine. He held the mastership however for only a few months, when Brent, who had been expelled by the king for favouring the parliamentary cause, was replaced by that party, which had now gained the ascendancy. Soon after his house was plundered and burned by the same party, and unfortunately several unpublished works, of which we have only notices in his other writings, were destroyed. The latter years of his life were chiefly spent at his country-house at Lambeth, or at his brother's near Richmond. In 1654 he was elected President of the College of Physicians, but in consequence of his age and infirmities he was induced to decline that honourable office. He testified his regard however for the society by presenting them with his library, and conveying over to them, during his lifetime, a farm which had been left him by his father. He died on the 3rd of June 1657 in the eightieth year of his age, and was buried at Hempstead in Essex, where a monument was erected to his memory.

The best edition of Harvey's works, which were written in correct and elegant Latin, is that published by the College of Physicians in 1 vol 4to in 1766, with an engraving by Hall from the portrait by Cornelius Jansen, in the college library. They consist of the 'Exercitatio de Motu Cordis et Sanguinis,' 'Exercitationes duae Anatomicae de Circulatione Sanguinis, ad J. Riolanum, Fil.;' 'Exercitationes de Generatione Animalium,' 'Anatomia Thomae Parri;' and nine Letters to celebrated contemporaries on different anatomical subjects. Among the works destroyed were—'Observationes de usu Lienis;' 'De Motu Locali;' 'Observationes Medicinales—De Amore Libidine et Coitu Animalium;' 'De Insectorum Generatione;' 'De Quantitate Sanguinis Singulis Cordis Pulsationibus Protrusa;' and 'Tractatum Physiologicum.' Two other manuscript works by him are preserved in the Library of the British Museum; one, 'De Musculis et Motu Animalium Locali;' the other, 'De Anatomie Universalis;' in the latter of which, bearing date April 1618, the principal propositions of the doctrine of the circulation are contained.

(Life, prefixed to his works; Sprengel, *History of Medicine*.)

* HARVEY, WILLIAM, remarkable in English art as a designer for engravings, especially for engravings on wood, was born at Newcastle-upon-Tyne in 1796. At the age of fourteen he was apprenticed to Thomas Bewick, who was also born at Newcastle, and was there apprenticed to an engraver. [Bewick.] Bewick has been truly described as "the reviver of wood-engraving," which had almost become a lost art. But his great natural genius as a designer raised him far above the technical excellence of the engraver. When William Harvey became his pupil, Bewick had attained a great reputation. The productions of his workshop included the humblest as well as the highest branches of wood-cutting, from the grocer's tobacco-papers, to the exquisite 'Quadrupeds' and 'Birds,' which he designed and engraved with admirable taste and fidelity. Under such a master young Harvey had the best preparation for his future labours. He became one of the most valued assistants of his instructor in his latter years; and engraved the larger portion of the cuts of the 'Fables,' which were published in 1818. Many of the drawings on the wood

were made by him. Mr. Harvey came to London in 1817, to extend his knowledge of art. Under the generous care of Haydon he went through a course of anatomical study, in company with the Landseers, Lance, and others; maintaining himself by designs for wood-engravers, and working hard as an engraver. From Haydon's picture of 'Dentatus' he produced one of the largest and most elaborate wood-engravings; executed with a breadth and finish that have rarely been equalled. But at this period, 1821, the demand for wood-cuts was comparatively small. Such illustrations were principally confined to school-books, and very few persons were engaged in the profession. In 1824 Mr. Harvey ceased to be an engraver, and elevated himself to that branch in which he has been occupied for more than thirty years—that of a designer. The extent of his labours in connection with illustrated books exhibits one of the most remarkable examples of industry in the history of art. But the number of his designs is less surprising than their variety. With that accurate observation of the habits of quadrupeds, which he probably derived from his early studies with Bewick, his zoological illustrations would alone command admiration. But in the higher orders of design, whether strictly historical or purely imaginative, the resources of his prolific genius appear rarely to have failed, however hurried the demands upon his taste and invention. The abundance of his works has necessarily involved conventional forms which detract from his originality in some cases. To enumerate even the works wholly illustrated by himself would occupy a considerable space. We may mention amongst his earlier labours the illustrations to Dr. Henderson's 'History of Wines,' 'The Tower Menagerie,' 'The Zoological Gardens,' and Northcote's 'Fables.' Amongst his later 'The Pilgrim's Progress.' Perhaps the book upon which his fame as a true artist will mainly rest is 'The Thousand and One Nights,' translated by Mr. Lane. In the combination of the most luxuriant fancy with the strictest accuracy of costume, the splendour and grace of oriental life were never more happily presented than in the hundreds of designs in these three volumes. Many of the imaginative designs to Mr. Knight's 'Pictorial Shakspeare' are also favourable specimens of his ability. As a designer upon wood, Mr. Harvey has given a powerful impulse to the excellence of an art now so widely employed. He has always known its limits and capabilities; and in this technical superiority above other designers, he has contributed to form many of the best of existing engravers.

HARWOOD, EDWARD, a biblical and classical scholar of the last century, was born in Lancashire in 1729 and educated as a dissenting minister. In that capacity, after going through various other employments, he accepted the charge of a congregation at Bristol, in 1766, which however, at the end of five years, he was obliged to quit, in consequence of reports (unfounded it is said) touching his religious opinions, which gave offence to his congregation, and also of a slur cast on his moral character. He then removed to London, devoted the rest of his life to private tuition and literary labour, and died in distress, January 14, 1794. He used to say that he had written more books than any living author, except Dr. Priestley. (For the list, see Watt, 'Bibl. Britann.')

His reputation as a scholar rests chiefly on his 'View of the various editions of the Greek and Roman Classics,' 1775, fourth and best edition 1790. It has been translated into German and Italian. His 'Biographia Classica, the Lives and Characters of the Greek and Roman Classics,' 1778, a new edition of an old book, with additional matter, is another useful work. Dr. Harwood also published an 'Introduction to the Study of the New Testament,' 1767; a 'New Translation of the New Testament,' 1768; a new edition of the Greek Testament, with English Notes, 1776, &c.

HASDRUBAL, the name of several Carthaginians.

1. Hasdrubal, the son-in-law of Hamilcar. [HAMILCAR.]

2. Hasdrubal, the son of Hamilcar and brother of Hannibal. [HANNIBAL.]

3. Hasdrubal, who commanded the Carthaginians in their last war against the Romans, B.C. 146.

HASSE, ADOLPH, a composer of great celebrity during the early part and middle of the last century, was born at Bergedorf, near Hamburg, in 1705. When very young, he distinguished himself as a superior tenor singer, but soon left Germany for Italy, and became first the disciple of Porpora, then of Alessandro Scarlatti. In 1725 he produced an opera, 'Sesostrate,' at Naples, which was followed by others in different parts of Italy. In 1738 Hasse, being then in London, was engaged by the noblemen hostile to Handel to compose for the opposition Italian theatre, at which he brought out with success his 'Artaserse.' He could not however be persuaded to remain in London, the head-quarters of a cabal he did not approve, but went to Dresden, where he remained several years. It was there, in 1745, that Frederick of Prussia heard his 'Arménio,' which so pleased that warlike, musical, and commonly parsimonious prince, that he sent the composer 1000 dollars and a diamond ring. In 1760, at the bombardment of Dresden, Hasse lost all his property, including his valuable manuscripts, by fire. In 1763 he was obliged, by changes made in the court of Dresden, to leave that city, and proceed to Vienna. In that capital he wrote several operas. He finally retired to Venice, where he produced a grand 'Te Deum,' which was performed before the pope in the church of Santo Giovanni. He died in 1783. Some years previous to his decease he composed a 'Requiem' for his own funeral, which was duly applied to the intended purpose, and is a work affording evidence

of his powers in an advanced period of life. Hasse is certainly entitled to be considered as one of the best composers of his day. Some of his productions, and among these his 'Pellegrini' and two Litanies, are much admired by unprejudiced judges; but many of his operas have sunk into an oblivion by no means unmerited.

HASSELQUIST, FREDERIC, a Swedish naturalist, and pupil of Linnæus, was born at Törnvala, in East Gothland, on the 3rd of January 1722, old style. His father, Andrew Hasselquist, a poor curate, having died young, without having made any provision for his family, his wife's brother, a clergyman of the name of Pontin, took charge of young Hasselquist's education, and placed him with his own children in the school of Linköping. After the death of his benefactor, Hasselquist was transferred to the university of Upsal, where he entered in 1741. He there acquired a taste for natural history, became a pupil of the great Linnæus, and was led very particularly to apply himself to the study of the properties of plants. An inaugural thesis, called 'Vires Plantarum,' which appeared in 1747, evinced him to be a young man of a strong original turn of mind, and worthy of his master. He showed how puerile were the notions at that time entertained regarding the medical properties of many plants, how much the whole of vegetable materia medica stood in need of reformation; and he pointed out a philosophical mode of investigating the facts connected with it, by insisting upon the old doctrine of 'like forms, like virtues.' This truth, which is one of the most important among those connected with the practical application of botany to useful purposes, had been so obscured by want of science in the age immediately preceding Linnæus, that it had ceased to be a point of belief, and was rather set down as a fanciful speculation of forgotten theorists. Hasselquist however maintained its accuracy, and with so much skill that he may be said to have established it upon a solid foundation, from which it could never afterwards be shaken. This, and his general proficiency in other branches of science, procured Hasselquist some of the royal stipends provided for travelling students, and he was thus eventually enabled to carry into execution a favourite project of visiting the Holy Land for the laudable purpose of investigating its natural history. Having sailed from Stockholm in August 1747, he proceeded to Smyrna, thence to Egypt, and afterwards to the Holy Land. His constitution sunk however under the exertions of his enterprising spirit, and he died at Smyrna, on his return homewards, on the 9th of February 1752, in the thirty-first year of his age. The result of his investigations of these, at that time little known countries, was given to the world by Linnæus in the year 1757, under the name of 'Itin. Palæstinum.' This work showed that the author had combined with energy and industry great attainments in the sciences of his day. It is rich in observations upon the quadrupeds, birds, reptiles, fishes, insects, mollusca, plants, minerals, and materia medica of the countries he visited, and is to this day a standard work of reference. His science was not the flimsy, superficial, and unintelligible gossip of most modern travellers, but the sound matter-of-fact, precise, and definite information of which use may be made so long as science endures, whatever changes it may undergo in its forms. His name is perpetuated in botany by having been given to a curious genus of Egyptian Apiceæ.

HASTINGS, WARREN, a memorable name in the history of British India, was born in the middle rank of life in 1733, and after receiving the usual education at Westminster school, went out in 1750 as a writer in the service of the East India Company. His first advancement was due to his own industry and discernment, which led him to master the Persian and Hindustanee languages, a study at that time almost universally neglected; and he was therefore chosen for more than one useful and honourable employment, commercial and diplomatic, in the interior. After residing about fourteen years in India, he returned home with a moderate fortune, intending apparently to pass the remainder of his life in tranquillity. In 1769 however he unexpectedly received the appointment of second in council at Madras, and in 1772 was appointed to the highest office in the Company's service; that of President of the Supreme Council of Bengal. His powers were enlarged by the alteration of the Indian constitution by act of parliament, in virtue of which he became, January 1, 1774, governor-general and supreme head of all our Indian dependencies. Affairs were at this time in great disorder. The territories of the Company had been greatly extended by the conquests of Clive and his successors: but their dominion, authority, and influence were still unconsolidated, and were exposed during the government of Mr. Hastings to great danger from the inveterate enmity of Hyder Ali, rajah of Mysore, supported by the Mahrattas, and others of the native powers. That he did many things under the pressure of circumstances, which nothing but expedience could justify is hardly denied by his defenders or himself: indeed it seems to have been part of his defence, that Indian statesmen were not to be bound or judged by European rules of justice or morality. Right or wrong, he weathered the dangers to which the British Empire in India were exposed; and if he left the provinces under his charge wasted and depopulated, the increased revenue more than counterbalanced by the increased debt, he also left the power of our enemies broken, our own consolidated, and an easier task to his successors than fell to his own share.

Notwithstanding his services, Hastings gave satisfaction neither to

the Home administration nor to the Court of Directors. The public ear was offended by rumours of cruelty, corruption, and unjust aggression; the directors censured the lavish and corrupt expenditure, and the presumptuous independence of his conduct. Repeated attempts were made to obtain his dismissal, but these were uniformly defeated by the Court of Proprietors. Thus supported, he carried matters with a high hand; neglected or positively refused to obey the orders sent by the Directors; overruled the opposition of the Council, of which a majority was, in the first instance, opposed to his views [FRANCIS, SIR PHILIP]; and practically exercised an absolute and irresponsible power until February 1785, when he resigned his office and set sail for England, well aware that a storm awaited his arrival.

As soon as Mr. Hastings had arrived, Mr. Burke intimated his resolution of instituting an inquiry into the late governor-general's conduct. Proceedings however were not commenced until the session of 1786, in the course of which articles of impeachment were brought forward by Mr. Burke, charging him with numerous acts of injustice and oppression committed against native princes and people, dependants or allies of the Company; with the impoverishment and desolation of the British dominions; with the corrupt and illegal reception of presents himself; with the corrupt exertion of his great influence by conniving at unfair contracts, and granting inordinate salaries, and with enormous extravagance and bribery, intended to enrich his dependants and favourites. The several accusations were finally confined to four heads: the oppression and final expulsion of the rajah of Benares; the maltreatment and robbery of the Begums (or princesses) of the house of Oude; and the charges of receiving presents and conniving at unfair contracts and extravagant expenditure. The sessions of 1786-87 having been consumed in preliminary proceedings, the House of Lords assembled in Westminster Hall, February 13th, 1788, to try the impeachment, and on the 15th, the preliminary forms having been gone through, Burke, in the name of the Commons of England, opened the charges against the prisoner in a comprehensive, elaborate, and most eloquent speech [BURKE, EDMUND] which lasted upwards of three days. He was assisted in the management of this most arduous cause by Fox, Sheridan, Grey, and others. The sessions of 1788, 1789, and 1790 were consumed in going through the case for the prosecution. In 1791 the Commons expressed their willingness to abandon some part of the charges, with the view of bringing this extraordinary trial sooner to an end; and on the 2nd of June, the seventy-third day, Mr. Hastings began his defence. This was protracted till April 17, 1795, on which (the 148th) day he was acquitted by a large majority on every separate article charged against him.

There seems no doubt but that public opinion changed greatly during the trial; and that Mr. Hastings came to be regarded as an oppressed, instead of an offending man. This feeling was probably caused in a great measure by the suspicious appearance of so great a delay of justice, and the skilful manner in which Mr. Hastings and his counsel threw all the blame on the managers of the prosecution, when in truth the smallest share of it seems to have belonged to them. The extreme violence of their invective was perhaps calculated to hurt their cause, and the upper ranks, more especially the powerful interests connected with India, were disposed to look jealously at so close a scrutiny into the conduct and gains of an official man.

Mr. Hastings attempted to refute the charges of extortion by publicly asserting in the most solemn manner, that never at any time of his life was he worth 100,000*l*. The law-charges of his defence amounted to 76,080*l*. In March 1796 the Company granted him an annuity of 4000*l*. for twenty-eight years and a half, and lent him 50,000*l*. for eighteen years, free of interest. He retired completely from public life, to an estate which he purchased at Daylesford, in Worcestershire, formerly in the possession of his family. He died in August 22nd, 1818, having been raised to the dignity of privy-councillor not long before.

On his real character as a man and a statesman it is somewhat hard to decide. That his talents and his services were alike eminent, is admitted; that the means which he used were often most culpable, appears to be equally certain. His apology is to be found in the necessities of his situation, in the general neglect of justice in our dealings with the Asiatic princes, and the notorious laxity of Anglo-Indian morality, where making a fortune was concerned, in those days. Mr. Mill, after exhibiting without reserve or favour the errors and vices of Mr. Hastings' administration, thinks it necessary to recommend him to the favourable construction of the reader, on the ground that he "was placed in difficulties and acted on by temptations, such as few public men have been called on to overcome;" and he adds, "It is my firm conviction that if we had the advantage of viewing the conduct of other men, who have been as much engaged in the conduct of public affairs, as completely naked and stripped of all its disguises as his, few of them would be found whose character would present a higher claim to indulgence; in some respects, I think, even to applause. In point of ability he is beyond all question the most eminent of the chief rulers whom the Company have ever employed; nor is there any of them who would not have succumbed under the difficulties which, if he did not overcome, he at any rate sustained. He had no genius, any more than Clive, for schemes of policy, including large views of the past, and large anticipations of the future; but he

was hardly ever excelled in the skill of applying temporary expedients to temporary difficulties; in putting off the evil day, and in giving a fair complexion to the present one. He had not the forward and imposing audacity of Clive; but he had a calm firmness, which usually by its constancy wore out all resistance. He was the first, or among the first, of the servants of the Company who attempted to acquire any language of the natives, and who set on foot those liberal inquiries into the literature and institutions of the Hindoos, which have led to the satisfactory knowledge of the present day. He had that great art of a ruler, which consists in attaching to the governor those who are governed; and most assuredly his administration was popular, both with his countrymen and the natives in Bengal." (Book v., ch. 8.) The estimate of his character by Macaulay in his famous Essay is more favourable, but, on the whole, perhaps, not more so than was merited.

HAUGHTON, WILLIAM, a dramatic writer, was probably somewhat the junior of Shakspeare. In Henslowe's Diary, under the date of November 1597, he is called 'Young Haughton'; and his name occurs frequently in that curious record, till the end of the year 1600, but not later. In March 1599 Henslowe lent him ten shillings to pay a debt, for which he then lay in the Clink prison; and constant advances of small sums, in earnest of the price of dramas which he was writing for the old manager, show him to have been as poor or improvident as most of his fellow-playwrights. He wrote several plays unassisted; in others his coadjutors were Chettle, Day, and still more frequently Dekker, with whom indeed he seems to have stood in particularly close relations. In 1600 there was licensed a tragedy of his, not preserved, called 'Ferrex and Porrex'; and Mr. Collier has conjectured that Haughton's 'Devil and his Dam,' described as in progress about the same time, may have been an alteration of 'Grim, the Collier of Croydon.' The same critic is more confident in believing that 'The Spanish Moor's Tragedy,' for which, in February 1600 Henslowe made to Dekker, Haughton, and Day a payment of three pounds to account, was the wild tragedy called 'Lust's Dominion,' which was printed for the first time in 1657, and has been inserted (without reason) in the recent edition of Marlowe's works. But the only extant plays in which Haughton was certainly concerned are two. 1. He was sole author of the lively comedy called 'Englishmen for My Money; or, a Woman will have her Will,' which (under the latter title) appears in Henslowe's book in 1598. It was printed in 1616, 1626, and 1631, and has been reprinted in a small collection called 'The Old English Drama,' 1830, 4 vols. 12mo. 2. Dekker, Haughton, and Chettle were jointly the authors of 'The Pleasant Comedie of Patient Grisail,' entered at Stationers' Hall in March, 1600, printed in 1603, and reprinted from a very rare copy by the Shakespeare Society in 1841.

HAUKAL, ABUL KASEM MOHAMMED IBN, a celebrated Arabic traveller and geographer. The few particulars we possess concerning his life are derived from his own work. From this we learn that he paid great attention to the study of geography from his earliest years, and collected all the books he could obtain which treated of foreign nations; that partly with a view to obtain farther information, and partly to avoid the tyranny of the reigning sultan, and to improve his own fortune by trade, he set out from Baghdad, A.H. 331 (A.D. 942-3), in order to visit foreign countries. He does not tell us into what countries he travelled; but we learn from his own account that he was in Mesopotamia A.H. 358 (A.D. 968-9); in Africa A.H. 360 (A.D. 970-1); in Sicily A.H. 362 (A.D. 972-3); and in Mecca A.H. 364 or 5 (A.D. 974-5 or 975-6).

Haukal's work on geography is entitled 'A book of Roads and Kingdoms.' He states in the preface that he composed the work to give a description of all the countries in which the Mohammedan religion prevailed, together with the revenues, natural productions, and commerce of each. After giving a general view of the earth, and a brief description of the nations which do not profess the Mohammedan religion, he first describes Arabia, since it contains Mecca and the Caaba, and afterwards the seas and other countries subject to Mohammedana. The description of each country is accompanied by a map; but Abulfeda, who frequently quotes Haukal in his treatise on Geography, complains that the names are inaccurately spelled, and that the latitudes and longitudes are not put down in these maps. Haukal mentions the names of other writers on Geography, from whom he derived great assistance; namely, Ibn Khurdadbeh, Al Jihani, and Abul Faraj Kodama Ibn Jafar, whose works he always carried with him in his travels.

Manuscripts of Haukal's work on geography are rarely met with even in the East; there is a copy in the Bodleian Library at Oxford, and another at Leyden. From the latter MS. Uylenbroeck has given an interesting account of the work in his 'Itacæ Pernicæ Descriptio; præmissa est Dissertatio de Ibn Haukali Geographi codice Lugduno-Batavo,' 4to., Lug. Bat. 1822; to which we are indebted for the greater part of the preceding remarks.

Ouseley published, from what he conceived to be a Persian translation of the Arabic of Haukal, a work entitled 'The Oriental Geography of Ebn Haukal, a traveller of the 10th century,' Lond. 1800; and De Sacy gave a further account of this work in the 'Magasin Encyclopédique,' vol. vi. pp. 32-76, 151-180, 307-333. But Uylenbroeck has shown, in the work already referred to, that the Persian treatise trans-

lated by Ouseley cannot be regarded as either a translation or an abridgement of the Arabic of Haukal, since, independently of other differences, it appears to have been written in the beginning of the 4th century of the Hegira, while Haukal's work was not composed till A.H. 366 or 367. But he considers it probable from many circumstances that the Persian work was one of those which Haukal made use of in compiling his Geography, and that it was written by Ibn Khordadbeh.

HAUKSBEE or HAWKSBE, FRANCIS, was born in the latter part of the 17th century. The exact year of his birth is unknown, and also that of his death; but it appears from the minutes of the Royal Society that he was admitted a Fellow of that body in 1705, at which period it is probable he was appointed to the office of curator of experiments to the Society. Previous to the time of Hawksbee, electricity could not be said to exist as a science. Dr. Gilbert of Colchester had published a book on magnetism about the beginning of the 17th century, wherein he gave a list of certain substances which, when rubbed, acquire the property of attracting light bodies; and similar phenomena had likewise been observed by Boyle, but with the exception of these insulated facts nothing was known concerning electricity. Even the electrical discoveries of Mr. Hawksbee were not of any great importance in themselves, but, as Dr. Thomson observes in his 'History of the Royal Society,' "they constituted the beginning of the science, and, by drawing the attention of philosophers to that particular subject, were doubtless of considerable service in promoting electrical investigations." Between 1705-11, there appear several papers in the 'Transactions of the Royal Society,' giving a detailed account of his experiments. In 1706 he had recognised the electricity of glass by friction, and was thence led to the first rudiments of the electrical machine. In 1709 he published his 'Physico-Mechanical Experiments on various subjects; touching light and electricity producible on the attrition of bodies,' London, 4to., which was shortly after translated into Italian by Thomas Derham. The work was also translated into French by M. Bremond, but the latter having died before completing the translation, the publication was delayed till 1754, when it was revised and edited by M. Desmarest, who added the more recent discoveries of Hawksbee, and the yet more important ones of Mr. Gray. In addition to the works already mentioned, Hawksbee has left 'Proposals for a Course of Chemical Experiments,' London, 1731, 4to.; 'An Essay for introducing a Portable Laboratory,' London, 1731, 8vo.; besides numerous papers on various philosophical subjects in the Society's 'Transactions.'

HAUTEFEUILLE, JEAN DE, a French mechanic, was born at Orleans, March 20, 1647. His father, who was a baker, being accustomed to supply with bread the master of the house at which the Duchess of Bouillon then resided, prevailed upon this person to recommend the youth to the notice of that lady. The duchess having consented to see him, an interview took place, when the lady was so well satisfied with the young man that she engaged to pay the expense of his education; and, on his entering into the ecclesiastical state, she retained him in her service. He never after quitted his benefactress, who conferred upon him several benefices, and at her death she bequeathed to him a pension.

The Abbé Hautefeuille, such was his designation, devoted himself to the study of subjects connected with physical science, and to the construction or improvement of instruments; but he is distinguished chiefly by the claims which he advanced in 1675 to the honour of having invented a spring-balance for watches. This contrivance consisted of a straight spring of steel which he applied so that it served to regulate the movements. About the same time Huyghens invented for the like purpose, a spring, which he made of a spiral form: it happened however that Hautefeuille had communicated his invention to the Académie des Sciences of Paris in the preceding year; therefore when Huyghens applied to the French Government to be allowed the exclusive privilege of using it, he was opposed by Hautefeuille, and he subsequently withdrew his application. It is remarkable that Dr. Hooke had, about the year 1658, invented a balance-spring for watches, but he spent several years in improving his escapement, and his watches were not made public till about the same year that the inventions of Hautefeuille and Huyghens were in use in Paris.

The other inventions, or rather projects of Hautefeuille are numerous, but few of them appear to have been brought to perfection. He published in 1692, at Paris, a work entitled 'Recueil des Ouvrages de M. de Hautefeuille,' which contains an explanation of the effects of speaking-trumpets; an account of a pendulum clock in which the weight was to be raised by the action of the atmosphere; a method of raising water by means of fired gunpowder; and an account of some improvements in telescopes in which the field of view was to be increased by means of a concave mirror; also some observations on machines for raising water; a description of a pump which was to act without friction; and an account of a contrivance for mounting telescopes of great length.

Hautefeuille published a method of defining the declination of a magnetic needle (1633); an account of a magnetic balance (1702); with accounts of a micrometrical microscope, and of an instrument for observing the altitudes of celestial bodies. He also published, in 1719, a work entitled 'Nouveau Système du Flux et Reflux de la Mer,' in which the phenomena of the tides are made to depend upon a parti-

cular motion which he ascribes to the earth; but the best of his works is his 'Dissertation sur la Cause de l'Écho,' which had been read before the Academy of Bordeaux in 1718, and was published in that city in 1741.

Hautefeuille appears to have been in haste to publish his ideas as soon as they arose in his mind, without waiting to put them to the test of experiment; and consequently most of his projects are crude conceptions which have not led to any object of practical utility. The opinion entertained of him by his countrymen is manifest from the fact that he was never admitted a member of the Académie des Sciences, though he ardently desired that honour. He died October 18, 1724, being then seventy-seven years of age.

HAÛY, RENÉ-JUST, ABBÉ, a distinguished French mineralogist, was born February 23, 1743, at St. Just, in the present department of Oise. He commenced his studies at the college of Navarre, to which college he was appointed professor in 1764, and subsequently also to that of the Cardinal Le Moine. His attention was first drawn to the subject of mineralogy by attending the lectures of M. Daubenton, but the accidental fracture of a beautiful specimen belonging to his friend M. France de Croisset is said to have led him to the discovery of the geometrical law of crystallisation. Haüy was anxiously employed in collecting the scattered fragments of the crystal which he had broken, when M. Croisset, whom the accident had rendered almost inconsolable, desired he would not give himself that trouble, and directed a domestic to remove the pieces, which, in his own opinion, were no longer of any value. But Haüy, who regarded them with extreme attention, requested permission to remove them himself, remarking that the conformity of the superposed plates of crystalline matter with the planes of the central prism or nucleus had revealed to him a secret which he wished more fully to explore. From this moment he applied himself sedulously to the development of the truth which his genius had detected, and his efforts were rewarded with the success they merited. He was the first to show that the structure of crystalline substances was regulated by laws as invariable as those to which organised bodies are subjected, and thus crystallography for the first time assumed the character of a regular science. His theory rests upon the supposition that all the crystalline forms belonging to any single species of mineral are derivable from some one simple form which may be regarded as the type of the species; it likewise supposes that the angles at which the planes of crystals can be inclined to each other are confined within certain limits, an erroneous supposition which may probably be attributed to the imperfection of the instruments employed to measure them. In compliance with the request of Messrs. Daubenton and Laplace, Haüy communicated the result of his researches to the Royal Academy, and was elected a member of that society in 1783.

During the Revolution he was thrown into prison for refusing to take the oath of obedience required of the priest, but the exertions of Geoffroy Saint-Hilaire, one of his pupils, and the remark of a citizen, that "it were better to spare a recalcitrant priest, than to put to death a quiet man of letters," obtained his release, and probably saved his life. In 1794 he was appointed conservator of the mineralogical collections of the School of Mines, and the following year he received the appointment of secretary to the commission of weights and measures. Under the consulship of Napoleon he became professor of mineralogy at the Museum of Natural History, and professor of the Faculty of Sciences at the Academy of Paris. Haüy died at Paris, June 3, 1822. Besides numerous memoirs upon mineralogy and electricity, inserted in the 'Journal des Mines' and the 'Annals of the Museum of Natural History,' he has left the following works:—'An Essay on the Structure of Crystals,' 1 vol., 1784; 'Exposition of the Theory of Electricity and Magnetism,' 1 vol.; 'Treatise on Mineralogy,' 4 vols., 1822; 'Treatise on Physics,' 2 vols., 1821; 'Treatise on Crystallography,' 2 vols., 1822; and some others.

HAVERCAMP, SIGEBERT, was born at Utrecht in 1683. He studied philology at Leyden under Gronovius, whom he succeeded as professor of Greek. He was also appointed afterwards professor of history and eloquence. He died on the 25th of April 1742.

Havercamp edited many of the classical writers with numerous notes, which were principally selected from former commentators. Of these the most important are 'Tertulliani Apologeticus,' 8vo, Leyd., 1718; 'Lucretius,' 2 vols., 4to, Leyd., 1725; 'Josephus,' 2 vols., fol., Amst., 1726; 'Eutropius,' 8vo, Leyd., 1729; 'Orosius,' 4to, Leyd., 1738; 'Sallust,' 2 vols., 4to, Amst., 1742; 'Censorinus,' 8vo, 1743. He was also the author of many original works, of which the most important are, 'A Universal History,' fol., 1736, in Dutch; 'Introductio in Historiam Patriæ à primis Hollandiæ comitibus,' 8vo, Leyd., 1739; 'Sylloge scriptorum qui de lingua Græcæ veræ et recta pronuntiatione commentaria reliquerunt,' 2 vols., Leyd., 1736-40; 'Dissertationes de Alexandri Magni Numismate,' 4to, Leyd., 1722; 'Thesaurus Morellianus,' 2 vols., fol., 1734; 'Introductio in Antiquitates Romanas,' 8vo, Leyd., 1740. The list of Havercamp's writings shows that he was a laborious scholar; but many of his works bear traces of having been written in a hasty and careless manner.

HAWES, STEPHEN, author of 'The Pastime of Pleasure,' lived at the beginning of the 16th century, but the date of his birth and death are alike uncertain. He calls himself "gentleman and grome of the chamber to the famous Prynce and seconde Salomon, Kyng

Henry the Seuenth." He was a native of Suffolk, and refers in his poems to Lydgate as his master. His accomplishments made him a favourite with Henry VII., who had some taste in literature, particularly French, in which Hawes's travels had given him uncommon skill, and poetry such as that of Lydgate and Chaucer, in the repetition of which Hawes was a great proficient.

His 'Pastime of Pleasure' is an allegorical poem, "containing the knowledge of the seven sciences and the course of Man's life in this world." Grand Amour goes through the town of Doctrine, where he meets the Sciences, becomes enamoured of La bell Pucel, whom he marries, and with whom he spends his life. It is by courtesy to metre, and scarcely for any other cause, that we call 'The Pastime of Pleasure' a poem. It seems to belong to that period when the epic element (the poetry of action) had been worn out, but having long held undisputed sway in the romances, as action itself had in real life, compelled those who lived in a more thoughtful and therefore lyrical age to clothe their reflective poetry in an epic dress.

Another poem, 'The Temple of Glas,' is ascribed to Hawes, but there are almost equally strong reasons for believing it to be Lydgate's, as Hawes himself tells us that Lydgate composed a work under that name, and there is something about the run of the verses which reminds us rather of Lydgate than of Hawes.

HAWKESWORTH, JOHN, LL.D., was a successful writer of the last century. The date of his birth (1715 or 1719) and the occupations of his early life are variously stated: in so short a notice, all that is essential to record is, that he was bred to some mechanical occupation, and therefore deserves the more credit for his talent and industry in supplying the defects of a rude and illiterate education. His first appearance was as a contributor to the 'Gentleman's Magazine,' in which he succeeded Dr. Johnson as compiler of the parliamentary debates in 1744. In 1752, encouraged by the success of the 'Rambler,' he undertook, assisted by Johnson, Warton, and one or two others, a series of essays, called the 'Adventurer.' They extended to the number of 140 (70 of which are ascribed to Hawkesworth himself), were received with great approbation, and contributed much to the increase of his reputation and friends. Herring, archbishop of Canterbury, was so much pleased with the work, that he procured a degree in civil law for the conductor. In 1761 he published an edition of Swift, with a life prefixed, to the merits of which Dr. Johnson has borne handsome testimony in his 'Lives of the Poets.' On the return of Capt. Cook from his first voyage of discovery in the South Seas, it being thought desirable to entrust the task of compiling an account of the voyage to a literary man rather than to one of the travellers, Dr. Hawkesworth's reputation as an able writer obtained for him the commission. He completed the task in three vols., 4to., 1773 [Cook], illustrated with maps and plates at the expense of government, including the prior voyages of discovery of Byron, and of Wallis and Carteret, and received for recompense the liberal sum of 8000*l*. The work however did not give satisfaction: the warmth of his descriptions of manners, in some respects, was thought to verge upon immorality; and exceptions were taken to some religious speculations, which were at any rate very much out of place. The chagrin occasioned by these censures is said to have shortened the author's life, but as he died in November of the same year, the statement is probably incorrect; the effect of criticism on a practised author is seldom so rapid and deadly. The accounts of Cook's subsequent voyages were written by Cook himself, and gained more in simplicity and correctness than they lost in literary elegance. Dr. Hawkesworth translated 'Telemachus,' and wrote 'Almorán and Hamet,' an eastern romance, which was much admired. He was a regular contributor to the 'Gentleman's Magazine.' He was a great imitator of the style of Johnson, but he wanted depth and range of thought to support his weighty words.

HAWKINS, SIR JOHN, a distinguished seaman of the reign of Elizabeth, was born at Plymouth, about 1520. His youth was spent in trading to Spain, Portugal, and the Canaries; and the information and experience which he thus obtained made him well aware of the gain to be derived from supplying the Spanish colonies with slaves from Guinea. With the assistance of some merchants, he fitted out a small squadron in 1562, and obtained, partly by purchase, partly by force, a cargo of 300 negroes, whom he carried to Hispaniola, and there sold. This, we believe, was the first adventure of Englishmen in that inhuman traffic. He made a second voyage in 1564, and a third in 1567: the latter turned out unfortunately. All trade between the Spanish settlements and foreigners being prohibited by the mother-country, though often, from interested motives, connived at by those in power, he was at last attacked by the Spanish authorities in the port of S. Juan de Ulloa, and saved but two ships of his squadron, with which, after suffering great hardships, he returned to England in January 1563. This seems to have been his last commercial enterprise. The queen's approbation of his services, and sanction of that abomination, which, after the lapse of more than two centuries, the tardy voice of Europe has branded as piracy, was conveyed in the expressive grant to wear at his crest "a demy-moor in his proper colour, bound with a cord." In 1573 Hawkins was appointed treasurer of the navy. In 1588 he served as rear-admiral against the Spanish armada [see notice of the Armada under ELIZABETH]; and his bravery on this occasion was rewarded by Elizabeth with the honour of knight-

lood. Being sent with Frobisher in 1590 to intercept the Plate fleet and harass the trade of Spain, he failed in the first object, but succeeded in the second. In 1595 he was appointed, jointly with Drake, to command a more important expedition against the Spanish settlements in the West Indies. The enterprise proved fatal to both these hitherto successful commanders. They disagreed upon the conduct of operations, and soon separated. [DRAKE.] Hawkins died November 21, 1595, chiefly, it was supposed, through annoyance and agitation; and Drake expired in the following month. Sir John Hawkins sat in parliament for Plymouth, and founded an hospital at Chatham for poor and sick seamen.

HAWKINS, SIR JOHN, the senior of the two chief historians of music, the friend and executor of Dr. Johnson, and a descendant of the Sir John Hawkins who commanded the Victory, as rear-admiral, at the destruction of the Spanish armada, was born in 1719. His father, a surveyor and builder, at first brought his son up to his own profession, but eventually bound him to an attorney, "a hard task-master and a penurious housekeeper." At the expiration of the usual term, the clerk became a solicitor, and succeeded in establishing himself in a respectable business, while by his character and acquirements he gained admission into the company of men eminent for their accomplishments and intellectual attainments. He was an original member of the Madrigal Society, and at the age of thirty was selected by Mr. (afterwards Dr.) Johnson as one of the nine who formed his Thursday-evening Club in Ivy-lane. About this time he contributed much to the *Gentleman's Magazine*, and other periodicals of the day. He also wrote the poetry of the cantatas set by the blind composer, Stanley, from which he derived considerable profit.

In 1753 Mr. Hawkins married Sidney, the second daughter of Peter Storey, Esq., with whom he received an independent fortune, which was greatly augmented in 1759 by the death of his wife's brother, and he in consequence retired from all professional avocations. Upon retiring from the law Mr. Hawkins purchased a house at Twickenham; and being in 1771 inserted in the commission of the peace for the county of Middlesex, he immediately became a most active magistrate. Among other useful acts, he wrote 'Observations on the state of the Highways, and on the Laws for amending and keeping them in repair;' subjoining the draft of a bill which passed into law. In 1764 he successfully opposed the attempt made by the corporation of London to throw on the county two-thirds of the expense of building the gaol of Newgate. For this service he was, in 1765, elected chairman of the Middlesex quarter sessions. When the riots at the Brentford election took place in 1768, he was active in their suppression; and the dispersion of the Spitalfields weavers in 1769, who had collected in a threatening manner, is mainly ascribed to his decision and boldness. For these services he received, in 1772, the honour of knighthood.

Sir John Hawkins now set seriously about finishing the work he had for some time projected on the 'History of Music.' He went to Oxford, and there remained for some time, to examine the books in the Bodleian and other libraries, connected with his inquiry. He was accompanied by an artist, whom he engaged to make drawings of the portraits in the music-school, all of which were engraved for his History. He also consulted all the eminent living musical authorities. In 1776 appeared, in five quarto volumes, the work on which he had been sixteen years engaged, under the title of 'A General History of the Science and Practice of Music,' which he dedicated to George III. Its reception by the public was worse than cold. Its research and accuracy were indeed obvious to those qualified to form an opinion on the subject; but five large volumes were alarming to the public, and he closed it at the death of Handel, leaving untouched those matters in which the living many were most interested. Moreover, on the appearance of the History, Sir John was immediately attacked in the 'St. James's Evening Post,' by Stevens, the commentator on Shakspeare, in a very virulent manner; and literary men generally joined in depreciating it. Subsequently it was assailed by the ridicule of Dr. Lawrence, in the 'Probationary Ode.' The consequence of these persevering efforts to destroy a useful, though ill-written and excessively tedious history, was, that it fell nearly dead from the press. The work however now fetches a price beyond that at which it was published; is found in every musical library; and is a very serviceable book of reference.

While pursuing his historical inquiries, Hawkins accumulated a fine musical library; and it was his good-fortune to become possessed, by purchase, of several scarce and valuable theoretical treatises on the science itself, which were collected by the celebrated Dr. Pepusch, F.R.S. This collection he, after the completion of his work, presented to the British Museum, where it remains.

In 1760 Hawkins published his edition of Walton's 'Angler,' with notes, of which three or four editions have since appeared. On the death of Dr. Johnson, in 1784, Sir John undertook, in consequence, it is supposed, of some conversation between them, to write the life of his friend, and to become editor of a complete collection of his works. In this task, as in his 'History of Music,' it was his fate to meet with unexpected competition and severe criticism. But he had scarcely entered on the work when his whole library—a library which no expense could replace—was destroyed by fire. In 1787 he closed his literary career, by the publication of his 'Life of Dr. Johnson,'

and an edition of his works—a task for which he was wholly unqualified. In May 1789, Sir John Hawkins suffered a paralytic attack, which from the first was considered of a fatal nature. It increased on the 21st of the same month, when he expired. His remains lie in the cloisters of Westminster Abbey. He left two sons and one daughter. The latter is well known in the literary world: she wrote, among other things, some dull and pompous novels, and some ludicrously patronising and querulous 'Anecdotes' of Dr. Johnson, which are inserted in her 'Memoirs,' 2 vols. 8vo, 1827.

HAWKSMOOR, NICHOLAS, the architect of many buildings of note in the early part of the 18th century, was born in 1666, and at the age of seventeen became the pupil of Sir Christopher Wren. Beyond this we possess very few personal details relative to him. His works, if they do not display a very refined taste, give evidence of talent and a certain degree of originality. Like that of Vanbrugh, with whom he is said to have been associated both at Blenheim and Castle Howard, his style partook of the massive and heavy, combined with a certain coldness and baldness. Of this we have proof in the church of St. George's in the East, Ratcliffe Highway, commenced by him in 1715, which is no less ponderous in its ensemble than hard and dry in its details, besides being extravagant and anomalous. That of St. Mary Woolnoth's in Lombard-street is very much better; there is a certain degree of originality, richness, and picturesque character in the north side, which, until alterations made a few years back, was the only one exposed to view. The interior, which is lighted chiefly by a square dome or lantern extending over the centre above three Corinthian columns at each angle, and having a large semi-circular window on each of its sides, is one of the best specimens of church architecture of that day, though the effect is greatly impaired by the pewing and galleries. But it is chiefly as the architect of St. George's, Bloomsbury, that Hawksmoor is entitled to notice, that being a work which of itself ought to confer a lasting reputation. It is true, Walpole has stigmatised the steeple as "a masterstroke of absurdity," and adopting that smartly expressed opinion others have continued to repeat his censure. It is however, in the style to which it belongs, one of the happiest as well as most original in its idea; picturesque and graceful in outline; well combined together; consistent though varied; with a due expression of solidity, remote from heaviness on the one hand, and on the other from that species of lightness which, though a merit in Gothic, becomes a fault in Roman architecture. One leading fault imputed to this steeple is that it is surmounted by a statue of George II., which gave rise to an epigram that had perhaps quite as much influence in exciting a prejudice against the structure as Walpole's dictum. Yet, apart from the question of the good taste or propriety of so decorating the leading feature of a building dedicated to religious worship, if there be any inconsistency or absurdity in terminating the steeple by a statue, it is at least equalled by that of erecting a column, for no other purpose than to elevate a statue upon it: because in the latter case the figure, though put almost out of sight, is presumed to be the principal object, while in the other it is intended to be no more than an ornamental accessory and termination to the structure. The portico of this church, which is, like that of St. Martin's, a hexastyle Corinthian, is very little inferior to it in execution, and displays itself still more advantageously, being considerably raised above the street by a flight of steps, enclosed by pedestal walls, which gives it an air of considerable dignity. St. Anne's, Limehouse, is another church by Hawksmoor, which deserves more praise than has fallen to its share; and it has the advantage over St. George's, Bloomsbury, in having a more decidedly ecclesiastical character. With much that is incorrect, and with very little that is positively beautiful, its ensemble has an air of grandeur frequently missed where it seems to have been more studiously aimed at.

Among his other works were Easton Neston, in Northamptonshire, and a mausoleum at Castle Howard. He was also employed to repair the west front of Westminster Abbey. The south quadrangle and street front of Queen's College, Oxford, have by some been attributed to him, though they are generally supposed to have been the work of Wren. That he did much at All Souls College, in the same university, is unquestionable, and Dallaway informs us that he had seen a very grand design by him for rebuilding Brazenose College, somewhat in the style of Greenwich Hospital, where he had at one time the appointment of clerk of the works. Besides this he gave a design for the Radcliffe Library, but that of Gibbs obtained the preference. He died in March 1736, at the age of seventy.

* HAWTHORNE, NATHANIEL (the name properly being HATHORNE), American author, born at Salem, Massachusetts, about 1809. He was contemporary with Longfellow at Bowdoin College, and graduated as early as 1825. His earliest literary productions, contributed to various periodicals, were collected in two series, under the title of 'Twice-told Tales,' in 1837 and 1842. After this, in 1843, his habits of retirement led him to occupy a mysterious residence, some particulars of which he has given in 'Mosses from an Old Manse,' published in 1845. In the same year he edited the 'Journal of an African Cruiser.' At this period Mr. Hawthorne held a position in the Custom House, Boston, whilst that department was under the charge of Mr. Bancroft, and his situation here forms the introduction to 'The Scarlet Letter,' published by him in 1850. In this work is shown a deep knowledge of human nature, but so

intermingled with the fancies of a wild imagination as to be most unreal, and to leave the reader in doubt as to what the author does know and feel. In the following year Mr. Hawthorne wrote some juvenile books—'The Snow Image,' 'Collected Tales,' and 'True Stories from History and Biography'; also 'The House of the Seven Gables,' a work which divides his fame with 'The Scarlet Letter,' and has precisely the same characteristics of style. Some years previously Mr. Hawthorne had joined the singular enterprise of a few literary colonists calling themselves the Brook Farm Community, a society proceeding on ideas in some measure suggested by or derived from the doctrines of Fourier. They "sought the better life" in tilling the fields, and found them harder than society itself. Mr. Hawthorne's experiences, again coloured by an active imagination, were given to the world in 1852, in 'The Blithedale Romance,' in which it is easy to trace characters resembling Mr. Hawthorne, Mr. Dana, and the late Margaret Fuller Ossoli. He also published a 'Life of General Pierce,' and 'A Wonder Book,' a second series of which, called 'Tanglewood Tales,' was published in 1853. On the accession of General Pierce to the presidency in 1852, Mr. Hawthorne was appointed consul for the United States at Liverpool; but in England, although his writings are extensively read, the author is very little known. This is entirely owing to a modest and retiring temperament, avoiding anything like publicity or homage.

* HAY, DAVID RAMSAY, is the author of some able works on decoration, and on the principles of form and colour applicable to various branches of art. Engaged at Edinburgh in the business of house-painting, he is one of the very small number of persons following a commercial pursuit connected with building, who may claim to rank as artists—art involving the exercise of original mind and the power to discover and unfold the beautiful in various forms and new relations. Mere house-painting not only requires greater manual skill and chemical knowledge than are ordinarily given to it, but it may be properly regarded as an art, like those higher branches called painting and sculpture.

Mr. Hay was born in Edinburgh in the year 1798. His father dying young, his mother and her family were left wholly unprovided for. He had however the good fortune to be named after a kind friend of the family—the proprietor of the 'Edinburgh Evening Courant'—through whom he received sufficient education to be enabled to act as a 'reading-boy,' with the view of being ultimately bred to the printing business. This employment however did not suit Mr. Hay's taste; he was often caught pencil in hand; and after having several times incurred the displeasure of the foreman for interfering with his love of drawing the boys of the establishment, the young artist, with his benefactor's sanction, at the age of fourteen, left the printing-office, and engaged himself as an apprentice to Mr. Gavin Bengo, a house-painter in Edinburgh. There he learned the rudiments of the trade. He then set to work painting and copying pictures. One of his productions meeting the eye of Mr. (afterwards Sir Walter) Scott, the latter engaged him to paint a portrait of his favourite cat. Scott was pleased with the production, kindly interested himself in the artist, and often talked with him about his (Mr. Hay's) prospects in life: the result was that, by Scott's advice, Mr. Hay devoted his abilities to decorative house-painting rather than to a field of greater ambition. The story has been often told, and Scott's opinion quoted as applicable to art-education, which, as afforded in schools of design, there was at one time an apprehension might tend to the production, in place of superior art-workmen, of inferior painters and sculptors. Scott, as inducement, promised his *protégé* the painting of the house at Abbotsford, then building; and by the same advice Mr. Hay joined with Mr. William Nicholson, a portrait-painter, but who was also connected with the house-painting business. In 1824 the decoration of Abbotsford was commenced under Scott's own supervision, and not according to present principles of taste. In 1828 (about which time he began business on his own account) Mr. Hay published his first work, entitled 'The Laws of Harmonious Colouring,' &c., a work which has gone through six editions, the last, in 1847, being in fact a new work, with a section on 'The Practice of House-Painting.' The work has the merit of priority in the exposition of much of the science of colour, to which increased attention has been called by recent writers. During the progress of the editions referred to, and since, Mr. Hay has not only given his time to the duties of an extensive business, but has prosecuted with arduous theoretical inquiries in varied fields. In 1842 he published 'The Natural Principles and Analogy of the Harmony of Form'; in 1843, 'Proportion, or the Geometric Principle of Beauty Analysed'; in 1844, 'An Essay on Ornamental Design, in which its true principles are developed and elucidated,' &c.; in 1845, 'The Principles of Beauty in Colouring Systematised'; in the same year the first edition, and in 1846 the second edition, of 'A Nomenclature of Colours,' wherein he gives upwards of 200 examples of colours, and their various hues, tints, and shades; in 1846 also he published 'First Principles of Symmetrical Beauty'; in 1849 he issued a work 'On the Science of those Proportions by which the Human Head and Countenance, as represented in Ancient Greek Art, are distinguished from those of Ordinary Nature'; in 1851, 'The Geometric Beauty of the Human Figure Defined,' to which is prefixed 'A System of Æsthetic Proportion applicable to Architecture and the other Formative Arts'; in 1852,

'The Natural Principles of Beauty as developed in the Human Figure'; in 1853, 'The Orthographic Beauty of the Parthenon referred to a Law of Nature,' to which he has prefixed 'A few Observations on the Importance of Æsthetic Science as an Element in Architectural Education'; in 1855, 'The Harmonic Law of Nature applied to Architectural Design'; and in 1856, 'The Science of Beauty as developed in Nature and applied in Art.' These works are all illustrated, in some cases profusely, and have been most favourably received. In connection with the practical process of house-painting, Mr. Hay has made several improvements. The decorations of the meeting-hall of the London Society of Arts were designed and executed by him about the year 1846.

HAYDN, JOSEPH, the father of modern orchestral music, the most original and imaginative of composers, was born at Rohrau, about 15 leagues from Vienna, on the 31st of March 1732. His parents were humble; his father was a small wheelwright, and his mother, previous to her marriage, was cook to the lord of the village; but both, true Austrians, were musical. The former had a fine tenor voice, and could play on the harp, the latter sang, and, with the aid of a relation, they got up little concerts on Sunday afternoons, in which the young Haydn, when five years of age, pretended to join them with two pieces of wood cut in imitation of a violin and bow. The accuracy with which his motions kept time with the domestic music attracted the notice of a cousin, a schoolmaster at Haimburg, and a good musician, who made an offer, which was readily accepted, to take the child into his house as a scholar. Under the friendly roof of that kinsman he learned music as an art, soon became capable of using a real violin, and acquired some knowledge of Latin. He was also taught to sing in the parish church, where he was heard by Herr Reuter—kapellmeister of the cathedral of St. Stephen at Vienna, who was travelling in search of boys for the use of his choir—and immediately engaged as a chorister in the metropolitan church of the empire.

Under Reuter, Haydn continued till he arrived at the age of thirteen, practising almost incessantly, but receiving only such instructions from his master as qualified him for the duties of the choir. At that period, failing, for want of sufficient knowledge, in an attempt at composition, and being destitute of the means of obtaining the assistance of a master, he contrived to procure the well-known treatise on counterpoint by Fuchs, with one or two other works on the theory of music, by means of which, and his own indefatigable industry, he speedily surmounted the first difficulties encountered by a youthful composer. He now made himself known to the famous Porpora, who was living in the hotel of the ambassador from Venice, and by very assiduous attentions to the old musician gained much knowledge from him, particularly in singing, in which he made such progress that the ambassador having heard him took him into his service, and bestowed on him a trifling salary. But at the age of seventeen his soprano voice left him, and with it fled the present means of living. His father could render him no assistance, and, sorely distressed, he was offered an asylum in the house of Keller, a wig-maker, who had often been charmed by his vocal powers. The hospitality was accepted, and Haydn was in obscurity enabled to pursue his studies. But his residence with the friendly tradesman powerfully influenced his future domestic life. Keller had a daughter, who was offered to the young musician in marriage. He gave his promise to her, which after a time he honourably fulfilled; the union however did not contribute to the happiness of either party, and ended in a separation not very long after it had taken place.

By giving a few lessons in music, and occasionally performing in the orchestra for what he could get, Haydn supplied himself with absolute necessities; and frugality being one of the German virtues, he managed to preserve a tolerably decent appearance till fortune first began to smile on him, by leading him into the house of the Abate Metastasio, where he gave instructions to the poet's niece, and gained not only a thorough acquaintance with the Italian language, but a general knowledge of literature, and the most useful advice on the subject of setting words to music, from the imperial laureate. This connection also introduced him to the Count Martzin, a noble patron of music, into whose service he entered in 1759; and hence, in 1761, he passed into that of the rich Prince Esterhazy, to whom he remained attached, as Maestro di Capella, to the end of his life.

Comfortably settled in the palace of Eisenstadt, in Hungary, enjoying in moderation his favourite diversions of hunting and fishing, and relieved from care for the future, Haydn there composed all the great works which he produced prior to the year 1791, and under advantages which few, if any, have possessed: he had a full choice band, living under the same roof with him, at his command every hour in the day; he had only to order, and they were ready to try the effect of any piece, or even of any passage, that, quietly seated in his study, he might commit to paper. Thus at leisure he heard, corrected, and refined whatever he conceived, and never sent forth his compositions till they were in a state to fearlessly challenge criticism.

We now arrive at that period in the life of Haydn in which were produced most of those works that have raised his fame to the high point it has attained. In 1790 Salomon, the celebrated violinist, having determined to give a series of subscription concerts in London,

went to Vienna to engage either Haydn or Mozart, not only to produce certain compositions in aid of his design, but to superintend in person the performance of them. It was mutually agreed by the three parties that Haydn should be the first to visit London, and that Mozart should follow the year after; but it was destined that the latter should not live to fulfil his part in the agreement. In 1791 Haydn arrived, and produced during that and the following year, at 'Salomon's Concerts,' in the Hanover-square Rooms, six of his 'Twelve Grand Symphonies,' which immediately made an extraordinary sensation in the musical world, and have ever since rather increased than diminished in public estimation. Here also he composed, by agreement with Corri and Dussek, music publishers, his two sets of English canzonets, which for originality, for musical expression of every kind, and for richness and propriety of accompaniment, have no rivals. Besides these, his prolific imagination gave birth to many quartets, sonatas, &c.

In 1794 Haydn accepted a second engagement from Salomon for the same purpose. He reached London in January, and in the course of that and the succeeding season brought forth the remaining six of his Grand Symphonies, with the same brilliant result. For these twelve symphonies, and for superintending their performance, he received a sum—including two benefit concerts, the profits guaranteed by Salomon—amounting to 1550*l.* To this is to be added, as the fruits of his visits to England, what he gained by his canzonets and other compositions: it was therefore with reason he declared that in London he discovered the real value of the reputation he enjoyed in Germany. His reception here was of the most flattering kind: the University of Oxford conferred upon him the degree of Doctor in Music; at the tables of the Prince of Wales and the Duke of York he was a frequent guest; and nearly all classes vied in showing him attention. The satisfaction which he felt he gratefully acknowledged and evinced in a diary he kept while in England, a translation of a part of which (a curious document), with notes, appears in the fifth volume of the 'Harmonicon.'

In 1798 Haydn gave to the world his oratorio 'The Creation,' the greatest of his works, though composed in his sixty-fifth year. It is enough to say of this fine production of his advanced years, that it is not unworthy to rank with the finest oratorios of Handel. The design was suggested, his biographer M. Beyle tells us, by an English gentleman named Lidley (Liddell, we suspect, is the true name). The German text however, and the barbarous English translation (which to our shame is still in use), were furnished by the Baron von Swieten. Two years after this he composed 'The Seasons,' a work of little less originality than 'The Creation,' but not exhibiting, nor intended to exhibit, the same depth of thought. The subject is not of so grave a nature, and is treated with more freedom. The last offsprings of his genius were two sets of quartets, "which betray no abatement of his vigour; on the contrary, the second of his Op. 80 is perhaps the most original and exquisitely finished of all the works of the kind that ever proceeded from his pen."

When Haydn's 'Creation' reached Paris the Institut National elected him a member, an honour contested with him by some of the greatest men of the time in Europe; and honours and marks of the highest respect flowed in upon him during his remaining years from all the leading societies and musical professors of Europe. His death is supposed to have been accelerated by the bombardment of Vienna, which powerfully agitated his weakened frame, though it must be mentioned, to the honour of Napoleon, that he issued strict orders that the abode of Haydn should be respected; and when the troops entered the city, a French guard was placed at his door to protect him from every kind of injury. He died on the 29th of May 1809, and was privately buried at Gumpendorff, his country then suffering all the horrors of war, and the capital of the empire being in possession of the enemy. He left no children. His works are astonishingly numerous, embracing every class. Among them are 116 symphonies, 83 violin quartets, 60 pianoforte sonatas, 15 masses, 4 oratorios (including the 'Seven Last Words'), a grand Te Deum, a Stabat Mater, 14 Italian and German operas, 42 duets and canzonets, upwards of 200 concertos and divertissements for particular instruments, &c. &c. Many of these, but not the most valuable, were irretrievably lost in the fire which consumed the palace of his patron at Eisenstadt: the best are out of the reach of danger; they have been printed and reprinted in half the capitals of Europe.

HAYDON, BENJAMIN ROBERT, was born January 25th 1786 at Plymouth, where his father was a bookseller. Haydon was educated first at the Plymouth grammar-school and afterwards at the Plympton grammar-school, where Sir Joshua Reynolds had received his education. Haydon's father drew a little himself, and had a taste for art, and was delighted with his son's skill in drawing; but he wished him, as there was no other son, to adopt his business, and Benjamin was accordingly apprenticed. But the youth hated the business, and expressed his resolution to become a painter so determinedly, that after much opposition his father consented, and in May 1804 he started for London. Through Prince Hoare, a friend of the family, he got introductions to Northcote and Opie, and afterwards to Fuseli, keeper of the Royal Academy, by whom he was readily admitted as a student at the Royal Academy; and thus at the age of eighteen, an enthusiast for Raffaele, Michel Angelo, and high art, Benjamin Haydon commenced his career.

Here he drew with great earnestness, and soon acquired great readiness of hand. He also spent much time in dissecting and the study of anatomy generally, of which he obtained a very fair amount of knowledge. But his studies were too desultory and interrupted, and there can be little doubt that the weakness of his sight—he had while a youth been for a short time quite blind—was a great hindrance to successful study in both form and colour. At the academy, Wilkie, Jackson, and others subsequently famous, were his fellow-pupils, yet he seems to have been generally regarded as one of the most promising students in the institution, while he was a great favourite with his companions there.

Haydon exhibited his first picture at the Royal Academy in 1807. The title alone will show the daring of the young painter, 'Joseph and Mary resting with our Saviour after a day's journey on the road to Egypt.' Mr. Hope, author of 'Anastasis,' became the purchaser of this picture. The reputation which the artist gained by it gave him increased energy and ambition. 'Dentatus' was the subject chosen by him next year; and from this period Haydon dates the commencement of a quarrel with the Royal Academy, whom he accused of illiberality or mismanagement in hanging his 'Dentatus' where it could not be seen, and of a fear of historical painting as the cause of their refusal to admit him as an associate, while they admitted less skilful artists. The 'Dentatus' was purchased by Lord Mulgrave, and in the following year was exhibited in the British Institution, where it received the praises of the public, and the prize of the committee. About this time the Elgin Marbles were first exhibited in London, and Haydon's enthusiasm about them was boundless. For a time he did scarce anything but draw, write, and talk about them; and to the last he was glad to believe that to his earnest pleas with men in power the purchase of them for the nation was partly due.

Haydon now got diverted from steady application to painting by his fondness for controversy; and the attacks he published on the Royal Academy, by estranging from him some personal friends among artists and the patrons of art, greatly exasperated his temper, and there can be little doubt produced a lasting ill effect on his fortunes. From this time his life was to a great extent one of strife, and of constant struggle with pecuniary difficulties. Still he was at no time without friends. Sir G. Beaumont gave him a commission for a subject from Macbeth, and his 'Judgment of Solomon' was bought by Mr. Elford and Mr. Tingcomb for 700 guineas; his 'Alexander returning in triumph, after vanquishing Bucephalus,' found a purchaser at 500 guineas in the Earl of Egremont; and his 'Venus and Anchises' was purchased for 200 guineas by Lord de Tabley. Another application for admission to the Academy resulted again in disappointment.

His next great work was 'Christ's Entry into Jerusalem,' begun in 1814, but not exhibited until 1820, when it formed part of an exhibition of his own in Bond Street. The picture did not sell, but this did not prevent him from painting 'Christ in the Garden,' and 'Christ Rejected.' In May 1821 he married. His 'Raising of Lazarus' was painted in 1823. About 1815 he began to receive pupils, his first being the Landseers—Edwin, Charles, and Thomas—and his purpose being "to form a school, and to establish a better and more regular system of instruction than even the Academy offered." With many drawbacks he made a good teacher, and some of our best living painters numbered among his pupils, but he was ill fitted to carry on such an institution with the necessary regularity. He also became connected with Mr. Elmes in the conduct of the 'Annals of the Fine Arts,' and that publication became a vehicle for constant attacks by him on the Royal Academy, and eulogies (probably by Mr. Elmes) on Haydon and his pupils. But the school could not so prosper, the writing brought in no money, and his painting, when not neglected, was not of a kind to find ready patronage. He got deeper and deeper into debt, and became an inmate of the King's Bench prison. Here he found a subject for a successful picture in the 'Mock Election,' which took place within those walls in July 1827. George IV. purchased this work for 500 guineas. Haydon followed up the subject in his 'Chairing the Members,' which was sold for 300 guineas to Mr. Francis of Exeter. He had previously regained his liberty with the assistance of friends. Another picture of the same period was his 'Pharaoh dismissing Moses after the Passover,' for which he obtained 500 guineas from Mr. Hunter, an East India merchant.

Haydon's next subjects, after making an unsuccessful attempt to obtain employment as a portrait painter, were 'The Great Banquet at Guildhall' at the passing of the Reform Bill, and 'Napoleon musing at St. Helena.' the former was considered a failure, but the other met with great success. 'The Duke on the Field of Waterloo' fell far short of this, both in merit and public estimation. Again in 1836 he became a prisoner for debt in the King's Bench, but after a time he was able to effect a settlement with his creditors. He now engaged with great zeal in lecturing on painting at various literary institutions in London and the provinces, and his lectures were everywhere attended with signal success.

The determination of the government to decorate the interior of the new houses of parliament with pictures opened a new and grand field before the imagination of Haydon. He had petitioned, written, and lectured in favour of so adorning our public buildings, and impressed with a very high notion of his own capacity for executing such works, his sanguine temperament never permitted him for a moment to doubt

that he would be one of the painters selected for the task. Accordingly, finding that fresco was the vehicle in favour with the authorities, he set himself to acquire mastery over the use of that material, and when the cartoon competition was summoned, he addressed himself eagerly to the preparation of a cartoon. The judges gave in their award however, and his name was not among the successful competitors, even of the third class. It was a death blow to all his hopes; and though he struggled bravely against the disappointment, he never really recovered the shock. His last works were 'Uriel and Satan,' 'Curtius leaping into the Gulf,' 'Alfred and the Trial by Jury,' 'The Burning of Rome,' and numerous repetitions of his 'Napoleon.' 'Alfred,' and 'The Burning of Rome,' were exhibited in 1846 at the Egyptian Hall. The exhibition failed, and added to the embarrassment of his pecuniary affairs. Haydon's mind now entirely gave way under his misery. He died by his own hand, June 22, 1846. It should be added that a post mortem examination showed that there had been long standing disease of the brain. He left a wife and family, for whom a public subscription was immediately got up. It is not a little to the honour of Sir R. Peel, that, at what was perhaps the most busy and exciting period of his parliamentary career, he had found time just five days before the painter's unhappy death, to think of the artist, to whom he inclosed a cheque for 50*l.* Haydon's 'Lectures' are almost his only contributions to literature. Considerable difference of opinion exists as to his merits as a painter. The exaggeration and hardness, which it must be admitted disfigured his general style, are ascribed to his early intimacy with and imitation of Fuseli, but unjustly; they are Haydon's own, the result partly of insufficient study, partly of incomplete artistic education, more of his peculiar physical temperament, and habit of working. But he had many merits, and he did much to raise the character of English art, and to extend an interest in and a love of it. For a fair, and far from partial review of the character of Haydon as a man and an artist, the reader is referred to the concluding pages of the third volume of Taylor's 'Life of Benjamin Robert Haydon,' 2nd ed., 3 vols., 1853.

HAYLEY, WILLIAM, best remembered as the friend and biographer of Cowper, during the end of the past and the beginning of the present century enjoyed a considerable reputation, less perhaps from his sterling merit as a poet, than from his combining a very respectable share of taste, talent, and devotion to art and literature, with an easy fortune, and a certain position in society. Of epitaphs and other occasional verses he was a frequent, willing, and elegant author; but the credit acquired by this ephemeral branch of composition is as fleeting as it is commonly excessive. Mr. Hayley was born at Chichester, in 1745, and studied in Trinity Hall, Cambridge, intending to practise as a barrister. Finding the law not to his taste, he settled on his paternal estate of Earham, in Sussex, in 1774, a name memorable by its frequent occurrence in the history of Cowper, with whom the proprietor became acquainted in 1792. Hayley died November 20, 1820. Of his numerous poetic works, the 'Triumph of Temper,' 1781, has been the most popular, probably in consequence of the domestic interest of the subject. The 'Essay on Painting,' 1778, and 'Essay on History,' 1781, addressed respectively to his friends, Romney the painter, and Gibbon, though really of little value, rank among his best productions. We may add, as the most important of his other numerous works, the 'Essay on Epic Poetry,' 1782; 'Life and Poetical Works of Milton,' 1794-99; 'Essay on Sculpture,' 1800, addressed to his friend Flaxman; 'Life of Cowper,' 1802. (*Life of Hayley*, by himself, 1823.)

HAYMAN, FRANCIS, R.A., perhaps the best historical painter in England before the arrival of Cipriani, was born at Exeter about the commencement of the 18th century. He was the scholar of Robert Brown, and was in early life much employed by Fleetwood, the proprietor of Drury Lane old theatre, and by Tiers, the proprietor of Vauxhall. He also made many designs for booksellers, the best of which are the illustrations to Sir Thomas Hanmer's 'Shakspere.' He was the first librarian to the Royal Academy. Among his brother artists he was highly esteemed as a jovial companion, and many anecdotes are recorded of his wit as well as geniality. He died from gout, increased if not induced by his convivial habits, in 1776. (*Edwards, Anecdotes of Painters, &c.; Somerset House Gazette*, 1824.)

HAZLITT, WILLIAM, the son of a Unitarian minister of the same name, was born at Maidstone on the 10th of April 1778. When he was five years old his father transferred the scene of his ministerial exertions to America, and remained with his family in the United States for two years. On his return to England the father became pastor of the Presbyterian congregation at Wem in Shropshire; and it is here that the work of Hazlitt's education was commenced. At the age of nine he was put to a day-school at Wem. Some letters written by him, between the ages of nine and twelve, which have been preserved, indicate a very forward mental development; and in addition to these specimens of private correspondence, there is a letter, which he published at the age of thirteen, in a newspaper, in defence of Dr. Priestley, which, if printed exactly as he wrote it, displays considerable knowledge as well as literary skill. In 1793 Hazlitt was entered as a student of the Unitarian college at Hackney, in order to be educated for his father's profession. But for this profession he had no liking; and he devoted himself, while at the college, principally to moral and political philosophy, comparatively neglecting theological pursuits.

He returned home in 1795, having determined, much against his father's wishes, to change his profession.

Hazlitt had from a very early age shown a love of pictures and a taste for drawing, and it was now determined that he should follow the profession of a painter. He commenced with great ardour and assiduity, continuing to cultivate metaphysics in his intervals of leisure. We are told by his son that the first rough sketch of the essay on the 'Principles of Human Action' was thus begun at the age of eighteen. In 1802 he visited Paris for the purpose of studying the paintings in the Louvre; and on his return to England in the next year he made a professional tour through some of the midland counties and the manufacturing towns, and painted a considerable number of portraits; but he did not persevere. His notion of success was so exalted, and his fastidiousness so great, that he could never satisfy himself, and, as he did not succeed in satisfying anybody else, he determined on again changing his plans.

He now proceeded, in the autumn of 1803, to the metropolis to start as a literary adventurer. He commenced his almost endless series of publications with the essay on the 'Principles of Human Action,' and on which, we are told by his son, he always prided himself as much as on any other of his numerous works. As a metaphysical essay it is however of little value, though to a certain extent ingenious and acute; while, so far as the merits of composition are concerned, it is inferior to his writings on miscellaneous literary subjects. This essay was published anonymously in 1805, and was followed up quickly by other works. In 1808 he married a Miss Stoddart, the sister of Dr. (afterwards Sir John) Stoddart; and after his marriage retired into Wiltshire, where he continued without intermission his literary pursuits. In 1811 he returned to London, and we find his residence in a house in York-street, Westminster, which had been once inhabited by Milton, and which then belonged to Bentham. His admiration for genius led him to erect, in the garden of this house, a tablet, "inscribed to the Prince of Poets:" and he was afterwards much scandalised by a plan of Mr. Bentham's to cut down two beautiful cotton-trees which inarched this tablet, and to expose the garden and the tablet to the continual inroad of the members of a Chrestomathic school. The passage however in the 'Spirit of the Age,' in which Hazlitt speaks of this contemplated profanation, as he deems it, is perhaps not altogether free from an affected sentimentality.

In 1813 Hazlitt delivered a course of lectures at the Russell Institution, on the history of English philosophy; and subsequently he lectured on the English poets generally, the comic poets, and the poets of the age of Elizabeth, in separate courses, at the Surrey Institution. He acted for a short time also as reporter to the 'Morning Chronicle,' and after giving it up he still wrote occasionally in that paper, and also in the 'Examiner.' He was also, in the latter part of his life, a contributor to the 'Edinburgh Review,' and to some smaller magazines. His life was indeed one unintermitting course of literary exertion; and his labours brought him in a considerable income, which however his imprudence always quickly dissipated. In 1822 he was divorced from his wife, and two years afterwards he married a second time. He died on the 18th of September 1830 of cholera.

Hazlitt's principal works, besides those which have been already mentioned are the 'Round Table,' in which he was assisted by Mr. Leigh Hunt; the 'Table Talk'; the 'Plain Speaker,' which three are collections of essays in two volumes each; the 'Characters of Shakspere's Plays'; the 'Spirit of the Age,' which is a series of interesting sketches of his most distinguished contemporaries; his 'Political Essays,' which are collected from different newspapers and magazines, and published in one volume, with a preface, by Hone; and the 'Life of Napoleon,' which Hazlitt himself looked upon as his great work, and which was his last. The article Fine Arts, in the 'Encyclopædia Britannica,' and the 'Life of Titian,' to which the name of Northcote is appended, were also written by Hazlitt.

The principal merits of Hazlitt as a writer are force and ingenuity of illustration, strength, terseness, and vivacity. Another characteristic, which, by excess, often becomes a fault, is abundance of quotation. And while, as has been said, one good quality frequently exhibited in his writings is terseness, it often happens that he is chargeable with the opposite faults of verbiage and diffuseness. There is also a want of repose in his style, which prevents its pleasing for a long time, and which, despite the excellence of particular passages, tends to leave an unsatisfactory general impression. Hazlitt's chief title to fame is derived from his essays on subjects of taste and literature, which are deservedly popular. For an historian he was too prejudiced, to say nothing of the unfitting luxuriance of his style; and he was not clear-headed enough for a metaphysician.

Shortly after Hazlitt's death, two volumes of his 'Literary Remains' were published by his son, with a short life; and a uniform edition of his principal works has since been carefully edited by his son, William Hazlitt, who is also favourably known by various other literary labours, chiefly translations and compilations.

* HEAD, SIR EDMUND WALKER, 8th Baronet, son of the Rev. Sir John Head, 7th Baronet, was born in 1805 at Warton Place, near Maidstone, Kent. He was educated at Oriel College, Oxford, where, in 1827, he was first class in classics. He was elected a fellow of Merton College, and took his degree of M.A. in 1830. In 1834 he was university examiner. He married in 1836, and succeeded his father in 1838.

In December 1841 he was appointed one of the three Poor-Law Commissioners, having for some time previously been one of the assistant-commissioners. In October 1847 he was appointed Lieutenant-Governor of the British colony of New Brunswick, an office which he held till September 1854, when he was made Governor-General of Canada, with a salary of 7000*l*. His son, John Head, born in 1840, is his heir.

Sir Edmund Head wrote the article 'Painting' for the 'Penny Cyclo-pædia.' He afterwards wrote a 'Hand-Book of the History of the Spanish and French Schools of Painting, intended as a Sequel to Kugler's Hand-Books of the Italian, German, and Dutch Schools of Painting,' 12mo, London, 1848, a work which, from its portable size, as well as its careful research and abundant information, is of great service to the tourist who is desirous of studying the masterpieces of the painters of Spain and France. Sir Edmund observes, in the Preface to his work, that his reason for writing it was the brief and imperfect manner in which Kugler had treated the Spanish, French, and English schools. Sir Edmund Head also edited, and supplied with notes and a preface, the 'Hand-Book of Painting: the German, Flemish, Dutch, Spanish, and French Schools; partly translated from the German of Kugler by a Lady,' 2 vols. 8vo, London, 1854, illustrated edition.

* HEAD, SIR FRANCIS BOND, Baronet, brother of Sir George Head, was born in 1793, at the Hermitage, near Rochester, Kent, where his early years were passed. He entered the army, married the daughter of Lord Somerville in 1816, and was a captain in the corps of engineers, on duty at Edinburgh, in 1825, the year of mining speculations, when it was proposed to him to take charge of an association for working the gold and silver mines of the South American provinces of Rio de la Plata. He accepted the offer, sailed from Falmouth, and arrived at Buenos Ayres. Accompanied by a surveyor, an assayer, and seven miners from Cornwall, provided with suitable means of conveyance, he proceeded to the gold mines of San Luis, and thence to the silver mines of Upsallata, beyond Mendoza, about 1000 miles from Buenos Ayres. Leaving his party at Mendoza, at the foot of the Andes, he returned on horseback across the Pampas to Buenos Ayres by himself, performing the distance in eight days. Letters received at Buenos Ayres made it necessary that he should go immediately to Chili, and accordingly he again crossed the Pampas, and joining his party at Mendoza, they crossed the Andes to Santiago, and thence proceeded in different directions about 1200 miles to inspect gold and silver mines. Having concluded his report on the last mine, the party recrossed the Andes, and Captain Head rode across the Pampas to Buenos Ayres, leaving the rest to follow him. When they arrived, he dismissed some of the miners and returned with the rest to England. He rode in this rapid manner upwards of 6000 miles, living chiefly on dried beef and water, and sleeping out on the ground. After his return to London, he published 'Rough Notes taken during some rapid Journeys across the Pampas and among the Andes, by Captain F. B. Head,' 12mo, 1826. This lively and graphic narrative attracted universal attention, and was read with great interest.

In December 1828 Captain Head attained the rank of Major. In 1830 appeared 'The Life of Bruce, the African Traveller, by Major F. B. Head,' 18mo, London, which was followed by a series of humorous sketches under the title of 'Bubbles from the Brunnen of Nassau, by an Old Man,' 8vo, 1833. In November 1835, while performing the duties of assistant poor-law commissioner in the Kent district, he received a summons at midnight from Lord Glenelg, then colonial minister, requiring his immediate attendance in London. When he waited upon the minister, he was offered the situation of lieutenant-governor of Upper Canada, as successor to Sir John Colborne, who had been dismissed. With some reluctance he accepted the appointment, with the promise of a baronetcy. There was at that time much dissatisfaction in the Canadas, and differences of opinion soon occurred between the lieutenant-governor and the English ministry as to the measures which ought to be adopted. He was created a baronet in the spring of 1837; in the same year an insurrection, abetted and aided by the Americans, broke out in Upper Canada, which after a short struggle, was suppressed by the colonial militia. In September 1837 he sent in his resignation, which was accepted, and on the 23rd of March 1838, he was released from his duties by the swearing in of his successor, Sir George Arthur. After his return to England he published a 'Narrative,' 8vo, 1838, in justification of his measures. He returned to the political state of the Canadas and his own proceedings while there, in his 'Emigrant,' 12mo, 1846, of which he says, "as the common crow is made up of a small lump of carrion and two or three handfuls of feathers, so is this volume composed of political history, buoyed up by a few light sketches, solely written to make a dull subject fly." In 1850, after Louis Napoleon had become president of the French Republic, and there were vague rumours of an invasion, Sir Francis Head published 'The Defenceless State of Great Britain,' 8vo, a work which, together with much that was true, contained many erroneous statements, and a good deal of exaggeration. In the month of May 1851 he collected his 'Faggot of French Sticks,' 2 vols. 8vo, an exceedingly interesting description of places, scenes, and modes of living in Paris and its vicinity. In 1852 he published 'A Fortnight in Ireland,' 8vo, of which about two-thirds consist of an account of his residence in Dublin and his tour in the

west of Ireland, lively and graphic as usual; the other third is a description of the degraded state of the poor in Ireland, and an attack on the Irish Roman Catholic priesthood. He has a pension of 100*l*. a year for his services to literature. Sir Francis Head is one of the most amusing of tourists. His descriptions of scenes, objects, and characters, are distinct and striking; his style is full of vivacity, sparkling with illustrations and delicately tinted with humour. His heir is Frank Somerville Head, his son, who is on the Bengal establishment of the civil service of the East India Company.

HEAD, SIR GEORGE, Knight, was born in 1782 at the Hermitage, a few miles north from Rochester, in Kent. James Roper Head, father of Sir George Head and Sir Francis Bond Head, was descended from Fernando Mendez, a Jew, who came from Portugal to England, and was physician to King Charles II. The father of James Roper Head, married a daughter of the Rev. Sir Francis Head, Bart., and assumed the name of his wife's father.

George Head spent his early years at his father's residence, the Hermitage, and was afterwards educated at the Charter House School, London. Early in 1808 he obtained a captain's commission in the West Kent Militia, and having obtained leave of absence, in the spring of 1809 went to Portugal, where he accepted the humble situation of a commissariat clerk, and joined the British army under Lord Wellington at Badajoz. He was afterwards appointed to the commissariat charge of a brigade. After Massena had retreated from the lines of Torres Vedras, and the battle of Fuentes d'Onor had been fought, May 5, 1811, he was appointed deputy commissary general, and attached to Sir Brent Spencer's division of the army. In May 1813 he was directed to proceed to Momento da Beira to undertake the commissariat department of the third division under Sir Thomas Picton. He was present at most of the great battles in the Peninsula, as well as the concluding victories in France, after which he returned to England. Of this active period of his life he wrote an interesting narrative, which is attached to his second 'Home Tour.'

In the autumn of 1814 George Head received orders to proceed to Canada, and having landed at Quebec, was sent to Lake Huron to superintend the commissariat department of a naval establishment intended to be formed on the Canadian lakes. Peace however was soon afterwards made with America, and in ten months he was again in England. In 1816 he was sent to Halifax in Nova Scotia, and remained there five years on the peace establishment. After his return to England he described his experiences and adventures in America in his 'Forest Scenes and Incidents in the Wilds of North America, being a Diary of a Winter's Route from Halifax to the Canadas, and during Four Months' Residence in the Woods on the Borders of Lakes Huron and Simcoe, by George Head, Esq.,' 12mo, London, 1829. In 1831 he received the honour of knighthood. Encouraged by the favourable reception of his 'Forest Scenes,' he published 'A Home Tour through the Manufacturing Districts of England in the Summer of 1835, by Sir George Head,' 12mo, 1836, which was followed by another volume, 'A Home Tour through various Parts of the United Kingdom; being a Continuation of the Home Tour through the Manufacturing Districts: also Memoirs of an Assistant-Commissary General, by Sir George Head,' 12mo, 1837. The first Tour includes most of the larger manufacturing towns of the northern part of England; the second, the Isle of Man, part of Scotland, the Channel Islands, and part of Ireland. They contain a large amount of information carefully collected and clearly stated concerning the places visited and the manufactures carried on in them. Both Tours were reprinted in one volume in 1840. In 1849 he published 'Rome, a Tour of Many Days.' He was also the author of several articles in the 'Quarterly Review,' and translated from the Italian the 'Historical Memoirs of Cardinal Pacca,' 12mo, 1850, and from the Latin, 'The Metamorphoses of Apuleius,' 8vo, 1851. He died in London, May 2, 1855, unmarried.

HEARNE, THOMAS, an eminent English antiquary and editor of books and manuscripts, was born at White Waltham, in Berkshire, in 1678, where his father was the parish clerk. In 1692, under the patronage of Francis Cherry, Esq., of that place, with whom he had lived as a servant, he was placed at the Free-school of Bray; and subsequently, in 1695, at that gentleman's expense, was entered of Edmund Hall, Oxford, where Dr. White Kennet, afterwards bishop of Peterborough, was his tutor. Dr. John Mill, who was principal of the hall, and Dr. Grabe, gave Hearne much employ in his younger days in the collation of manuscripts. He became B.A. in 1699. In 1701 he received his first employment in the Bodleian Library, of which Dr. Hudson had just been chosen keeper. He was afterwards made janitor of the library, and in 1712 succeeded to the place of second librarian. In January 1715 he was elected architypographer and esquire beadle of civil law in the university, which post he held with his under-librarianship till the month of November following, when, finding the two places untenable together, he resigned the beadle's place, and soon afterwards his post in the Bodleian Library, on account of the oaths to the government, with which he could not conscientiously comply. He continued a non-juror to the last, much at the expense of his worldly interest. In the latter part of his life he resided principally at Edmund Hall, preparing and publishing his various works; but his constant recurrence to Jacobite sentiments,

even in the prefaces to publications which could have no connection with them, kept him as constantly at variance with his neighbours in the university; and he underwent more than one prosecution. Hearne's temper was naturally irritable, and he was far from being either an amiable or a happy man. His life however was one of unwearied literary industry, and English antiquaries and historians will be for ever indebted to him. He died on the 10th of June 1735, in consequence of a cold, succeeded by a fever which was improperly treated.

Hearne's publications, almost exclusively printed by subscription at Oxford, were very numerous. Among the most valuable were, an edition of *Livy*, 6 vols. 8vo, 1708; the 'Life of Alfred the Great,' from Sir John Spelman's manuscript in the Bodleian Library, 8vo, 1710; Leland's 'Itinerary,' 9 vols. 8vo, 1710; Leland's 'Collectanea,' 6 vols. 8vo, 1715; the 'Acts of the Apostles,' in Greek uncials, from a very ancient manuscript in Archbishop Laud's collection, 8vo, 1715; Livius Foro-Julienais's 'Life of Henry V.,' 8vo, 1716; Alured of Beverley's 'Annals,' 8vo, 1716; Roper's 'Life of Sir Thomas More,' 8vo, 1716; Camden's 'Annals,' in Latin, 3 vols. 8vo, 1717; 'William of Neubridge,' 8vo, 1719; the 'Textus Roffensis,' 8vo, 1720; Fordun's 'Scotichronicon,' 8vo, 1722; 'History and Antiquities of Glastonbury,' 8vo, 1722; Heming's 'Chartulary,' 8vo, 1723; 'Robert of Gloucester's Chronicle,' 2 vols. 8vo, 1724; 'Peter Langtoft's Chronicle,' 2 vols. 8vo, 1725; 'Adam of Domerham,' 2 vols. 8vo, 1827; the 'Liber Niger Scaccarii,' 2 vols. 8vo, 1728; 'Hemingford's History,' 2 vols. 8vo, 1731; Otterbourne and Whethamstede's 'Chronicles,' 2 vols. 8vo, 1733; the 'Annals of Dunstable,' 8vo, 1733; and 'Benedict, Abbot of Petersborough,' 2 vols. 8vo, 1735.

Hearne left his manuscript collections by will to Dr. William Bedford, of whom they were purchased by Dr. Richard Rawlinson for 100 guineas, and by him bequeathed, together with his own manuscripts, to the Bodleian Library. Hearne's manuscript Diary, in 150 small paper books, is amongst them.

Several of Hearne's pieces were reprinted at different times, and in 1810 the project was entertained of reprinting the whole series in a uniform manner; but after the publication of four volumes, containing 'Robert of Gloucester' and 'Peter Langtoft's Chronicle,' the scheme was abandoned.

(*Lives of Leland, Hearne, and Wood*, 8vo, Oxford, 1772; Nichols, *Literary Anecdotes of the Eighteenth Century*; Chalmers, *Biog. Dict.*, &c.)

HEBER, REGINALD, second Bishop of Calcutta, was born on the 21st of April 1783, at Malpas, Cheshire, of which place his father was for many years co-rector. The family was of considerable antiquity in the county of Yorkshire, and on the death of an elder brother without heirs-male, the father of Reginald Heber succeeded him as lord of the manor of Marton, Yorkshire, and patron of the rectories there, and to estates at Hodnet, Shropshire, which had come into the possession of the family by intermarriage. By his first marriage, with Mary, co-heiress of the Rev. Martin Baylie, rector of Wrentham, Suffolk, he had one child, Richard, who for some time was representative in parliament of the University of Oxford, and is known as a great collector of books; and by his second marriage, with Mary, daughter of Cuthbert Allanson, D.D., he had three children—Reginald, the subject of the present notice, Thomas Cuthbert, and Mary.

At a very early period of his childhood Reginald Heber was remarkable for his piety and for his eager thirst for knowledge. An excellent memory enabled him to recollect through life whatever he read with almost verbal accuracy. He gave early indications of his poetical talents, and at seven years old he had translated Phædrus into English verse. At eight he was sent to the grammar-school of Hawkhurst under Dr. Kent, and in his thirteenth year he was placed in the school of a clergyman near London. He remained here about three years, and in November 1800 was entered at Brasenose College, Oxford. In his first year at the university he gained the prize for Latin verse, the subject of his poem being on the commencement of the new century. In the spring of 1803 he wrote his prize poem, 'Palestine,' which has obtained a permanent place in English literature. His career at Oxford was one continued course of success. From the modesty of his manners, his gentleness of disposition, and the charm of his conversation, his society was courted by persons of all ages. In his studies he evinced no taste for the exact sciences, but the ancient languages he studied with larger views than was then usual with young men at the universities. In 1804 he became a Fellow of All Souls. The year after he had taken his degree he gained the Bachelor's prize for an English prose essay on the 'Sense of Honour.' About the middle of 1805, in company with his friend Mr. John Thornton, son of the member for Surrey, he set out on a continental tour. They proceeded through Russia, the Crimea, Hungary, Austria, and Prussia, and returned to England in October 1806.

In 1807, before he had obtained his degree of M.A., he took orders, and was instituted by his brother Richard to the family living at Hodnet. Here, as he himself described, he was in a "half-way situation between a parson and a squire." Never however were the duties of a parochial clergyman discharged with more exemplary zeal and benevolence; and Heber's conduct in his parish has often been

pointed at as displaying in the greatest perfection all the best characteristics of a Church of England priest. In April 1809 he married Amelia, youngest daughter of Dr. Shipley, dean of St. Asaph. While discharging the duties of his parish with so much earnestness, he was ardently attached to the pursuits of literature. He was a frequent contributor to the 'Quarterly Review' from its commencement. In 1812 he commenced the preparation of a 'Dictionary of the Bible,' on which he laboured with much delight; but other duties compelled him to suspend this work, and no part of it was ever published. In the same year he published a small volume of 'Poems and Translations for Weekly Church Service.' The composition of his 'Hymns,' with a view of improving the psalmody and devotional poetry used in churches, was also a favourite recreation. He was an elegant versifier, and continued to indulge his poetical talents even while engaged in visiting his diocese in India. He had a great distaste for controversial theology, and only once was engaged in a discussion of this kind, in reply to what he conceived were the unwarrantable imputations of a writer in the 'British Critic.' His life was diversified by an occasional visit to his friends in other parts of England, or to his father-in-law in Wales, and by correspondence with a few friends. His political views were those of the High Church and Tory party, but quite devoid of bitterness. In 1815 he was appointed Bampton lecturer, and the subject he selected was 'The Personality and Office of the Christian Comforter.' In 1817, Dr. Luxmore, the bishop of St. Asaph, appointed Heber to a stall in that cathedral, at the request of his father-in-law, the dean. In 1819 he edited the works of Bishop Jeremy Taylor. His other works consist of 'Parish Sermons,' preached at Hodnet; and Sermons preached in India. In April 1822 he was elected preacher of Lincoln's Inn, for which he had formerly been an unsuccessful candidate.

On the 2nd of December, in the same year, his friend and connection, the Right Honourable Charles W. Williams Wynn, who was at the time president of the Board of Control, consulted him confidentially respecting the appointment to the vacant see of Calcutta, but did not offer him the appointment. There was every probability in fact that in the course of a few years Heber would obtain a mitre at home. But in another communication the vacant see was offered to him, and, without pressing him to accept it, Mr. Wynn expressed the opinion that in no position would Heber's talents find so ample a field or be so beneficial as in India. Twice the offer was declined, on account of his wife and child; but immediately after the second refusal he wrote (January 12th, 1823) stating his willingness to go to India. He congratulated himself upon the fact that no worldly motives led him to this decision. The prospects of usefulness in so grand a field as India overbore all pecuniary considerations, and they had no influence in determining his conduct when the proposition of going to that country was first made to him. Besides, he had often expressed his liking for such a sphere of action, and he had "a lurking fondness for all which belongs to India or Asia." On the 22nd of April he saw Hodnet for the last time, and, after having been consecrated, he embarked for his diocese on the 16th of June 1823.

The diocese of Calcutta extended at this time over the whole of India, and embraced Ceylon, the Mauritius, and Australasia. In India the field of the bishop's labours was three times larger than Great Britain and Ireland. The number of chaplains who constituted his staff at Bengal was fixed at twenty-eight, but this number was never completed, and of the number who were appointed several were on furlough. The bishop had no council to assist him, was required to act on his own responsibility, and to write almost every official document with his own hand. On the 15th of June 1824, Bishop Heber began the visitation of his vast diocese. He visited nearly every station of importance in the upper provinces of Bengal and north of Bombay, and after an absence from Calcutta of about eleven months, during which he had seldom slept out of his cabin or tent, he arrived at Bombay. The Journal which he kept during his visitation, and which has been published in three octavo volumes (and since reprinted so as to form two volumes of Murray's 'Home and Colonial Library'), shows the extent of his observations on general subjects and the graphic power which he possessed of describing the novel scenes in which he was placed. From April to August he remained at Bombay to investigate and superintend the interests of the western portion of his diocese. On the 15th of August he sailed for Ceylon, and after remaining there some time he proceeded to Calcutta, which he reached on the 21st of October. If it had been possible to have educated his children in India, he was now prepared, he states, to end his days amongst the objects of his solicitude. In February 1826 he left Calcutta for Madras to visit the southern provinces. On the 1st of April he arrived at Trichinopoly, and on the 3rd, after investigating the state of the mission and confirming fifteen natives, on whom he bestowed the episcopal benediction in the Tamul language, he retired to use a cold bath, in which he was found dead about half-an-hour afterwards. Within less than three weeks he would have completed his forty-third year.

The candour, modesty, and simplicity of Bishop Heber's manners, his unwearied earnestness and his mild and steady zeal, combined with his talents and attainments, had inspired veneration and respect not only amongst the European but the native population of India. It was said by those who were capable of judging, that few persons, civil

or military, had undergone so much labour, traversed as much country, seen and regulated so much in so short a time. On the announcement of his death the most eminent men at each of the three Presidencies and in Ceylon united in showing their regret at the loss which they had sustained. At Calcutta it was agreed to erect in the cathedral a monument to his memory, which was afterwards executed by Chantry. A monument, also by Chantry, was erected in St. George's Church, Madras, in testimony of the public regret. At Bombay it was resolved to establish, in Bishop's College, Calcutta, one or more scholarships under the title of 'Bishop Heber's Bombay Scholarship.' Mural tablets were erected in the churches of Trichinopoly and at Colombo in Ceylon. His friends in England placed a monument in St. Paul's Cathedral; and in Hodnet church there is a tablet to his memory, the inscription on which was written by Southey.

(*Life of Reginald Heber*, by his Widow, 2 vols. 4to, London, 1830. This work contains Selections from his Correspondence, Unpublished Poems, and Private Papers; the Journal of his Tour in Russia, &c., and a History of the Cossaks. *Last Days of Bishop Heber*, by the Archbishop of Madras.)

HEBERDEN, WILLIAM, M.D., was born in London in 1710. In 1724 he was sent to St. John's College, Cambridge, of which, six years afterwards, he was elected a fellow. He studied medicine in Cambridge and London, and after taking his degree practised as a physician, and delivered an annual course of lectures on materia medica in that university. In 1746 he was elected a Fellow of the Royal College of Physicians, and soon after left Cambridge, and commenced practising in London, where he at once met with the greatest success, and obtained the highest reputation. After thirty years' extensive practice, finding his health declining, he gradually withdrew himself from his profession to retirement in Windsor, where he died in 1801. In 1750 he was elected a Fellow of the Royal Society, and in 1778 an associate of the Royal Society of Medicine in Paris.

It was at the suggestion of Dr. Heberden that the publication of the *Medical Transactions* of the College of Physicians was commenced. He contributed many valuable papers to the first volume, which appeared in 1768, and to two succeeding volumes: among them may especially be noticed his paper on the Angina Pectoris, a disease not previously described, and that on the Chicken-pox, which he first distinguished from the Small-pox. He contributed also some papers to the 'Transactions of the Royal Society;' but his principal work was the 'Medical Commentaries,' which he wrote in 1782, and which was published after his death. It is written in very elegant Latin, and contains the practical results of his lengthened experience. Compiled from observations which he had always been in the habit of writing by the bedside of his patient, it affords sufficient evidence of an accomplished and observing mind, and of very extensive practical knowledge. (Memoir prefixed to the 'Commentaries'.)

HECATÆUS of Miletus, son of Hegeander, and one of the earliest Greek prose writers, was born probably about B.C. 550. He was present at the deliberation of the Ionians (B.C. 501), and attempted to dissuade them from revolting against the Persian king. (Herod., v. 36.) He is also mentioned by Herodotus (v. 125) as being alive at the time of the flight of Aristagoras, B.C. 497. His works, which consisted of histories, genealogies, and geographical pieces, were held in considerable esteem by the ancients. Herodotus (vi. 137) quotes one of his historical works. Strabo (i. p. 12, Casaubon) complains that his geographical works only contained the descriptions of the poets written in prose; but he is mentioned by Ammianus Marcellinus (xiii. 8.) in conjunction with Eratosthenes and Ptolemy. Hecateus appears, like Herodotus, to have visited distant countries for the purpose of acquiring information respecting the history, customs, and physical peculiarities of foreign lands. Herodotus (ii. 143) gives an account of a conversation of Hecateus with the priests at Thebes in Egypt, which was apparently derived from his works.

The fragments which remain of the writings of Hecateus have been published by Creuzer in his 'Historicorum Græcorum Antiquissimorum Fragmenta,' 8vo, Heidel., 1806; by Klausen, 'Hecatei Milesii Fragmenta,' 8vo, Berl., 1831; C. and J. Muller, 'Fragm. Hist. Græc.,' Paris, 1841; and in the 'Museum Criticum,' vol. i. p. 88-101, Camb., 1814.

HECTOR (*Ἕκτωρ*), the greatest of the Trojan heroes who figure in our accounts of the Trojan war. He was the son of Priam and Hecuba, and married to Andromache. The poet of the 'Iliad' describes him not only as a bold and gallant warrior whom Achilles himself dreaded to approach, but as a hero ennobled by all the more tender and humane virtues, so that it almost seems as if the poet had developed his character with more care than that of any other hero, not even excepting Achilles. Hector is the favourite of his parents, and himself a happy husband and father. The reader need only be reminded of the beautiful passages in the 'Iliad' (vi. 369, &c.), where Hector, before going to battle, takes leave of his wife and child, and where (xxiii.), amid the lamentations of his parents, he prepares himself for the contest with Achilles. Wherever the battle is fiercest, Hector is foremost, and, protected by the gods Ares (Mars) and Apollo, he fights victoriously against the bravest of the Greeks, such as Ajax, Nestor, Diomedes, and Teucer. He was foremost among those who stormed the Greek camp, and advanced as far as the place where their

ships were stationed. Patroclus then came forward and drove the Trojans back to their city, but was slain by Hector. This calamity roused Achilles from his inactivity, and, thirsting to avenge the death of his friend, he sought Hector, who, though implored by his parents to save himself, resolved to engage with his enemy. Achilles thrice chased him round the walls of Troy, and finally pierced him with his spear. Hector's body was tied to the conqueror's chariot and dragged to the camp of the Greeks; at the funeral solemnities of Patroclus, it was dragged thrice around his tomb, and then thrown away to be devoured by the dogs; but at length Achilles gave up the body to Priam, who appeared as a suppliant before him and begged for it. The remains of Hector were buried at Troy, where funeral sacrifices were offered to Hector as a hero; at a later time however his remains are said to have been conveyed to Thebes, in pursuance of an oracle. (Pausanias, iii. 18. 9; ix. 18. 4.)

HEEM, JAN DAVITZE DE, one of the most distinguished of the Dutch fruit and flower painters, was born at Utrecht about 1600, and died at Antwerp in 1674.

His son Kornelis, or Cornelius, was likewise an excellent painter in the same department.

HEEMSKERK, MARTEN, a celebrated Dutch painter, who was born at Heemskerk, near Haarlem, in 1498: he was the son of a peasant farmer, Jacob Willemsz van Veen, but he is known only by the name of his birthplace. Marten was employed by his father in common farm labour, which was particularly distasteful to him. He had given evidence of a talent for the art of design, and his mother was favourable to his plan of becoming a painter. As he was returning home one evening with a pail full of milk upon his head, lost in a reverie about his future prospects, he came unconsciously in contact with a tree; the milk was lost, and to Marten's dismay he saw his father hastening up to him with a stick in his hand. His mind was instantly made up; he fled to Delft, obtained admission into the house of a painter of the name of Jan Lucas, and became himself a painter. He studied afterwards with Jan Schoorel, at Haarlem, and his earliest works of distinction were painted in the style of that master. After painting for some years at Haarlem with great success, he set out, in 1532, for Rome, but before he left he presented the Painters' Company at Haarlem with a picture of 'St. Luke painting the Virgin Mary,' a picture which is much praised by Van Mander, and was long preserved with great care at Haarlem. In Rome, Marten, known as Martin Tedesco, distinguished himself as an imitator of Michel Angelo; the jealousy of the Italians however it is said forced him to return to his own country, after a stay of three years in Italy.

Heemskerk's early admirers were not at all pleased with the new style which he imported from Italy; he however found many new admirers, and he executed numerous works in this new style. In his earlier paintings he belonged to the school of the Van Eycks: his style was simple, earnest, and in character natural; in his later paintings he imitated in a manner the antique and the cinquecento style of Italy, but he caricatured the antique, and caught only the defects of the modern. There are scarcely any works by Heemskerk now at Haarlem; some were carried to Spain during the Spanish war, and many were destroyed by the iconoclasts in the riots of 1566. A 'Last Judgment' by him is at Hampton Court; and there are several of his earlier works in the Pinakothek, at Munich, which however show that he was not one of the best of the Van Eyck school. He died very rich, and, though twice married, childless, at Haarlem, in 1574. The engravings after his works, by various masters, amount to many hundreds.

(Van Mander, *Het Leven der Schilders*, &c.; Schopenhauer, *Johann Van Eyck und seine Nachfolger*.)

HEERE, LUCAS DE, a distinguished painter and poet, was born at Ghent in 1534. His father, Jan de Heere, was a good sculptor, and his mother excelled in miniature painting. Lucas was placed with Frans Floris, after he had made sufficient progress with his father to benefit by the instruction of Floris.

De Heere painted in France; and he was in England in the reign of Queen Elizabeth, whom he painted several times. There is a flattering allegory of her by him at Hampton Court: it represents Elizabeth as queen, attended by two maids of honour, coming into the presence of Juno, Minerva, and Venus; the first is put to flight, the second is astonished, and the last blushes; as is pretty broadly indicated by some Latin verses, probably by De Heere himself, written on the frame. In 1570 Lucas was employed to paint a gallery for Edward, earl of Lincoln, lord high admiral, in which he was to represent the costumes of different nations. For England, says Van Mander, he painted a naked man surrounded by all sorts of woollen and silk stuffs, with a pair of scissors and a piece of chalk; and when the admiral asked him to explain it, Lucas said that he could not paint the Englishman in any particular costume, as he changed it daily; he therefore painted him naked, gave him stuff and shears, and left him to make his own clothes. This however, as Walpole has pointed out, was not an original device; it is prefixed by Andrew Borde, or Andrea Perforatus as he calls himself, to his 'Introduction to Knowledge.'

The principal of Lucas's poetical works was the Garden of Poetry, 'Boomgaard der Poesijë;' he commenced also in verse the 'Lives of the Painters,' but this is lost. He died at Ghent in 1584: he used for

a monogram an H and E joined, and he used also sometimes the following moral anagram of his own name, 'Schade leer u' (injuries teach you). De Heere was the master of Van Mander.

(Van Mander, *Het Leven der Schilders, &c.*; Walpole, *Anecdotes of Painting, &c.*)

HEEREN, ARNOLD HERMANN LUDWIG, was born at Arbergen, a village near Bremen, on the 25th of October 1760. His father, who was pastor at Arbergen, and a man of extensive knowledge, gave him his first instruction in religion, Latin, and mathematics. His further education, until his sixteenth year, was intrusted to private tutors; but in 1776 his father was appointed preacher at the cathedral of Bremen, and young Heeren entered the domschule or gymnasium of Bremen to prepare himself for the university. He states that the exercises in Latin disputations at school, and the intercourse with the wealthy merchants of Bremen, exercised a great influence upon the development of his mind and upon the manner in which he afterwards viewed and described the phenomena of history and of human life. In the autumn of 1779 he went to the university of Göttingen with the intention of devoting himself to the study of theology, but the influence of Heyne, one of whose lectures he attended, wrought a complete change, and Heeren was soon engaged exclusively in philological pursuits. However he soon felt that philology, in the narrower sense of the term, was not his vocation, for the things about which he read in the ancients interested him more than the languages themselves. Heyne did all he could to win Heeren for philology, and for a short time he succeeded. In 1784 Heeren took his degree of doctor in philosophy, and on that occasion wrote a dissertation 'De Chori Græcorum tragici natura et indole, ratione argumenti habita.' In the year following he published a new edition of the rhetorician Menander, and formed the plan of a new edition of the 'Eclogæ' of Stobæus. The preparations that he had to make for this work convinced him that verbal criticism was not congenial to his mind. He had commenced giving lectures at Göttingen as privatdocent, but the opposition between his actual pursuits and what he felt to be his vocation became more and more painfully felt. He resolved to visit Italy, and principally Rome. One of the main objects of this journey was to collate the various manuscripts of Stobæus, but this did not prevent his paying attention to a variety of other subjects, which had more interest for him. His stay in many of the principal towns of Germany, France, and Italy was of great advantage to him; the future historian became acquainted with the world at large; he saw with his own eyes some of the countries to whose history a great part of his future life was to be devoted, and formed friendships with men of the highest eminence, such as Zoëga, Filangieri, and Cardinal Borgia, in the intercourse with whom his mind became expanded and enriched with new ideas.

On his return to Göttingen in 1787, he was appointed professor extraordinary in the philosophical faculty, and henceforth his life flowed undisturbed by any changes of fortune; being possessed of wealth, he was enabled to continue his philological and historical studies without anxious cares; he enjoyed the favour and friendship of the highest in rank and literature, and in 1796 he married a daughter of Heyne, who remained his devoted and sympathising companion throughout his life. All his energies were divided between his professional studies and duties, and the production of those works which have secured him a place among the best historians. His lectures had from the first an historical tendency, and if it had not been for the edition of Stobæus, which he had undertaken, he would have confined himself exclusively to lecture on history. At length in 1799 he was appointed ordinary professor of history, as the successor of Gatterer. His reputation as a scholar and historian was already established, for the first two volumes of his Stobæus had appeared in 1792 and 1794 (the third and last was published in 1801); in 1793 and 1796 he had published the first two volumes of his 'Ideen über die Politik, den Verkehr und den Handel der vornehmsten Völker der alten Welt' (the third and fourth volumes appeared in 1812 and 1815), which is his principal work, and the one on the completion of which he looked as the main object of his life; a fifth edition in 5 vols. appeared in 1824, &c. In 1799 he published the first edition of his manual of ancient history ('Handbuch der Geschichte der Staaten des Alterthums'). A fifth appeared in 1826. It must be remembered that in addition to these works, which followed one another in rapid succession, and of which each has its own merits, he had for some years been editing, conjointly with his friend Tychsen, a journal on ancient literature and art ('Bibliothek der alten Literatur und Kunst'), and had written a great variety of essays for other periodicals, and for the 'Transactions of the Royal Society of Göttingen.' In addition to all this, he began about the year 1800 to study the history of the middle ages and of modern times, and also lectured upon these subjects with as much applause as he had before obtained by his lectures on ancient history. It is further worth mentioning that Heeren's activity as an author was always in the closest connection with that of a lecturer, and before he wrote a work on any subject he had at least once or twice lectured on it in the university. Hence he always appears a master of his subject, and was enabled to give to his productions that finish and perfection which make them popular in the best sense of the term, and which is certainly a rare characteristic of German writers. An important work relating to the

history of modern times, and which is thought by some to be the best of his productions, bears the title 'Handbuch der Geschichte des Europäischen Staatensystems und seiner Kolonien,' Göttingen, 1809; a fourth edition appeared in 1822. A work on the influence of the Crusades ('Sur l'influence des Croisades,' Paris, 1808) was crowned by the Academy of Inscriptions. A collection of his minor historical works, in 3 vols. ('Kleine historische Schriften'), appeared from 1803 to 1808, and another embracing all his historical works, in 15 vols., from 1821 to 1826. Most of his works have been translated into English and Dutch; and some of them are still regarded as standard works of their kind. On the death of Eichhorn, in 1827, he undertook the editorship of the 'Göttingische Gelehrten Anzeigen,' which, together with his professional duties, took up so much of his time that he was unable to complete his great work on the politics and commerce of the states of antiquity, although considerable preparations had already been made for it.

Heeren's merits were universally acknowledged. The academies of St. Petersburg, Berlin, Munich, Stockholm, Dublin, and Copenhagen showed him their respect by electing him a member. He was also a member of the Asiatic societies of London and Calcutta. In 1827 or 1828 Heeren, in conjunction with Ukert, formed the plan of editing a series of works, containing the histories of the states of Europe. The best historians of Germany were induced to write histories for the series, which however was left incomplete at Heeren's death. Among the works included in this series are some of the highest eminence, such as Lappenberg's 'History of England,' and Geijer's 'History of Sweden.' Heeren died at Göttingen, on the 6th of March 1842.

The great merits of Heeren's works, especially of those relating to antiquity, are these: they are usually the result of a diligent study of the ancient writers themselves, and represent the nations in their political and commercial relations in a very lively manner. His works are written in a clear style, so as to be intelligible to any person of moderate education, and the influence which they have exercised is, for this very reason, very considerable. His works are not indeed without their defects, and many of them no longer satisfy the demands of our age; but it must not be forgotten that Heeren was the first historian, at least in Germany, who breathed life into the history of antiquity, saw in it something more than a mere succession of battles and defeats, and made his readers familiar with the more peaceful pursuits of the ancients and their principles of government. In his private life he is said to have been a man of the most gentle and benevolent disposition.

HEGEL, GEORGE WILLIAM FREDERICK, was born at Stuttgart on the 27th of August 1770, and was educated at the gymnasium of his native city. At the age of eighteen he proceeded to Tübingen to join the classes of theology and philosophy, where he had for his class-fellow the illustrious Schelling. Dissatisfied with the prevailing system of metaphysics, Hegel sought to supply its deficiencies by the works of Plato, Spinoza, and Kant; and in the conviction that a truly philosophical comprehension can only be educed by an enlarged and diversified inquiry, he combined with a knowledge of philosophy a profound acquaintance with the natural and political sciences. Upon being admitted to the degree of doctor in philosophy, he accepted an engagement as private tutor, in which capacity he lived for some years first in Switzerland, and afterwards at Frankfurt-on-the-Main, until, on the death of his father in 1800, he was enabled by the inheritance of a small patrimony to devote himself without restraint to the study of philosophy. He accordingly proceeded to Jena, where Schelling was teaching his system of 'Absolute Identity,' and of which Hegel was at this period one of the warmest partisans. Here he composed as an academical exercise the essay 'De Orbitis Planetarum' (Jena, 1801), and shortly afterwards his first philosophical work, entitled 'On the Difference of the Systems of Fichte and Schelling,' which treatise, notwithstanding the sincerity with which Hegel then advocated the views of the latter, contained the germ of that dissent which was afterwards expanded into a peculiar theory. He was also associated with Schelling in conducting the 'Critical Journal of Science,' and among the most important of the articles contributed by him is that 'On Faith and Science,' which contains a luminous review of the doctrines of Kant, Jacobi, and Fichte, whose several systems are represented as nothing more than so many forms of a purely subjective philosophy.

In 1806, when Schelling went to Würzburg, Hegel was appointed to supply his place as lecturer. The duty of communicating his views to others necessarily imparted to them distinctness and precision; and now for the first time Hegel openly avowed his dissatisfaction with the system of Schelling. The difference between the ideas of the master and disciple was marked still more strongly in the 'Phenomenology of Mind,' which was published at Bamberg, whither Hegel had retired after the battle of Jena. This work he used to call his 'Voyage of Discovery,' as indicating the researches he had passed through in order to arrive at a clear knowledge of the truth. It contains an account of the several grades of development through which the 'self,' or 'ego,' proceeds: first of all from consciousness into self-consciousness; next into reflecting and active reason, from which it becomes philosophical reason, self-cognisant and self-analysing, until at last, rising to the notion of God, it manifests itself in a religious form. The title 'Phenomenology' points out the limits

of the work, which is confined to the phenomena of mind as displayed in the elements of its immediate existence, that is, in experience. It traces the course of mind up to the point where it recognises the identity of thought and substance, of reason and reality, and where the opposition of science and reality ceases. Henceforward mind develops itself as pure thought or simple science, and the several forms it successively assumes, which differ only in their subject-matter or contents, are the objects of logic, or 'dialectic.'

During his retirement at Bamberg, Hegel conducted the political journal of that town with great ability, and with an honesty and candour rare in the journals of that period, until he was called in 1808 to preside over the gymnasium of Nürnberg. The duties of this situation he discharged with as much energy as skill, and he effected several valuable reforms both in the discipline and the studies of the school. In 1812 he published his 'Logic,' which was designed, with the 'Phenomenology,' to complete the whole body of science. Hegel employs the term logic in a very extended sense. He does not confine it, as is usually the case, to the account of the abstract forms of thought and the laws of the enchainment and development of ideas, but understands thereby the science of the self-sufficient and self-determining idea—the science of truth and of reality. From his fundamental principle, that thought and substance are one and identical, it followed that whatever is true of the former is true also of the latter, and consequently the laws of logic become ontological. From this point of view Hegel describes in this work the progress of reason; how, by virtue of a peculiar and inherent impulse, it passes constantly onwards, until at last it returns into itself. The general merits of this work were at once admitted, and the high powers of philosophical reflection which it evinced were acknowledged by the offer of a professorship at Heidelberg. His first course of lectures was attended by a numerous and distinguished class, attracted by the profoundness and originality of his views, notwithstanding the great obscurity of his style. By the publication of the 'Encyclopædia of Philosophical Sciences,' in 1817, his reputation as a philosopher was established, and Hegel was invited by the Prussian government to fill the chair at Berlin, which had remained vacant since the death of Fichte in 1814. This work, being designed as a manual for his class, takes a general view of his whole system, and exhibits in the clearest manner the ultimate tendency of his views. Considering logic as the base of all ontology, and starting from the idea in itself or potentially, he considers it as the essence and primary substance. He then examines thought as at first existing in itself, then in *other* or in nature; next in the mind of the individual, in a purely subjective point of view; and then objectively, in its outward realisation; and lastly, as he terms it, absolutely, that is, as manifesting itself in art, religion, and philosophy. From 1817 until death terminated his career there is nothing to relate in the life of Hegel beyond the constantly-increasing celebrity of his lectures and the publication of several works. He successively published the 'Philosophy of Jurisprudence,' two new editions of the 'Encyclopædia,' the first volume of the second edition of his 'Logic,' and several articles in the 'Annals of Scientific Criticism,' which he had established as an organ of his system, and of its application to every branch of art and science. He fell a victim on the 14th of November to the cholera which ravaged Berlin in 1831, and was, in compliance with his express desire, buried by the side of Fichte.

The history of philosophy from its earliest origin to its latest development forms so perfect and compact a whole, that no single part can be separately considered without losing something of its value and significance. This difficulty is greatly increased in the case of a philosophy which gives itself out not only as the completion of its immediate forerunner, but as the sum and result of all anterior systems. Accordingly our general view of the Hegelian system will be unintelligible unless preceded by a rapid sketch of the states of philosophy out of which it grew. The transcendental idealism of Kant formed the transition from the *empiricism* of the 18th century, and effected, as it were, a compromise between the ancient realism and the scepticism of Hume. To the system of Kant succeeded the pure and absolute idealism of Fichte, destined to be displaced in its turn by Schelling's system of absolute identity and intellectual intuition, which was itself to be further modified and developed by the *dialectical momentum* of Hegel. Essentially the systems of Hegel and Schelling are both founded on the same principle, namely, the absolute ideality of thought and being; for there is evidently but little difference between the doctrine of Schelling, which supposed that the human mind contains within it the fullness of reality and truth, the consciousness of which it may attain to simply by contemplating its own nature, and that of Hegel, according to whom the *concrete notion*, or the reason, comprises within itself all verity, and that in order to arrive at the science thereof it is only necessary to employ logical thought, or dialectic. The difference is purely a difference of method. For the cold and narrow abstractions, the rigorous formalism, of Fichte, Schelling had substituted a sort of poetical enthusiasm, and banishing from philosophy the scientific form it had received from Wolff, had introduced into it the rapturous mysticism of the intellectual intuition. Hegel however, insisting that the scientific system is the only form under which truth can exist, re-established the rights and utility of method by his doctrine of the *dialectical momentum*, or development of the idea. Indeed with Hegel the method of philosophy is philosophy

itself. This he defines to be the knowledge of the *evolution of the concrete*. The concrete is the idea, which, as a unity, is diversely determined, and has in itself the principle of its activity. The origin of the activity, the action itself, and the result, are one, and constitute the concrete. Its movement is the development by which that which exists merely potentially is realised. The concrete in itself, or virtually, must become actual; it is simple, yet different. This inherent contradiction of the concrete is the spring of its development. Hence arise differences, which however ultimately vanish into unity. There is both movement, and repose in the movement. The difference scarcely becomes apparent before it disappears, whereupon there issues from it a full and concrete unity. Of this he gives the following illustration:—the flower, notwithstanding its many qualities, is one; no single quality that belongs to it is wanting in the smallest of its leaves, and every portion of the leaf possesses the same properties as the entire leaf. He then observes, that although this union of qualities in sensible objects is readily admitted, it is denied in immaterial objects, and held to be irreconcilable. Thus it is said that man possesses liberty; but that freedom and necessity are mutually opposed; that the one excluding the other, they can never be united so as to become concrete. But according to Hegel, the mind is in reality concrete, and its qualities are liberty and necessity. It is by necessity that man is free, and it is only in necessity that he experiences liberty. The objects of nature are, it is true, subject exclusively to necessity; but liberty without necessity is an arbitrary abstraction, a purely formal liberty.

This concrete idea develops itself in obedience to certain laws which it determines of itself. Among these Hegel distinguishes three species of thought, or three productions of thought in general. 1, the *thought*, which he calls formal, as considered independent of its subject-matter, or, in the Hegelian terminology, of all its *contents*; 2, the *notion*, which is thought more closely determined; and, 3, the *idea*, or thought in its totality and fully determined. The truth, determined in itself, experiences a want of development. The idea, concrete and self-developing, is an organical system, a totality comprising in itself vast treasures of degrees and *momenta*, or germs of further development. Now philosophy is nothing else than the knowledge of this development, and, in so far as it is methodical and self-conscious thought, it is the development itself. With the progress of this evolution, philosophy advances towards perfection. The more the idea develops itself the more precise and limited does it become, the wider its expansion and the deeper its intensity. All the partial results it gives rise to, as well as their systematisation, proceed from the one identical *idea*. Particular systems are but so many diversified forms of the same *life*; they have no reality but in this unity, and their differences and their specific determinations taken collectively are but the expression of the forms contained in the idea. The idea is at once the centre and the circumference—the source of light, which in all its expansions does not pass out of itself; it is both the system of necessity and its own necessity, and yet nevertheless liberty.

In the history of philosophy we have, under the form of accidental succession, the actual development of philosophy itself. In the different systems which the history records there is one and the same philosophy at different degrees of its development, and the different principles which have been employed to support these systems are but branches of a single unity and of one whole. The philosophy therefore which is the last in time is the result of all preceding systems, and consequently must comprise the principles of all, and therefore it is the most perfectly developed, the richest, and the most 'concrete.' The more concrete the idea becomes, the more widely extended is the domain of science. It reconciles the apparent inconsistencies of appearance and reason, and a true philosophy removes the contradiction in which the ancient philosophy was involved with the natural and historical development of the human mind. Starting from and nourished by experience, the thought rises to the idea of the general and the absolute, and, being allowed its free course, passes beyond the moment of doubt and difficulty, to reproduce all that it has conceived in a rational order, and to impress upon it the stamp of a logical necessity. For all verity is virtually contained in thought, from which, being made fruitful by experience, it is the duty of philosophy to draw it, and to deduce the actual consciousness. Accordingly it is the high pretension of the Hegelian philosophy to reconcile philosophy with reflection, and positive religion with the state and with every political and religious establishment. It is, he observes, an evil prejudice to suppose that true philosophy is opposed to the sober results of experience, and to the rational enactments of actual laws.

Hegel divides philosophy into three parts:—1, Logic, or the science of the idea in and by itself, or in the abstract element of pure thought; 2, Philosophy of nature, or the science of the idea out of itself—or in nature, or as nature; 3, Philosophy of mind, or the science of the idea in its return into itself. Into the details of this division it would be idle to enter, as it would only lead to a dry and barren nomenclature. Each part is again divided into three parts; for this holy number determines throughout the divisions and subdivisions of the system. In this respect, as well as for his obscurity and neologism, Hegel well deserves the reproach of Wolfianism, which his master Schelling has urged against him, Schelling indeed disavowed him as his disciple,

which honour however Hegel still loved to claim with a satisfaction mingled with regret.

HEGESIAS (*Hēgias*), a Greek rhetorician and historian, was a native of Magnesia, and lived about the time of the historian Timæus, that is, about B.C. 250. Respecting his life no particulars are known, but as an author he appears to have been of some importance in antiquity, though more for his bad than for his good qualities. Strabo (xiv. p. 648) calls him the founder of that florid and inflated style of oratory which was afterwards designated by the name of the Asiatic; and this testimony is borne out by Cicero ('*Brut.*' 83; '*Orat.*' 67, 69) and others. Hegesias himself pretended to imitate the Attic orators, especially Lysias. He seems to have been destitute of all the qualities required of an orator, and to have taken a great delight in childish conceits and a pretty way of expressing them. This we must conclude both from the opinions of ancient critics as well as from the few specimens of his oratory which have come down to us, and are preserved in Dionysius ('*De Compos. Verb.*' 4, 18) and Photius ('*Biblioth. Cod.*' 250). As an historian he appears not to have been much better than as an orator. The subject which he chose was the history of Alexander the Great, but that he had no notion of the dignity of history is evident from the specimens given by Dionysius, Photius, and Plutarch ('*Alex.*' 3); and A. Gellius (ix. 4) does not appear to be much mistaken in classing him among those who, unconcerned about historical truth, filled their books with marvellous occurrences and incredible stories. (Compare Strabo, ix. p. 396; Longinus, '*De Sublim.*' 3; Theon, '*Progymnasim.*' 2; St. Croix, '*Examen critique des Historiens d'Alexandre*, p. 47, &c.)

From this Hegesias we must distinguish HEGESIAS 'the Cyrenaic philosopher,' who lived somewhat earlier, in the reign of Ptolemæus Philadelphus, and was a disciple of Paraebates. His doctrines however differed in several points from those of other Cyrenaics, and so much so that his followers were regarded as a distinct school, and are called as such Hegesiaci. In the main points they agreed with Aristippus, the founder of the Cyrenaic school, who maintained that pleasure was the great object of man's life; but Hegesias and his school went further; they denied that kindness, friendship, and benevolence had any independent existence, but that they arise and disappear with our feeling of the want of them. Happiness, they said, is a thing impossible to attain, for our body is subject to many sufferings, and the soul suffers with it. Life and death are equally desirable; nothing is by nature either agreeable or disagreeable, but becomes so through the circumstances in which a man lives. A wise person therefore looks upon life with indifference, and regards nothing and nobody so much as himself, reducing everything to his own convenience. This miserable view of human life was somewhat softened down and improved by Anniceris, the disciple of Hegesias. Hegesias wrote a work entitled *Ἀποκαταστάσις*, in which he introduced a person resolved to starve himself, and explaining to his friends why death was more desirable than life. He seems to have taught philosophy at Alexandria, but as in consequence of his doctrines many persons destroyed themselves, King Ptolemy Philadelphus is said to have forbidden him to teach any more. (Diogenes Laert., ii. 86, 93-96; Cicero, '*Tuscul.*' i. 34.)

HEIBERG, PETER ANDREAS, a Danish dramatic and miscellaneous writer of considerable reputation, the husband of a lady whose novels are of great excellence, and the father of a dramatic writer [HEIBERG, JOHAN LUDWIG] whose works have been more successful than his own. Peter Andreas was born on the 16th of November 1758, at Vordingborg in Sjælland, and is thus by birth a Dane, though he has often been taken for a Norwegian, owing to his having spent much of his early life in Norway, and published in later life a political work in French under the title of '*Lettres d'un Norvégien de la vieille roche.*' He was established at Copenhagen as an official translator in 1783, and continued a resident at that city till 1799, when he was banished from the Danish dominions by a judicial sentence for seditious expressions contained in some of his poetical works. He took up his residence in Paris, and there obtained employment in the department of foreign affairs under Napoleon I.; his knowledge of northern languages and affairs rendering him a useful clerk to Talleyrand, whom he frequently accompanied in his negotiations in Germany. The fall of Napoleon led to the dismissal of Heiberg, but not to the loss of a pension for his services to the French government, on which he continued to subsist at Paris till his death in that city on the 30th of April 1841. His wife, Thomasina Christina Buntzen, who remained at Copenhagen on his banishment, and contracted a fresh marriage, died in or about 1856, and was the author of '*An Every-Day Story*' ('*En Hverdags-Historie*'), and of a series of anonymous novels which followed it, which ran through numerous editions, and were collected in several volumes under the title of '*Novels by the Author of an Every-Day Story.*' They are considered by the Danes the most lively and truthful delineations of Danish society ever written; and it is singular that up to the present moment, though many foreign works of inferior merit have had great success in England, the works of this '*Danish Miss Austen*' have not met with an English translator. The dramatic works of Peter Andreas were collected and published by his friend the critic Rahbek, in 4 vols.: '*Samlede Skuespil*,' Copenhagen, 1808-19. The comedy of '*Heckingborn*,' and the two operettas '*The Voyager to China*' and '*The Solemn Entry*,' are regarded as the

most successful. Heiberg's later works in the Danish language were published in Norway, and two of them, '*Three Years in Bergen*' and some reminiscences of his career in the French service, are of an autobiographical character. He wrote in French, a '*Précis historique de la monarchie Danoise*,' and for several years accounts and criticisms on the current Danish literature in the '*Révue Encyclopédique.*' At the time of the union of Norway to Sweden, at the close of the war in 1814, a series of articles from his pen, remonstrating on the part taken by England in the affair, appeared in English in the '*Globe*' London newspaper. His '*Lettres d'un Norvégien*' (Paris, 1822), which have been already mentioned, and a work in Danish against capital punishment, are the most important of his remaining works, of which a complete list will be found in Erslev's '*Forfatter-Lexikon.*'

*HEIBERG, JOHAN LUDWIG, a Danish metaphysician and comic dramatist, was born at Copenhagen on the 14th of December 1791. At the age of eight years he lost the care of his father [HEIBERG, PETER ANDREAS], who was banished for sedition, and emigrated to France. The next two years of the boy's life were spent under the roof of his father's friend, the indefatigable Knud Lyne Rahbek, whose house was at that time the usual place of assemblage for half the literary men of Copenhagen. From Rahbek's he went to school, and at the age of thirteen took up his residence with his mother, who, remaining in Denmark after the banishment of her husband, had married another banished man, the Swedish Count Ehrensvärd, one of the conspirators against Gustavus III., who resided at Copenhagen under the name of Gyllenberg. The house of Madame Gyllenberg was the favourite resort of Oehlenschläger and Oersted, and young Heiberg found himself again surrounded with the best literary society. In 1811 he produced his first drama, '*Tyge Brahes Spaadom*,' or '*Tycho Brahe's Prediction*,' and in 1816 another, '*Julespøg och Nytaarslöier*' ('*Christmas Fun and New Year's Laughter*'). He had taken a degree at the university in 1809, and in 1817 he wrote a characteristic dissertation for the attainment of the doctorate in philosophy: '*De pœeseos dramaticæ generis Hispanico et præsertim de Petro Calderone de la Barca, principe dramaticorum.*' At the age of twenty-seven he was still without a profession, and afterwards said that he did not know himself if he should become "a poet or a critic, a physician or a naturalist, a diplomatist or a surveyor." From this embarrassment he was relieved by receiving from government a travelling pension, which enabled him to pay a short visit to London, and to stop three years at Paris, where he lived at his father's, and saw much of the best Parisian society. At Paris he earned part of his living as a professor of the guitar; and on his return to Denmark in 1822 he obtained the post of professor of the Danish language at the University of Kiel, in Holstein. The dullness of a residence in the provinces was insupportable to him, and he threw up the situation after three years. In the meantime he had directed his attention to metaphysics, and took a trip to Berlin to make himself personally acquainted with Hegel and the Hegelian philosophy, but was returning home unable to comprehend it when, according to his own account, the "central thought" of the whole system flashed on him all at once in a moment at Hamburg. Another thought which occurred to him about the same time was, to try to introduce on the Danish stage an imitation of the French vaudevilles. The first drama of the kind—'*King Solomon and the Hatter*,' produced in November 1825—had the most brilliant success, and was acted more than fifty times. It was speedily followed by several others—'*The Danes in Paris*,' '*No*,' &c., and in 1828 by '*Elverhøi*,' or '*The Fairies*' Hillock, a play in five acts: the success of all of which was so decided that in 1829 he received the appointment of Royal Dramatic Poet and Translator, an important official post connected with the theatre. Two years after he married Johanne Louise Patges, a rising actress, who is now, as Madame Heiberg, considered the principal ornament of the Danish stage. In 1830 he was appointed teacher of logic, æsthetics, and Danish literature at the Military High-School. Since that period Heiberg has produced several works of reputation in both the drama and philosophy, and is still one of the leading personages of Danish literature. In his '*New Poems*,' published in 1841, '*A Soul after Death*' was particularly noticed. His '*Outlines of the Philosophy of Philosophy, or Speculative Logic*,' were followed by a periodical under the name of '*Perseus, or a Journal for Speculative Ideas*,' commenced in 1837, but which was not of long duration. A periodical of a different kind, '*The Flying Post of Copenhagen*,' which was edited in 1827 and 1828 and also at a later date by Heiberg, was eminently popular. In it first appeared, anonymously, the '*Every-Day Story*,' which is considered one of the finest of Danish novels, the authorship of which and of those which followed it by the same hand was often attributed to Heiberg himself till it was ascertained that they were from the pen of his mother, Madame Gyllenberg. The position of women in society has been one of the subjects that have recently engaged his attention, and several pamphlets for and against the doctrines which he advocates have testified to the interest which his views awaken in the Danish public. A collection of his works up to that time was published more than ten years ago.

HEINE, HEINRICH, was born on the 1st of January 1800 at Düsseldorf, in the Prussian Rhine-Province, of Jewish parents. His father was a merchant. He was educated at the Lyceum at Düsseldorf, and as he was intended for the mercantile profession, he was

sent in 1816 to Hamburg, to receive the necessary instruction and training. He remained there till 1819, when his father, as well as his uncle, Salomon Heine, a banker in Hamburg, acquiesced in his wish to be educated for a literary profession, and in the summer of that year he was sent to the university of Bonn, in order to study jurisprudence. In 1820 he went to Göttingen, but soon left it, and in 1821 removed to Berlin, where, in 1822, he published the first collection of his poems, 'Gedichte, von Heinrich Heine,' 12mo. Some of the earliest of these productions date as far back as 1816, and several of them had previously appeared in the periodical called 'Der Wächter' at Hamburg. He travelled in Poland in 1822, and after his return to Berlin published his remarks in the 'Gesellschafter.' In 1823 he published his tragedy of 'Almansor,' together with a one-act tragedy named 'William Radcliff,' and a 'Lyrisches Intermezzo.' While he remained at Berlin he also published in 'Der Sprecher' a series of letters under the head of 'Briefe aus Berlin,' which attracted much attention. In 1823 he returned to Göttingen, and resumed his studies in jurisprudence. On the 30th of July 1825 he took a degree in law, and then proceeded to Hamburg, for the purpose of establishing himself there as an advocate. The practice of the law however seems to have been as little suited to the character of his mind, now developing itself, as the pursuits of trade. He appears about this time to have renounced the religion of his ancestors for that of the New Testament, in the Lutheran form, but afterwards became an unbeliever. While at Göttingen, in 1824, he had made a tour in the Harz Mountains, of which he published an account at Hamburg, 'Die Harzreise,' 1826. He afterwards made tours to the islands of the Baltic, to England, to South Germany, and to Italy, and wrote a descriptive account of each. The whole of these, including the 'Harzreise,' were published at Hamburg under the title of 'Reisebilder,' vols. 1-2 in 1826-27, and vols. 3-4 in 1830-31. These works he himself many years afterwards translated into French under the title of 'Impressions de Voyages.' In 1827 he published at Hamburg another volume of short poems, the 'Buch der Lieder,' and about the same period his poem of 'Alta Troll, ein Sommernachtstraum.' After his return from England he was employed at Stuttgart as the editor of the 'Neue Politischen Annalen.' He also wrote for the 'Morgenblatt' and the 'Augsburger Zeitung,' and of the latter he became afterwards the Paris correspondent.

In 1831 Heine removed to Paris, where he continued to reside during the remainder of his life. In this year he published his series of letters 'On Nobility' ('Ueber den Adel'), Hamburg, 1831. In 1833 appeared his essays on modern literature in Germany, 'Zur Geschichte der Neueren Schönen Literatur in Deutschland,' 12mo, Paris and Leipzig, and his remarks on the state of France, 'Französische Zustände,' 12mo, Hamburg, which is a collection of articles previously published in the 'Augsburger Gazette.' 'Der Salon,' one of the most important of his prose works, was published at Hamburg, in 4 vols. 8vo, 1834-40. About this period he married a Frenchwoman, who was a Roman Catholic, and married her according to the Roman Catholic ritual. His observations on the 'Romantic School' ('Die Romantische Schule') appeared in 1836 at Hamburg. In 1840 he published his bitter personal attack on Börne, with whom he had become acquainted when he went to Paris in 1831, 'Ueber Ludwig Börne,' 8vo, Hamburg.

In the winter of 1843-44, Heine visited Germany for the last time. After his return to Paris he published his 'Deutschland, ein Wintermärchen' ('Winter's Tale'), which is a description of his journey. In 1847 he experienced an attack of paralysis, which deprived him of the sight of one eye; in other respects he recovered, but another attack in 1848 deprived him of the sight of the other eye also, and subjected him likewise to extreme bodily suffering, without at all injuring his mental faculties. He never afterwards left his chamber, but continued his literary labours by the aid of an amanuensis, with a cheerful resignation which was only interrupted occasionally by the severity of his sufferings. His latest poetical productions were the 'Romancero,' written in 1850-51; 'Das Buch des Lazarus,' written in 1854, and 'Neuer Frühling' ('New Spring'), written in 1855. In July 1855 he published at Paris, in the 'Bibliothèque Contemporaine,' a translation of his poems into French prose, under the title of 'Poèmes et Legendes, par Henri Heine.' The translations were made under his own supervision by his friend, the late Gérard de Nerval. A similar translation of the 'Neuer Frühling' appeared in the 'Revue des Deux Mondes,' vol. xl, 1855. His state of bodily suffering, during which he was dutifully attended by Madame Heine, was terminated by his death, on the 17th of February 1856.

Soon after Heine's death, his brother, Dr. Gustav Heine, of Vienna, communicated to the 'Freundenblatt' of that city some particulars of his last moments, together with the seventh clause of his will, in which he says, "Though I belong to the Lutheran confession, I do not desire to be followed to the grave by any clergyman of that denomination, and I wish to dispense with any other sacred solemnity at my burial. This is not the weak fancy of a freethinker. For the last four years I have cast aside all philosophical pride, and have again felt the power of religious truth." He regrets having so often spoken of sacred subjects in a disrespectful manner, and implores "forgiveness for any offence which in his ignorance he may have given to good manners and morals, which are the true emanations of all faith."

Heine wrote French with apparently as much facility as his native

language, and was a contributor to the periodicals of Paris as well as to those of Germany. His prose-works are distinguished by great brilliancy of style and vividness of imagination, but are too often pervaded by a spirit of sarcasm which has no respect for persons, and are frequently traversed by veins of mockery which touch the most sacred subjects. His poems are distinguished by originality, freshness of feeling, fine fancy, and extraordinary beauty of versification, and will probably endure long after his prose, from its want of sincerity, has fallen into comparative neglect. The best as well as the most recent translation of his smaller poems is 'Heinrich Heine's Book of Songs, a Translation by John E. Wallis,' 12mo, London, 1856.

HEINECCIUS, JOHN GOTTLIEB, born at Eisenberg, in Saxony, in 1681, was one of the most learned jurists that Germany has produced. He was appointed professor of philosophy at Halle in 1713, and was afterwards professor of law at Franeker in West Friesland, which place he left in 1727 on account of ill-health. He was then appointed professor of law at Frankfurt-on-the-Oder, and lastly he filled the same chair at Halle, where he died in 1741. His principal works are:—1. 'Antiquitatum Romanarum Jurisprudentiam illustrantium Syntagma, secundum Ordinem Institutionum Justiniani digestum, in quo multa Juris Romani, atque Auctorum Veterum loca explicantur atque illustrantur,' 8vo, 1741; a very useful work, which has since been edited by Haubold, 1822. 2. 'Elementa Juris Civilis, secundum Ordinem Institutionum.' 3. 'Elementa Juris Civilis secundum Ordinem Pandectarum, commoda Auditoribus Methodo adornata.' This work, which comprises a course of civil law, explains the origin, object, and application of the various laws. 4. 'Historia Juris Civilis Romani ac Germanici,' published with Ritter's notes, Leyden, 1748. 5. 'Elementa Juris Germanici, tum Veteris tum Hodierni,' 2 vols. 8vo, Halle, 1736. 6. 'Corpus Juris Germanici Antiqui,' 4to, 1738. 7. 'Prolectiones Academicæ in H. Grotii de Jure Belli et Pacis libros.' 8. 'Elementa Juris Naturæ et Gentium,' translated into English under the title of 'A Methodical System of Universal Law, or the Law of Nature and Nations, deduced from Certain Principles and applied to Proper Cases,' by G. Turnbull, 2 vols. 8vo, London, 1763. 9. 'Fundamenta Styli Cultioris.' 10. 'Elementa Philosophiæ Rationalis et Moralis,' besides academical dissertations, &c. The works of Heineccius were collected and published at Geneva, 'Opera Omnia,' 9 vols. 4to, 1771, with additions and notes by his son, John Christopher (Gottl.) Heineccius who prefixed to the first volume a life of his father.

HEINECKEN, or HEINECKE, CHRISTIAN HEINRICH, born at Lübeck the 6th of February 1721, was the son of a painter, Paul Heinecken, and younger brother of Karl Heinrich Heinecken, also an artist, and a writer on the fine arts. Christian Heinrich was an extraordinarily precocious child. At the age of ten months he could speak and repeat every word which was said to him; when twelve months old he knew by heart the principal events narrated in the Pentateuch; in his second year he learned the greater part of the history of the Bible, both of the Old and New Testaments; in his third year he could reply to most questions on universal history and geography, and in the same year he learned to speak Latin and French; in his fourth year he employed himself with the study of religion and the history of the Church, and he was able not only to repeat what he had read, but also, it is affirmed, to reason upon it, and express his own judgment. The fame of this wonderful child spread widely, and many persons resorted to Lübeck on purpose to see and hear him. The King of Denmark wishing to see him, he was taken to Copenhagen, and there examined before the court, and pronounced to be a wonder. On his return home he learned to write, but his constitution being weak, he shortly after fell ill. Though he rallied for a time, he soon relapsed, and died on the 27th of June 1725, without, it is said, showing much uneasiness at the approach of death. His teacher, Christian von Schöneich, published a narrative of his life, 8vo, Lübeck, 1726, and his account is confirmed by many respectable contemporary authorities; among others—Hirsching, in his 'Historisch-literarisches Handbuch,' 3rd part, pp. 62-64; the 'Deutsche Bibliothek,' vol. xvii; and by most of the journals of the time. See also Jöcher, 'Gelehrtenlexicon,' vol. ii., p. 1454; and the 'Allgemeine Encyclopädie der Wissenschaften und Kunst,' Leipzig, 1829, art. 'Heinecken.' Martini published a dissertation at Lübeck, 1730, in which he endeavoured to account for the circumstances of the child's early development of intellect.

HEINRICH, CARL FREIDRICH, a distinguished German scholar, was born on the 8th of February 1774, at Moschleben, in the duchy of Saxe-Gotha, where his father was pastor. He received his first education at the Klosterschule of Dondorf, and afterwards at the Gymnasium of Gotha, where he enjoyed the instruction of Döring, Manse, Jacobs, and other eminent scholars. Heinrich had read the principal Greek writers even before he entered the gymnasium, and his intimate acquaintance with them caused him to be looked upon as a wonderful boy. In 1791 he went to Göttingen, where he became the favourite pupil of Heyne, who made him the tutor of his son. In 1795 Heinrich was appointed teacher at the Gymnasium of Breslau, and in 1801 he obtained the title of professor. Böttiger, the eminent archaeologist, persuaded him to take an interest in the theatre at Breslau, and Heinrich not only exerted himself to raise its character, but wrote several dramas for it, and in the end became one of the managers of the theatre. In 1804 Heyne procured him the professorship of eloquence and of Greek in the University of Kiel. Philological studies had

been greatly neglected there, and Heinrich at first lectured to empty benches, but he soon attracted a great concourse of students. In 1819 he was invited to a professorship in the newly-established University of Bonn. He accepted the offer, and henceforth continued to lecture there until his death on the 20th of February 1838.

Heinrich was a very excellent Latin scholar, though his lectures on Latin authors are very unequal. The best were those on the Satires of Horace, Juvenal, and Persius, for he himself had great satirical talent; his explanations always excited a most lively interest, being seasoned with his own wit and sarcastic allusions. The philological seminary of Bonn was much indebted to his exertions; but his personal character was anything but amiable—he was whimsical, inconstant, and not unfrequently malicious. He published few works, but all of them have great merit; the following is a list of them:—1. 'Epimenides aus Creta, eine kritisch-historische Zusammenstellung aus Bruchstücken; nebst Zwei kleinern antiquarischen Versuchen,' Leipzig, 1801, 8vo; an excellent critical essay on the life of Epimenides and the works attributed to him. 2. 'Lycurgi Oratio in Leocratem,' Bonn, 1821, 8vo. 3. An edition of Cicero's treatise 'De Re Publica,' Bonn, 1823, 8vo, with an extensive critical commentary. He further wrote critical essays in several periodical works, and was one of the editors of Köppen's 'German Commentary on Homer,' in 6 vols., Hanover, 1794-1823. In the year after Heinrich's death his edition of Juvenal, for which all preparations were made before, was published by his son, in 2 vols. 8vo, Bonn, 1839, which is the best edition of Juvenal that we have. (See Long, in the 'Classical Museum,' vol. i. p. 369, &c.) An edition of Persius, for which Heinrich had likewise left the manuscript ready, was published by Otto Jahn.

(*Neuer Nekrolog der Deutschen*; Lübker und Schröder, *Lexicon der Schleswig-Holsteinisch Eutinischen Schriftsteller*; Næke, in the Programme of the Lectures in the University of Bonn for 1838.)

HEINSE, WILLIAM, was born at Langewiesen, near Ilmenau in Thuringia, in 1749. After passing through a course of legal studies at the University of Jena, he took up his residence at Erfurt, where, being encouraged to apply himself to literature by Wieland, he commenced his career as an author by a translation of Petronius (1773), which was quickly followed by 'Laidon, or the Eleusinian Mysteries.' The choice he had shown in selecting the first-mentioned work, together with the fidelity with which he adhered to the original, and also many parts of the other, scandalised not only the public, but Wieland himself. His next productions were less objectionable for their tendency, being a prose translation of Tasso's 'Jerusalem,' and another of Ariosto's 'Orlando,' both which he is said to have executed during his residence in Italy (1780-83); but these tasks did not prevent him from giving full scope to his unrestrained passion for enjoyment, and with what license he abandoned himself to the gratifications which Italy—long the object of his wishes—presented to him, may easily be inferred from his 'Ardinghello,' which may be considered in some degree as the record of his own feelings and opinions, and while it gives us much eloquent and impassioned criticism on art, abounds not only with the most dissolute scenes, but with maxims immoral in the extreme. Fortunately the narrative and incidents are so interrupted by the dialogues and disquisitions on art, that the work can hardly be classed as a romance; for most of the scenes and characters which belong to it as such are calculated only to corrupt. However, if we estimate the critic apart from the novelist, Heinse must be allowed to have here manifested an extraordinary sympathy for art; and although some of his views of it may be erroneous, he is always original, forcible, and enthusiastic. His 'Dialogues on Music' were not published till after his death, which happened on the 22nd of June 1803. Besides another romance, entitled 'Hildegard,' he contributed a variety of articles to the 'Deutsche Mercur,' and other periodicals, including a critical account of the principal pictures of the Düsseldorf Gallery, in a series of letters to Gleim. A complete edition of his works has been published in 10 vols. 8vo, with a critical and biographical introduction by Laube.

HEINSIUS, DANIEL, was born at Ghent in 1580 or 1581. He was taken to England at an early age by his father, who was obliged to leave Holland in consequence of the part he took in the wars which then prevailed in his native country. His father returned to Holland after a short time, and sent his son, at the age of fourteen, to study law at Franeker. But Heinsius, contrary to the wish of his father, resolved to study ancient literature; and accordingly, after remaining at Franeker only six months, he went to Leyden, where he prosecuted the study of the classics under Joseph Scaliger. At the age of eighteen he explained the Latin classes in the university, and seven years afterwards was appointed professor of history and politics. In 1607 he was made librarian and secretary to the university. Heinsius was considered one of the most learned men of his time, and was repeatedly solicited by many of the monarchs of Europe to settle in their dominions; but he refused to leave his native country, in which he died on the 23rd of February 1655, at the age of seventy-five. He held the office of historian to the states of Holland, from which he received a handsome salary. He also took an active part in the theological warfare of the times, and was appointed secretary to the celebrated synod of Dort in 1618.

The name of Heinsius is principally known by his editions of the

Greek and Roman classics. But his Latin poems, which are seldom read in the present day, were highly esteemed by his contemporaries; they were published at Leyden in 1602. He also wrote some poems in his native language, which were published by Petrus Scriverius in 1616.

The following is a list of the principal classical authors edited by Heinsius:—'Crepundia Siliana, sive notæ in Silium Italicum,' 1600; 'Theocritus,' 1603; 'Hesiod,' 1603; 'Paraphrasis Andronici Rhodii in Aristotelis Ethica,' 1607, 1617; 'Maximi Tryrii Dissertationes,' 1607, 1614; 'Dissertatio de Nonni Dionysiaca,' 1610; 'Seneca Tragediæ,' 1611; 'Aristotelis Poetica,' 1611, 1643; 'Theophrastus Eresius,' 1611, 1613; 'Horatius et de Satira Horatiana,' 1612; 'Animadversiones et Notæ in Horatii Opera,' 1629; 'Notæ et Emendationes in Clementem Alexandrinum,' 1616; Terence, 1618; 'Paraphrasis Perpetua in Politicâ Aristotelis,' 1621; 'Aristarchus sacer, sive Exeritationes ad Nonni Paraphrasin in Johannem,' 1627; Ovid, 1630, 1653, 1661; Livy, 1620, 1631, 1634; Aurelius Prudentius, 1637; 'Exeritationes Sacrae ad Novum Testamentum,' 1639. Heinsius was also the author of 'Rerum ad Sylvam Ducis atque alibi in Belgia aut a Belgis anno 1629 Gestarum Historia,' fol., Leyden, 1631; 'Orationes varii Argumenti,' 12mo, Leyden, 1615, 1620.

HEINSIUS, NICHOLAS, only son of Daniel Heinsius, was born at Leyden, 29th of July 1620. His education was carefully attended to by his father, and he enjoyed the advice and instruction of Gronovius, Grotius, and other learned men of the time. Nicholas Heinsius visited England in 1642, and afterwards went to France, Germany, and Italy, principally with the view of consulting manuscripts of Ovid and Claudian. In 1649 he was invited by Christina, queen of Sweden, to settle at Stockholm, where he remained till the death of his father in 1655. He resided principally in Holland during the remainder of his life. He was sent on a public mission to Russia in 1667. He died on the 7th of October 1681.

Heinsius edited Claudian, 1650, 1665; Ovid, 1652, 1661; Virgil, 1676; Valerius Flaccus, 1680. His Latin poems were published at Amsterdam in 1666. He also left behind him many manuscript notes on the Latin poets, which have been published by Burmann, in his editions of Virgil, Valerius Flaccus, Silius Italicus, Phædrus, &c.

(*Life of Heinsius*, prefixed to Burmann's 'Adversaria,' 4to, 1742.)

HE'LENA, ST., the first wife of Constantius Chlorus, was born of obscure parents, in a village called Drepanum in Bithynia, which was afterwards raised by her son Constantine to the rank of a city, under the name of Helenopolis. Her husband Constantius, on being made Cæsar by Diocletian and Maximianus (A.D. 292), repudiated Helena, and married Theodora, daughter of Maximianus. Helena withdrew into retirement, until her son Constantine, having become emperor and triumphed over his enemies, called his mother to his court, and gave her the title of Augusta. He also gave her large sums of money, which she employed in building and endowing churches and in relieving the poor. About the year 325 she set out on a pilgrimage to Palestine, and having explored the site of Jerusalem, she thought that she had discovered the sepulchre of Jesus Christ, and also the cross on which he died. The identity of the cross which she found has very reasonably been much doubted; she however built a church on the spot supposed to be that of the Sepulchre, which has continued to be venerated by that name to the present day. She also built a church at Bethlehem in honour of the nativity of our Saviour. From Palestine she rejoined her son at Nicomedia, in Bithynia, where she expired in the year 327, at a very advanced age. She is numbered by the Roman Church among the saints. (Eusebius, *Life of Constantine*; Hübner, *De Crucis Dominicæ per Helenam inventionem*, Helmstädt, 1724.)

HE'LENA, daughter of Constantine the Great and of Fausta, was given in marriage by her brother Constantius to her cousin Julian, when he made him Cæsar, at Milan, A.D. 355. She followed her husband to his government of Gaul, and died in 359 at Vienne. The historian Ammianus Marcellinus (b. xvi., c. 10) reports that the Empress Eusebia bribed Helena's midwife, who occasioned the death of a son, the only child that Helena bore; and yet Eusebia had been the constant protectress of her husband Julian. The truth of the story is doubted by Gibbon, in his 'Decline and Fall' (ch. xix.).

HELIODORUS, was born at Emesa in Syria, in the fourth century of the Christian era. He was bishop of Tricca in Thessaly, and is said to have introduced into his diocese the custom of deposing from their office all priests who lived with their wives after their ordination.

He wrote in his youth a romance in the Greek language entitled 'Æthiopia,' which contains an account of the wonderful adventures of two lovers, Chariclea, the daughter of Hydaspes, king of Ethiopia, and Theagenes, a noble Thessalian. It has been remarked that the work of Heliodorus served as a kind of model to the subsequent Greek writers of romance. Though without merit in point of style and animated description, it belongs to that kind of works of fiction which deal in improbabilities and strange adventure. This work was published for the first time by Obsopoeus, 4to, Basel, 1534; afterwards by Commelinus, 8vo, 1596, and has been many times reprinted: the best edition is by Coraëa, 2 vols. 8vo, Paris, 1804. The 'Æthiopia' has been translated into most of the modern European languages. At least half a dozen other Greek writers of the name of Heliodorus are mentioned.

HELIOGABALUS. [ELACABALUS.]

HELL, MAXIMILIAN, a distinguished astronomer and member of the order of Jesuits, was born May 15, 1720, at Schemnitz in Hungary, and manifested, at an early age, a decided taste for the study of natural philosophy and astronomy. At twenty-five years of age he was employed as an assistant in an observatory belonging to the Jesuits at Vienna, and he was at the same time keeper of the museum of experimental philosophy which had just then been formed in that city. In 1746 he was made rector of an academy at Leutschau in Hungary; but this post he held only one year, when he returned to Vienna. Here he completed his theological studies, and received a small number of pupils, whom he instructed in mathematics. He took orders in 1751, and after three years obtained the rank of doctor, with an appointment to the professorship of mathematics at Clausenburg in Transylvania. Having continued in this situation four years, he again returned to Vienna, where he was established in an observatory which had been built in conformity to his own directions; and he held the appointment during the remainder of his life. Besides the duty of making celestial observations, he was charged with that of giving lessons in mechanics; as, in England, about eighty years earlier, the first astronomer royal was required to teach the use of nautical instruments to two boys from Christ's Hospital: the German astronomer however gave the lessons only during one year, his time afterwards being fully occupied in performing services more important to science.

Through the mediation of Count Bachoff, who was sent from Copenhagen for the purpose of making the proposal, he accepted an invitation from the court of Denmark to undertake a journey to Wardhuys in Lapland, in order to observe there the transit of Venus over the sun's disc. Accordingly he set out from Vienna in 1768; and, after staying a short time at Copenhagen, he proceeded to the place of his destination: he was absent about two years and a half on that mission, when having fully succeeded in its object, he returned to Vienna. Besides observing the transit, Hell took advantage of his residence in Lapland to study the geography, the natural history, and the climate of the country; the history, language and religion of the people, with the state of the arts among them: he made also numerous observations on terrestrial magnetism, on the phenomena of the tides and winds, and on the variations of the barometrical column; and he measured the heights of the principal mountains. After his return he prepared a work containing a full account of his researches, which was to have been published in three volumes, 4to, but it never appeared.

Hell was very fortunate in the sky being favourable, on the day (June 3, 1769) that the transit took place, so that he was enabled to observe the interior contact at the commencement, and both the interior and exterior contacts at the termination of the phenomenon; and it is a proof of the accuracy of his observations that the value of the sun's parallax, which he deduced by comparing them with the corresponding observations at certain other places, agreed, within one-fifth of a second, with the value afterwards determined from comparisons with all the best observations which were made.

On accepting the engagement, Hell was enjoined by the Danish ministry to abstain from publishing any account of his observations till his return to Copenhagen, and till he had made all the requisite computations. The delay which, in consequence of this injunction, took place in making Hell's observations public, gave offence to Lalande, who had, by letters addressed to the different governments of Europe, greatly promoted the measure of observing the phenomenon at different places on the earth's surface; the two astronomers were however soon reconciled, and they continued to correspond with each other as before. Hell drew up a memoir relating to the transit, which was read before the Academy of Sciences of Copenhagen, November 24, 1769.

The principal work published by this astronomer was a series of Ephemerides in thirty-five volumes, 8vo, the collection being entitled 'Ephemerides Anni 1757-1791 ad Meridianum Vindobonensem Calculis definitis.' With the exception of two volumes, these contain appendices on astronomical subjects by himself or other scientific men, chiefly by Pilgram and Trisnecker; the former of whom edited the work during the absence of Hell in Lapland. The rest of his publications on astronomical subjects are as follow:—'Tabulæ Solares Nicol. Ludov. de la Caille cum Supplemento Reliquarum Tabularum,' 1763; 'Tabulæ Lunares Tob. Mayer cum Supplemento, etc.,' 1763; 'De Satellite Veneris,' 1765; 'De Transitu Veneris ante Discum Solis die 3 Jun., 1769, Wardochusii observato,' 1770; 'De Parallaxi Solis ex Observationibus Transitus Veneris, anni 1769,' 1773; and 'Methodus Astronomica sine Usu Quadrantis, etc.,' 1775. He also edited a collection, which had been made by Hallerstein, of the astronomical observations made by the Jesuits at Pekin from 1717 to 1752; this was published at Vienna, in 2 vols. 4to, in 1768.

Besides these works he published 'Elementa Algebrae J. Crivellii,' 8vo, 1745; 'Adjumentum Memoriae Manuale Chronologico-Generologico-Historicum,' 16mo, 1750; 'Elementa Arithmetice Numerice et Literalis,' 8vo, 1763; also a tract on the true magnitudes of the sun and moon when seen by the naked eye, 1775; and one on a 'New Theory of the Aurora Borealis,' 1776.

All his works were published at Vienna; and he died in that city,

April 14, 1792, being seventy-two years of age. A brother of Hell was a distinguished mechanician at Schemnitz, and the inventor of a sort of siphon for draining mines: this is described in the 'Mémoires de l'Académie des Sciences de Paris' for the year 1760.

(*Biographie Universelle*; Delambre, *Hist. de l'Astronomie au Dix-huitième Siècle*.)

HELLANICUS, one of the early Greek prose writers, was born at Mitylene in the island of Lesbos, B.C. 496 ('Gell.,' xv. 23). According to Lucian ('Macrob.,' c. 22) he lived to the age of eighty-five. Suidas says that he lived at the court of Amyntas, king of Macedon, together with Herodotus; but this statement is inaccurate, since there was no king of Macedon of the name of Amyntas during the lives of Hellenicus or Herodotus.

He wrote several works, which are frequently quoted by ancient writers; of which the most important appear to have been, a 'History of Argos,' arranged in chronological order, according to the successive priestesses of the temple of Hera in that city; a 'History of Attica, Cyprus, Æolia, and Lesbos;' an account of Phœnicia, Persia, Scythia, and other Eastern nations, and some geographical pieces. Hellenicus is mentioned by Thucydides (i. 97).

The fragments which remain of the writings of Hellenicus were published by Sturz, 8vo, Leip., 1787; 2nd edition, 1823; and in the 'Museum Criticum,' vol. ii., pp. 90-107, Camb., 1826.

HELMERS, JAN FREDERIK, a popular Dutch poet, one of whose works is still frequently reprinted and much read in Holland. He was born at Amsterdam in 1767, was educated for commerce, but after the success of an 'Ode to Night' and of a poem in three cantos entitled 'Socrates,' gave himself up to literature, and published his principal poem, 'De Hollandische Natie,' or 'The Dutch Nation,' not long before his death, which took place on the 26th of February 1813. The work is divided into six cantos, the first treating of morality, the second of heroism by land, the third of heroism at sea, the fourth of navigation, the fifth of sciences, and the sixth of fine arts, in all of which the 'Dutch nation' is represented as leaving all other nations immeasurably in the rear. In the sixth canto we are gravely told that "no Briton, no Gaul, no German, no Italian" will be admitted by the poet to excel his countrymen in the domain of the fine arts, but he condescends to add that there was one race "that even more than equalled it," and allows that the Greeks surpassed the Dutch. In another passage he calls attention to the fact that his countrymen could boast of a Vondel, when the barbarism of Shakspeare still sounded beautiful to British ears. The only excuse for the hyperbolic laudation of his countrymen which pervades the poem is that it was published at a period when Holland was lying crushed beneath the feet of Napoleon, and when a patriot might naturally revolt at the contempt with which he saw the real glories of his country treated. But though the poem contains passages of considerable merit, its continued popularity is not creditable to the fine feelings of taste, which in one passage the poet asserts is born with every Dutchman.

HELMONT, JOHN BAPTIST VAN, was born at Brussels in 1577, the youngest son of a noble family, who derived their name from an estate and castle in Brabant. He has left an account of himself prefixed to his 'Ortus Medicinæ,' published at Amsterdam in 1615, from which we learn that he was educated at the university of Louvain, and intended for the church; but was so dissatisfied with the course of study there that he refused to take a degree when only seventeen. He says he had studied Euclid and Copernicus, but had no relish for them. He next tried metaphysics, which suited him as little. At length he applied to the medical sciences, particularly botany and chemistry. He read he says Galen, Hippocrates, Avicenna, and Greek, Arabian, and modern authors, to the number of six hundred, and after ten years study took a medical degree at Louvain; after which, being then married, he retired to Vilvorde in 1609. There he employed himself in chemical investigations, and studied Paracelsus, but says he found only obscurity and error in him. His memoir is a curious mixture of devotion and insanity. He had arrived at the conclusion that all his books and his acquired knowledge were a "mass of stuff," and he prayed for and believed he had acquired spiritual help. He nevertheless effected some remarkable cures, particularly during a season of plague. For these he was arrested by the inquisition as a sorcerer, but successfully cleared himself; and to avoid a similar inconvenience he removed to Holland. He has been reckoned among the alchemists, and no doubt many of his experiments were in that direction; but he also effected some service in chemistry. It was he who first used the term gas to denote all elastic fluids which differ from atmospheric air; and he noticed some of the properties of what he called gas sylvestre, or carbonic acid gas. He stated that it is invisible, and fixed in bodies; and he attributed the phenomenon of the Grotto del Cane to its presence. He died December 30, 1644. He had published several works in his life-time; among them were 'De Magnetica Vulnerum Naturali et Legitima Curatione,' 1621; 'The Ternary of Paradoxes; the Magnetic Cure of Wounds, the Nativity of Tartar in Wine, and the Image of God in Man,' 4to, translated by W. Charleton in 1650. He likewise left a considerable number of his writings, which he strictly enjoined his son to have published in the state in which he left them. They were issued in folio in 1648, and are a continuous attack on the Galenists, but of very little value.

FRANCIS MERCURIUS VAN HELMONT, his son, who was born in 1618, and died in 1698, was also a physician, and the author of several works, which, like his father's, are more noticeable for their eccentricity than their value.

HELOISE. [ABELARD.]

*HELPS, ARTHUR, is a name less familiar to the British public than it will be when it is openly associated with certain writings which, in an anonymous form, have been widely read and highly admired. In 1841 a new English author made his modest debut in a work entitled 'Essays written in the Intervals of Business.' From the same pen there came 'Catherine Douglas; a Tragedy,' and 'King Henry the Second; an Historical Drama,' both published in 1843. The author's next publication was 'The Claims of Labour; an Essay on the Duties of the Employers to the Employed; to which is added an Essay on the Means of Improving the Health, &c., of the Labouring Classes.' This appeared in 1845, and was followed by 'Friends in Council: a Series of Reading and Discourse thereon,' 1847-49; to which were subsequently added two other works, namely, 'The Conquerors of the New World and their Bondsmen; being a Narrative of the Principal Events which led to Negro Slavery in the West Indies and America,' 1843; and 'Companions of my Solitude' (a kind of sequel to 'Friends in Council'), 1851. While these writings were being widely circulated, and the author was being spoken of under his assumed designation as the author of 'Friends in Council,' it was no secret in literary circles that the thoughtful writer was Mr. Arthur Helps, a gentleman of independent means, who had been educated at Trinity College, Cambridge (where he had graduated B.A. in 1835), had subsequently for some years held an official appointment in one of the chief departments of civil service, and had at length retired to enjoy literary and philosophic leisure on his property near Bishop's Waltham in Hampshire. As Mr. Helps, though he had published anonymously, never wished to conceal the fact of his being the author of the writings that have been mentioned, it has been thought no breach of etiquette by his friends to refer to him by name in connection with his literary successes; and recently he has given his own authority for this, by publishing one more extensive and elaborate work with his name on the title-page. This work, which is an expansion of one of those already named, is entitled 'The Spanish Conquest in America, and its relations to the History of Slavery and to the Government of the Colonies,' by Arthur Helps, 2 vols., 1855. Like all Mr. Helps' writings, it is remarkable for its simple English style and its calm wisdom; but, being on a larger scale than his essays, it permits the display of qualities not there so visible. It is, in fact, a valuable history; and those who know its merits, and who know also that Mr. Helps is still (1856) in the prime of life, augur from it many more admirable contributions to English literature from the same quiet and graceful pen.

HELVETIUS, CLAUDE-ADRIEN, was born at Paris in January 1715, and was educated at the Jesuits' College of Louis-le-Grand, where his earlier years were far from betokening those talents of shrewdness and observation which his writings subsequently exhibited. Having passed through a course of legal study, Helvetius was sent to his maternal uncle, D'Armancourt, directeur des fermes at Caen, in order to acquire a practical knowledge of finance, and he shortly afterwards obtained the lucrative appointment of fermier-général, through the influence of the queen, Marie Leczinsky, to whom his father was physician; but disgusted with the oppressive nature of its duties, which however he discharged with singular lenity, he resigned this situation, and purchased that of chamberlain to the queen's household. At this period Helvetius led a disorderly life, without having any elevated or moral end in view, though his general conduct was relieved by occasional acts of the noblest generosity. Into these excesses he appears to have been led by an inordinate vanity thirst for universal admiration. Thus, in order to gain the applause of the theatre, he danced on the public stage in the mask of Javiller (for masks had not yet been exploded by Voltaire), and his temporary study of mathematics was stimulated by the honours and attention which were lavished by the highest circles at Paris upon Maupertuis, after his return from a scientific visit to Lapland. Aspiring to rival the dramatic fame of Voltaire, he composed the tragedy 'La Conjuración de Fiesque,' and upon the appearance of Montesquieu's work, 'L'Esprit des Loix,' Helvetius declared that he too would raise a monument worthy to stand by the side of that of the philosophical legislator. But Helvetius was as kind-hearted as he was vain, and an act of beneficence was as dear to him for its own sake as the applause which he courted so eagerly. When Saurin the academicien married, Helvetius not only made him a free gift of 200*l.*, but also settled upon him an annuity of 80*l.*; and when Marivaux, to whom he allowed a yearly pension of 120*l.*, forgot the decencies of gratitude, Helvetius mildly observed, "How would I have answered him if he had not, by accepting my favours, laid me under an obligation to him!"

In 1751 Helvetius married the beautiful and accomplished daughter of the Comte de Ligneville, and niece of Madame de Graffigny, by whom she had been brought up. From this time he lived chiefly in retirement at a small estate at Voré, enjoying with his wife and children the pleasures of domestic life, and ameliorating the condition of his tenants and vassals. He is said to have been very jealous of the game on his estates, and very severe against violators of the game-laws. In

1758 he published the treatise 'De l'Esprit,' which, while it was favourably received by the self-styled philosophical party, was denounced by the court and the Jesuits as dangerous to society and to religion, and as being nothing less than a summary of all the evil doctrines of the 'Encyclopédie.' A strong passion for praise is usually accompanied by a keen sensibility to censure: to regain the favour of the court Helvetius thought no concession too great, and he successively published three letters of apology which gradually advanced in humility and submission. Notwithstanding the confession which they contained of a Christian faith, and his disclaimer of all opinions inconsistent with its spirit, the doctors of the Sorbonne drew up a formal condemnation of the work, which they declared to be a compendium of all the evil contained in all the bad books that had yet appeared. It was publicly burned, according to a decree of the parliament of Paris. As to the literary merits of this work, the style is vicious and declamatory, but the argument is well sustained throughout, and enforced by great felicity and copiousness of illustration. In 1764 Helvetius visited England, and in the following year Germany, where he was received by Frederick the Great with marks of the highest consideration and esteem. Helvetius died at Paris on the 26th of December 1771, leaving a work behind him entitled 'De l'Homme, de ses Facultés, et de son Éducation,' which was published the same year at London by Prince Gallitzin. Among the earliest works of Helvetius is his poem 'Sur le Bonheur,' which, however secondary as a poetical composition, evinces much of that nice observation of men and manners which forms at once the truth and the charm of his philosophical essays. These may be considered to constitute the practical portion of the sensuous system which in this part was left incomplete by Condillac, who confined himself to the exposition and derivation of the cognitive faculties. By 'esprit' Helvetius understood as well the mental faculties as the ideas acquired by them. Both faculties and ideas he reduced to simple sensation, and he accounts for man's superiority over the brutes by the finer organism of his senses and the structure of his hands. Man, he considers, is the work of nature, but his intelligence and virtue are the fruits of education. The end of virtue is happiness, and utility determines the value of all actions, of which those are virtuous which are generally useful. Utility and inutility are however merely relative, and there is consequently nothing which is either absolutely good or absolutely evil. The happiness and enlightenment of the people he makes to be the true end of all human government; and, denying a Divine Providence in the government of the world, he declares all religion to be a cheat and a prejudice.

(*Œuvres d'Helvetius*, 3 vols., Paris, 1818.)

HEMANS, FELICIA DOROTHEA, was born September 25th 1794, at Liverpool, where her father, whose name was Browne, was engaged in mercantile pursuits. He was a native of Ireland; her mother was an Englishwoman, but was descended from a Venetian family through her father, who was commercial agent at Liverpool for the Venetian government. About the year 1800 Mr. Browne, in consequence of the failure of a mercantile concern in which he was engaged, removed his family from Liverpool to an old mansion, spacious and solitary, called Grwych, not far from Abergele in Denbighshire, North Wales. Mr. Browne died not long afterwards. Felicia Browne began to write poetry before she was nine years of age, and her mother, a woman of education and taste, was her first confidant and encourager.

Miss Browne's first volume of poems was published in 1803, and contains some verses written by her as early as 1803 or 1804. A harsh review of this little volume affected her so much that she was confined to her bed for several days. Her second volume, 'The Domestic Affections,' was published in 1812.

In 1812 Miss Browne became the wife of Captain Hemans of the fourth regiment. His constitution had suffered so severely in the retreat upon Corunna, and subsequently by fever caught in the disastrous Walcheren expedition, that he felt it necessary, a few years after their marriage, to exchange his native climate for that of Italy. This at least is the motive assigned for his leaving his wife; but their union, it is said, was not happy, and this separation, which took place just before the birth of her fifth son, closed it for ever. Mrs. Hemans with her five sons went to reside with her mother, then living at Brouwylfa, near St. Asaph, in North Wales.

Mrs. Hemans now resumed her literary and poetical pursuits with increased ardour. She studied the Latin, Italian, Spanish, Portuguese, and German languages. She made some translations from Horace, Herrera, and Camoens, and contributed a series of papers on 'Foreign Literature' to the 'Edinburgh Magazine.' 'The Restoration of the Works of Art to Italy' was published in 1815; 'Tales and Historic Scenes' in 1819; and about the same time 'The Sceptic,' a didactic poem, in heroic rhyme; and 'Modern Greece,' in ten-line stanzas. Her poem of 'Dartmoor' obtained the prize from the Royal Society of Literature in 1821.

When about twenty-five years of age, Mrs. Hemans became acquainted with the Rev. Reginald Heber, afterwards Bishop of Calcutta, who passed a part of every year at Bodryddan, near St. Asaph, and their acquaintance soon ripened into friendship. At his suggestion she wrote her first dramatic work, the tragedy of 'The Vespers of Palermo,' which was represented at Covent Garden Theatre, London, in 1823. It was unsuccessful there, but was afterwards better received at Edinburgh, when Walter Scott wrote an epilogue for it. 'The Siege

of Valence, the Last Constantine, and other Poems' was published in 1828.

In 1825 Mrs. Hemans removed, with her mother, her sister, and her own sons, to Rhyllon, near St. Asaph. Her sister had returned, in 1821, from Germany, where one of her brothers was attached to the Vienna embassy, bringing with her a fresh supply of German books, and Mrs. Hemans's delight in German literature may be dated from that time. Her 'Lays of many Lands,' most of which appeared in the 'New Monthly Magazine,' then edited by Thomas Campbell, were suggested by Herder's 'Stimmen der Völker in Liedern,' and preceded by 'The Forest Sanctuary,' formed her next volume, published in 1827, which was sanctioned, in 1828, by the 'Records of Woman.' Most of these poems were written at Rhyllon, and many of those in the last volume are tinged by the melancholy occasioned by the recent death of her mother, for whom her affection was always exceedingly strong.

In the autumn of 1828, on the marriage of her sister, and the removal of her brother, who was in the army, to Ireland, Mrs. Hemans established herself at the village of Wavertree, near Liverpool, in the expectation of obtaining good schools for her children and pleasant society for herself. She had however little success in either of these objects. In the early part of the summer of 1829 Mrs. Hemans paid a visit to Scotland, and was introduced to Sir Walter Scott, with whom she afterwards spent several days at Abbotsford. In 1830 she published another volume of poetry, 'The Songs of the Affections,' and in the summer of the same year paid a visit to the lakes of Cumberland and Westmoreland. She remained a fortnight with Wordsworth at Rydal Mount, and then took up her residence at Dove-Nest Cottage, near Ambleside. After remaining some weeks, she was induced to make a second visit to Scotland, on which occasion she spent the greater part of the time at Milburn Tower, the seat of Sir Robert Liston. During this visit she formed a friendship, in consequence of which she was induced to visit Dublin before she returned to Wavertree, and ultimately decided on leaving England, and fixing her abode at Dublin.

In the spring of 1831 Mrs. Hemans left England for Dublin, where she took lodgings. Her health, from the time of her leaving England, became rapidly worse, to which the advancing age of the sons remaining under her care was an additional cause of anxiety. The latter months of 1833 were busily spent by Mrs. Hemans in arranging and preparing for publication the three collections of her poems which were published in the spring and summer of 1834: 'Hymns for Childhood'; 'National Lyrics and Songs for Music'; and 'Scenes and Hymns of Life.'

In August 1834, Mrs. Hemans took the scarlet fever, and when imperfectly recovered, caught a cold; ague was superinduced, and never left her till it was subdued by her last fatal malady, dropsy, which before the end of 1834 had assumed an unequivocally dangerous aspect. The summer residence of the Archbishop (Whately) of Dublin was placed at her disposal; change of scene and the kind attentions of the archbishop and his wife afforded some relief, but no permanent benefit; and in order to be near her physicians, she was taken back to Dublin. On the 26th of April 1835, Mrs. Hemans dictated her last poetical effort, the 'Sabbath Sonnet.' She continued to sink gradually till May 12, 1835, when, after a long and quiet sleep, she died without a sigh or movement. She was buried in St. Anne's Church, Dawson-street, Dublin, which is close to the house in which she died. A tablet was erected by her brothers in the cathedral of St. Asaph, "in memory of Felicia Hemans, whose character is best portrayed in her writings." A volume of 'Poetical Remains' was published after her death.

Mrs. Hemans's love of the art to which she had devoted herself was intense, and her appreciation of it was serious and high, as a means to purify and elevate the mind. In her later years her religious impressions became stronger, and her poetry became more tinged with religious thoughts and feelings. Poetry was the object of all her studies, and she sought for its materials in history, voyages and travels, and the fine arts; but her especial delight was to contemplate the scenes of nature in all their aspects of beauty, and to muse upon the associations and sympathies connected with them. Her thoughts are unborrowed, are never vague or indistinct, and always seem to flow naturally from the scene or circumstance present to her mind. She is most successful when the subject is native, something which she has seen, or something which by its associations calls up the sympathies which are familiar to her. Her poetry is thus peculiarly and strikingly the representation of her own character, of the thoughts and feelings of the woman; it is essentially lyrical and descriptive, filled with imagery, sometimes overflowing with it. She has no dramatic power; she cannot enter into the thoughts and feelings of others; she can only exhibit her own. Her tragedy was deservedly condemned. Her great defect is the similarity of tone and treatment which pervades all her works. Many of her lyrical pieces are exceedingly beautiful.

(Chorley, *Memoirs of Mrs. Hemans; Mrs. Hemans's Poems.*)

HEMINGFORD, WALTER, sometimes called HEMINGBURGH, a canon regular of the Austin Priory of Gisburn, or Gisbrough, in Yorkshire, where he died in 1347. His history, which begins from the Norman Conquest, continues to the reign of King Edward II. It

was first published by Gale in his 'Scriptores V.,' fol., Oxford, 1687; and again by Hearn, in 2 vols. 8vo, Oxford, 1731.

HEMLING, HANS. (HEMLING, HANA.)

HEMSTERHUYS, TIBERIUS, the son of a French physician, was born at Groningen in 1685. He entered the university of that town in his fourteenth year, and studied theology and philology under Braun, oriental literature under Schultens, and mathematics and philosophy under Bernoulli. He afterwards went to Leyden to hear the lectures of Perizonius on ancient history, where he was engaged to put in order the manuscripts belonging to the university library. In his nineteenth year he was appointed professor of mathematics and philosophy at Amsterdam, and shortly afterwards undertook to complete an edition of Pollux which Lederlin had left unfinished. Bentley in two letters to Hemsterhuys pointed out the faults of this edition, which so much discouraged Hemsterhuys that he did not open a Greek book for two months afterwards. Conscious of his own deficiencies, he resolved to acquire an accurate knowledge of the Greek language, and for that purpose read through all the Greek writers in chronological order. In 1720 he succeeded Lambert Bos at Fraecker as professor of Greek; and in 1740 removed to Leyden, where he was also professor of the same language. He died April 7th 1766.

Hemsterhuys did not write much, but he was an accurate and laborious scholar; and it was principally owing to his reputation and exertions that the study of the Greek language, which had been greatly neglected in Holland, again became general in that country. He introduced what has been called the analogical system, which prevailed in the universities of Holland for a long time, and which is fully developed in the writings of Lennep. Hemsterhuys was not only a good classical scholar, but he was acquainted with several of the oriental languages, and had a considerable reputation for his knowledge of mathematics and philosophy.

The principal works of Hemsterhuys are:—the latter part of the edition of 'Pollux' by Lederlin, 1706; 'Luciani Colloquia et Timon,' 1708; 'Plutus of Aristophanes, 1744; 'Latin Orations,' published by Valckenær, 1784; Latin translation of the 'Birds' of Aristophanes, in the edition of Kuster; 'Notes and Emendations on Xenophon of Epheesus,' inserted in the third volume of the 'Miscellanea Critica' of Amsterdam. He also edited the early part of the edition of Lucian, which was completed by Reitz. The life of Hemsterhuys has been written by Ruhken.

HÉNAULT, CHARLES-JEAN, born at Paris in 1685, was the son of a fermier-général. He showed at an early age a taste for literature, and wrote several poems. Being made intendant-general of the queen's household, he became by his pleasing address and suavity of manners a great favourite with the high society of the capital. He was also appointed president of the Court of Enquêtes. In 1723 he was made a member of the French Academy. At the age of fifty he withdrew from the fashionable world, and gave himself up entirely to study and to practices of devotion; but his devotion was free from moroseness or superstition. He died at Paris in 1770. The work for which Hénault is best known is his 'Abrégé Chronologique de l'Histoire de France,' which is a very good model of works of that kind. It has gone through numerous editions, and has been translated into several languages. In two small volumes the author has registered under each year every event of any importance in the annals of the French monarchy, from its first establishment to the death of Louis XIV.: with a happy conciseness of expression he has cleared up many doubtful or controverted points, and he has introduced many wise, moral, and political reflections on the character of men and times. The arrangement is clear, and the hand of a man deeply versed in the laws and the records of his country is visible throughout the work. Hénault has had many imitators and continuators. Hénault wrote also 'Histoire Critique de l'Établissement des François dans les Gaules,' and several dramatic works collected under the title of 'Pièces de Théâtre,' 1 vol. 8vo, 1770.

HENDERSON, THOMAS, was the son of a respectable tradesman at Dundee, where he was born December 28, 1798. After an education such as his native town could afford, he was apprenticed to a writer (or attorney) for six years. At the end of this term he was sent to Edinburgh, at the age of twenty-one, to complete his legal instruction. He was then successively secretary to the celebrated judge John Clerk of Eldin, the Earl of Lauderdale, and the Lord Advocate Jeffrey, and in these employments he continued till 1831.

During his residence at Dundee, Henderson acquired a taste for practical astronomy, as well as for the history and literature of that science. At Edinburgh he frequented the observatory, then a very small establishment, but sufficiently well equipped to give valuable opportunities to a learner. Weak health and a tendency to disorder in the eyes are very poor aids to an astronomer, but they did not hinder Mr. Henderson from bringing himself into notice, though his scientific pursuits could only be the relaxations of a life of business. In 1824 he began to communicate with Dr. Thomas Young, then superintendent of the 'Nautical Almanac,' whom he assisted both by methods and calculations. The consequence was, that at Young's death it was found that he had placed in the hands of Professor Rigaud a memorandum desiring that the Admiralty might be immediately informed, as soon as his death should take place, that he knew of no one more competent than Mr. Henderson to be appointed

his successor. The government however confided the trust to Mr. Pond, the astronomer royal, who immediately offered Mr. Henderson, on terms of remuneration, employment for a great part of his time. This offer was not accepted: but on the death of Mr. Fallows the Admiralty proposed to Mr. Henderson to succeed him in the charge of the observatory at the Cape of Good Hope. This offer was accepted; and from April 1832, the date of his arrival at the Cape, he must be considered as a professional astronomer.

After vigorous application to his duties for little more than a year, he found his health and spirits give way. His isolated position and separation from his family, accompanied by the knowledge that he was subject to a disorder of the heart, which might at any time, and which finally did, prove fatal, made him wish to return to Scotland. He came back accordingly in 1833, with a rich store of observations, the reduction of which he imposed upon himself as a voluntary duty. In 1834, by an agreement between the government and the Astronomical Institution of Edinburgh, the latter gave up their observatory to the university, the government agreeing to appoint and provide for an astronomer, who was also to hold the professorship of practical astronomy in the university. On the recommendation of the Astronomical Society of London, to whom Lord Melbourne applied for advice, Mr. Henderson was appointed the first astronomer royal for Scotland. Here, in the midst of his friends, and in the position which, of all that could have been imagined, he would have chosen for himself, he pursued his observations and researches till his death, which took place suddenly, November 23, 1844.

A very full account of Mr. Henderson's astronomical writings will be found in the 'Annual Report of the Astronomical Society for 1845,' with a list of his writings, which consist of upwards of seventy communications, of different degrees of magnitude and importance, to different scientific publications, independently of the volumes of observations which issued from the Edinburgh Observatory. We might particularise what he did on occultations, on the solar and lunar parallaxes, &c.; but it will better suit our limits and the nature of the subjects, to refer the reader to the memoir just cited, and to confine ourselves to a mention of the manner in which his name is connected with the discovery of the parallax of the fixed stars. Mr. Henderson, when at the Cape, repeated the attempt in which Brinkley had failed, namely, the detection of the effect of parallax upon the meridian observations. The stars chosen were α^1 and α^2 Centauri; and the results derived from the former star show discordances, both in right ascension and declination, very much resembling those which parallax would cause. Mr. Main, in his elaborate investigation of the modern claims upon this subject ('Mem. Astron. Soc.' vol. xii.) says that in the event of a parallax at all comparable to that assigned by Mr. Henderson being ultimately found to belong to the star, he will deserve the merit of the first discovery. Mr. Maclear, Mr. Henderson's successor, made a new series of observations on the same stars, with a different instrument, from which Mr. Henderson produced results very nearly agreeing with his own.

The private character and social qualities of Mr. Henderson are among the pleasant recollections of those who knew him. In his astronomical career he resembled his friend Mr. Baily in bringing to his subject the most methodical habits of business. He was well acquainted with astronomical literature, and with other branches of science; and at different times supplied the places of the professors of mathematics and of natural philosophy in the University of Edinburgh. He formed a great attachment to the methods of the German astronomers, and his models were M.M. Bessel and Struve. His determination to be well acquainted with all that was doing abroad made him collect an astronomical library which, for a man of his very limited means, was of extraordinary extent and goodness; and those who knew him remember the ready manner in which he could produce the results of his reading. Of his writings we may say briefly that, in addition to their valuable masses of observations, they abound in all that distinguishes the astronomer, properly so called, from the noter of phenomena.

HENRI I. of France, son of King Robert, and grandson of Hugues Capet, succeeded his father in July 1031, being then about twenty-seven years of age. His mother, Constance of Provence, who wished to favour her younger son Robert, excited a civil war, in which Eudes, count of Champagne, and Baldwin, count of Flanders, took her part, while the Duke of Normandy assisted Henri. Peace was made by Henri giving to his brother Robert the duchy of Burgundy, which was the beginning of the first ducal house of Burgundy. In the year 1035 Robert le Diable, duke of Normandy, died; and his son, William the Bastard, who succeeded him, was assisted by Henri in defeating several rivals who claimed the dukedom. A new pretender however arose some time after in the person of William of Arques, cousin to the late duke; and Henri of France, who had now become jealous of the power of William the Bastard, assisted his competitor, who however was in the end defeated by the Bastard about the year 1047. Henri married in 1044 Anna, daughter of Jaroslav, duke of Russia, by whom he had several sons, the eldest of whom, Philip, was crowned at Rheims in 1059, at seven years of age, by order of his father, who died in the following year, leaving Philip I. under the guardianship of Baldwin, earl of Flanders. [BALDWIN IV.]

HENRI II., born in 1118, succeeded his father, Francis I., in 1147.

In 1550 he concluded the war which was then pending with England, which gave up to him Boulogne for the sum of 400,000 crowns. About this time Mary Stuart, the queen of Scotland, then a minor, came to France under the guardianship of her uncles of Guise, and was betrothed to Francis, son of Henri. In 1552 Henri assisted Maurice, elector of Saxony, and Albert, marquis of Brandenburg, who had united for the defence of the religious and civil liberties of Germany against Charles V. Henri invaded Lorraine, and took Metz, Toul, and Verdun, which were from that time annexed to France. It is curious to see the French government, which persecuted Protestantism at home, taking up arms for the professed purpose of supporting the Protestants of Germany. After the abdication of Charles V. the war continued between his successor Philip II. and Henri, whose troops, under the command of the Constable Montmorency, were defeated by the Spaniards at the battle of St. Quentin in 1557: the French arms were likewise unsuccessful on the side of Italy, where the Duke of Alba commanded the Spaniards. The war ended in 1559 by the peace of Chateau-Cambresis, by which Calais, which had been taken the year before by the Duke of Guise, remained in the hands of the French. At the same time a double marriage was concluded between Elizabeth, Henri's daughter, and Philip II. of Spain; and between Margaret, Henri's sister, and the Duke of Savoy. The festivals given on this occasion had a tragical end. Henri was accidentally wounded at a tournament by the Count of Montgomery with the shaft of his broken spear, which struck the king on the right eye. Henri died shortly after, July 10th 1559. By his wife, Catherine de' Medici, he had four sons, of whom three reigned in succession after him, beginning with the eldest, Francis II. He also left several natural children by various mistresses. He had none however by his principal female favourite, Diana de Poitiers, whom he made Duchess of Valentinois, and who survived him. The great influence of the Guises began under his reign. [GUISE, DUKES OF.]

HENRI III., born at Fontainebleau in 1551, was the third son of Henri II. Under the reign of his brother, Charles IX., when he was called the Duke of Anjou, he fought courageously at the battles of Jarnac and Moncontour against the Huguenots. In 1573 he was elected King of Poland and the successor of Sigismund Augustus. Henri was crowned at Cracow; but a few months after, upon hearing of the death of his brother, Charles IX., he suddenly quitted Poland and returned to France, where he assumed the title of Henri III. His reign was a reign of unworthy favourites. A mixture of bigotry and debauchery, of vice and folly, characterised his court. Under his weak administration, factions and civil and religious wars desolated France; and instead of checking party spirit he was himself the leader of a party, and that party not the strongest. The king's party stood between the other two parties, that of the Ligueurs under Henri of Guise and that of the Huguenots under Henri of Navarre, and the war which ensued was appropriately called the War of the Three Henris. At last Paris revolted in favour of the Guises, and Henri had recourse to assassination, by causing the Duke of Guise and his brother the cardinal to be murdered. Most of the towns of France, indignant at this base act, rebelled; the parliament of Paris instituted his trial; and the pope excommunicated him. In this emergency, Henri felt for a moment his old spirit revive; he applied for assistance to his generous enemy, Henri of Navarre, who joined him with his army, repulsed the Duke of Mayenne, the leader of the League, and the two kings laid siege to Paris. During this siege a Dominican monk, named Jacques Clément, excited by the declamations of the Ligueurs, assassinated Henri III. at St. Cloud. Henri died on the 2d of August 1589. He left no issue, and in him terminated the dynasty of Valois, which had reigned in France since the accession of Philip VI. in 1328.

HENRI IV., king of France and of Navarre, born at Pau in the Béarn, the 15th of December 1553, was descended in a direct line from Robert, count of Clermont, sixth son of Louis IX., who married, in 1272, Beatrix of Burgundy, heiress of Bourbon, and assumed the arms and the name of Bourbon. [BOURBON.] Henri's father, Antoine de Bourbon, married Jeanne d'Albret, only daughter and heiress of Henri d'Albret, king of Navarre, after whose death, in 1535, Antoine became king of Navarre in right of his wife. Henri IV., during his youthful years, was trained up to hardiness and privations in his native mountains, after which he was sent to the French court till 1566, when his mother Jeanne d'Albret recalled him to Pau and had him instructed in the Calvinist communion. In 1569 he was acknowledged at La Rochelle as the leader of the Calvinists, and fought at the battles of Jarnac and Moncontour in the same year. After the peace of 1570 he was invited to the French court, and two years after he married Margaret, sister of Charles IX. By the death of his mother, June 1572, he became King of Navarre. At the massacre of the St. Barthélemi, which followed close upon his marriage, Henri's life was spared on condition of his becoming a Roman Catholic; but as the court did not trust a conversion which was extorted by fear, he was kept under watch as a state prisoner for about three years. Having escaped in 1576, he put himself again at the head of the Calvinists, and began a series of hazardous and hard-fought campaigns, interrupted by short cessations of arms whenever Henri III. of France made promises of peace and toleration to his Calvinist subjects,—promises which he or the Guise never failed to break. Henri won the battle of Coutras in Guyenne, October, 1587, in which his antagonist

the Duke of Joyeuse was killed. In 1589 he made his peace with Henri III., and joined him against the League. Henri III. before he expired named the king of Navarre as his successor, telling him at the same time that he wished him a quieter reign than his own had been. Henri however was opposed by one half of the kingdom, which obeyed the Duke of Mayenne, whom the parliament of Paris had appointed Lieutenant-General, and he was obliged to raise the siege of the capital.

He soon after gained the battles of Arques and Ivry, received some reinforcements from Elizabeth of England, and pursued the war with renewed vigour. At last in 1593 Henri began negotiations with several of the leaders of the League, and as a preliminary condition of their submission he was induced to make a public profession of the Roman Catholic faith at St. Denis on the 25th of July of that year. In March 1594 Paris opened its gates to him, and Rouen and other cities followed the example of the capital. Charles, duke of Guise, likewise made his submission. In the following year the pope acknowledged Henri, and in 1596 the Duke of Mayenne submitted. It was not however till 1598 that all France acknowledged Henri, nine years after his assumption of the crown. The peace of Vervins, concluded in that year, put an end to the interference of Spain in the affairs of France. From that time till his death Henri enjoyed peace, with the exception of a short campaign against the Duke of Savoy in the year 1600, which terminated in favour of the French arms.

The king applied himself to reform the administration of justice, to restore order in the finances, and to promote industry and commerce. He established new manufactories; he introduced plantations of mulberry-trees and the rearing of silkworms, and he began the botanical garden of Montpellier. He embellished Paris, and founded the hospital of La Charité Chrétienne for invalid officers and soldiers; he added to the collection in the royal library, and encouraged and rewarded men of learning, among others Grotius, Isaac Casaubon, Joseph Scaliger, De Thou, Malherbe, &c. In his foreign politics he was the ally of England; he supported the independence of Holland, and took the part of the Protestants of Germany against the encroachments of Rudolf II. Henri was censured for his change of religion, and by none more earnestly than by his faithful friend and counsellor, Duplessis Mornay. On the other hand, many of the Roman Catholics never believed his conversion to be sincere. But the truth probably was that Henri, accustomed from his infancy to the life of camps and the hurry of dissipation, was not capable of serious religious meditation, and that he knew as little of the religion which he forsook as of that which he embraced. In his long conference at Chartres in September 1593 with Duplessis Mornay, which took place after his abjuration, he told his friend that the step he had taken was one not only of prudence but of absolute necessity; that his affections remained the same towards his friends and subjects of the reformed communion; and he expressed a hope that he should one day be able to bring about a union between the two religions, which, he observed, differed less in essentials than was supposed. To which Duplessis replied, that no such union could ever be effected in France unless the pope's power were first entirely abolished. ('Mémoires et Correspondance de Duplessis Mornay depuis l'an 1571 jusqu'en 1623,' Paris, 1824-34.)

By the Edit de Nantes, promulgated in 1598, Henri gave what he thought a full redress of the grievances under which his Protestant subjects had so long laboured, and such it would have proved, had the provisions of the edict been honestly and fully carried into effect, and had not the king's intentions been frustrated in great measure by the intolerance of the different parliaments and courts of justice. Henri found the finances of the kingdom in a most wretched condition; of 150 millions of livres taken from the people only 30 millions reached the king's coffers. His able minister Sully had the task of restoring order in this financial chaos. He adopted the method of letting the taxes by public auction; he entered into a rigorous examination of the accounts of former receivers-general and other agents, and introduced forms of accounts which were to be filled up and accompanied with the necessary vouchers, so that no pretence was left for obscurity or omission. During a ministry of fifteen years he reduced the taille five millions of livres, and other imposts one-half: he redeemed 135 millions of debt, while he added four millions to the king's revenue, and left 35 millions in the treasury, besides a value of 12 millions in arms and ammunition, 5 millions expended in fortifications, and above 26 millions on public works and royal gratuities. (Bresson, 'Histoire Financière de la France,' Paris, 1829.) The sympathy which Henri felt and showed for the humbler classes of his subjects, whom his predecessors had looked upon as an inferior race of beings, would alone be sufficient to account for his popularity with the French people—a popularity which has survived all the eventful changes in that country. He is the only king of the old monarchy whose memory is still popular in France. His brilliant qualities, his tastes, even his failings, such as his excessive gallantry, were national, and they flattered the self-love and the vanity of the people. "He was," says the President Hénault, "his own general and his own minister. He united to a blunt frankness the most dexterous policy, to the most elevated sentiments a delightful simplicity of manners, and to an undaunted courage a most touching feeling of humanity and benevolence. He often forgave, and when forced to punish, as in the case of Biron, he did it with extreme regret. His

life was repeatedly attempted by assassins who were stimulated by the old fanaticism of the League; and at last he was stabbed to death in his carriage, by Ravalliac, on the 14th May 1610. He was succeeded by his son Louis XIII., under the guardianship of his consort Maria de' Medici. The grief for his death was deeply felt all over France. ('Mémoires de Sully,' Hénault and the other French historians: Thomas, 'Essai sur les Eloges;') and a collection of Henri's most remarkable sayings and doings, entitled 'L'Esprit de Henri IV.,' Paris, 1769.) Lenglet du Fresnoy, in the fourth volume of his 'Journal de Henri III.,' has published many letters of Henry IV. When the royal tombs at St. Denis were ransacked in the time of the Revolution (1793), the body of Henry IV. was found in very good preservation: his features appeared hardly changed.

HENRICO. [DAIRLA, HENRICO CATERINA.]

HENRY I, King of England, surnamed Beauclerc, or the Scholar, was the fourth and youngest son of William the Conqueror, by his queen Matilda of Flanders, and was born in 1068 at Selby in Yorkshire, being the only one of the sons of the Conqueror who was an Englishman by birth. His surname attests that he had received a more literary education than was then usually given either to the sons of kings or to laymen of any rank; and this advantage was seconded by natural abilities of a superior order. From an early age he and his next brother, William, appear to have monopolised the favour of their father to the exclusion of his eldest son, Robert (Richard, the second son, died in his youth); and Robert's first recourse to arms is even attributed to his indignation at having one day had a pitcher of water thrown down upon his head, in mockery or sport, at the town of L'Aigle in Normandy, by his two younger brothers, and at his father's refusal to punish them for the insult. If this incident took place at all it must however have been when Henry was a mere child, not beyond his eighth or ninth year: his brother William was about twelve years his senior. In the last days of their father's reign jealousies arose between these two brothers; and in this new family quarrel the father seems to have attached himself to the one who was on the whole most like himself in character. At his death in 1087, the Conqueror expressed his wish that William should be his successor in the crown of England, and only left Henry a legacy of 5000*l.* of silver. With 3000*l.* of this however Henry soon after obtained, from the facility of his brother Robert, the whole of the district of Cotentin, comprehending nearly a third of Normandy. Although in the first instance a quarrel between the two arose out of this bargain, they were afterwards reconciled; and in 1090, when the intrigues of William, now king of England, had excited a revolt of the Norman barons against Robert, Henry came to the assistance of the latter, and was chiefly instrumental in putting down the insurrection. Upon this occasion Henry gave a striking proof of the relentless determination of his character. Conan, a rich burgher of Rouen, one of the most active and powerful of those who had taken part in the treason, having fallen into the hands of his enemies, Duke Robert thought it punishment enough to condemn him to perpetual imprisonment; but Henry, deeming it expedient to have better security against his future attempts, led the unfortunate man, on pretence of giving him a view of the surrounding country, to the highest tower of the castle in which he was confined, and threw him over the battlements. When Robert and William made peace the following year, they turned their united arms against Henry, who was soon compelled to evacuate even his last stronghold—the fortress built on the lofty rock of St. Michael; after which he wandered about for some two years in a state of nearly complete destitution. At length, on the invitation of the inhabitants of the town of Domfront, he assumed the government of that place; and it would appear that from this *point d'appui* he gradually raised himself to the re-possession of nearly all the territory that he had lost. He also became reconciled to Rufus, and was in England and in the New Forest with that king when he came by his death (2nd of August 1100). That sudden and mysterious event (which very possibly his hand or his contrivance may have caused, and into which at least he never instituted any inquiry), made Henry king of England. His reign is reckoned from Sunday the 3rd of August, on which day he was crowned in Westminster Abbey by Maurics, bishop of London. The next day he published a charter confirming the rights and liberties both of the Church and of the nation, and promising the restoration of the laws of the Confessor, with only such alterations as had been made in them by his father. All the circumstances of Henry's accession furnish strong evidence of the great importance which the Saxon population had already recovered since the Conquest. Henry from the first put forward his English birth as one of his chief claims to acceptance with his subjects; and he hastened to strengthen this title by an act which almost amounted to a tacit admission that the rights of the old Saxon line were not yet extinct—his marriage with Maud, or Matilda, daughter of Malcolm, king of Scotland, and niece of Edgar Atheling, which, after a delay occasioned by the reluctance of the princess to unite herself to the supplanter of her house, and by the circumstance of her having been at least designed to pass her days as the inmate of a nunnery, if she had not actually taken the veil, was at last celebrated on Sunday the 11th of November. As soon as he assumed the crown, Henry affected a complete change of manners, laying aside the open licentiousness in which he had heretofore indulged, and with much apparent zeal clearing the court of the

mistresses and profligate minions of the late king; but this show of reformation, like most of his other professions, was soon found to be merely an expedient adopted for the purposes of the moment.

The history of the reign opens with the contest between Henry and his elder brother for the crown. At the moment of the death of Rufus the gallant and thoughtless Duke Robert, after a brilliant career of arms in the Holy Land, was lingering on his return home in the south of Italy, detained there by the fascinations of the beautiful Sibylla, daughter of the Count of Conversano, whom he eventually married and brought with him to Normandy. After his arrival in his own territories he threw away more time in a succession of festive displays, but at last he prepared to make a descent upon England. He landed with a considerable force at Portsmouth, soon after Whitsuntide, 1101. But this effort ended in nothing: Henry, having an army assembled at Pevensey, marched forward and overtook his brother before he could reach Winchester, of which it was his object to obtain possession. After some negotiation the two princes met in a vacant space between the armies, and in a few minutes agreed to make up their differences on the terms of Henry retaining England and Robert Normandy, with the proviso that if either died without legitimate issue the survivor should be his heir. The easy temper of the one brother and the craft of the other are equally conspicuous in this treaty, by which Henry extricated himself at little or no cost from all the inconveniences and hazards of his present position, while Robert at once relinquished the whole object in dispute, bating only what part of it he may have conceived was made over to him in his qualified and precarious reversionary right. It was by no means Henry's intention however that he should escape even at this sacrifice. Several of the English barons who possessed estates in Normandy, anxious for their own interests to secure the union of the two countries, had taken part in Robert's attempt: it was one of the stipulations of the treaty that a full pardon should be extended to all the subjects of either brother who might thus have gone over to the other; but no sooner was the duke returned to Normandy than Henry proceeded to take systematic measures for effecting the ruin of the leading barons who had deserted him. In this way he soon provoked a series of petty insurrections in England, which he easily crushed, extinguishing thereby, one after another, all the persons that were most obnoxious to him, and acquiring their estates to distribute among new men who were his devoted adherents. These proceedings could not fail to rouse the indignation of Robert, and Henry was not slow in taking advantage of the courses into which his irritated feelings drove him, to declare that the peace between them was for ever at an end. Circumstances were now in every way much more favourable for the English king than when he formerly contrived to avoid a contest of arms with his brother: on the one hand, some years of possession had established him more firmly on his throne; on the other, the strength of Duke Robert was broken and wasted, and his extravagance and misgovernment had both dissipated his means of every description and loosened the very tenure of his sovereignty. Henry, in the first instance, called upon him to cede the duchy for a sum of money or an annual pension; he then (1105), on this demand being scornfully rejected, crossed over to Normandy at the head of an army, and speedily made himself master of many of the chief places of strength.

The following year the English king, who had returned home, again crossed the seas with a more numerous force than before. About the end of July he commenced the siege of the castle of Tenchebrai; Robert, after some time, advanced to its relief; and on the 28th of September a long and sanguinary battle was fought between the two brothers before the walls of that fortress, the result of which was the utter ruin of Robert and his cause. He himself, after a last splendid display of the heroic valour which he had always shown, was taken prisoner, with 400 of his knights. He was condemned by his brother to confinement for life. According to Matthew Paris, an unsuccessful attempt which he soon after made to effect his escape was diabolically punished, on the order of his merciless brother, by the extinction of his sight: a basin of iron made red-hot was held before his eyes, which were kept open by force, until they were burned blind; and in this state the miserable prince survived for twenty-eight years, dying in Cardiff Castle, at the age of eighty, in February 1185, not quite twelve months before Henry: but the story seems inconsistent with the statement of William of Malmesbury, a contemporary, that the only evil he endured was that of solitude. Immediately after the victory of Tenchebrai Henry was, without opposition, acknowledged their duke by the Norman barons. About the same time also was terminated by a compromise, for the present, the dispute with Anselm, the archbishop of Canterbury, on the subject of investitures, which had been proceeding ever since the commencement of the reign. [ANSELM.]

The next six or seven years passed without any events of much moment. In 1113 however Henry was attacked in Normandy by Louis VI. of France and Fulk, earl of Anjou, acting in confederacy in support of the interests of William, styled Fitz-Robert, the son of Duke Robert, who had escaped the vengeance of his uncle, and became from this time a rallying-point for the friends of his father's house and the enemies of the English king. The war lasted for about two years, and was on the whole adverse to Henry; but he then managed, with his usual dexterity, to bring it to a close by a treaty, which restored to him all that he had lost, and for the present wholly detached the

Earl of Anjou from the cause of his young protégé. It had been agreed that a marriage should take place between William and the earl's daughter, Sibylla. That project was now given up, and it was arranged instead that Matilda, another daughter of the earl, should be united to Henry's only son, Prince William of England. But Henry seems to have made this engagement with no intention of ever fulfilling it: as soon as it had served its immediate purpose, he showed in the most open manner his disregard of every stipulation of the treaty. The consequence was the formation against him of a second continental confederacy, in which the earl and the king of France received the active and zealous co-operation of Baldwin, earl of Flanders. Another war of about two years followed, in which success inclined sometimes to the one side, sometimes to the other; but the death of the Earl of Flanders of a wound received at the siege of Eu, the secession of the Earl of Anjou, again drawn off by a renewal of the proposal for the marriage of his daughter, the intrigues of Henry with the disaffected Norman barons, and, finally, the mediation of the pope, brought it also, in 1120, to a termination entirely favourable to the English king.

Immediately after this peace Henry's brightest hopes were turned to sudden night by the frightful calamity of the loss, on Friday the 25th of November, of the ship in which his son had embarked at Barfleur for England: with the exception of one individual, a butcher of Rouen, all on board perished to the number of nearly 300 persons, including the prince, his half-brother Richard, his half-sister Marie, and the Earl of Chester, with his wife and her brother, who were the niece and nephew of the king, and about 140 of the members of the most noble houses of England and Normandy, of whom 18 were females. Henry is said never to have been known to smile after this blow. It did not however extinguish his spirit of ambition. Two years before this he had lost his consort, the good Queen Maud; and a daughter, Matilda, married in 1114 to the Emperor Henry V., was now his only legitimate progeny. In the hope of male offspring, he now (February 2nd 1121) espoused the young and beautiful Adela, or Alice, daughter of Geoffrey, duke of Louvain. Scarcely had he entered into this alliance when he found himself called to meet a new revolt in Normandy, excited by the restless Fulk, earl of Anjou, who now having lost all hope of the English marriage, had renewed his connection with Fitz-Robert, and again affianced to him his younger daughter Sibylla, putting him in the meantime in possession of the earldom of Mons. But this movement was very soon put down by Henry, who also contrived once more to gain over the fickle and venal Earl of Anjou, and so to deprive the Norman prince of the hand of the fair Sibylla, when he had it almost in his grasp.

When four or five years of his second marriage had passed without producing any issue, Henry determined upon the bold enterprise of endeavouring to secure the succession to his dominions for his daughter, the Empress Matilda, who had become a widow by the death of her husband in 1125. On Christmas-day 1126 she was unanimously declared his heir, in a great council of the lords spiritual and temporal assembled at Windsor Castle. The following year, in the octaves of Whitsuntide, she was married to Geoffrey, surnamed Plantagenet, the son of Fulk, earl of Anjou, to whom, although only a boy of sixteen, his father had renounced that earldom on his departure for the Holy Land, where he was a few years afterwards elected King of Jerusalem. Soon after this settlement of his daughter, Henry was relieved of a source of perpetual annoyance and apprehension by the death of his nephew William Fitz-Robert, which took place on the 27th of July 1128, in the twenty-sixth year of his age. This prince had not been abandoned by King Louis of France, who, after giving him in marriage Joan of Morienne, the sister of his queen, had first put him in possession of the countries of Pontoise, Chaumont, and the Vexin, and then, on the murder of Charles the Good, had invested him with the earldom of Flanders. The intrigues and the money of Henry however speedily stirred up against him a revolt of a party of his Flemish subjects, who putting Thiedric or Thierry, landgrave of Alsace, at their head, endeavoured to drive him from the country; and it was in a battle with Thierry, under the walls of Alost, that in the moment of victory he received the wound of which he soon after died in the monastery of St. Omer. It was not however till March 1133 that Henry's longings for a grandchild were gratified by the birth of Matilda's first child, Henry, styled Fitz-Empress, afterwards Henry II. Two other sons, Geoffrey and William, were born in the course of the next two years. These events had been preceded by such dissensions between the ex-empress and her husband as at one time occasioned their separation; and now that they were again living together, Henry and his son-in-law quarrelled about the Norman duchy, of which the latter wished to be put in immediate possession, according to a promise which he said had been given on his marriage. From these family broils Henry was only delivered by his death, which took place at Rouen on Sunday the 1st of December 1135, being the seventh day of an illness brought on by eating to excess of lampreys, after a day spent in hunting. He had completed the sixty-seventh year of his age and the thirty-fifth of his reign.

Besides the son and daughter born in wedlock that have already been mentioned, the genealogists assign to Henry I. the following natural children:—1, Robert, earl of Gloucester, who died, after a distinguished career, in 1146, by Nesta, daughter of Rhees-ap-Iudor,

Prince of South Wales; 2, Richard, drowned in 1120 with Prince William, by the widow of Anskil, a nobleman of Berkshire; 3, Reginald, earl of Cornwall, who died in 1176, by Sibylla, daughter of Sir Robert Corbet, and wife of Henry Fitz-Herbert; 4, Robert, by Editha, daughter of Sirewolf, a Saxon nobleman; 5, Gilbert; 6, William, surnamed De Tracy; 7, Henry Fitz-Herbert, who was killed in battle in 1197, also, according to one account by Nesta; 8, Marie (otherwise called Maud, or Adela), countess of Perche, another of those who perished in the shipwreck of 1120; 9, Maud, married to Conan the Gross, earl of Brittany; 10, Juliana, married to Eustace of Breteuil, earl of Pacie in Normandy; 11, Constance, married to Roscelin, Viscount Beaumont in France; 12, another daughter, married to William Goet, a Norman; 13, another, married to Matthew Montmorency, the founder of the illustrious French family of that surname; and 14, Sibylla (otherwise called Elizabeth), who was married in 1107 to Alexander I. of Scotland, and died in 1122, by Elizabeth, wife of Gilbert de Clare, earl of Pembroke, and father by her of the famous Strongbow.

The character of Henry is sufficiently indicated by the facts that have been detailed. In a moral point of view it was detestable, but in the line of policy and craft it evinced superlative ability. In the midst of all his profligacy and unscrupulous ambition however he cherished a love of letters, and in his hours of leisure was fond of the society of learned men. It must be admitted also that his government, though arbitrary and tyrannical in a high degree, appears to have been on the whole a considerable improvement on that of his father and his elder brother. He may be said to have led the way in the reformation of the law and the constitution by his re-establishment, partial as it was, of the Saxon laws, and by his charter, the example of that series of subsequent royal concessions, the same in form though much more extended in amount, which lie at the foundation of the national liberties. There can be no doubt that the country made considerable social progress in his reign, undisturbed as it was by any internal commotion, and enjoying, notwithstanding much oppression on the part of the crown, probably a more regular dispensation of justice between man and man, and more security from disorder and violence, than it had known since the coming over of the Normans. Henry I. was succeeded on the throne of England by Stephen.

HENRY II., surnamed Fitz-Empress, was the eldest son of Geoffrey Plantagenet (so named from a sprig of broom—in Latin *planta genista*, in French *plante gent*—which he used to wear in his cap), earl of Anjou, and of Matilda, daughter of Henry I., king of England, whose first husband had been the Emperor Henry V. [HENRY I.] He was born at Le Mans, the capital of his father's dominions, in March 1133. In the struggle between Stephen and Matilda for the English crown [STEPHEN], Matilda's husband, Geoffrey, had by the year 1141 reduced nearly the whole of Normandy, and his infant son Henry had been acknowledged by the majority of the nobility of that country as their legitimate duke. In June of the following year Matilda's great supporter, her bastard half-brother Robert, earl of Gloucester, passed over to Normandy, and returned to England in December, bringing Prince Henry along with him, together with a small body of troops, obtained from the earl his father. Here the boy remained for nearly five years shut up for safety in the strong castle of Bristol, where his education was superintended by his uncle Gloucester, who was distinguished for his scholarship and love of letters. He returned to his father, in Normandy, about Whitsuntide 1147. In 1149 however, being now sixteen years of age, he recrossed the seas, and, at an interview held on Whitsuntide in Carlisle with his uncle David I. of Scotland, received from that prince the honour of knighthood, and concerted measures with him and his other friends for recovering his grandfather's throne. He returned to Normandy in the beginning of the following year, and was a few months afterwards, with the consent of his father, formally invested with that dukedom by Louis VII. of France, the portion of the country called the Vexin being ceded to Louis as the price of his consent to such arrangement. By the death of his father, on the 10th of September 1151, Henry became earl of Anjou, Touraine, and Maine. On Whit-Sunday of the year following, within six weeks after she had been divorced from her first husband, King Louis of France, he married Eleanor, in her own right countess of Poitou and duchess of Guienne or Aquitaine, an alliance which made him master of all the western coast of France, with the exception only of Brittany, from the Somme to the Pyrenees. Soon after this Henry sailed for England at the head of a small but well-appointed force. He and Stephen having advanced, the one from the west, the other from the east, came in sight of each other at Wallingford, and in an interview which they had there, standing on opposite sides of the Thames, agreed to a truce. The death of Eustace, Stephen's eldest son, having removed the chief obstacle to a permanent arrangement between the two competitors, a peace was finally adjusted in a great council held at Winchester on the 7th of November 1153, in which Stephen, adopting Henry for his son, appointed him his successor, and gave the kingdom of England, after his own death, to him and his heirs for ever. The death of Stephen, on the 25th of October 1154, made Henry, in conformity with this agreement, king of England without opposition.

The commencement of the reign of Henry II. is reckoned from his coronation at Westminster along with his queen, 19th December 1154.

His first proceedings were strikingly indicative of the system of combined energy and policy which continued to characterise his government. He dismissed the foreign troops which Stephen had brought into the kingdom; razed to the ground nearly all the numerous castles that had been erected throughout the country by the barons in the preceding twenty years of anarchy; and resumed with remorseless determination all the lands that had been alienated from the crown since the death of Henry I., the grants only excepted that had been made to the church and to William, the second son of Stephen. This last act of rigour, the most daring upon which he ventured, was undertaken with the express concurrence of the great council or assembly of the immediate tenants of the crown. He next proceeded to settle the succession, and for that purpose a great council was assembled at Wallingford, soon after Easter 1155, which ordained that after his death the crown should descend to his eldest son William, now in his third year, and in case of the death of William (which in fact took place the following year), to his younger brother Henry, who was as yet only a few months old. Oaths of fealty were at the same time taken to both the young princes. It was in another council, or parliament, as some writers call it, held at London after these arrangements had been made, that Henry, in conformity with the now established practice, granted a short charter, confirming, for himself and his heirs, to the clergy, the nobility, and the commonsalty, all the rights, liberties, and customs ('consuetudines') which had been conceded by his grandfather Henry I.

His presence was now called for across the seas by the attempt of his younger brother Geoffrey to wrest from him his paternal inheritance of Anjou, Touraine, and Maine, on the pretence, as stated by some authorities, that the will of their father had directed that Henry should resign these earldoms as soon as he should have obtained possession of the English crown. After a very short contest Geoffrey was forced to give up his claim in exchange for a pension of 1000 English and 2000 Angevin crowns, which he enjoyed little more than a year. He died in 1158 at Nantes, the inhabitants of which city had chosen him for their governor, in consequence of which circumstance the place was immediately claimed by Henry, as having devolved to him as his brother's heir. Partly by force, partly by management, Henry succeeded in acquiring through this claim first the virtual and eventually the actual possession of the whole of Brittany; the only portion of territory that was wanting to complete his sovereignty over all the western coast of France, and indeed over nearly the entire half of that kingdom. Conan, the hereditary count or duke of Brittany, who was also earl of Richmond in England, was now in the first instance induced, or compelled, to sign a treaty by which he bequeathed the country after his death to his daughter Constantia, an infant, whom he affianced to Henry's youngest son Geoffrey. At the same time the neutrality of Louis of France was secured by another arrangement, according to which it was agreed that Henry's eldest son, William, should marry that king's infant daughter, Margaret (her mother was Constance of Castile, whom Louis had married after his separation from Eleanor), three castles in the Vexin being made over along with the princess as her dower. Henry had already recovered from the young Malcolm IV. of Scotland the northern counties which had been taken possession of by his predecessor David I., and the cession of which in perpetuity had been one of Henry's engagements with his uncle in 1149; he had also driven back the Welsh from those parts of the English territory which they had seized during the reign of Stephen, and even, as it would appear, compelled the princes of North and South Wales to acknowledge him as their feudal superior. His next attempt was upon the great French earldom of Toulouse, which he claimed in right of his wife Eleanor, whose grandfather William, duke of Aquitaine, had married Philippa, the only child of William, the fourth earl of Toulouse. He was here opposed both by Raymond de St. Gilles, the descendant of a brother of earl William, in whose line the principality had descended for nearly a hundred years, and by Louis of France, whose sister had married Raymond, and to whom, besides, the progressive aggrandisement of his ambitious vassal was every day becoming a subject of more serious alarm. Henry's expedition to France in support of this claim is memorable for the introduction of the practice of commuting the military service of the vassals of the crown for a payment in money, an innovation the credit of which is attributed to Thomas à Becket, recently elevated to the place of chancellor of the kingdom. The contest which ensued was suspended by a peace in May 1160, by which Henry was allowed to retain a few places he had conquered in Toulouse; and although it soon broke out anew, it was after a few months put an end to by a second peace, concluded in 1162 by the mediation of pope Alexander III.

The history of the reign of Henry II. for the next eight years is principally that of his contest with the haughty and intrepid church man, who, from an obscure origin having advanced through the degrees of royal favourite, prime minister, and chancellor, to the ecclesiastical sovereignty of archbishop of Canterbury, forthwith proceeded to assume the bearing of a rival monarch, and made his former master feel that he was only half king in the dominions he called his own. [BECKET.] This struggle for supremacy between the church and the state was not even terminated by the murder of Becket, 29th of December 1170: the blood of the martyr crying from the ground was found

to be still more powerful than had been his living voice. In 1174 Henry performed an abject penance at his tomb for having been the unintentional instigator of his slaughter; and two years after, the famous constitutions of Clarendon, passed in 1164, by which the clergy had been made amenable to the civil courts, and the church in other respects subjected to the royal authority, were, after having been long practically disregarded, at last formally repealed in a great council held at Northampton.

Meanwhile two formidable insurrections of the Welsh in 1163 and 1165 had been repressed with great devastation of their country, and, in the second instance especially, with unusual cruelty. In 1166 a revolt of the people of Brittany against their duke Conan afforded Henry, after putting it down with his customary promptitude and vigour, a pretext for taking the government of the country out of the hands of that feeble dependent, and assuming to himself the direct administration of affairs in the name of his son Geoffrey and Conan's daughter Constantia, between whom, young as they both still were, the marriage-ceremony was now solemnised for the sake of this arrangement. On the 10th of September 1167, Henry's mother, the ex-empress Matilda, died at Rouen. Some further hostilities in which he now became involved with the French king were, before producing any important result, terminated by a new peace concluded at Montmirail, 6th of January 1169. By this treaty it was arranged that Henry, the king of England's eldest son, should do homage to Louis for the earldoms of Anjou and Maine, and that his second son Richard should in like manner hold the duchy of Aquitaine of the French king, and espouse Adalais, or Alice, the youngest daughter of Louis. But the greatest event which divided the manifold activity of king Henry with the affairs of Becket was the conquest of Ireland, which was begun in 1169 by a body of private adventurers, headed by Richard de Clare, earl of Pembroke, the celebrated Strongbow, and completed by Henry in person, who crossed over from Milford to Waterford with a powerful armament, 18th of October 1171, and after making an unresisted progress through the country, during which he received the submission of the princes of all parts of it except Ulster, and holding his court or assembling councils at Dublin, Cashel, and elsewhere, sailed back from Wexford to Portloman in Wales, on Easter Monday, the 17th of April 1172. The national spirit however recovered itself after this first prostration, and a protracted struggle ensued between the people and their invaders; but the acquisition of Ireland was finally sealed by a formal treaty concluded in 1175 with Roderick O'Connor, considered the head king of the country, in which he consented to become Henry's liegeman, to pay an annual tribute, and, although he was still to retain his nominal royalty for his life, to hold his crown in subjection to the English king.

Much of the remaining portion of Henry's life and reign presents an involved and deplorable scene of family discord and contention; sons against their father, wife against husband, brother against brother. His eldest son Henry had not only been invested, as mentioned above, with the earldoms of Maine and Anjou, but, being then sixteen years of age, had, after the custom which prevailed in the French monarchy, been, as heir-apparent, solemnly crowned in Westminster Abbey on Sunday, 15th of June 1170. On this account that prince is in old writings sometimes styled Henry III., and his common title during his life was from this date the junior or younger king; that of the senior or elder king being given to his father. In 1172 the ceremony of his coronation was repeated, his wife Margaret of France being this time crowned along with him. Soon after this, at the instigation, it is said, of his father-in-law King Louis, the prince advanced the extraordinary pretension that he had become entitled actually to share the royal power with his father, and he demanded that Henry should resign to him either England or Normandy. His refusal was speedily followed (in March 1173) by the flight first of the prince, then of his younger brothers Richard and Geoffrey, to the French court. Richard professed to consider himself entitled to Aquitaine in virtue of the homage he had performed to Louis for that duchy after the peace of Montmirail, and Geoffrey founded on his marriage and his investiture some years before with the principality of Brittany a similar claim to the immediate possession of that territory. About the same time Queen Eleanor also left her husband to associate herself openly with the rebellion of her sons, of which she had in fact been the prime mover; for Henry's infidelities and neglect—the appropriate retribution of the indecent precipitancy with which she had thrown herself into his arms—had long changed this woman's love into bitter hatred and thirst of revenge. She was also making her way for the French court, nothing perplexed, as it would seem, by the awkwardness of seeking the protection of her former husband, when she was caught dressed in man's clothes and brought back to Henry, during the rest of whose life she remained in confinement. Her capture however did not break up the unnatural confederacy of her sons. We can only notice the leading incidents of the confused and revolting drama that ensued. The cause of young Henry was supported not only by Louis, but also by William of Scotland, and by some of the most powerful both of the Norman and the English barons. With his characteristic energy and activity however the English king made ready to meet his various enemies at every point. Hostilities commenced both on the continent, whither Henry pro-

ceeded in person, and on the Scottish borders, in the summer of this same year. Occasionally suspended, and again renewed, the war continued for about two years, during which the most important event that happened was the capture of king William of Scotland at Alnwick Castle, by the famous chief-justiciary Glanville, 12th of July 1174, which appears to have been the Saturday following the Thursday on which Henry did penance before the tomb of Becket at Canterbury. Soon after this Henry, who had throughout decidedly the best of the contest, assented to the petition of his sons for a peace; he and King Louis restored whatever they had taken from each other, and young Henry, Richard, and Geoffrey were gratified with the possession of one or two castles each, and liberal allowances from the revenues of the provinces to which they had severally laid claim. A new quarrel broke out between Henry and his eldest son the following year, but they were reconciled before they had time to betake themselves to arms. Meanwhile in December 1174 a treaty with Scotland had been signed at the castle of Falaise, in Normandy, by which the Scots agreed to make acknowledgment of the feudal dependence of their crown on that of England, in return for the liberation of King William. The period of seven or eight years that followed was the most tranquil of Henry's reign, and that in which his greatness stood at the highest. With his ancestral dominions of England, Normandy, and Anjou undisturbed by any rival claimant, his matrimonial acquisitions of Aquitaine and Poitou, bound in the subjection of fear, if not of attachment, his conquest of Ireland secure, the Welsh and the Scotch reduced to submission and to the acknowledgment of his supremacy, he was undoubtedly at this time the most powerful of the European sovereigns.

In 1183 however another outbreak of the fierce and turbulent spirit of the princes led the way to a new succession of family wars. This time Richard took up arms against Henry and Geoffrey, because his father called upon him to do homage to Henry for Aquitaine. A reconciliation between the brothers, effected by their father's interference, only suspended hostilities for a few months; the old king and his son Richard were then compelled to take the field against the other two. After deserting his father and his youngest brother alternately about half a dozen times, Prince Henry was suddenly taken ill, and died at Château-Martel, 11th June 1183, in the twenty-seventh year of his age. Geoffrey still held out, supported by the chief nobility of Aquitaine, where there was a strong feeling of the people against the English king for his treatment of their hereditary chieftainess Eleanor; but he too in a short time made his submission and implored his father's pardon. A solemn family reconciliation then took place, at which even Eleanor was released from her prison and allowed to be present. But it did not last for more than a few months; Geoffrey then, in consequence of his father refusing to surrender to him the earldom of Anjou, fled to the court of France, where Philip II. was now king, and prepared for a new war; but before he could carry his design into execution he was, in August 1186, thrown from his horse at a tournament, and so severely injured that he died in a few days after. No sooner was Geoffrey thus removed than his brother Richard hastened to the French court to take his place; but after unsuccessfully attempting to excite a new revolt in Aquitaine, he was compelled to throw himself upon his father's clemency. A project of a new crusade, at the call of pope Clement III., in the beginning of 1188, for a moment united Henry and Philip; the impetuous Richard actually took the cross, carried away by the feeling which thrilled all Europe on the arrival of the news of the capture of Jerusalem by Saladin in the preceding September; but before the end of the same year the unhappy father saw his son again bearing arms against him in alliance with the French king. The pretext on the part of Philip and of Richard for this new war was Henry's refusal to deliver up the Princess Alice, the sister of Philip, and the affianced bride of Richard, whose person, as well as part of her dowry, he had for many years had in his possession. Richard pretended to believe that his father wished to marry the princess himself, and even asserted or insinuated that her honour had already fallen a sacrifice to Henry's passion; it appears to be certain however that her restitution was only made a demand of the two confederates for popular effect, and was a very small part of their real object. Richard, having first done homage to Philip for all his father's continental possessions, immediately proceeded to wrest them from the old man by the sword. Henry's spirit seems now to have given way at last, and the resistance he offered to his sons was feeble and ineffective. The pope made an attempt to bring about a reconciliation, which failed; in the end Henry was compelled to sue for peace, on which he and Philip met on a plain between Tours and Azay-sur-Cher, when it was agreed, among other humiliating conditions, that all Henry's vassals, both continental and English, should do homage to Richard, in acknowledgment of his rights as heir-apparent, and that all those persons who had taken his side should from that time be considered as his liegemen, unless they should of their own accord return to his father. Henry was stretched on a sick-bed when this treaty was read to him; but when he found in the list of those that had deserted him to join Richard, his youngest and favourite son John, whose fidelity till now he had never had cause to suspect, the discovery appears to have broken his heart; he turned himself to the wall, saying that all his interest in the world was over. He was soon after removed to Chinon,

on the Loire; and there, after a few days more of suffering, he died, 6th of July 1189, in the fifty-seventh year of his age and thirty-fifth of his reign. He was buried in the choir of the abbey of Fontevraud, in the presence of his son Richard, who succeeded him on the throne.

The character of this great king is a mixture of all the qualities, good and bad, naturally arising out of a strong intellect, a strong will, and strong passions. His faculties had in early life received a learned training, and to the end of his days he preserved an attachment to literature and to the conversation of scholars. The age was distinguished throughout Western Europe, both from that which preceded and from that which followed it, by a revival of elegant letters, which, from its speedy evanescence, appears to have been premature; and Henry drew around him many of the chief lights of the time, both natives of England and of other countries. Among these two of the most conspicuous names were John of Salisbury and Peter of Blois, both of whom have left us ample testimony, in their writings, how greatly they were dazzled by his brilliant and commanding genius. And if on the one hand he was ambitious, unscrupulous, licentious, and easily kindled to frantic excesses of rage, it must be admitted on the other that he was neither a cruel nor a vindictive or unforgiving enemy, and that he was far from incapable of generous and kindly emotions. He has that hold upon our sympathies which springs from the feeling that his enemies were worse men than himself, and from the pity excited by the tragic close as contrasted with the earlier course of his history, which taken altogether is one of the saddest and most affecting of those which preach to us the instability of fortune and the vanity of human ambition.

The government of England during this reign was still nearly as despotic in principle as in the days of the Conqueror and his sons, but the more advanced social condition of the country and the firmer establishment of the new dynasty combined with the temper of the king to render it considerably less oppressive in practice. The augmented security and strength of the crown, and the measures which Henry took to depress or curb the aristocracy, had the effect of relieving the people to some extent of one, and that perhaps the most severe, of the two tyrannies under which they suffered, without adding to the weight of the other. While the power of the barons was curtailed or restrained, that of the throne was certainly not exercised with more, but rather with less insolence and rapacity than formerly. The laws were also administered with greater regularity during this reign than they had been since the Conquest; if the original *curia regis*, or royal court, was not already separated into the subdivisions out of which have sprung the present Courts of King's Bench and Common Pleas (which is doubtful), the important institution of justices itinerant, or justices in eyre, as they were styled, that is, judges making periodical circuits through the kingdom for the trial of causes, was now made a permanent part of the judicial establishment of the country. Another important legal improvement now introduced was the substitution in the trial of the species of action called a writ of right of the grand assize, for the old ordeal of battle. The earliest of the English law-writers, Ranulf de Glanville, the supposed author of the Latin treatise entitled 'Tractatus de Legibus et Consuetudinibus Angliæ,' held the office of chief-justiciary in the time of Henry II. To this reign also belong the 'Dialogus de Scaccario,' and the two collections of charters, &c., known as the 'Liber Niger' and the 'Liber Ruber.'

Henry's children by his queen Eleanor were: 1, William, born 1152, died 1156; 2, Henry, born 28th of February 1155, died 11th of June 1183; 3, Maud, born 1156, married to Henry V., duke of Saxony, died 1189, a few days after her father; 4, Richard, who succeeded him on the throne; 5, Geoffrey, born 23th of September 1158, died 19th of August 1186; 6, Eleanor, born 13th of October 1162, married to Alphonso VIII., king of Castile, died 1214; 7, Joan, born October 1164, married to William II., king of Sicily, died 4th of September 1195; and 8, John, who succeeded Richard as king. His illegitimate children were: 1, by the famous Rosamund, daughter of Walter, lord Clifford, William, surnamed De Longespée, who became Earl of Salisbury in right of his wife Ela, daughter and heiress of William Bevereux, died 1226; 2, by the same, Geoffrey, who became Bishop of Lincoln, lord chancellor, and afterwards archbishop of York, and died 18th of December 1212; and 3, by the wife of Rodolph Blewit, Morgan, a churchman, who held the office of provost of Beverley.

HENRY III., surnamed of Winchester, from the place of his birth, was the eldest son of King John by his queen, Isabella of Angoulême, and was born on the 1st of October 1206. His father having died on the 18th of October 1216, the boy was, chiefly through the influence of the Earl of Pembroke, lord marshal, acknowledged heir to the throne by those of the barons who were opposed to the French party; and on the 28th he was solemnly crowned in the abbey-church of St. Peter, at Gloucester, by the papal legate Gualo. His reign is reckoned from that day.

On the 11th of November following, at a great council held at Bristol, Pembroke was appointed protector or governor of the king and kingdom (Rector Regis et Regni); and this able and excellent nobleman continued at the head of affairs till his death in May 1219; long before which event the dauphin Louis and the French had been compelled to quit the country, their evacuation having been finally arranged in

a conference held at Kingston on the 11th of September 1217. After the death of Pembroke the administration of the government fell into the hands of Hubert de Burgh, who had greatly distinguished himself in the expulsion of the foreigners, and Peter des Roches, bishop of Winchester. De Burgh however and the bishop, who was not an Englishman, but a native of Poitou, from coadjutors soon became rivals, and their attempts to throw each other down at length led in 1224 to the resignation of Des Roches and his retirement from the kingdom. Meanwhile, on the 17th of May 1220, Henry, in consequence of some doubts being entertained about the efficacy of the former ceremony, had been crowned a second time at Westminster by Langton, archbishop of Canterbury. In 1221 the relations of peace and alliance with Scotland, which had subsisted ever since the departure of the French, were made closer and firmer by the marriages of Alexander II., the king of that country, with Jane, Henry's eldest sister, and of De Burgh with the Princess Margaret, the eldest sister of Alexander. About the same time Pandulf, who had succeeded Gualo as papal legate, left the country, which was thus practically freed from the domination of Rome, although that power still persisted in asserting theoretically the vassalage of the crown which had been originally conceded by John, and which had also been acknowledged at his accession by the present king.

In 1222 Henry had been declared of age to exercise at least certain of the functions of government; but his feeble character was already become sufficiently apparent, and this formality gave him no real power. It only served to enable De Burgh the more easily to get rid of his colleague. That minister, now left alone at the head of affairs, conducted the government with ability and success on the whole, though in a spirit of severity, which, whether necessary or not, could not fail to make him many enemies. A war broke out with France in 1225, which however was carried on with little spirit on either side, and produced no events of note, although Henry in May 1230 conducted in person an expedition to the Continent, from which great things were expected by himself and his subjects; but he returned home in the following October, without having done anything. At this time France was suffering under the usual weakness and distraction of a regal minority, Louis IX., afterwards designated St. Louis, having while yet only in his twelfth year succeeded his father in 1226. A growing opposition to De Burgh was at length headed by Richard, earl of Cornwall, the king's brother, who possessed very great influence, not only from his nearness to the throne, but from his immense wealth; and the consequence was the sudden expulsion of that minister from all his offices, and his confinement to prison, with the loss of all his honours and estates, in the latter part of the year 1132. Des Roches, the bishop of Winchester, who had returned to the country some time before this crisis, was now placed at the head of affairs; but his administration, a course of insulting preference for his countrymen and other foreigners, and of open hostility to the great charter and the whole body of the national liberties, speedily proved unbearably distasteful to both barons and commons; and a confederacy of the laity and the clergy, with Edmund, archbishop of Canterbury, at its head, compelled his dismissal within little more than a year after his restoration to power. The archbishop now became chief minister. In 1236 Henry, being now in his thirtieth year, married Eleanor, the daughter of Raymond, count of Provence; and this connection soon gave new and great umbrage to the nation, in consequence of the numbers of her relations and countrymen who came over with or followed the queen, and with whom she surrounded her weak husband, besides inducing him to gratify their rapacity with pensions, estates, honours, and the most lucrative offices in the kingdom. In the midst of the contests thus occasioned between the crown and the nobility, whose meetings for deliberation on national affairs were now commonly called parliaments, a renewal of active hostilities with France was brought about through a private resentment of Henry's mother Isabella, who after the death of John had returned and been re-married to Hugh, count of La Marche, to whom she had been espoused before she gave her hand to John: she had instigated La Marche to insult and defy Alphonso, count of Poitou, the brother of the French king, after doing homage to him, and had then prevailed upon her son, the King of England, to take her part in the war with France that ensued. Henry again sailed for the Continent, but this expedition was still more unfortunate and disgraceful than the former: after being beaten by Louis in a succession of actions, he was glad to get home again, with the loss of army, money, baggage, and everything. A new truce for five years was then agreed to between the two countries.

These events of course did not tend to put the nation in better humour with the king, or to dispose the parliament to greater liberality. The contest with the crown however ended for the present in an attempt on the part of Henry to govern by the prerogative, which was so far successful that no effective resistance was made to it for many years. In the pressure of his embarrassments he several times re-assembled the legislative body, but no accommodation was effected by these advances; the parliament was found as impracticable as ever, and the king resumed his arbitrary courses. In 1253 he succeeded in obtaining a grant of money by consenting to a solemn ratification of the great charters—a ceremony which had already been repeatedly performed in the course of the reign; and this enabled him to proceed at the head of a military force to Guienne, where a revolt against the

English dominion had been excited by Alphonso, king of Castile. The dispute was soon settled by the arrangement of a marriage between Henry's eldest son, Prince Edward, and Eleanor, the sister of Alphonso. [EDWARD I.] After this Henry engaged in a project which speedily involved him in a complication of difficulties—the acceptance of the nominal crown of Sicily for his second son Edmund from Pope Innocent IV., who pretended to have it at his disposal in consequence of Frederick II., the late king, having died (1250) in a state of excommunication, and who had ever since been hawking about the empty title among the princes of Europe, without finding any one simple enough to close with his proposals till he applied to the King of England. The exorbitant extent to which Henry was forced to carry his exactions in order to meet his engagements with the pontiff raised a spirit of resistance, which grew stronger and stronger, till it broke out into an open revolt against the supremacy of the crown. What is called by most of the old chroniclers 'the mad parliament,' assembled at Oxford on the 11th of June 1258, by adjournment from Westminster, where it had met on the 2nd of May previous; and placed the whole authority of the state in the hands of a committee of government, consisting of twelve persons appointed by the barons and as many by the king. The leader of the barons on this occasion was the famous Simon de Montfort, who was a Frenchman by birth, being the youngest son of the Count de Montfort, but who, in right of his mother, had succeeded to the English earldom of Leicester, and had so long ago as the year 1238 married Eleanor, countess-dowager of Pembroke, a sister of King Henry. After the enjoyment however of a long course of court favour he had quarrelled with and been insulted by his royal brother-in-law in 1252, and, although they had been apparently reconciled, it is probable that the feelings then excited had never been extinguished in either. From the imperfect accounts and the partial temper of the annalists of the time, it is difficult to obtain a clear view of De Montfort's character and objects; but if his position may be reasonably suspected to have acted upon him with its natural temptations, and led him to form designs more ambitious than he could venture openly to profess, it must be admitted that he stands remarkably free from any well-established or even probable imputation affecting his actual conduct, and that he was undoubtedly a person both of eminent ability and of many excellent as well as popular moral qualities. His cause was also undoubtedly in the main that of the national liberties, and he appears to have had throughout the national voice and heart with him. He and his friends soon contrived to monopolise the whole power of the committee of government, and compelled the principal nominees of the king not only to relinquish their functions, but to fly from the kingdom. Dissensions now however broke out in the dominant party, and De Montfort found a rival aspirant to the supreme power in another of the great barons, Richard de Clare, earl of Gloucester.

The quarrels of the adverse factions enabled Henry, in the beginning of the year 1261, altogether to throw off the authority of the committee of government; and although the parliamentary party was on this occasion joined by Prince Edward, it was for the present effectually put down, De Montfort himself being obliged to take refuge in France. He returned however in April 1263, and being now supported by Gilbert, earl of Gloucester, the son of his late rival, proceeded to prosecute his quarrel with the crown by force of arms. Henry had now his son Edward on his side; but the success of the insurgents nevertheless was such as to threaten the complete overthrow of the royal power, when an accommodation was effected through the interference of the king's younger brother, Richard, earl of Cornwall, called King of the Romans, to which dignity he had been elected a few years before. The result was to place De Montfort and his friends once more at the head of affairs, the king being reduced to a cipher, or a mere puppet in their hands. In the course of a few months however we find the war between the two parties renewed. The contest of arms was suspended for a short time in the beginning of the following year (1264) by an appeal on the part of a number of the most influential barons and bishops to the arbitration of Louis IX. of France; but his award, which was upon the whole favourable to Henry, was very soon disregarded. On the 14th of May the forces of the barons, led by De Montfort, and those of the royalists, commanded by the king in person, and by his son Edward, met at Lewes, in Sussex, where the former gained a complete victory, both Henry and his son being taken prisoners. This success of course once more placed all the power of the kingdom at the feet of the great baronial leader; his arrogance and assumption of superiority however, it is said, had already alienated from him some of his most powerful adherents, and disposed them to take measures for the restoration of the royal authority, when, on the Thursday of Whitsun-week 1265, Prince Edward contrived to make his escape from Dover Castle, and to join the Earl of Gloucester, who had now deserted the interest of De Montfort, and waited to receive him with an army at Ludlow in Shropshire. This event immediately led to the renewal of the war. On the 4th of August the two parties again encountered at Evesham; Edward here gave brilliant proof of the military talent which distinguished his future career; and the result was the defeat of the baronial forces with immense slaughter, De Montfort himself and his son Henry being both in the number of the slain. In this battle the king is said to have had a narrow escape: the earl, in whose camp he was, had compelled him to put on armour

and mount a war-horse, from which he was thrown down in one of the charges, and would probably have been put to the sword or trampled to death had he not called out that he was 'Harry of Winchester,' when his voice was heard by his son, who came up and rescued him.

The victory of Evesham however, although it liberated Henry and re-established the royal government, did not completely put down the defeated party. The adherents of De Montfort maintained themselves, notwithstanding all the efforts of Prince Edward, in various parts of the kingdom, for more than two years longer. Even after the parliament, in October 1267, had passed an Act of Concord, known by the name of the 'Dictum de Kenilworth,' by which easy terms of pardon were offered to all who would submit themselves, the insurrection was renewed by the people of London, with the Earl of Gloucester at their head; but that rash and fickle personage almost immediately threw himself upon the king's mercy without drawing the sword, and was glad to obtain pardon through the mediation of the King of the Romans, leaving his followers to their fate. A final arrangement was at last effected in a parliament which met at Marlborough on the 18th of November. The short remainder of the reign of Henry after this date passed without disturbance or any remarkable events. His son Edward, leaving everything tranquil, set out for the Holy Land in July 1270, from which he had not returned when Henry died at Westminster on the Feast of St. Edmund, being the 16th of November 1272, in the sixty-seventh year of his age and the fifty-seventh of his reign.

The children of Henry III., by his wife Eleanor of Provence, were—1, Edward, who succeeded him; 2, Margaret, born in October 1240, married to Alexander III. of Scotland, at York, on the 26th of December 1251, died on the 26th of February 1275; 3, Beatrice, born at Bordeaux on the 25th of June 1242, married to John de Dreux, duke of Brittany and earl of Richmond, at London in 1260, died in 1273; 4, Edmund, surnamed Crouchback (probably from the crouch or cross which he wore upon his back, as having made the voyage to Jerusalem), born on the 16th of January 1245, created earl of Chester in 1253, earl of Leicester in 1264, earl of Lancaster in 1267, died in 1295; 5, Catherine, born on the 25th of November 1253, died in 1258; and four sons, Richard, John, William, and Henry, who died in infancy.

The reign of Henry III. is especially memorable in the history of the constitution as affording us the first distinct example of a parliament constituted as at present, of representatives from the counties, cities, and boroughs, as well as of the barons and higher clergy, or great tenants of the crown, lay and ecclesiastical. The assembly in question met at London, on the 22nd of January 1265, having been summoned in the name of King Henry, while he was in the hands of De Montfort, a few weeks before: hence this great leader of the barons has been regarded as the introducer of the principle of popular representation into the English constitution, and the founder of the House of Commons. The fact simply is however that the writs for his parliament of 1265 are the earliest extant directing the return of knights of the shire and representatives of cities and boroughs. There is nothing either in the writs themselves, or what is more important, in the notices of any of the contemporary historians, from which it could be gathered that what took place was an innovation. Moreover, county representation, as at least an occasional usage, may certainly be distinctly traced to a date half a century earlier than this.

Our statute law also begins with this reign, the earliest enactment on the statute-book being that entitled the 'Provisions of Merton,' passed in the 20th year of Henry III., 1235-36. Only two of the statutes passed in this reign however are extant on the rolls in the Tower, namely, 'Magna Charta' and the 'Charta de Foresta,' and even these are only found in charters of inexpressum, or confirmation, of the next reign. The 'Charta de Foresta' was first made a distinct charter in the 2nd of Henry III. (1217). For an enumeration of the repeated confirmations, both of that and of the great charter which were obtained in this reign, and which form the principal legislation of the period, the reader is referred to the 'Introduction to the Statutes at Large' in the edition of the Record Commissioners. Bracton's law treatise entitled 'De Consuetudinibus et Legibus Anglicanis' is assigned to the reign of Henry III.

HENRY IV., surnamed Bolingbroke, was the eldest son of John of Gaunt, duke of Lancaster, the fourth son of king Edward III. His mother was the Lady Blanch, younger daughter and eventually heiress of Henry Plantagenet, Duke of Lancaster, who was grandson of Edmund, second son of King Henry III. He was born at Bolingbroke in Lincolnshire in 1366, and as early as 1380 is styled Earl of Derby, which was one of his father's titles. In 1397 he was created Duke of Hereford, having married Mary, daughter and coheir of Humphrey de Bohun, the last earl of Hereford. He became Duke of Lancaster on the death of his father, February 3, 1399.

The first occasion on which the earl of Derby appears in English history is as one of the lords associated with Thomas, duke of Gloucester, the uncle of Richard II., in the insurrection of 1387. It appears however that whatever may have been the designs of the duke, the earl contemplated nothing more than the temporary control of the royal authority. Accordingly, in May 1389, when the king recovered his authority, his cousin Derby was one of the persons whom he immediately took into his confidence. Some of the years

immediately following these events, the earl is supposed to have spent on the Continent. We find him again in England in 1397 at the time of the seizure of Gloucester, which act, Richard, in a proclamation which he issued on the occasion, stated to have been done with his approbation. Within a few months, after being raised to the rank of Duke of Hereford, he and the Duke of Norfolk, formerly the Earl of Nottingham, who had also participated in Gloucester's rebellion ten years before, were involved in the same ruin with their former associates, in circumstances leading to a strong suspicion that, notwithstanding the forgiveness and even favour which he had apparently shown them, the insidious king had never forgotten their offence, but had still cherished a secret determination of revenge. It appears that while Hereford was riding from Brentford to London he was overtaken by Norfolk, who, entering into conversation with him, expressed his conviction, on grounds which he stated, that the king was preparing to destroy them. In some way or other, but how is doubtful, a report of this conversation reached the ears of the king. The consequence was that Hereford in obedience to a royal order appeared before Richard and the parliament at Shrewsbury, January 30, 1398, and there formally accused Norfolk of having spoken to him in the terms that have been mentioned. Apparently he had been induced to take this course as affording his only chance of escape from destruction; but it did not save him, although it perfectly answered the end the king probably had in view. The charge against Norfolk was in the first instance referred to a committee of twelve peers and six commoners, and eventually it was determined that it should be brought before a high court of chivalry. That court assembled at Windsor on the 29th of April, and awarded that wager of battle should be joined between the two dukes at Coventry on the 16th of September. When the day arrived and the combatants had entered the lists, and were on the point of advancing to the encounter, the king, who presided, suddenly threw down his warder, and so arrested both where they stood. Norfolk was ordered to go on a pilgrimage to the Holy Land, and banished from England for life; Hereford was also sentenced to quit the kingdom within four months, and to remain abroad for the next ten years. He retired to Paris, and while he was resident in that city his father the Duke of Lancaster died, February 3, 1399, on which Richard immediately seized his estates, on the pretence that the banishment of the son disqualified him from inheriting. This injury, and the advice of Arundel, archbishop of Canterbury, who had also been banished from England, determined Hereford, now Duke of Lancaster, immediately to return home, with the avowed object of maintaining his rights as Duke of Lancaster, but doubtless with a real design of a higher pitch. He landed with a few attendants at Ravenspurn in Yorkshire on the 4th of July, while Richard was in Ireland. The events that followed belong to the history of the reign of that king; it is sufficient to state here that Henry, who was immediately joined by the two powerful earls of Northumberland and Westmorland, carried everything before him, and the deposition of Richard having been pronounced by the parliament, was on the 30th of September solemnly acknowledged as king by the estates of the realm assembled in Westminster Hall. The commencement of his reign is reckoned from that day.

This change was undoubtedly in the highest degree acceptable to the great body of the people, among whom the vices and misgovernment of Richard had made him an object of hatred or contempt, while Henry of Lancaster had long been the idol of their affections and hopes. The new settlement was first disturbed by a plot of a few of the nobility, the lords who had appealed the Duke of Gloucester, and who for that act had now been deprived of the titles and estates they had received as the reward of their services from Richard. Their scheme to assassinate the new king however was detected in time, and when they afterwards flew to arms they were everywhere fallen upon and easily overpowered by the spontaneous loyalty of the people. A war with France, of which some apprehension was for a moment entertained, from the feelings naturally excited in the king and people of that country by the treatment of Richard II., who had lately married Isabella, the young daughter of Charles VI., was averted by the restoration of that princess. Military operations however speedily commenced on the side both of Wales and Scotland, in the former of which countries an insurrection, headed by the famous Owen Glendwr, baffled all Henry's efforts during several successive campaigns to put it down (GLENDRWR, OWEN); while two Scottish armies, that marched across the borders, pretending that they came to restore king Richard, who, it was said, was still alive and resident at the northern court, were defeated, the first on the 22nd of June 1402, at Nesbet Moor, the second on the 14th of September, in the same year, in the much more destructive fight of Homildon Hill. The victorious commander in this last affair was Harry Percy, the renowned Hotspur, eldest son of the Earl of Northumberland, the nobleman to whom more than to any other individual Henry owed his throne. That great house, conscious of its power and its services, now broke with the king of its own making, on his refusal to permit the ransoming of Henry Percy's wife's brother, Sir Edmund Mortimer, who had been taken prisoner by Glendwr, and whom, as the uncle and natural guardian of the young Earl of March, the legitimate heir by lineal descent to the crown, Henry had his own reasons for wishing out of the way. [See the genealogical table in EDWARD IV.; but alter the line drawn from

Lionel, duke of Clarence, so as to fall upon Philippa, and not upon her husband, Edmund Mortimer, as there printed.] A most formidable rebellion followed, in which the Percies were joined by Hotspur's uncle the Earl of Worcester, and Scroop, archbishop of York, and leagued both with Owen Glendwr, who now gave his daughter in marriage to his prisoner Mortimer, and with the Scottish Earl Douglas, whom Percy liberated without ransom, on condition of his aiding them with all his power. The mighty confederacy however was annihilated, 21st of July 1403, by the battle of Shrewsbury, in which Henry Percy, the commander of the rebel force, was himself slain. This decisive victory established the throne of Henry of Lancaster. Some further hostilities with the Scots and the Welsh, the latter being assisted by a force from France, continued to give him occupation for two or three years longer; but before the end of 1405 Owen Glendwr was effectually put down, principally by the activity and military skill of Henry, prince of Wales, the eldest son of the English king, and a truce with Scotland had restored quiet for the present in that quarter. It was in the time of this truce that on the 30th of March 1405, an English cruiser captured the ship in which James, the eldest son of King Robert of Scotland, was proceeding to France, on which Henry retained possession of the young prince, who, becoming king the following year by the death of his father, remained a prisoner in England till 1424. About the same time Henry detected a conspiracy against his life, one of the principal persons engaged in which was his cousin Edward, duke of York, whose estates were immediately forfeited to the crown, and quelled another insurrectionary attempt of the Percies, headed by Scroop, archbishop of York, who expiated his treason by a death on the scaffold. A third northern insurrection, the last effort of the crafty old Earl of Northumberland, who had some years before been deprived of his estates and outlawed, was put down, 28th of February 1408, at the battle of Branham Moor, near Tadcaster, in which the earl himself fell.

Meanwhile an irregular war with France, which had at first been carried on principally at sea, had led at last to some military operations in Guienne, where the English possessions were attacked by the French; and this involved Henry to a slight degree in the contest between the two great factions that then distracted France, the Bourguignons and the Orleansists, or Armagnacs. Having first sent a small body of troops to the assistance of the former in 1411, the next year he changed sides and entered into alliance with the latter, his principal object apparently being to keep up the anarchy which their quarrel occasioned; but these transactions led to no important national results during this reign.

In his latter years Henry, whose character the more it became known developed a harsher and more unamiable aspect, lost all the popular favour that had greeted his accession; and he had the unhappiness of seeing not only his chief friends transformed into enemies, but the affections of his subjects generally transferred to his son. To ill-health of body is also said to have been added remorse for many of the actions of his unscrupulous career, and especially for the means by which he had acquired a crown that sat so heavy on his brow, and which he superstitiously dreaded Heaven would not permit to be long worn by his descendants. He had endeavoured to soothe his conscience with the project of a crusade to the Holy Land, but death took him off before he could execute that design. He breathed his last on the 20th of March 1413, in the forty-seventh year of his age and the fourteenth of his reign.

By his first wife, Mary de Bohun, Henry IV. had the following children:—1, Henry, who succeeded him; 2, Thomas, born 1389, created earl of Albemarle and duke of Clarence 1411, died 1421; 3, John, created earl of Kendal and duke of Bedford, 1414, afterwards regent of France, died 1435; 4, Humphrey, created earl of Pembroke and duke of Gloucester 1414, died 1446; 5, Blanch, married successively to Lewis Barbatous, elector palatine and duke of Bavaria, to the king of Aragon and to the Duke of Bar; and 6, Philippa, married to Eric X., king of Denmark and Norway. By a second wife, Joanna, daughter of Charles II., king of Navarre, and widow of John V., duke of Brittany, whom he married in 1403, he had no issue.

Of the laws made in this reign the most memorable is the statute against the Lollards (the 2 Henry IV., c. 15), one of the enactments of which was that persons guilty of heresy, and refusing to abjure, or relapsing after abjuration, should be publicly burned. It is commonly supposed however that the writ 'De Hæretico Comburendo' was a common-law process before the passing of this statute. Several executions took place upon the new law in the course of the reign. In Henry's first parliament also the law of treason was brought back (by the 1st Henry IV., c. 10) to the state in which it had been placed by the act of the 25th of Edward III., certain new treasons created in the 21st year of the preceding reign being all repealed. The defects of Henry's title to the crown, and the repeated applications he was obliged to make to parliament for the means of putting down the insurrections by which the new settlement was assailed, had the effect of greatly enhancing the importance and power of the House of Commons under this king and the other Lancastrian princes.

HENRY V., surnamed of Monmouth, from the place of his birth, was the eldest son of king Henry IV., by his first wife, Mary de Bohun, and was born in the year 1388. He was educated at Queen's College, Oxford, under the superintendence of his half-uncle, the great

cardinal Henry Beaufort. When his father was in exile in 1399, he and a son of the late Duke of Gloucester were carried by king Richard to Ireland, and placed in custody in the castle of Trim, where they remained till the deposition of Richard. On his father's accession he was created prince of Wales, duke of Guienne, Lancaster, and Cornwall, and earl of Chester, and declared by act of parliament heir-apparent to the throne. He was introduced to arms, while yet only in his sixteenth year, at the battle of Shrewsbury, where, though severely wounded in the face, he fought gallantly to the close of the bloody day. Immediately after this he was sent to Wales in command of the army employed against Glendwr, and for some years he was occupied in the contest with that able and active leader, in the course of which he evinced extraordinary military genius, defeating his adversary in a succession of engagements,—in one of which, fought at Grosmont in Monmouthshire, in March 1405, he took his son Griffith prisoner,—and driving him from fastness to fastness, till all Wales, except a small part of the north, was reduced to submission. It is said that the renown and popularity the prince acquired by these successes so inflamed the jealousy of his father as to occasion his recall from the army, and that after this, allowing the energies of his ardent mind to run to waste in riotous intemperance and debaucheries, he drew upon himself as much reprobation and odium by his wild and dissipated life, as he had gained glory and favour among his countrymen by his previous conduct. The story of his being sent to prison by the lord chief-justice Sir William Gascoigne, for striking him in open court, and other accounts of his disorderly and reckless courses, are familiar to every reader. These anecdotes however are not recorded by the more ancient chroniclers, and do not appear to have found their way into our written history before the middle of the sixteenth century, though they may have floated among the people as traditions from a considerably earlier date. It is likely that they had some general foundation, though many or most of the details are probably fictitious.

Henry V. was proclaimed king on the 21st April 1413, the day after his father's death, amidst universal and enthusiastic joy. He began his reign with several acts of a generous stamp—transferring the remains of Richard II. to Westminster Abbey—releasing the young earl of March from the captivity in which he had been held all the preceding reign—and recalling the son of Hotspur from his exile in Scotland to be reinstated in his hereditary lands and honours. He had been seated on the throne little more than a year when, warmly supported by the church, the parliament, both Lords and Commons, and by the nation generally, he entered upon the enterprise of the conquest of France, which forms nearly the whole history of his reign. The claim which he advanced to the French crown was the same that had been put forward in the preceding century by Edward III., to whose rights he seems to have regarded himself as the legitimate successor in virtue of his possession of the throne, although he was certainly not the heir of that king by lineal descent, and this particular pretension was one that stood wholly upon descent by blood. After some time spent in negotiations with the French court, which led to no result, Henry, having appointed his brother, the Duke of Bedford, regent of the kingdom during his absence, set sail from Southampton, August 10, 1415, with a force of 24,000 foot and about 6500 cavalry, in a fleet of from 1200 to 1400 vessels, and reached the mouth of the Seine, about three miles from Harfleur, on the second day following. Three days were spent in disembarking the troops. Henry immediately proceeded to lay siege to the strong and well-garrisoned fortress of Harfleur. It capitulated after a siege of six weeks, in the course of which time however a dysentery that broke out in their camp made a frightful devastation among the English.

On the 6th of October Henry set out on his march through Normandy, with a force which at the utmost could not have exceeded 9000 men. On the 19th he succeeded in crossing the Somme by an unguarded ford between Betencourt and Voyenne; on the 24th he crossed the Ternois at Blangi, and then came in sight of a French army, commanded by the constable of France and the dukes of Orleans and Bourbon, the strength of which has been variously estimated at from 50,000 to 150,000 men. The great battle of Agincourt was fought on the next day, in which the English gained one of the most complete as well as wonderful victories on record [See AGINCOURT, in GEOGRAPHICAL DIVISION OF ENG. CYC.] Henry then marched to Calais, and embarked for England.

From his landing-place at Dover, where they rushed into the sea to meet him, all the way to London, which he entered on the 23rd of November, his progress was through a confluence of the people intoxicated with tumultuous joy. All seemed to feel that the victory of Agincourt was the conquest of France. But although no nation ever received so great a blow in a single field as France did on that fatal day—when a hundred and twenty of her greatest nobles fell, besides many more that were taken prisoners, including the dukes of Orleans and Bourbon, the commanders-in-chief in conjunction with the constable d'Albret, who was among the killed—it was not till after some years that, torn as she was by the most lamentable civil dissensions, and left nearly without a government, that unfortunate country at last consented to receive the yoke of her invader. Harfleur was attacked by the French the following August: but the

attempt was put an end to by a great naval victory gained by the duke of Bedford. In September Henry passed over to Calais, and there had a secret conference with the head of one of the great French factions, John, surnamed Sans-peur, duke of Burgundy, with whom there is no doubt that he came to some understanding about the employment of their united efforts for the destruction of the Orleansists, who now had the government in their hands. It was by thus politically taking advantage of the dissensions of his enemies, rather than by any further very brilliant military operations, that Henry at last achieved the conquest of France. He returned to that country in August 1417, having under his command a magnificent army of about 35,000 men. With this force he soon reduced the whole of Lower Normandy. He then laid siege to Rouen, 30th July 1418, and was detained before this town till after a brave resistance it capitulated on the 16th of January in the following year. By this time the duke of Burgundy had obtained the ascendancy in Paris and at the court of the incapable Charles and his profligate queen; and he was not now so much disposed as he had probably been two years before to aid the ambitious project of the English king. From Rouen Henry advanced upon Paris, on which Burgundy and the queen, taking the king with them, left that city, and went, first to Lagny, and afterwards to Provins. It was at last agreed however that a truce should be concluded between the English and the Bourguignons, and that Henry should meet the duke and the king and queen of France on the 30th of May. On that day the conference took place on the right bank of the Seine, near the town of Meulan. But after being protracted for above a month, the negotiation was suddenly broken off by the French party; and then it was discovered that the duke had concluded a treaty with the dauphin and the faction of the Armagnacs. On this Henry immediately resumed his advance upon Paris. Meanwhile the hollowness of the apparent reconciliation that had been hastily patched up between the two rival factions became abundantly manifest; the formal alliance of the chiefs had no effect in uniting their followers. At length, on the 10th of September, Burgundy having been induced to meet the dauphin on the bridge of Montereau, was there foully fallen upon and murdered by the attendants, and in the presence, of the treacherous prince. From this time the Bourguignons, and even the people of Paris, who were attached to that party, looked upon the English as their natural allies against the dauphin and his faction. Philip, the young duke of Burgundy, and the queen in the name of her husband, immediately assented to all Henry's demands, which were—the hand of Charles's eldest daughter, the Princess Catherine, the present regency of the kingdom, and the succession to the throne of France on the death of Charles. It was also arranged that one of Henry's brothers should marry a sister of duke Philip. Several months were spent in the settlement of certain minor points; but at last the treaty of 'Perpetual Peace,' as it was styled, was completed and signed at Troyes by Queen Isabella and Duke Philip, as the commissioners of King Charles, on the 20th of May 1420; and on the following day the oath to observe it was taken without murmur or hesitation by the parliament, the nobility, and deputies from such of the commonalties as acknowledged the royal authority.

Henry's marriage with Catherine was solemnised on the 2nd of June. On the second day after he resumed his military operations, and some months were spent in reducing successively the towns of Sens, Montereau, Villeneuve-le-Roi, and Melun. On the 18th of November, Henry and Charles entered Paris together in triumph, and here the treaty of Troyes was unanimously confirmed (December 10th) in an assembly of the three estates of the kingdom. Henry soon after set out with his queen for England, and on the 2nd of February 1421 entered London amidst such pageants and popular rejoicings as that capital had never before witnessed.

He did not however remain long at home. On the 22nd of March his brother, the Duke of Clarence, whom he had left governor of Normandy, was defeated in a battle fought at Baugé, in Anjou, by a force chiefly composed of a body of Scottish auxiliaries under the Earl of Buchan, who slew Clarence with his own hand, an exploit for which the dauphin conferred upon the Scottish earl the office of Constable of France. This victory appears to have produced a wonderful effect in reanimating the almost broken spirits and extinguished hopes of the dauphin's party. Feeling that his presence was wanted in France, Henry again set sail for Calais in the beginning of June, taking with him a Scottish force commanded by Archibald, earl of Douglas, and also his prisoner, the Scottish king, to whom he promised his liberty as soon as they should have returned to England. His wonted success attended him in this new expedition; and he drove the dauphin before him, from one place after another, till he forced him to retire to Bourges, in Berry. He then, after taking the strong town of Meaux, which cost him a siege of seven months, proceeded to Paris, which he entered with great pomp on the 30th of May 1422, accompanied by his queen, who had come over to join him, after having given birth to a son at Windsor Castle on the 6th of the preceding December. But the end of Henry's triumphant career was now at hand. The dauphin and the constable Buchan having again advanced from the south, and laid siege to the town of Cosne, Henry, though ill at the time, set out to relieve that place, but was unable to proceed farther than Corbeil, about 20 miles from Paris when, resigning the command to his

brother the Duke of Bedford, he was carried back in a litter to the Bois de Vincennes, in the vicinity of the capital, and there, after an illness of about a month, he breathed his last, on the 31st of August, in the thirty-fourth year of his age and the tenth of his reign.

It is unnecessary in the present day to waste a word on either the injustice or the folly of the enterprise on which Henry thus threw away the whole of his reign. In estimating his character, it is of more importance to remember that the folly and injustice, which are now so evident, were as little perceived at that day by his subjects in general as by himself, and that there can be no doubt whatever that both he and they thought he was, in the assertion of his fancied rights to the crown of France, pursuing both a most important and a most legitimate object. That motives of personal ambition mingled their influence in his views and proceedings must no doubt be admitted; but that is perfectly consistent with honesty of purpose and a thorough belief in the rightness both of the object sought and the means employed to secure it. In following the bright though misleading *idea* that had captivated him, he certainly displayed many endowments of the loftiest and most admirable kind—energy, both of body and mind, which no fatigue could quell; the most heroic gallantry; patience and endurance, watchfulness and activity, steadiness, determination, policy, and other moral constituents, as they may be called, of genius, as well as mere military skill and resources. Nor does any weighty imputation dim the lustre of these virtues. His slaughter of his prisoners at the battle of Agincourt, almost the only stigma that rests upon his memory, was an act of self-preservation justified by what appeared to be the circumstances in which he was placed. No monarch ever occupied a throne who was more the idol of his subjects than Henry V.; nor is any trace to be found of popular dissatisfaction with any part of his government from the beginning to the end of his reign.

HENRY VI., surnamed Windsor, was born there on the 6th of December 1421, being the only issue of Henry V. by his queen the Princess Catherine of France. He was consequently not quite nine months old when the death of his father left him king of England. His reign is reckoned from the 1st of September 1422, the day following his father's death.

In the settlement of the government which took place upon the accession of the infant king, the actual administration of affairs in England was entrusted to the younger of his two uncles, Humphrey, popularly called the Good, duke of Gloucester, as substitute for the elder, John, duke of Bedford, who was appointed president of the council, but who remained in France, taking his late brother's place as regent of that kingdom. Gloucester's title was Protector of the Realm and Church of England. The care of the person and education of the king was some time after committed to Richard de Beauchamp, earl of Warwick, and to the king's great-uncle, Bishop (afterwards cardinal) Henry Beaufort.

The history of the earlier and longer portion of this reign is the history of the gradual decay and final subversion of the English dominion in France. The death of Henry V. was followed in a few weeks (October 22nd) by that of his father-in-law, the imbecile Charles VI. Immediately on this event the dauphin was acknowledged by his adherents as Charles VII.; and Henry VI. was also proclaimed in Paris, and wherever the English power prevailed, as king of France. The next events of importance that occurred were the two great victories of Crevant and Verneuil obtained by the English over the French and their Scottish allies, the former on the 31st of July 1423, the latter on the 17th of August 1424. In the interim, King James of Scotland, after his detention of nearly twenty years, had been released by the English council, and had returned to his native country after marrying a near connection of the royal family, the Lady Jane Beaufort, daughter of the Duke of Somerset. One of the engagements made by James on his liberation was that he should not permit any more of his subjects to enter into the service of France; the Scots who were already there were for the most part destroyed a few months afterwards in the slaughter of Verneuil.

This however was the last great success obtained by the English in France. From this time their dominion began to loosen and shake, and then to crumble faster and faster away, until it fell wholly to ruin. The first thing which materially contributed to unsettle it was the disgust given to the Duke of Burgundy by the marriage of the Duke of Gloucester with Jacqueline of Hainault, and their subsequent invasion and seizure of her hereditary states, then held by her former husband John, duke of Brabant, who was the cousin of the Duke of Burgundy. Although Burgundy, on being left to pursue his quarrel with Jacqueline, whom he soon succeeded in crushing, after she had been abandoned by Gloucester, did not go to the length of openly breaking with the English on account of this matter, his attachment was never afterwards to be much relied upon, and he merely waited for a favourable occasion to change sides. Meanwhile another of the most powerful of the English allies, the Duke of Brittany, openly declared for Charles VII. Other embarrassments also arose about the same time out of the mutual jealousies and opposition of Gloucester and Bishop Beaufort, which at last blazed up into open and violent hostility. It required all the moderating prudence and steadiness of the Duke of Bedford to break as much as possible the shock of these various adverse occurrences. For some years accordingly he had

enough to do in merely maintaining his actual position. It was not till the close of 1428 that he proceeded to attempt the extension of the English authority beyond the Loire. With this view the siege of Orleans was commenced on the 12th of October in that year by the Earl of Salisbury, and, on his death from a wound received a few weeks after, carried on by the Earl of Suffolk. The extraordinary succession of events that followed—the appearance of Joan of Arc on the scene; her arrival in the besieged city (April 29th, 1429); the raising of the siege (May 8th); the defeat of the English at the battle of Patay (June 18th); the coronation of King Charles at Rheims (July 15th); the attack on Paris (September 12th); the capture of Joan at Compiègne (May 25th, 1430); her trial and execution at Rouen (May 30th, 1431)—all belong to the singular story of the heroic maid. [ARC, JOAN OF.]

The young king of England, now in his ninth year, had in the mean time been brought to Rouen (May, 1430), and was about a year and a half afterwards solemnly crowned at Paris (17th of December, 1431). The death of the Duchess of Bedford, the sister of the Duke of Burgundy, in November 1432, and the marriage of Bedford in May of the following year with Jacquetta of Luxembourg, aided materially in still further detaching Burgundy from the English connection, till, his remaining scruples gradually giving way under his resentment, in September 1435, he concluded a peace with king Charles. This important transaction was managed at a great congress of representatives from all the sovereign powers of Europe assembled at Arras, with the view of effecting a general peace under the mediation of the pope. On the 14th of September, a few days after the treaty between Charles and Burgundy had been signed, but before it was proclaimed, died the great Duke of Bedford. This event gave the finishing blow to the dominion of the English in France. In April 1436 the English garrison in Paris was compelled to capitulate. The struggle lingered on for about fifteen years more; but although some partial successes, and especially the brilliant exertions of the famous Talbot (afterwards Earl of Shrewsbury), in Normandy and elsewhere, gave a check from time to time to the progressive dissolution of the English power, the prevailing current of events ran decidedly in the contrary direction. In 1444 a truce was agreed upon, to last till the 1st of April 1446; and in this interval a marriage was arranged between king Henry and Margaret, the beautiful daughter of René, king of Sicily and Jerusalem, and duke of Anjou, Maine, and Bar. These lofty dignities however were all merely titular; with all his kingdoms and dukedoms, René was at this time nearly destitute both of land and revenue. Thus circumstanced, in return for the hand of his daughter, he demanded the restoration of his hereditary states of Maine and Anjou, which were in the possession of the English, and the proposal was at length assented to. Nor was this cession of territory the only thing that tended from the first to excite popular feeling in England against the marriage. Margaret was a near relation of the French king, and had been in great part brought up at the court of Charles. The connection therefore seemed to be one thoroughly French in spirit, and it is no wonder that the Earl of Suffolk, by whom it had been negotiated, became from this time the object of much general odium and suspicion, the more especially when it was found that Margaret, who soon evinced both commanding talent and a most imperious temper, distinguished him by every mark of her favour, and made him almost exclusively her confidential adviser and assistant in winding to her purposes her feeble and pliant husband. The marriage was solemnised in the abbey of Tichfield, 22nd of April 1445, Suffolk having a few months before, on the conclusion of the negotiations, been created a marquis. The truce with France was now prolonged till the 1st of April 1449. The first remarkable event that followed was the destruction of the Duke of Gloucester, who, although he appears not to have openly opposed the marriage, was certainly the most formidable obstacle in the way of the complete ascendancy of Suffolk and the queen. Having been arrested on a charge of high treason, 11th of February 1447, he was on the 28th of the same month found dead in his bed. In the popular feeling, his death was generally attributed to the agency of Suffolk, who now, raised to the dignity of duke, became, ostensibly as well as really, prime or rather sole minister.

Soon after hostilities were renewed in France, and a numerous force having been poured by king Charles into Normandy, through the adjacent country of Maine, no longer a hostile frontier, town after town was speedily reduced, till at last Rouen, the capital, surrendered, 4th of November 1449. Early in the next year another heavy reverse was sustained in the defeat of Sir Thomas Kyriel at Fournigny; and at last the fall of Cherbourg, 12th of August 1450, completed the loss of the duchy. Before this catastrophe however the public indignation in England had swept away the unhappy minister on whose head all this accumulation of disasters and disgraces was laid; the Duke of Suffolk, after having been committed to the Tower, on the impeachment of the House of Commons, and banished from the kingdom by the judgment of his peers, was seized as he was sailing across from Dover to Calais, and being carried on board one of the king's ships, was there detained for a few days, and at last had his head struck off by an executioner who came alongside in a boat from the shore, May 2nd, 1450. The death of Suffolk was immediately followed by a popular insurrection, unparalleled in its extent and violence since

the rebellion of Wat Tyler, seventy years before. [CADE, JOHN.] Before the close of the following year the French, in addition to Normandy, had recovered all Guienne; and with the exception of Calais, not a foot of ground remained to England of all her recent continental possessions. Bordeaux, which had been subject to the English government for three centuries and a half, revolted the following year; and the brave Talbot, now eighty years of age, was sent to Guienne to take advantage of that movement; but both he and his son fell in battle, 20th of July 1453; and on the 10th of October following Bordeaux surrendered to Charles.

The remainder of the history of the reign of Henry VI. is made up of the events that arose out of the contest for the crown which eventually placed another family on the throne. [EDWARD IV.] It is only necessary here to enumerate in their chronological order the leading facts in the story of Henry's personal fortunes. On the 13th of October 1453 Queen Margaret was delivered at Westminster of a son, who was named Edward, and early in the next year, according to custom, created Prince of Wales and Earl of Chester. About the same time the king sunk into a state of mind amounting to absolute incapacity. By the beginning of the year 1455 however he had recovered such use of his faculties as he had formerly had, and again took upon him the nominal administration of the government, which during his malady had been committed to the Duke of York. In the contest of arms that soon ensued, he was taken prisoner by the Earl of Warwick at St. Albans, 23rd of May 1455, and towards the end of that year he was again declared to be in a state of incapacity, and the Duke of York resumed the management of affairs with the title of protector. Again however in a few months Henry recovered his health, and the government was conducted in his name till his second capture by the young Earl of March (afterwards Edward IV.) at Northampton, 10th of July 1460. On this occasion the queen escaped with her son, and eventually made her way to Scotland. The victory obtained by Margaret over the Earl of Warwick at Barnet Heath, 17th of February 1461, again liberated her husband; after which, and the issue of the battle of Towton, 29th of March, which established Edward on the throne, he retired with the queen and Prince Edward to Scotland. When Margaret again took up arms and invaded England in 1462, Henry was placed for security in the castle of Hardlough in Merionethshire; and here he remained till the spring of 1464, when he was brought from Wales to join a new insurrection of his adherents in the north of England. After the two final defeats of the Lancastrians at Hedgley Moor, 25th of April, and at Hexham, 15th of May, the deposed king lurked for more than a year among the moors of Lancashire and Westmorland, till he was at last betrayed by a monk of Addington, and seized as he sat at dinner in Waddington Hall in Yorkshire, in June 1465. He was immediately conducted to London and consigned to the Tower, where he remained in close confinement, till the extraordinary revolution of October 1470 again restored him, for a few months, to both his liberty and his crown. He was carried from London to the battle of Barnet, fought 14th of April 1471, and there fell into the hands of Edward, who immediately remanded him to his cell in the Tower. The old man survived the final defeat of his adherents, and the death of his son at Tewkesbury, 4th of May; and a few days after an attempt, which had nearly succeeded, was made by Thomas Nevil, called the Bastard of Falconberg, to break into his prison and carry him off by force. This probably determined Edward to take effectual means for the prevention of further disturbance from the same quarter. All that is further known is that on Wednesday the 22nd the dead body of Henry was exposed to public view in St. Paul's. Generally however it has been believed that he was murdered, and that his murderer was the king's brother, the Duke of Gloucester, afterwards Richard III. Henry VI. was after his death revered as a martyr by the Lancastrians, and many miracles were reported to have been wrought at his tomb. An attempt was made in the next century by his successor Henry VII. to prevail upon Pope Julius II. to canonise him; the pope referred the matter to the examination of the archbishop of Canterbury and the bishops of London, Winchester, and Durham; but it came to nothing. "The general opinion was," says Bacon ('Life of Henry VII.'), "that Pope Julius was too dear, and that the king would not come to his rates. But it is more probable that that pope, who was extremely jealous of the dignity of the see of Rome, and of the acts thereof, knowing that king Henry VI. was reputed in the world abroad but for a simple man, was afraid it would but diminish the estimation of that kind of honour, if there were not a distance kept between innocents and saints."

HENRY VII. was born at Pembroke Castle on the 21st of January 1456. His father was Edmund Tudor, surnamed of Hadham, who had been created Earl of Richmond in 1452, being the son of Sir Owen Tudor and Queen Catherine, widow of Henry V. He was thus paternally descended both from the royal house of France and also, it is said, from the ancient sovereigns of Wales, for such is the derivation assigned by the genealogists to the Tudors. But it was his maternal extraction that gave Henry Tudor his political importance. His mother was Margaret, the only child of John Beaufort, duke of Somerset, whose father of the same name was the eldest of the sons of John of Gaunt, duke of Lancaster, the root of the Lancastrian house, by his third wife, Catherine Swynford. The Beauforts, as the children

of Gaunt by this wife were named, having been born before marriage, and only subsequently legitimated by a patent entered on the rolls of parliament, which appears (though there is some doubt as to that point) not to have opened to them the succession to the crown, were not at first looked upon as in themselves or their descendants forming strictly a branch of the House of Lancaster; their name itself distinguished them as another family. But towards the close of the reign of Henry VI. their royal descent and proximity to the throne began to be spoken of as giving them important pretensions. After the termination of the wars of the Roses, the Somerset family remained the only representatives of the House of Lancaster in England: there were indeed in Portugal, Spain, Germany, and Denmark, nearly a dozen descendants of the daughters of John of Gaunt by his two earlier marriages, some of whom at least, namely, those sprung from Henry IV., had clearly a prior place in the line of succession to the Beauforts, had the legitimation of the latter been ever so perfect; but the circumstances of the time were not such as to allow any validity to these foreign titles. After Richard III. obtained the throne, only two really formidable members of the House of Lancaster survived, namely, this Henry, earl of Richmond, and Henry, duke of Buckingham, whose mother was also a Margaret Beaufort, a great-grand-daughter of John of Gaunt. But her father was a younger brother of the father of the Countess of Richmond, whose son therefore undoubtedly stood first in the line of the family succession.

Edmund Tudor, earl of Richmond, died in 1456, the same year in which his son Henry was born. Throughout the stormy period that followed the child found a protector in his uncle Jasper Tudor, earl of Pembroke, till on the accession of Edward IV., in 1461, the earl was attainted and obliged to fly the country. Henry appears to have been then consigned by the new king to the charge of Sir William Herbert, baron Herbert (afterwards created Earl of Pembroke), and to have been carried by that nobleman to his residence of Raglan Castle in Monmouthshire. Long afterwards he told the French historian Comines that he had been either in prison or under strict surveillance from the time he was five years of age. He is said however to have been brought to court on the restoration of Henry VI. in 1470, and it is to this date that the story is assigned of his having been prophetically pointed out by Henry as the person that was to bring to a close the contest between the two houses. It must have been at this time also that he was sent to Eton, if he ever really studied, as is reported by some, at that school. After the battle of Tewkesbury he seems to have been sent back to Raglan Castle, and to have remained there till his uncle, who had fled to France, returned secretly, and found means to carry him off to his own castle of Pembroke. Upon this Edward immediately took measures to recover possession of the boy, but his uncle at last contrived to embark with him at Tenby, with the intention of proceeding to France. They were forced however by stress of weather to put into a port of Bretagne, and there they were detained by the duke, Francis II. But although this prince would not suffer them to pursue their journey, he allowed them an honourable maintenance, and as much liberty as was consistent with his design that they should not pass out of his dominions, nor although repeatedly importuned by King Edward to deliver them up would he ever listen to the proposal. Henry continued resident in these circumstances in the town of Vannes in Bretagne till after the accession of Richard III.

As soon as it came to be known that Edward V. and his brother no longer existed, a fact which Richard III. himself took pains to publish, without any attempt to make it appear that they had not been taken off by violence, the minds of men turned to the young Earl of Richmond as the most eligible opponent to set up against the actual possessor of the crown. Morton, bishop of Ely, afterwards archbishop of Canterbury and cardinal, has the credit of having first suggested to the heads of his party, that the crown should be offered to Henry on condition of his engaging to espouse the Princess Elizabeth, daughter of Edward IV., and since the death of her brothers the undoubted heiress of the rights of the House of York. The scheme received the assent of the leaders of the various interests already confederated against Richard—of the queen dowager, of her son the Marquis of Dorset, and of the Duke of Buckingham, whatever were the motives that had induced the last-mentioned nobleman to make his sudden change from the one side to the other. Communications were immediately entered into with Henry's mother the Countess of Richmond, and she also entered cordially into the design, although her present husband Lord Stanley had all along steadily adhered to Richard, with whom he at present was. A messenger was now despatched to Henry in Bretagne, September 24, 1483, and he was informed that the general rising in his favour would take place on the 18th of October. The issue of this first attempt was eminently disastrous to the confederacy of the earl's friends. Henry sailed from St. Malo with a fleet of forty sail, which he had been enabled to provide partly by the assistance of the Duke of Bretagne; but a storm dispersed his ships as he crossed the Channel, and when he reached the English coast near Poole he deemed it prudent, with the insufficient force that he had remaining, not to land. Meanwhile the hasty, ill-combined revolt of Buckingham and his associates fell to pieces without the striking of a blow. Buckingham himself was taken and executed as a traitor; of the other chief persons engaged in the

attempt, several underwent the same fate; others escaped death by flight; many were attainted, among the rest the Countess of Richmond, whose life was only spared at the intercession of her husband Lord Stanley. Henry himself returned to Bretagne, and there at Christmas, in the presence of a meeting of the English exiles to the number of 500, held in the cathedral of Rhedon, he solemnly swore to marry Elizabeth as soon as he should have triumphed over the usurper, and in return the assembly promised him fealty on that condition, and did him homage as their sovereign. A few months after this however Henry and his friends found it expedient to withdraw from Bretagne to avoid the machinations of the duke's minister Landois, who had been gained over by Richard, and had prevailed upon the duke to take measures for betraying them to the English king. They succeeded in making their escape to the territory of the French king, where they spent another year in making preparations for a new expedition under the countenance and with the assistance of the king, Charles VIII. At length, on the 1st of August 1485, Henry sailed with his fleet from Harfleur, and on the 7th landed at Milford-Haven in Wales. The two rivals encountered at Bosworth in Leicestershire, on the 22nd, when the result was that Henry obtained a complete victory, which, with the death of Richard, who fell in the battle, at once placed the crown on his head. This was afterwards reckoned the first day of his reign, an arrangement by which only those who had actually drawn their swords against him at Bosworth were made to be guilty of treason, and whatever acts had been done in the service of the usurper (as Richard was considered) up to the eve of that battle were overlooked. [RICHARD III.]

Henry's marriage with Elizabeth was not solemnised till the 18th of January 1486, before which time it had been enacted by the parliament that "the inheritance of the crown should be, rest, remain, and abide in the most royal person of the then sovereign lord King Henry VII., and the heirs of his body lawfully coming, perpetually with the grace of God so to endure, and in none other;" the only security taken for the marriage being a request subsequently presented to the king by the Commons along with the grant of tonnage and poundage for life, that he would be pleased "to take to wife and consort the Princess Elizabeth," with which, after it had been formally concurred in by the lords spiritual and temporal, Henry intimated that he was willing to comply. It has been usually asserted that Henry throughout their union treated his queen with marked coldness and neglect. He must have felt indeed that he owed nothing to any preference that had been shown for him by a woman who was equally ready to give her hand to his deadliest enemy, had the fortune of the contest been different; but it would appear that, from policy, if not from affection, he latterly behaved to her with more attention than he had at first shown; and there is even some evidence that their domestic intercourse came at length to breathe more cordiality and tenderness than has been generally supposed.

It was not to be expected that a reign commencing in such circumstances should be undisturbed by insurrectionary attempts. A succession of such movements kept Henry in disquietude for many years. The first that occurred was that headed by Francis, viscount Lovel, in April 1486, which was speedily and effectually put down. Before the end of the same year however a new and more formidable commotion was excited by the imposture of the boy Lambert Simnel, the son of a joiner at Oxford, who was put forward as Edward Plantagenet, earl of Warwick, the son and heir of the late Duke of Clarence, brother of Richard III. The young prince in question had, in fact, been lodged in the Tower by Henry among the first acts of his reign, and he remained immured in that fortress while the person who had assumed his name was receiving royal honours in Ireland as Edward VI. Simnel was soon joined both by Lord Lovel, who had made his escape from the recent disturbance, and by John de la Pole, earl of Lincoln, whose mother was a sister of Edward IV., and who had been at one time declared heir to the crown by the late king after the death of his own son. The Duchess of Burgundy, another sister of Edward IV., also gave her countenance and effective aid to the enterprise of the pretender, whom probably the friends of the House of York merely intended to make use of for effecting their first object, the ejection of the present king. The brief royalty of Simnel however was terminated June 16, 1487, by the defeat of his adherents in the battle of Stoke, in which Lincoln himself was slain. The imposture of Simnel was followed after some years by the appearance of the more celebrated pretender Perkin Warbeck, who was asserted by his adherents to be Richard, duke of York, the younger brother of Edward V., and generally supposed to have been murdered along with him in the Tower. Warbeck arrived in Ireland from Lisbon in the beginning of May 1492, and was afterwards acknowledged as Duke of York, or rather as Richard, king of England, not only by the Duchess of Burgundy, but by the governments both of France and Scotland. This affair occupied Henry for the next five or six years; for it was not till the end of 1497 that the adventurer was finally put down. Another pretended Earl of Warwick next arose, one Ralph Wulford, or Wilford, the son of a shoemaker, whose attempt however was immediately nipped in the bud by his apprehension and execution, in March 1499. The restless succession of these conspiracies seems at last to have convinced Henry that his throne would never be secure, nor the kingdom at peace, until the persons who were made rallying-points by his enemies were put

out of existence. The same year in which Wulford was put to death witnessed the executions of both Perkin Warbeck and the Earl of Warwick. From this time Henry's reign was one of complete internal tranquillity, of which he chiefly took advantage to augment his revenue and his hoarded treasures—extracting money from his subjects on all sorts of pretences, which were not the less oppressive for being generally legal in their form and colour. The English law at this time, if only stretched as far as it would go, was abundantly sufficient for the purposes of the most exorbitant tyranny. The chief instruments of Henry's rapacity were two lawyers, Sir Richard Empson and Edmund Dudley, names immortalised by the detestation of their country.

Henry was early in his reign involved in the politics of the Continent by the quarrel which arose between Francis, duke of Bretagne, and Charles VIII. of France, with both of whom he had been connected before he came to the throne, and each of whom applied to him for his assistance. This quarrel, by the death of Francis soon after it broke out, leaving only two daughters, one of whom also soon afterwards died, became in fact a contest for the possession of Bretagne on the part of France. This was an object to which the public mind in England was strongly opposed; but although Henry was forced to appear to go along with the national feeling, he deferred taking any steps to prevent the subjugation of the Bretons till it was too late. The money that was eagerly voted by parliament to fit out an expedition he collected very carefully, but instead of fighting he endeavoured to manage the matter by the cheaper method of negotiation. Afterwards indeed, in the spring of 1489, he found himself compelled to equip a small force, which proceeded to Bretagne; but he had previously assured the French government that if the troops were sent they should act only on the defensive, an engagement which was faithfully kept. Charles eventually compelled the Duchess of Bretagne to marry him, after she had been affianced to Maximilian, the King of the Romans; and the duchy was thus finally annexed to the French crown. The indignation in England at this result forced Henry to conduct an army to France in person, in the beginning of October 1492; but he had already secretly arranged a peace with Charles, and before there was any fighting the treaty was published in the beginning of November. By this treaty, called the Treaty of Estaples, Charles bound himself to pay Henry the sum of 149,000*l.* sterling, in half-yearly instalments. In 1496, notwithstanding this peace, Henry joined the league of the pope, the King of the Romans, the King of Castile, the Duke of Milan, and the republic of Venice, which, after Charles had overrun the kingdom of Naples in 1494, had in a few months expelled him from his sudden conquest; but when Charles died in 1498, the Treaty of Estaples was renewed with his successor Louis XII., and continued to regulate the relations of the two kingdoms to the end of the reign.

By successive truces with James III. and James IV., the peace with Scotland was preserved till 1495, when, on the recommendation of the French king and the Duchess of Burgundy, Perkin Warbeck was received in that kingdom as the rightful heir of the English crown. King James not only assisted the adventurer with money and troops, but gave him in marriage the Lady Catherine Gordon, a relation of his own. After Warbeck's final discomfiture however in 1497, a new truce was concluded between the two countries, to last till the expiration of a year after both kings should be dead; and this led in 1502 to a treaty of perpetual peace, cemented by the marriage of James with Henry's eldest daughter, the princess Margaret. This marriage, from which flowed, after the lapse of a century, the important political result of the union of the two crowns, was solemnised at Edinburgh on the 8th of August 1503.

Nearly two years before this, namely, November 14th 1501, a marriage, long contemplated and agreed upon, had been solemnised between Henry's eldest son Arthur, prince of Wales, and Catherine, the fourth daughter of Ferdinand, king of Castile. Arthur however, who was a prince of the highest promise, died within six months after this time; and then it was arranged that Catherine should be married to his surviving brother Henry. The marriage of Catherine and Arthur proved still more momentous in its consequences than that of Margaret and James.

Queen Elizabeth died on the 11th of February 1508, a few days after giving birth to a daughter; on which Henry lost no time in proceeding to turn his widowhood to account in the acquirement of some political advantage, or in the augmentation of his riches, now his ruling passion, by means of a new matrimonial alliance. One disappointment after another however met him in this pursuit, and after having first made application to the widow of the King of Naples; then concluded a treaty with the Archduke Philip, husband of Joanna, queen of Castile, for the hand of his sister Margaret, widow of the Duke of Savoy; and finally, on the death of Philip in September 1506, once more changed his ground, and proposed himself as the husband of Philip's widow, the Queen Joanna, who was insane—he died before he could accomplish his object. His death took place at Richmond, as the royal palace at Sheen was now called, on the 22nd of April 1509, in the twenty-fourth year of his reign and the fifty-third of his age.

The children of Henry VII. by his queen, Elizabeth of York, were—1, Arthur, born September 20th 1486, created Prince of Wales 1489, married to Catherine of Spain (to whom he had been contracted eleven years before), November 14th 1501, died at Ludlow Castle April 2nd

1502; 2, Margaret, born November 29th, 1489, married to King James IV. of Scotland, August 8th, 1503, died 1539; 3, Henry, who succeeded his father as Henry VIII.; 4, Elizabeth, born July 2nd, 1492, died September 14th, 1495; 5, Mary, born 1498, married to Louis XII. of France, November 5th, 1514, and secondly in 1515 to Charles Brandon, duke of Suffolk, died June 25th, 1533; 6, Edmund, born February 21st, 1499, soon after created Duke of Somerset, died in infancy; 7, Edward, born February 1500, died young; and, 8, Catherine, born February 2nd, 1503, died a few days after her mother.

Bacon, in his striking and masterly 'History of the Reign of Henry VII.,' has drawn this king as a hero of policy and craft, who may almost compete with the 'Principe' of Macchiavel, if we make allowance for the greater ruthlessness and more sanguinary spirit natural to the Italian blood. It may be admitted that this great writer, in the elaboration of his design, has been drawn into some degree of exaggeration or over-refinement; and he has probably also softened the more repulsive features in Henry's moral character, as much as he has unduly exalted his intellectual endowments. But the difficult position which he occupied, and the success with which he maintained himself in it, vindicates the title of this sovereign to be regarded as at least one of the greatest masters of kingcraft that figure in history. Bacon compares him, justly enough, to Louis XI. of France and Ferdinand of Spain, designating the three as "the *tres magi* of kings of those ages." The age in which Henry lived was that of the birth of modern policy, and that in which the foundations were laid of the still enduring system of the European states. This reign therefore may be considered as the beginning of the modern history of England.

HENRY VIII., the second son of Henry VII. by his queen, Elizabeth of York, was born at Greenwich on the 28th of June 1491. On the 1st of November following he was created Duke of York, and in 1494 his father conferred upon him the honorary title of Lord-Lieutenant of Ireland, Sir Edward Poyning being appointed his deputy. The government of Sir Edward is famous for the enactment of the statute, or rather series of statutes, declaring the dependence of the Irish parliament upon that of England, which passes under his name. Henry's nominal lord-lieutenancy appears to have lasted only till the next year, when he exchanged that dignity for the office of President of the Northern Marches. The king's design in these appointments seems to have been to oppose his son's name to the pretensions of Perkin Warbeck, and the efforts of the supporters of that adventurer, first in Ireland and afterwards from the side of Scotland. Although thus early distinguished by these and other civil titles and appointments, it is stated by Paolo Sarpi, in his 'History of the Council of Trent,' that Henry was from the first destined to the archbishopric of Canterbury: "that prudent king, his father," observes Lord Herbert (in the 'History of his Life and Reign'), "choosing this as the most cheap and glorious way for disposing of a younger son." He received accordingly a learned education; "so that," continues this writer, "besides his being an able Latinist, philosopher, and divine, he was (which one might wonder at in a king) a curious musician, as two entire masses composed by him, and often sung in his chapel, did abundantly witness." As the death of his elder brother Arthur however, on the 2nd of April 1502, made him heir to the crown before he had completed his eleventh year, it is evident that his clerical education could not have proceeded very far, and that what he knew either of divinity or the learned tongues must have been for the most part acquired without any view to the church. There is a contradiction in the statements as to the time when he was created Prince of Wales; but there is a patent in Rymer (vol. xiii., p. 11) appointing him warden of the forest of Gualtres in Yorkshire by this title, June 22nd 1502, within three months after his brother's death. This is consistent with what we are told by Holinshed, who, after relating the death of Arthur, says—"his brother, the Duke of York, was stayed from the title of prince by the space of a month, till to women it might appear whether the Lady Catherine, wife to the said Prince Arthur, was conceived with child or not."

Very soon after Arthur's death the singular project was started of marrying Henry to his brother's widow. The proposition appears to have originally come from Ferdinand and Isabella, the parents of the princess, who were anxious to retain the connection with England; and to have been assented to by King Henry in great part from his wish to avoid the repayment of the dower of the princess. The final agreement between the two kings was signed on the 23rd of June 1503, and, according to the chroniclers, the parties were affianced on Sunday the 25th of the same month, at the Bishop of Salisbury's house in Fleet Street, although the dispensation was certainly not obtained from Pope Julius II. till the 26th of December following. This bull however contains a clause legitimatising the marriage, although it should have been already contracted, or even consummated. It may be observed that nobody at this time seems to have doubted that Catherine's preceding marriage with Arthur had been followed by consummation.

Henry became king on the 22nd of April 1509, being then in his nineteenth year. On a memorial being presented by the Spanish ambassador, it was, notwithstanding the opposition of Warham, archbishop of Canterbury, resolved in the council that the marriage with Catherine should be completed; Fox, bishop of Winchester, strongly

urging, among other reasons, "that there was no room to doubt that the princess was still a virgin, since she herself affirmed it, offering even to be tried by matrons, to show that she spoke the truth." The marriage was accordingly solemnised in the beginning of June.

Henry was indebted for the warm and general gratulation with which his accession was hailed by his subjects, partly to his distinguished personal advantages and accomplishments, and to some points of manner and character adapted to take the popular taste; partly to the sense of relief produced by the termination of the austere and oppressive rule of his predecessor. One of the earliest proceedings of the new reign was the trial and punishment of his father's ministers, Dudley and Empson. They were indicted for a conspiracy to take possession of London with an armed force during the last illness of the late king, and being convicted on this charge, and afterwards attained by parliament, were, after lying in jail for about a year, beheaded together on Tower Hill on the 17th of August 1510.

Henry had not been long upon the throne when he was induced to join what was called the Holy League, formed against France by the pope, the emperor, and the King of Spain. A force of 10,000 men was sent to Biscay under the Earl of Dorset, in the spring of 1512, to co-operate with an army promised by Ferdinand for the conquest of Guienne; but the Spanish king, after dexterously availing himself of the presence of the English troops to enable him to overrun and take possession of Navarre, showed plainly that he had no intention of assisting his ally in his object; and after having had his ranks thinned, not by the sword, but by disease, Dorset was compelled by discontents in his camp, which rose at last to actual mutiny, to return to England before the end of the year, without having done anything. The next year Henry passed over in person to France with a new army, and having been joined by the Emperor Maximilian, defeated the French on the 4th of August, at Guinegate, in what was called the Battle of the Spurs, from the unusual energy the beaten party are said to have shown in riding off the ground, and took the two towns of Terouenne and Tournay. On the 9th of September also the Scottish king, James IV., who as the ally of France had invaded England, was defeated by the Earl of Surrey in the great battle of Flodden, he himself with many of his principal nobility being left dead on the field. This war with France however was ended the following year by a treaty, the principal condition of which was that Louis XII., who had just lost his queen, Ann of Bretagne, the same who had been in the first instance married to his predecessor, Charles VIII. [HENRY VII.], should wed Henry's sister, the Princess Mary. The marriage between Louis, who was in his fifty-third, and the English princess, as yet only in her sixteenth year, was solemnised on the 9th of October 1514; but Louis died within three months, and scarcely was she again her own mistress when his young widow gave her hand to Charles Brandon, duke of Suffolk, an alliance out of which afterwards sprung a claim to the crown. [GREY, LADY JANE.]

The members of Henry's council, when he came to the throne, had been selected, according to Lord Herbert, "out of those his father most trusted," by his grandmother, the Countess of Richmond, "noted to be a virtuous and prudent lady." A rivalry however and contest for the chief power soon broke out between Richard Fox, bishop of Winchester, secretary and lord privy seal, and Thomas Howard, earl of Surrey (afterwards duke of Norfolk), who held the office of lord treasurer. This led to the introduction at court of the famous Thomas Wolsey, who, being then Dean of Lincoln, was brought forward by Fox to counteract the growing ascendancy of Surrey, and who speedily made good for himself a place in the royal favour that reduced all the rest of the king's ministers to insignificance, and left in his hand for a long course of years nearly the whole power of the state. [WOLSEY, CARDINAL.] The reign of Wolsey may be considered as having begun after the return of Henry from his expedition to France, towards the close of the year 1513; and henceforth the affairs of the kingdom for fourteen or fifteen years were directed principally by the interests of his ambition, which governed and made subservient to its purposes even the vanity and other passions of his master.

The history of the greater part of this period consists of Henry's transactions with his two celebrated contemporaries, Francis I. of France, the successor of Louis XII., and Charles, originally archduke of Austria, but who became king of Spain as Charles I. by the death of his mother's father, Ferdinand, in 1516, and three years after was elected to succeed his paternal grandfather Maximilian I. as emperor of Germany. [CHARLES V.; FRANCIS I.] His position might have enabled the English king in some degree to hold the balance between these two irreconcilable rivals, who both accordingly made it a principal point of policy to endeavour to secure his friendship and alliance; but his influence on their long contention was in reality very inconsiderable, directed as it was for the most part either by mere caprice, or by nothing higher than the private resentments, ambitions, and vanities of himself or his minister. The foreign policy of this reign had nothing national about it, either in reality or even in semblance; it was neither regulated by a view to the true interests of the country, nor even by any real, however mistaken, popular sentiment. Henry had himself been a candidate for the imperial dignity when the prize was obtained by Charles; but he never had for a moment the least chance of success. For a short time he remained at peace, both with Charles and Francis; the former of

whom paid him a visit at Dover in the end of May 1520; and with the latter of whom he had a few days after a seemingly most amicable interview, celebrated under the name of the 'Field of the Cloth of Gold,' in the neighbourhood of Calais. Wolsey's object at this time however was to detach his master from the interests of the French king; and a visit which Henry paid to the emperor at Gravelines, on his way home, showed Francis how little he was to count upon any lasting effect of their recent cordialities. Before the close of the following year Henry was formally joined in league with the emperor and the pope; and in March 1522, he declared war against France. In the summer of the same year the emperor flattered him by paying him a visit at London; his vanity having also been a short time before gratified in another way by the title of 'Defender of the Faith' bestowed upon him by pope Leo X. (recently succeeded by Adrian VI.) for a Latin treatise which he had published 'On the Seven Sacraments,' in confutation of Luther. Henry continued to attach himself to the interest of the emperor,—even sending an army to France, in August 1523, under the Duke of Suffolk, which succeeded in taking several towns, though only to give them up again in a few months,—until the disappointment, for the second time, of Wolsey's hope of being made pope through the influence of Charles, on the death of Adrian in September of the last-mentioned year, is supposed to have determined that minister upon a change of politics. Before the memorable defeat and capture of Francis at the battle of Pavia, 24th of February 1525, the English king had made every preparation to break with the emperor; having actually commenced negotiations for a peace with Francis's ally, James V., the young king of Scotland, on condition of giving James in marriage his daughter the princess Mary (afterwards queen), who had been already promised to the emperor. In August he concluded a treaty of peace and alliance with France; and after the release of Francis, in March 1526, Henry was declared protector of the league styled 'Most Clement and Most Holy,' which was formed under the auspices of the pope for the renewal of the war against Charles.

Before this date two domestic occurrences took place that especially deserve to be noted. The first of these was the execution, in 1518, immediately before Henry proceeded on his expedition to France, of Edmund de la Pole, duke of Suffolk, whose mother was Elizabeth Plantagenet, sister of Edward IV.; he had lain a prisoner in the Tower ever since a short time before the death of the late king, who had contrived to obtain possession of his person after he had fled to the Continent, and, it is said, had in his last hours recommended that he should not be suffered to live. He was now put to death without any form of trial or other legal proceeding, his crime, there can be no doubt, being merely his connection with the House of York. Wolsey was perhaps as yet too new in office to be fairly made answerable for this act of bloodshed; in the next case the unfortunate victim is generally believed to have been sacrificed to his resentment and thirst of vengeance. In 1521 Edward Stafford, duke of Buckingham, son of the duke beheaded by Richard III. [HENRY VII.], was apprehended on some information furnished to Wolsey by a discarded servant, and being brought to trial was found guilty and executed as a traitor. The acts with which he was charged did not according to law amount to treason, even if they had been proved; but the duke is said by certain indiscretions of speech and demeanour to have wounded the pride of the all-powerful minister; and, besides, he was also of dangerous pedigree, being not only maternally of the stock of John of Gaunt, but likewise a Plantagenet by his descent from Anne, the daughter of Edward III.'s youngest son Thomas, duke of Gloucester. With this nobleman came to an end the great office of hereditary lord high constable.

What may be called the second part of Henry's reign begins in the year 1527, from which date our attention is called to a busy scene of domestic transactions beside which the foreign politics of the kingdom become of little interest or importance. It is no longer the ambition and intrigue of the minister, but the wilfulness and furious passions of the king himself, that move all things. In 1527 Henry cast his eyes upon Anne Boleyn, and appears to have very soon formed the design of ridding himself of Catherine, and making the object of this new attachment his queen. [BOLEYN, ANNE.] Anne was understood to be favourably disposed towards those new views on the subject of religion and ecclesiastical affairs which had been agitating all Europe ever since Luther had begun his intrepid career by publicly opposing indulgences at Wittenberg ten years before. Queen Catherine, on the other hand, was a good Catholic; and, besides, the circumstances in which she was placed made it her interest to take her stand by the Church, as on the other hand her adversaries were driven in like manner by their interests and the course of events into dissent and opposition. This one consideration sufficiently explains all that followed. The friends of the old religion generally considered Catherine's cause as their own; the Reformers as naturally arrayed themselves on the side of her rival. Henry himself again, though he had been till now resolutely opposed to the new opinions, was carried over by his passion towards the same side; the consequence of which was the loss of the royal favour by those who had hitherto monopolised it, and its transference in great part to other men, to be employed by them in the promotion of entirely opposite purposes and politics. The proceedings for the divorce were commenced by an application to

the court of Rome, in August 1527. For two years the affair lingered on through a succession of legal proceedings, but without any decisive result. From the autumn of 1529 are to be dated both the fall of Wolsey and the rise of Cranmer. [CRANMER, THOMAS.] The death of the great cardinal took place on the 29th of November 1530. In January following the first blow was struck at the Church by an indictment being brought into the King's Bench against all the clergy of the kingdom for supporting Wolsey in the exercise of his legatine powers without the royal licence, as required by the old statutes of *provisors* and *prebendaries*; and it was in an act passed immediately after by the Convocation of the province of Canterbury, for granting to the king a sum of money to exempt them from the penalties of their conviction on this indictment, that the first movement was made towards a revolt against the see of Rome, by the titles given to Henry of "the one protector of the English Church, its only and supreme lord, and, as far as might be by the law of Christ, its supreme head." Shortly after, the convocation declared the king's marriage with Catherine to be contrary to the law of God. The same year Henry went the length of openly countenancing Protestantism abroad by remitting a subsidy to the confederacy of the Elector of Brandenburg and other German princes, called the League of Smalcald. In August 1532 Cranmer was appointed to the archbishopric of Canterbury. In the beginning of the year 1533 Henry was privately married to Anne Boleyn; and on the 23rd of May following Archbishop Cranmer pronounced the former marriage with Catherine void. In the meantime the parliament had passed an act forbidding all appeals to the see of Rome. Pope Clement VII. met this by annulling the sentence of Cranmer in the matter of the marriage; on which the separation from Rome became complete. Acts were passed by the parliament the next year declaring that the clergy should in future be assembled in convocation only by the king's writ, that no constitutions enacted by them should be of force without the king's assent, and that no first-fruits, or Peter's pence, or money for dispensations, should be any longer paid to the pope. The clergy of the province of York themselves in convocation declared that the pope had no more power in England than any other bishop. A new and most efficient supporter of the Reformation now also becomes conspicuous on the scene, Thomas Cromwell (afterwards Lord Cromwell and Earl of Essex), who was this year made first secretary of state, and then master of the rolls. [CROMWELL, THOMAS.] In the next session, the parliament, which re-assembled in the end of this same year, passed acts declaring the king's highness to be supreme head of the Church of England, and to have authority to redress all errors, heresies, and abuses in the Church; and ordering first-fruits and tenths of all spiritual benefices to be paid to the king. After this various persons were executed for refusing to acknowledge the king's supremacy; among others, two illustrious victims, the learned Fisher, bishop of Rochester, and the admirable Sir Thomas More. [FISHER, JOHN; MORE, THOMAS.] In 1535 began the dissolution of the monasteries, under the zealous superintendance of Cromwell, constituted for that purpose visitor-general of these establishments. Latimer and other friends of Cranmer and the Reformation were now also promoted to bishoprics; so that not only in matters of discipline and polity, but even of doctrine, the Church might be said to have separated itself from Rome. One of the last acts of the parliament under which all these great innovations had been made was to petition the king that a new translation of the Scriptures might be made by authority and set up in churches. It was dissolved on the 18th of July 1536, after having sat for the then unprecedented period of six years.

Events now set in a new current. The month of May of this year witnessed the trial and execution of Queen Anne—in less than six months after the death of her predecessor, Catherine of Aragon—and the marriage of the brutal king, the very next morning, to Jane Seymour, the new beauty, his passion for whom must be regarded as the true motive that had impelled him to the deed of blood. Queen Jane dying on the 14th of October 1537, a few days after giving birth to a son, was succeeded by Anne, sister of the Duke of Cleves, whom Henry married in January 1540, and put away in six months after—the subservient parliament, and the not less subservient convocation of the clergy, on his mere request, pronouncing the marriage to be null, and the former body making it high treason "by word or deed to accept, take, judge, or believe the said marriage to be good."

Meanwhile the ecclesiastical changes continued to proceed at as rapid a rate as ever. In 1536 Cromwell was constituted a sort of lord-lieutenant over the Church, by the title of vicar-general, which was held to invest him with all the king's authority over the spirituality. The dissolution of the monasteries in this and the following year, as carried forward under the direction of this energetic minister, produced a succession of popular insurrections in different parts of the kingdom, which were not put down without great destruction of life, both in the field and afterwards by the executioner. In 1538 all incumbents were ordered to set up in their churches copies of the newly-published English translation of the Bible, and to teach the people the Creed, the Lord's Prayer, and the Ten Commandments, in English; the famous image of our Lady at Walsingham, and other similar objects of the popular veneration, were also under Cromwell's order removed from their shrines and burnt. In 1539 the parliament, after enacting (by the 31 Henry VIII., c. 8)

that the proclamation of the king in council should henceforth have the same authority as a statute, passed the famous act (the 31 Henry VIII., c. 14) known by the name of the 'Six Articles,' or the 'Bloody Statute,' by which burning or hanging was made the punishment of all who should deny that the bread and wine of the sacrament was the natural body and blood of the Saviour—or that communion in both kinds was not necessary to salvation—or that priests may not marry—or that vows of chastity ought to be observed—or that the mass was agreeable to God's law—or that auricular confession is expedient and necessary. This statute, the cause of numerous executions, proceeded from a new influence which had now gained an ascendancy over the fickle king, that of Gardiner, bishop of Winchester, the able leader of the party in church and state opposed to Cranmer and Cromwell. [GARDINER, STEPHEN.] This new favourite was not long in effecting the ruin of the rival that was most in his way: Cromwell, who had just been created earl of Essex, and made lord chamberlain of England, was, in the beginning of June 1540, committed to the Tower on a charge of treason, and beheaded in a few weeks after.

On the 8th of August this year Henry married his fifth wife, the Lady Catherine Howard, whom he beheaded on the 13th of February 1542. During this interval he also rid himself by the axe of the executioner of a noble lady whom he had attainted and consigned to a prison two years before on a charge of treason, Margaret, countess dowager of Salisbury, the daughter of the late Duke of Clarence, and the last of the York Plantagenets. Her real crime was that she was the mother of Cardinal Pole, who had offended the tyrant, and who was himself beyond his reach.

In the latter part of the year 1542 war was declared by Henry against Scotland, with a revival of the old claim to the sovereignty of that kingdom. An incursion made by the Duke of Norfolk into Scotland in October, was followed the next month by the advance of a Scottish army into England, but this force was completely defeated and dispersed at Solway Moss, a disaster which is believed to have killed King James, who died a few weeks after, leaving his crown to a daughter, the unfortunate Mary Stuart, then only an infant seven days old. The failure of the efforts of the English king to obtain possession of the government and of the young queen, owing to the successful resistance of Cardinal Beaton and the Roman Catholic party, led to a renewal of hostilities in the spring of 1544, when Scotland was invaded by a great army under the Earl of Hertford, which penetrated as far as Edinburgh, and burned that capital with many other towns and villages. In the preceding year also Henry had concluded a new alliance with the emperor against the French king; and in July 1544 he passed over with an army to France, with which he succeeded in taking the town of Boulogne. On this however the emperor made a separate peace with Francis; and on the 7th of June 1546 Henry also signed a treaty with that king, in which he agreed to restore Boulogne and its dependencies in consideration of a payment of two millions of crowns.

He had some years before found a sixth wife, Catherine Parr, the widow of the Lord Latimer, whom he married on the 10th of July 1543. As the infirmities of age and disease grew upon him, the suspiciousness and impetuosity of his temper acquired additional violence, and the closing years of his reign were as deeply stained with blood as any that had preceded them. One of his last butcheries was that of the amiable and accomplished Henry Howard, earl of Surrey, who, being convicted, after the usual process, of treason, was executed on the 19th (other accounts say the 21st) of January 1547. "Already Henry," says Holinshed, "was lying in the agonies of death." Surrey's father, the Duke of Norfolk, was also to have suffered on the 28th; but was saved by the death of the king at two o'clock on the morning of that day.

The children of Henry VIII. were—1 and 2, by Catherine of Aragon, two sons who died in infancy; 3, Mary, afterwards queen of England; 4, by Anne Boleyn, Elizabeth, afterwards queen; 5, a son still-born, 29th of February 1535; 6, by Jane Seymour, Edward, by whom he was succeeded on the throne.

The most important changes made in the law during this reign were those affecting ecclesiastical affairs, of which the principal have been already noticed. Along with these may be mentioned the statute defining the degrees within which marriage should be lawful (25 Henry VIII., c. 22), which, in regard to that point, is still the law of the land. The law of real property was also materially altered by the Statute of Uses (27 Henry VIII., c. 10), and by various statutes permitting the devise, which was not before allowed, except by the custom of particular places, of real estates by will. To this reign is also to be assigned the origin of the Bankrupt Laws. Wales was first incorporated with England, and the laws and liberties of the latter country granted to the inhabitants of the former, in the 27th year of Henry VIII.; and Ireland, which before was styled only a lordship, was in 1542 erected into a kingdom.

HENRY I. surnamed the Fowler, Emperor of Germany, was the son of Otho, duke of Saxony and Thuringia, and was born in A.D. 876. In his father's lifetime he distinguished himself as a warrior against the bordering Slavonians. In 912 he succeeded his father as duke, and had to defend his territories against the emperor Conrad I. This he effected, and Conrad on his death-bed in 918 recommended his

former adversary as the most worthy to be his successor. Henry was elected, and by his power and influence restored the disturbed empire to a state of internal peace. He was however soon afterwards engaged in a war against the Hungarians, who had invaded and ravaged the empire. His first efforts against them were unsuccessful, but he at length succeeded in obtaining a truce, and devoted the interval to fortifying the towns of Germany for the protection of the inhabitants, and by granting municipal privileges was the originator of the Germanic corporations. He afterwards prosecuted the war against Hungary with such success, that after the victory of Keuschberg, near Merseburg, the empire was freed for upwards of twenty years from any attack by the Hungarians. Henry the Fowler died in 936, and was succeeded by his son Otho I.

HENRY II., the great-grandson of Henry I., and the last emperor of the House of Saxony, was born in 972, the son of Henry, duke of Bavaria. He succeeded his father in 995, and accompanied his cousin the emperor Otho III. in his expedition to Rome. Otho died in Italy. Henry possessed himself of the crown jewels, and by some intrigue, and by the exercise of force against some of his competitors, succeeded in procuring his election, and was crowned emperor at Mainz in 1002. His reign was disturbed by domestic wars. His brothers revolted against him in Germany, and Harduin, marquis of Ivrea, assumed the iron crown in Italy. Though Henry succeeded in repressing these outbreaks, with the assistance of the pope, they were continually recurring. He and his wife were great upholders of the Church. His wife, Cunegunda, lived with him in a state of continence, and died in the convent of Neuberg in 1038. They were both canonised after their deaths as saints. Henry died on July 13, 1024, at Grona, near Göttingen, and was succeeded by Conrad II.

HENRY III., the son of Conrad II., was born in 1017. In 1026 he was elected King of the Romans, and succeeded his father in the imperial dignity in 1039. Possessed of great talents, well educated, and of a firm and dignified character, he became one of the most powerful and most respected of the emperors of Germany. He repressed the turbulence of the more powerful vassals of the empire, and made great advances towards its consolidation. He governed the church with a stern hand, and humbled the Roman see by deposing three successive popes on account of their gross immoralities, and at length causing Clement II., who had been bishop of Bamberg, to be chosen. The celebrated Hildebrand outwardly appeared to aid the emperor in his attempts to purify the Church, but secretly took such measures as insured his own election to the papacy on a future vacancy, by which all the labours of the emperor were rendered useless. Henry was successful in his wars against Bohemia, took Prague, and forced the Duke of Bohemia to sue for a peace, and to hold the duchy by feudal servitude. In Hungary he twice restored Peter to the throne, when expelled by his subjects, and when Andrew became finally successful over Peter, he united himself to the conqueror by giving him his daughter in marriage. In Italy the Normans, who had conquered Apulia and Calabria, were induced to become his vassals. In the midst of his power he died, not without suspicion of having been poisoned, in 1056, leaving a son by his second wife, Agnes of Poitiers, to succeed him. His first wife had been Margaret, daughter of Canute, king of England.

HENRY IV., the son of the preceding, was born in 1050, and had been chosen king of the Romans in 1054. His mother Agnes undertook the care of his education, and the diet chose her as regent during his minority. But the strong hand and will of his father were wanting. The great princes of the empire were soon in open revolt. The custody of the young emperor's person was shifted from one powerful subject to another, with little advantage to the realm, and great detriment to the monarch, who became licentious, extravagant, and careless of all but his pleasures. He commenced a war against the Duke of Saxony, in which he displayed much courage and some military talent; but in the course of it he was induced to seek the intervention of the pope, which was sought also by his opponent. This pope was now Gregory VII.; the former Hildebrand, who decided against him. Henry assembled a diet at Worms, who pronounced the deposition of the pope for presuming to constitute himself the judge of his sovereign. Gregory however excommunicated him, and declared his subjects absolved from their allegiance. Henry at length saw himself compelled to submit to the haughty primate; he crossed the Alps with his wife and child in the depth of winter, arriving at Canossa, where the pope was residing, in January 1077; and was compelled to stand for three days in the open court-yard before the excommunication was removed. While Henry was in Italy, Rudolph of Suabia had been elected emperor in Germany, but on his return Henry levied an army, and a devastating contest took place, which was only partly ended by the death of Rudolph in battle, on October 15, 1080. Gregory, who had excited much discontent among a great portion of the clergy by rigidly insisting on their celibacy, had been blockaded in Canossa by some Italian partisans of Henry; but had been released. He sent Rudolph a crown, and placed Henry anew under the ban of the church. Henry, now a conqueror, retaliated by summoning a fresh council at Brixen, who deposed Gregory, elected Clement III. as pope; and Henry entered Italy with an army, forced Gregory to take refuge in the castle of St. Angelo, and had himself and wife crowned by Clement in 1084.

In Germany in the meanwhile a new emperor, Hermann of Luxembourg, had been elected by the disaffected princes. Robert Guiscard, with a large force, had relieved Gregory from the state of siege; and Henry returned to Germany, where he succeeded in conquering his rival, and forcing the Saxons to sue for peace. In 1090, for the third time, he entered Italy, and after some successes was recalled by the rebellion of his eldest son, Conrad, who had been elected king of the Romans. This insurrection was suppressed, though supported by pope Urban II., and in 1097, at a diet held in Aix-la-Chapelle, Henry, the second son, was elected king of the Romans instead of Conrad, who died in 1101. The second son however was worse than the first. Gained over by the legates of the pope he declared war against his father, and when the emperor wrote in hopes of recalling him to his obedience, he appointed a meeting at Mainz, where he implored pardon, succeeded in withdrawing the emperor outside the town, then seized him as a prisoner, and confined him in the castle of Burghenheim. Henry after a time escaped, and retired to Liège, where he died on August 7, 1106. In this reign the first crusade was commenced.

HENRY V., who was born in 1081, succeeded his father. He had hitherto shown himself a warm adherent of the papacy; but his deference decreased when he found himself firmly seated on the throne. He annulled the decisions of the councils of Guastalla and Châlons respecting investitures, maintaining his own right to present to benefices. He made war against Poland and Bohemia without much success. In 1111 he married Matilda, the daughter of Henry I. of England. The remainder of his reign was occupied with contests against the princes of Germany and with the popes; he forced Pascal II. to fly from Rome, and on his death made Gregory VIII. pope; but the cardinals elected Gelasius II., with whom Henry at length concluded a peace, renouncing his right of investiture. He died on the 22nd of May 1125, the last emperor of the Franconian line, and was succeeded by Lotharius of Saxony.

HENRY VI., the son of Frederic Barbarossa, was the third emperor of the Hohenstaufen race. He was born in 1165, was elected King of the Romans in 1169, and succeeded his father in 1190. Soon after his accession he conducted an army into Italy to support his claims on the crown of Sicily, which he claimed in right of his wife Constance, and which had been assumed by Tancred, the illegitimate brother of Constance. He besieged Naples, but failed in taking it, and returned to Germany: here he obtained possession of Richard I. of England, whom, after a long and harsh imprisonment, he restored to liberty on the payment of a large ransom. This money enabled him to make a fresh expedition to Italy. Tancred was dead; Naples surrendered, Sicily submitted, and he was crowned at Palermo in October 1194. Soon afterwards he took the cross, advocated a crusade, and assembled an army, with which he set out ostensibly for the Holy Land, but employed it instead in endeavouring to subdue Sicily, where his cruelties and oppression had created an insurrection. This war he conducted with such barbarity as to revolt his own partisans, and he died at Messina on the 28th of September 1197, strongly suspected of having been poisoned. He was succeeded by Philip of Suabia.

HENRY II., King of Castile (Henry I. died a boy in 1217), was the natural son of Alfonso XI., and was born in January 1333. His brother, Don Pedro, on succeeding to the throne, showed him considerable kindness; he called him and his mother to court, and made him count of Trastamare. The count however bore a secret hatred against his brother, and sought by all means to create discontent against him, which the severity and cruelty of Pedro rendered comparatively easy. A pretext for revolt was made from the deaths of the queen and of the mother of Henry, Pedro being accused as the cause of both. This insurrection was suppressed, and Henry fled to Portugal; he then joined the King of Aragon in an attack on Castile, was again beaten, and fled to France. Here he raised a considerable body of troops, with Bertrand du Guesclin as commander. Under this leader he had some successes, and was crowned at Burgos; but Edward the Black Prince coming to the assistance of Don Pedro, totally defeated Henry at the battle of Najera, and took Du Guesclin prisoner. Henry again fled to France; but the cruelties of Pedro excited fresh discontents, of which Henry took advantage: he obtained a declaration of his legitimacy from Pope Urban V., money from Charles V. of France, with which he ransomed Du Guesclin, raised fresh troops, and again invaded Castile. Pedro, unsupported by the English prince, was now beaten, and fled to Montiel, where in an interview Henry slew him with his own hand.

Henry was now (1359) seated on the throne. He liberally rewarded Du Guesclin and his other adherents, and then devoted himself to the well-governing of his people; he defended himself successfully against the kings of Portugal, Aragon, and Navarre. He died on the 29th of May 1379, and was succeeded by his son, John I.

HENRY III., King of Castile, was born at Burgos in 1379, and succeeded his father John I. in October 1390. The struggles of the various pretenders to the regency occasioned many disorders, but at the age of thirteen Henry put an end to them by assuming the government himself; he possessed a strong intellect and an energetic character. He speedily suppressed all internal commotions, vanquishing those that appeared in arms, and then winning them by his clemency. He laid aside the pomp of courts, living with the utmost

economy in order to restore the shattered finances of his country and to avoid burdening his subjects. Early in his reign he sought to reconcile the disputes between the rival popes Benedict XIII. and Boniface III.; but though he vainly persuaded Benedict to resign, Boniface was so irritated at his disposal of the church patronage during the dispute that he excommunicated him. This however had no effect on Henry's subjects; and at last, to terminate the schism, in conjunction with other sovereigns, Henry acknowledged Benedict in 1403. He endeavoured to live in peace with his neighbours; but when engaged in war with Portugal and with Granada he showed no want of spirit, and was successful in war, though his feeble and delicate frame prevented him being eminent as a warrior. He also undertook to repress the incursions of the African piratical states, and took and destroyed Tetuan. In 1401, Castile, in common with other parts of Spain, was desolated by the plague, and he endeavoured to mitigate its evils. He died during the war with Granada, on the 25th of December 1406, from exhaustion, and was succeeded by his son, John II., by Catherine of Lancaster, to whom Henry had been married in his father's life-time.

HENRY IV., King of Castile, was the son of John II., and was born in 1425. His youth was distinguished by dissipation and profligacy, but on his father's death, in 1454, few princes had ascended the throne with fairer prospects. His father had made himself respected by all his neighbours, and had left him the realm in profound peace; but he suffered himself to be governed by favourites, who made a rapacious use of his authority, provoked discontent among the people, and one of them, Beltran de la Cueva, was accused of dishonouring his bed; the Cortes refusing to acknowledge the infant as heiress to the crown in consequence of their belief of her illegitimacy. The Cortes next proceeded, in 1465, to depose him, and proclaimed his brother Alfonso king. Henry however was not deficient in courage or talent: he assembled an army, and a civil war commenced, which lasted till 1468, when the sudden death of Alfonso brought it to a close; for Isabella, the sister, then only seventeen years of age, whom Alfonso's party sought to set up in his place, absolutely refused to rob her brother Henry of his rightful crown. Henry, in return for this refusal, consented to the divorce of his queen for infidelity, the disinheriting of his daughter Joanna, and the nomination of Isabella as heiress of Castile. Tranquillity thus restored, Henry wished to marry Isabella to a brother of the King of France; but Isabella chose for herself Ferdinand, the son of the King of Aragon, to whom she was married in 1469. Henry at first threatened to disinherit her, and to declare his daughter again his heir, but was ultimately reconciled to Isabella and Ferdinand. In 1465 Henry had solicited Pope Calixtus III. to proclaim a crusade against the Moors of Granada. The war had been prosecuted with few events of importance on either side; but in 1474 he had assembled a large army at Segovia in order to prosecute it with more vigour, when he was taken suddenly ill, and died on the 20th of December 1474.

HENRY OF HUNTINGDON, an ancient English historian, the son of Nicholas, a married priest, was born about the end of the 11th century; and, according to Warton ('Hist. Engl. Poet,' diss. ii. p. 125), was educated under Alcuine of Anjou, a canon of Lincoln cathedral. Aldwin and Reginald, both Normans and abbots of Ramsey, were his patrons. He was made archdeacon of Huntingdon (whence he took his name), by Robert Bloet, bishop of Lincoln, some time before 1123. In his youth he discovered a taste for poetry, but in more advanced years applied himself to the study of history; and at the request of another friend and patron, Alexander, bishop of Lincoln, composed a general history of England, from the earliest accounts to the death of Stephen (1154), in eight books, published by Sir Henry Savile among the 'Scriptores post Bedam,' folio, London, 1596, and Francof., 1601. The early part of this history was a compilation from older writers; the sequel, from what he had heard and seen. Warton, in his 'Anglia Sacra,' vol. ii. p. 694, has published a letter of Henry of Huntingdon to his friend Walter, who was also abbot of Ramsey, 'De Mundi Contemptu,' which contains many curious anecdotes of the kings, nobles, prelates, and other great men who were his contemporaries. Warton ('Hist. Engl. Poet,' ut supr.) says, in the Bodleian Library there is a manuscript Latin poem by Henry of Huntingdon on the death of King Stephen and the arrival of Henry II. in England, which is by no means contemptible. The exact time of his death is not known.

HENRY, MATTHEW, an eminent Nonconformist divine, was born at Broad Oak, a farm-house in the township of Isooyd in Flintshire, October 18, 1662. His father, Philip Henry, who was highly esteemed for his talents and piety, was one of the 2000 clergymen who left the church of England in 1662, in consequence of their refusal to comply with the regulations of the 'Act of Uniformity.' Matthew Henry received the principal part of his education under Mr. Doolittle of London. In 1685 he commenced the study of the law in Gray's Inn, but he soon relinquished this profession; and after being ordained in 1687, settled at Chester in the same year as minister of a Dissenting congregation. In 1712 he left Chester, and became the minister of another congregation at Hackney. He died on the 22nd of June 1714, of apoplexy, while he was travelling from Chester to London.

The work by which Matthew Henry is principally known is his 'Exposition of the Old and New Testament,' which originally appeared

in five volumes folio, and has since been frequently reprinted. This work has been greatly admired by many persons, on account of the piety of the author and the lively style in which it is written; and perhaps it is the best Commentary on the Bible for the use of those persons who are more anxious to obtain a devout sentiment from a text than to understand the real meaning of the passage. Matthew Henry did not live to complete the 'Exposition.' The remarks on the latter books of the New Testament, from Romans to Revelations, were written by the ministers whose names are printed in the 'Exposition.' Matthew Henry was also the author of many other works, of which the principal are—'Inquiry into the Nature of Schism;' 'Life of Philip Henry;' 'Scripture Catechism;' 'Communicant's Companion;' 'Discourses against Vice and Profaneness;' 'Method of Prayer,' and numerous sermons on separate subjects. The miscellaneous works were republished in 8vo, London, 1830.

The life of Matthew Henry has been written by Tong, 8vo, 1716; but a fuller and more accurate account of his life and writings is given by Williams in his 'Memoirs of the Life, Character, and Writings of the Rev. M. Henry,' prefixed to the edition of the 'Exposition,' published in 3 vols. 8vo, London, 1828.

HENRY, PATRICK, an American orator and statesman, was born in Hanover county, Virginia colony, May 29th, 1736. His father was a planter in easy circumstances, though burdened with a large family; and Patrick when a boy learned in his father's house a little Latin and less Greek, both of which he speedily forgot, but acquired instead considerable skill in hunting, fishing, and shooting, in which the greater part of his time was spent. At sixteen his father set him up in a small store, in which he was as unsuccessful as in his classical studies. At eighteen he married, and took a small farm; but most of his time was employed in loitering about in the bar of his father-in-law's tavern at Hanover, serving the customers, or amusing them with his pleasantries. The farm failing, he again opened a store, but this after a short trial resulted in bankruptcy. His misfortunes however, according to his biographer, "were not to be traced either in his countenance or his conduct." He had, under them all, found ample solace in his long solitary hunting and fishing excursions, music and dancing, of which he was passionately fond, and the Hanover tavern-bar. Now however he determined to take a new course, and "with a buoyant mind resolved on becoming a lawyer." Doubtless had it been necessary in Virginia, as at Lincoln's Inn or the Temple, to have eaten through certain terms in order to be called to the bar, the young Henry would have been found equal to the occasion; as it was, he took a shorter course. He gave "six weeks of close application" to legal studies, presented himself at the examination (probably not a very severe one), passed, and received the usual license to act as a barrister.

Little alteration was however seemingly made in Henry's habits. He still resided, if he did not still serve, at the tavern; shot and fished as usual; mixed familiarly with all classes at the tavern-bar; dressed as coarsely, and moved as awkwardly, as the rudest of the country people; and was in fact only known as a jovial young lawyer without briefs, and with only a little pettifogging village business. But the three years thus spent were not wholly spent in idleness. He had been an observant witness of the progress of events; he read men if he did not read books; and was prepared to make up by shrewdness and tact for his deficiencies in legal lore. The time had arrived which was to show of what stuff he was made. What was known as the "great parsons' cause," and which proved to be an important step in the progress towards American independence, had arrived at its determination. Tobacco had for some time been the legal currency in Virginia, and the incomes of the established clergy of the colony were, by acts of the colonial legislature (1696 and 1748), which had received the royal assent, fixed at 16,000 lbs. of tobacco each; but after some failures of the crop the legislature passed an act (1758), commuting the payment to one of twopence for each pound of tobacco. This was the market-price when the previous act was passed, but the market-price was now three times that sum, and the clergy refused to concur. On the question being submitted to the English government, the king in council refused his assent to the act. The matter was now brought, by the action of a clergyman named Maury against the collector and his sureties, before the law-courts of Virginia. The judges on the technical question decided in favour of the claims of the clergy, on the ground that the act of 1758 was not of force without the royal assent. It only remained therefore, as it would seem, as a matter of form, to impanel a jury to assess the damages. The counsel for the defendants held that the case was in fact at an end, and on his clients insisting on going before the jury, withdrew from the cause. Affairs stood thus when Patrick Henry was applied to and accepted the brief. On the day of trial, December 1st 1763, the court was crowded with the clergy and their friends, and their opponents the planters and the popular party. Henry's father was the presiding judge. The plaintiffs' counsel merely explained the state of the law, and enlisted the clergy: it was a plain case, and could not be made plainer. Patrick Henry rose to reply: it was his first speech. He commenced awkwardly, faltered in his exordium, and his friends were in despair; but he soon recovered himself, and soon every eye and ear was strained to catch each word and gesture of the orator. Spurning aside the technicalities of the case, he with fiery earnestness argued for the right of the colony to legislate for itself on matters of internal administration, denounced

the clergy for their want of patriotism in appealing to the king, and after endeavouring to show that the act of 1758 was an act good in itself, and one required by the circumstances of the colony, he, gathering force as he went, declared that the "king who annuls or disallows laws of so salutary a nature degenerates into a tyrant, and forfeits all right to obedience." Such language had never before been heard in a public court. Cries of "Treason! treason!" were uttered from the clergy, but were drowned in the popular acclamations. The case had commenced as one of pecuniary compensation: Henry converted it into one involving the independence of the colonial legislature, and the extent to which obedience was due to the English crown by the American people. The auditors were aroused to perfect frenzy. A verdict of a penny damages was at once returned, and the judges, carried away by the popular feeling—regardless of what was evidently the law of the case—refused unanimously a motion for a new trial. This still further stimulated the popular joy, and Henry was borne about the streets in triumph on the shoulders of the crowd. The remembrance of that day long lived fresh in the memory of the Virginians. Writing sixty years afterwards, Mr. Wirt said that the old people of that part of the country were accustomed to say, in their homely fashion, as the highest compliment they could pay to a speaker, "He's almost equal to Patrick, when he pled against the parsons." On the other hand, there was a talk of indicting the young lawyer for using seditious words, and lists of witnesses were made out; but matters were tending to another issue, and the report of Henry's speech did no little to advance their progress.

Henry was at one step the foremost man at the local bar: he removed to Louisa, and having greatly distinguished himself by a speech he made as counsel before the House of Burgesses in defence of the right of suffrage, he was at the next vacancy (1765) elected as a representative in the Virginian legislature. It was a period of intense expectation. News had sometime since reached America of the imposition of the obnoxious 'Stamp Act.' The day for its enforcement approached, and neither of the colonies had made a sign. In the legislature of Virginia all was hesitation and timidity. Henry, when but a few days a member, determined to bring matters to a crisis. He moved five resolutions, affirming in the strongest manner the undoubted, uninterrupted, and inalienable right of the people of Virginia to be governed by their own laws, respecting internal polity and taxation, and declaring that any attempt to vest such power in any other person whatever, was an encroachment on American freedom. The debate was a stormy one, and the storm rose to its height when Henry, after supporting his resolutions with a torrent of impassioned eloquence, exclaimed in a voice of thunder—"Cæsar had his Brutus,—Charles the First his Cromwell,—and George the Third—" "Treason!" shouted the Speaker, and "treason! treason!" re-echoed from all parts of the house; but Henry, fixing his eye on the Speaker, continued without faltering—"may profit by their example. If this be treason, make the most of it." The effect was electrical, and the resolutions were adopted, though one of them was afterwards rescinded. Thus, as Jefferson afterwards said, "Henry gave the earliest impulse to the ball of the revolution;" and the ball thus set a rolling in Virginia was soon taken up by the other colonies. In all the subsequent proceedings Henry played an equally decided part. With Jefferson and Peyton Randolph he was one of the first to sign Washington's non-importation agreement in 1769; but he was regarded as the leader in Virginia of the Democratic party, of which Jefferson eventually became the head and representative, in opposition to the more conservative party, of which Washington was the head, and the great landholders formed the body.

As Henry was the first to sound the note of revolution, so he was the first to give the signal of an appeal to arms. As early as March 23, 1775, he said in one of his fiery speeches in the convention of Virginia, "Sir, of peace there is no longer any hope. If we wish to be free, we must fight! An appeal to arms, and to the God of Hosts, is all that is left to us!"—words which, though disavowed by the more cautious, found ready acceptance with the young and the ardent throughout the country.

When independence was declared, the state of Virginia elected Patrick Henry its first governor, and he was re-elected the three following years, when he was succeeded by Jefferson. To the duties of his office he addressed himself with honesty and earnestness of purpose, but he threw off none of his old homely and popular habits. Nor did his views alter with the circumstances. As governor he was as ardent a democrat as he had been when a penniless adventurer. To the adoption of the federal constitution he offered the most determined opposition, viewing it as interfering too much with state freedom of action, of the right to which he held very strong opinions. But when the constitution was adopted, he is said to have given in a ready adhesion to it. In the federal government Henry held no office. Washington nominated him Secretary of State in 1795, but there was no great cordiality between them, and Henry declined the office, as he also did that of envoy to Paris, offered to him by President Adams in 1799. He died on the 6th of June 1799. To the last he retained his fondness for field-sports, and he does not seem to have ever conquered his aversion to study. His library is said by his biographer to have consisted at his death of merely a few odd volumes.

(Wirt, *Life of Patrick Henry*; Bancroft, *History of America*; Mahon, &c.)

HENRY, ROBERT, D.D., was the son of a farmer in the parish of St. Ninians, Stirlingshire, where he was born in 1718. Having completed the usual course of education for the Scottish church at the University of Edinburgh, he was licensed as a preacher in 1746, being then master of the burgh or grammar-school of Annan, in Dumfriesshire. In 1748 he was elected minister of a Presbyterian congregation at Carlisle, with which he remained till August 1760, when he removed to a similar situation in the town of Berwick-upon-Tweed. It is supposed to have been about this time that he conceived the project of his 'History of Great Britain, written on a new plan,' on which his literary reputation rests. The same year that he established himself in Berwick he married a Miss Balderston, whose sister afterwards married Gilbert Laurie, Esq., lord provost of Edinburgh; and this connection eventually led, in 1768, to Mr. Henry's removal to that city. His first appointment was as minister of the church of the New Grey Friars, which he retained till 1776, and then exchanged for the easier charge of one of the ministers of the Old Church, in which he continued till his death. His access to the libraries at Edinburgh encouraged him to proceed with the design of his History, which want of the necessary books had before almost induced him to relinquish. The first volume, in 4to, appeared in 1771, the second in 1774, the third in 1777, the fourth in 1781, and the fifth, bringing down the narrative to the accession of Henry VII., in 1785. The author, upon whom the degree of D.D. had been conferred by the University of Edinburgh in 1770, died in 1790; but before his death he had completed the greater part of another volume of his History, extending to the accession of Edward VI., which was published in 1793 under the superintendence of Malcolm Laing, Esq., who supplied the chapters that were wanting, and added an Appendix. Dr. Henry's History has, since its completion, been repeatedly reprinted in twelve volumes 8vo. The author had published the successive quarto volumes on his own account; but when the first octavo edition was proposed in 1786, he sold the property of the work to a publishing house for 1000*l.*, besides which the profits it had already yielded him amounted to 2300*l.* In 1781, on the unsolicited application of Lord Mansfield, a pension of 100*l.* a year was granted to Dr. Henry by the king.

These facts are extracted from a biographical memoir of some length which appeared with the posthumous volume of the History, and in which may be also found a diffuse account of Dr. Henry as a private member of society, in which character he appears to much advantage. His only other publication was a Sermon preached before the (Scottish) Society for propagating Christian Knowledge, in 1778. The early volumes of his History were assailed with unusual virulence as they successively appeared by Dr. Gilbert Stuart, well known as the author of various able and learned historical works. Stuart was a man of bad temper and little principle, and he was probably actuated in this affair by feelings of personal animosity to Dr. Henry or some of his friends; but he was a person of genuine learning and original research, as well as of great acuteness, and in many of his objections to the History there was much force and justice. Henry's cause, on the other hand, was taken up by his friends, and there is printed in the 'Memoir of his Life' a very encomiastic character of his work (so far as it had proceeded), which is said to be "by one of the most eminent historians of the present age, whose history of the same period justly possesses the highest reputation," and "who died before the publication of the third volume,"—words which we suppose describe Mr. Hume. The work had certainly considerable merit as the first attempt to write a History of England upon so extended a plan, combining the history of society and the general civilisation of the country with that of public events; and the author has collected a great mass of curious matter, a large portion of which is not to be found in any of our common histories; but it has no pretensions to be considered as executed either classically or critically. It abounds in statements derived from sources of no authority, and in other negligences and inaccuracies, partly arising from the character of the author's mind and acquirements, partly the consequence of his provincial situation and want of acquaintance with or access to the best sources of information. In every one of the departments into which it is divided it is now very far indeed behind the state to which historical and archaeological knowledge has advanced.

HENRY, WILLIAM, was the son of Mr. Thomas Henry of Manchester, who was a zealous cultivator of chemical science. Dr. Henry was born on the 12th of December 1775. His earliest instructor was the Rev. Ralph Harrison, who on the establishment of an academy in Manchester, afterwards removed to York, was chosen to fill the chair of classical literature. Immediately after leaving the academy he became an inmate in the house of Dr. Percival, whose character as an able and enlightened physician is well known. Here he remained for some years, and in 1795 he studied at Edinburgh, where the chair of chemistry was occupied by the venerable Dr. Black. After remaining there only one year however, he was obliged from prudential motives to quit the university. On visiting Edinburgh again in 1807 he received the diploma of Doctor in Medicine, and although he subsequently and successfully practised as a physician in Manchester, he was compelled to retire from it on account of the state of his health, which from an accident in early life had always been delicate.

Though the period between his two academical residences was passed in the engrossing occupations of his profession, and the superintend-

ence of a chemical business established by his father, he nevertheless both zealously and successfully attended to the science of chemistry, and from that period until 1836, the year in which he died, he contributed a great number of important papers to the Royal Society, the Philosophical Society of Manchester, and to various philosophical journals. In 1797 he communicated to the Royal Society an experimental memoir, the design of which was to re-establish, in opposition to the conclusions drawn by Dr. Austin, and sanctioned by the approval of Dr. Beddoes and other eminent chemists, the title of carbon to be ranked among elementary bodies, although his proofs indeed contained a fallacy, which in a subsequent paper he himself corrected. In 1800 he published in the 'Philosophical Transactions' researches on muriatic acid gas. These experiments were undertaken in the hopes of detaching the imaginary element, which, in accordance with the prevailing theory, was supposed with oxygen to constitute the acid in question. It was not till many years afterwards that the true nature of this acid was ascertained by Davy, and to the new doctrine Dr. Henry was an early convert.

In 1803 Dr. Henry made known to the Royal Society his elaborate experiments on the quantity of gases absorbed by water at different temperatures, and he arrived at the simple law, "that water takes up of gas condensed by one, two, or more additional atmospheres, a quantity which ordinarily compressed would be equal to twice, thrice, &c., the volume absorbed under the common pressure of the atmosphere." In 1808 he published in the same work a form of apparatus adapted to the combustion of larger quantities of gas than could be fired in eudiometric tubes. In the same year he was elected a Fellow of the Royal Society, and in the year following he received, by the award of the president and council, Sir Godfrey Copley's donation, as a mark of their approbation of his valuable communications to the society. He published various other papers, both in the 'Manchester Memoirs' and in the 'Philosophical Transactions.' His latest communication to the Royal Society was a paper in 1824, in which he succeeded in overcoming the only difficulty he had not before conquered, that of ascertaining by chemical means the exact proportions which the gases left after the action of chlorine on oil and coal gas bear to each other. This he effected by availing himself of the property which had been recently discovered by Döbereiner in finely-divided platinum, of determining gaseous combination. All his communications afford admirable examples of inductive research, great philosophical acumen, and almost unequalled precision in manipulating. Dr. Henry was also the author of a most valuable and useful work, entitled 'Elements of Experimental Chemistry,' which has reached the eleventh edition. He was a man of great general information, and considerable literary attainments and ability, as shown by the very superior style of his scientific papers. In his private character he was in every respect estimable.

Dr. Henry's frame, originally delicate, worn out by illness and distracted by loss of sleep, at last gave way, and he died on the 2nd of September 1836 in his sixty-first year.

HENRYSON, ROBERT, a Scottish poet of much merit, lived in the latter part of the 15th century. Of his life hardly anything is known. He is supposed to have been the Robert Henryson whose signature as notary-public is attached to a charter granted in 1478 by the abbot of Dunfermline, in Fifeshire; and he is elsewhere said to have been a schoolmaster in that town. It has been inferred that he must have been an ecclesiastic, and it has been conjectured that he may have been a Benedictine monk. In a poem of Dunbar, printed in 1508, he is spoken of as dead: and in one of his poems he had described himself as a 'man of age.' His tale of 'Orpheus Kyng, and how he yeid to hewyn and to hel to seik his quene,' was printed at Edinburgh, in 1508: and in 1593 there was printed his 'Testament of Faire Creseide,' which had been suggested by the 'Troilus and Creseide' of Chaucer, and is found in the common editions of that poet's works. His beautiful pastoral of 'Robin and Makyne' is known to most readers from Percy's 'Reliques.' Other specimens of Henryson's poems are in Sibbald's 'Chronicle of Scottish Poetry,' Dr. Irving's 'Lives of the Scottish Poets,' Lord Hailes's 'Ancient Scottish Poems,' Ellis's 'Specimens,' and more recent collections. His thirteen poems, called 'Fables,' were edited by Dr. Irving in 1832, for the Bannatyne club, and for that club, in 1824, Mr. George Chalmers had edited the 'Testament of Creseide,' and 'Robin and Makyne.' Henryson writes with much greater purity and correctness than most Scotchmen of his time: his versification is good, and his poetical fancy rich and lively.

HEPHÆSTION, a grammarian of Alexandria, lived about the middle of the 2nd century of the Christian era. He is said to have instructed the emperor Verus, (Julius Capitolinus, c. 2.) He wrote a treatise on Greek metres, which was printed for the first time at Florence in 1526: but the best edition is by Gaisford, 8vo., Oxford, 1810, with the 'Chrestomathia' of Proclus, reprinted at Leipzig, 1832. An English translation of this work, with prolegomena and notes by T. H. Barham, appeared at Cambridge in 1843.

HEPHÆSTION. [ALEXANDER III.]

HERACLITUS of Ephesus, surnamed the Naturalist, belongs to the dynamical school of the Ionian philosophy. He is said to have been born about B.C. 500, and, according to Aristotle, died in the sixtieth year of his age. The title he assumed of 'self-taught' refutes at once the claims of the various masters whom he is said to have

had, and the distinguished position that he held in political life attests the wealth and lustre of his descent. The gloomy haughtiness and melancholy of his temperament led him to despise all human pursuits, and he expressed unqualified contempt as well for the political sagacity of his fellow-citizens as for the speculations of all other philosophers, as having mere learning and not wisdom for their object. Of his work 'On Nature' (*περὶ φύσεως*), the difficulty of which obtained for him the surname of 'the obscure,' many fragments are still extant, and exhibit a broken and concise style, hinting rather than explaining his opinions, which are often conveyed in mythical and half-oracular images. On this account he well compares himself to the Sibyl, "who," he says, "speaking with inspired mouth, smileless, inornate, and unperfumed, pierces through centuries by the power of the god."

According to Heraclitus, the end of wisdom is to discover the ground and principle of all things. This principle, which is an eternal everliving unity, and pervades and is in all phenomena, he called *πῦρ*. By this term Heraclitus understood, not the elemental fire or flame, which he held to be the excess of fire, but a warm and dry vapour; which therefore, as air, is not distinct from the soul or vital energy, and which, as guiding and directing the mundane development, is endued with wisdom and intelligence. This supreme and perfect force of life is obviously without limit to its activity; consequently nothing that it forms can remain fixed; all is constantly in a process of formation. This he has thus figuratively expressed: "No one has ever been twice on the same stream." Nay, the passenger himself is without identity: "On the same stream we do and we do not embark; for we are and we are not."

The vitality of the rational fire has in it a tendency to contraries, whereby it is made to pass from gratification to want, and from want to gratification, and in fixed periods it alternates between a swifter and a slower flux. Now these opposite tendencies meet together in determinate order, and by the inequality or equality of the forces occasion the phenomena of life and death. The quietude of death, however, is a mere semblance which exists only for the senses of man. For man in his folly forms a truth of his own, whereas it is only the universal reason that is really cognisant of the truth. Lastly, the rational principle which governs the whole moral and physical world is also the law of the individual; whatever therefore is, is the wisest and the best; and "it is not for man's welfare that his wishes should be fulfilled; sickness makes health pleasant, as hunger does gratification, and labour rest."

The physical doctrines of Heraclitus formed no inconsiderable portion of the eclectic system of the later Stoics, and in times still more recent there is much in the theories of Schelling and Hegel that presents a striking though general resemblance thereto.

The fragments of Heraclitus have been collected from Plutarch, Stobæus, Clemens of Alexandria, and Sextus Empiricus, and explained by Schleiermacher in Wolf and Buttman's 'Museum der Altherthumswissenschaft,' vol. i. See also Brandis's 'Handbuch der Geschichte der Griechisch-Röm. Philoa.,' Berlin, 1835; and Ritter's 'History of Antient Philosophy,' Oxford, 1837.

HERACLIUS, the son of the patrician Heraclius, who was governor of Africa under the Emperor Phocas, assisted in dethroning the latter in A.D. 610, and was proclaimed emperor in his place. The destitute condition of the empire at the accession of Heraclius compelled him to be an almost inactive spectator of the ruinous invasions of the Avars in Europe and the Persians in Asia. By submitting to an annual tribute of one thousand talents (pounds?) of gold, as many talents of silver, one thousand silk robes, and one thousand slave girls, he induced the Persian king Chosroes or Khosrew to discontinue his invasions of Asia Minor, and to be satisfied with the conquests he had made from the Greek empire, which comprehended Egypt and the whole of the Asiatic provinces east and south of a line drawn from the northern frontiers of Syria to the eastern extremity of the province of Pontus. Heraclius made a less humiliating peace with the Avars. Having got rid of his enemies, he applied himself to reform the discipline of the army, and he employed vigorous means to fill his treasury, not sparing the property of the churches; he was thus enabled to raise an army strong enough to stop all further designs of the Persian king. The plan of attacking that powerful foe was bold and well designed, and it was executed with so much boldness and prudence, and such a startling combination of offence and defence, as to equal the strategical operations of the greatest generals.

A powerful Persian army was stationed in the valley of the Upper Euphrates ready to descend through the passes of the Anti-Taurus into the high plains of Cappadocia, and to push on towards Constantinople, as they had done in 616. The army of Heraclius, consisting chiefly of raw levies, was quartered in the environs of Constantinople, and afterwards in those of Chalcedon on the Asiatic shore of the Bosphorus, and a whole year was required to prepare his men for a campaign. But Heraclius was master of the sea, and his numerous fleet enabled him to choose his base of operation. Early in the spring of 622 he embarked his troops, and from the Bosphorus sailed to the eastern corner of Cilicia, which lies round the bay of Iskenderún (Alexandria), and is protected on the north and east by the Taurus, and on the south by Mount Amanus. There on the plain of Issus he continued accustoming his troops to actual warfare by making them manoeuvre in the same way as modern troops do, and he occupied the

Cilician and Syrian gates and other passes that lead through the surrounding ranges. A Persian army approaching in full confidence of making the Romans prisoners of war, or of forcing them to re-embark, was turned, routed, and driven into the mountains of Armenia. Having thus cleared his way and secured his rear, Heraclius marched through the Cilician gates northward in the direction of Mount Argæus (Arjish) and the Upper Halys (Kizil Irmák), where, as it seems, a portion of his troops remained during the winter as a body of observation. The emperor with the main body advanced upon Trebizond, and quartered his troops in the province of Pontus. Trebizond now became the centre of his operations. He left it however soon after his arrival, sailed to Constantinople, and in the following spring of 623 returned with a fleet and a chosen body of 5000 men.

From Trebizond Heraclius carried the war, in the spring of 623, into the heart of Persia. The nations in the Caucasus were his allies, and he had entered into negotiations with the khazars beyond the Caucasus. These were the causes of his first advancing north-east into the Caucasian provinces, and only after having shown himself there and increased his army through the contingents of his allies, he marched south upon Charsa (Kars) and thence in a direction parallel with the Araxes as far as the great bend of that river, where, after a south-eastern and eastern course, it turns north-east. Thence he marched right upon Gazaca or Gandzaca, which is the still common Armenian name of Tabriz, and this city fell into his hands with all its wealth, Chosroes, who was in the neighbourhood with 40,000 men, not daring to offer battle for the relief of his northern capital. From Gandzaca Heraclius marched south, turned the Persian army and fell upon their rear, took and destroyed Thebarma, now Urümíyeh, near the western shore of the large lake of Urümíyeh, which is said to be the birthplace of Zoroaster, and many other cities which have not yet been identified, and at last wheeled round and took up his winter-quarters in the flat country between the Lower Araxes and the Caspian, which is now known as the plain of Mogan. We may suppose that he chose that tract, which is renowned for its vast pasturages, for the support of his numerous cavalry, and for the purpose of having an easy communication with the khazars, who used to pass through Daghéstán and the Iron Gate, near Derbent, whenever they invaded Persia.

In the following year, 624, Heraclius penetrated into the heart of Media, took Casbin, and probably also Aspahan (Isfahán), defeated Chosroes in a pitched battle, and, after having carried the Roman arms farther into Persia than any of his predecessors, returned to his former winter-quarters at the foot of the Caucasus.

During this time Chosroes had withdrawn his troops from Egypt and Syria, and thought himself strong enough to act on the offensive. In the spring of 625 he ordered his lieutenant Sarbar, or Sarbaraza, to menace Asia Minor, while he endeavoured to keep the Roman emperor at check in the Caucasus. Sarbar, who was in Northern Mesopotamia, marched south-west and fell upon the eastern angle of Cilicia. His intention was apparently to take the easiest way for penetrating into Asia Minor, to cut off the communication between the Romans in the fortresses of the Anti-Taurus and the Taurus with the Mediterranean, and to destroy the magazines of the Romans in Cilicia. Informed of this diversion, Heraclius moved on; but while he appeared to threaten the main body of the Persians under Chosroes, he suddenly passed by, left the defence of Armenia to his Caucasian allies, and followed Sarbar through Mesopotamia, either by his track or on a parallel road. They met in Cilicia on the banks of the Sarus, now Sihún, at a moment when Sarbar was in a very critical position. Theophanes says, that Heraclius approached from Gerdménicia (Mariásh), passed by Adána, and arrived in Cilicia before Sarbar; and as, when the battle began, the Romans were on the right and the Persians on the left bank of the Sarus, we may suppose that Sarbar came through the Syrian passes and found himself in presence of the main army of the Romans, just when he was going to attack the Cilician passes. In the ensuing battle Heraclius astonished both his own and his enemy's troops by his heroic deeds. At the head of a few veterans he stormed the stone bridge over the Sarus (below Adána), which the Persians had occupied and fortified, and slew with his own hand a gigantic Persian whom nobody dared to fight. After a bloody conflict the Persians were routed; and Sarbar escaped, through the Syrian passes, with the scattered remnants of his army to Persia. Heraclius did not pursue him, but marched through the Cilician passes upon Sebaste (Sivás), and took up his winter-quarters in Pontus.

The next campaign of 626 equals the most splendid military operations in ancient or modern time. Early in 626 Chosroes opened the campaign with two armies against Heraclius, and a third under Sarbar, who was commissioned to attempt a second invasion of Asia Minor. Sarbar was successful, traversed the whole peninsula, and reached the walls of Chalcedon, opposite Constantinople; and, at the same time, a host of more than 100,000 Avars and other barbarians, the allies of Chosroes, invaded Thrace, laid siege to Constantinople, and twelve times assailed its walls. Chosroes hoped to induce Heraclius to hasten to the succour of his capital, but the emperor stood firm at the foot of the Caucasus, despatching however, by sea, 12,000 armed horsemen, who arrived safely at Constantinople. He knew that however great the danger was for Constantinople, the Persians and

Avars had no ships to effect a union, and that the inhabitants of the capital would fight to the last before they surrendered to an enemy whom it was more dangerous to encounter in the open field than in their assaults upon walls and towers. A Slavonian fleet having entered the Bosphorus, destined to convey the Persians over to the European shore, the Greek galleys left the Golden Horn, and, in sight of the besiegers, destroyed the ships of the barbarians or took them and carried them off into the harbour of Constantinople. Shortly after this event the Avars withdrew and Constantinople was free. Although Sarbar continued to amuse himself with the siege of Chalcedon.

While this took place in the west, Theodore, the brother of Heraclius, defeated the Persian general Said in Armenia, and the emperor defended with success the Caucasian provinces against the desperate attack of Chosroes, who took the field against him with a select army of 50,000 men called the Golden Spears. A still greater advantage the emperor derived from effecting an alliance with Ziebel, the khan of the Khazars, who came through the Iron Gate with a numerous host, and joined the Romans at Tiflis (Tiflis). Another army of Khazars invaded Persia on the side of Turkistán. The united Romans and Khazars were 70,000 men, or perhaps more, since the Khazars alone were 50,000 strong, and Heraclius led them forth into the province of Atropatene, where he took up his winter-quarters. He crowned the success of his arms by a most successful stratagem. After the junction of the Romans and the Khazars, Chosroes sent a despatch to Sarbar, with an order to give up all further designs against Constantinople, and to join him without delay in Persia. The messenger having fallen into the hands of the Romans, Heraclius altered the despatch, enjoining him to hold out as long as possible, and the letter was forwarded through another courier. Sarbar continued the siege, but his protracted absence irritated the king so much that he despatched a second messenger to the first lieutenant of Sarbar with an order to kill his general as a traitor. The despatch having been delivered to Sarbar instead of his lieutenant, he added the names of 400 of the principal officers as being all destined to be sacrificed to the anger of their master, whereupon he showed them the order, and declared the only way to save themselves was to break their allegiance to Chosroes and to make peace with the emperor on their own account. The officers gave their consent, they persuaded the army to follow their example, and Heraclius having granted them favourable conditions, they laid down their arms, and abandoned Chosroes at a moment when he stood most in need of them. There is something strange in this story, and it would seem as if Heraclius had not so much a hand in it as Siroes, the son of Chosroes, who rebelled against his father, and put him to death in 628.

In spite of this loss Chosroes had still a numerous army to oppose Heraclius in the campaign of 627. But his efforts were in vain. With irresistible power the Roman emperor moved on upon Assyria, and although his progress was slow, he was successful in every siege and engagement. He came from the province of Atropatene, passed the Zabas (Great Záb) in its upper part, and marched towards Niniveh (opposite Mósul), where he encountered a Persian army commanded by Rhazater, who had followed the emperor for some time, but gained some marches over him, and had taken a position near the ruins of Niniveh with the intention of preventing the Romans from occupying the valley of the Tigris and marching upon Ctesiphon. After an obstinate resistance from daybreak till night Rhazater was routed and killed, and Heraclius, who had again signalled himself as a general and a warrior, pursued the fugitive enemy, and occupied the bridges over the Great and the Little Záb, which the Persians had no time to secure. The battle at Niniveh was fought on the 12th of December 627. On his way to Dastagerd or Artemita, Heraclius took, plundered, and destroyed the royal palaces of Rusa, Beglali, and others, and immense treasures fell into his hands. Soon afterwards he took Dastagerd, the favourite residence of Chosroes, and its treasures, of which Theophanes gives a fabulous description; and many thousands of captive Romans, chiefly inhabitants of Edessa and Alexandria, as also 300 standards and other trophies taken from the Romans in former campaigns, were recovered by the victors. Chosroes fled from Dastagerd to Ctesiphon (El-Modain), and thence into the interior of Persia. Heraclius was already in sight of Ctesiphon, when he suddenly retreated north-east upon Siazura (Sherzúr) and Gandzaca, crossing the Assyrian mountains in the midst of winter without loss. The motives of his retreat were either the fear of being unable to take the well-fortified city of Ctesiphon in the winter, the want of provisions in Assyria, which had been ravaged, being already very sensibly felt, or perhaps the rebellion of Siroes against his father Chosroes, whom he treacherously seized and put to death with eighteen of his sons, the brothers of Siroes. (February 28, 628.) In the month of March following peace was concluded between Siroes and Heraclius. Siroes ceded Syria, Egypt, Mesopotamia, and Armenia, and gave back the Holy Cross taken by his father at the conquest of Jerusalem; and Heraclius gave up many thousand Persian captives, and allowed the Persian troops who still occupied the principal towns of Egypt, Syria, and Mesopotamia to return to their native country: they were treated with great humanity on their march through the Roman provinces. In the same year Heraclius had his triumphal entrance into Constantinople. Theophanes, so vague and obscure in his accounts of the first campaigns

of Heraclius, gives a detailed and accurate description of the campaign of 627. The latter years of the reign of this emperor were passed amidst theological controversies. Heraclius supported the doctrine of the Monothelites, who taught that the human nature in Jesus Christ was entirely passive under the will of his divine nature. Pope John IV. assembled a council at Rome in 640, which condemned the Monothelites. Meantime the Arabians, after the death of Mohammed, and under the kalifate of Abu-Bekr, invaded Syria, Palestine, and Mesopotamia, and under the following kalifate of Omar they conquered Egypt and Cyrenaica. Heraclius was unable to oppose the torrent of Arabian courage and fanaticism; he sunk into inactivity and sloth, and died of the dropsy in February 641, after a reign of thirty years. From that epoch the decided though gradual decline of the Eastern empire may be dated. Heraclius was succeeded by HERACLIUS CONSTANTINE, his son by his first wife Eudocia, who in the fourth month of his reign was poisoned by his stepmother Martina, who had her own son Heracleonas proclaimed in his stead. An insurrection however soon after broke out at Constantinople against the new emperor, who was mutilated and banished together with his mother, and Constans II., son of Heraclius Constantine, was raised to the imperial throne.

(Theophanes and other Byzantine historians; Gibbon; Le Beau; D'Anville, &c.)



Coin of Heraclius.

British Museum. Actual size. Gold. Weight 69 grains.

HERBERT, JOHANN FRIEDRICH, a distinguished German philosopher, was born in 1776, at Oldenburg, where his father at the time held an office connected with the administration of justice. Receiving his religious instruction from a man well acquainted with the philosophical systems of Leibnitz and Kant, Herbert, at the age of about twelve, was led to speculate upon such subjects as God, freedom, and immortality. In his eighteenth year he went to the University of Jena, where he studied under Fichte, and formed an intimate acquaintance with him, and he entertained the highest opinion of his master until Schelling's work, 'Vom Ich,' fell into his hands, which was admired by Fichte, while Herbert opposed its tendency with the greatest zeal. This caused a breach between Fichte and Herbert, who gladly accepted a place of private tutor which was offered to him at Bern in Switzerland. He had already conceived the idea of a system of psychology based upon mathematics, and the more clearly Fichte explained his views upon psychology in his 'Sittenlehre' (Leipzig and Jena, 1798), the more Herbert became convinced that the speculations of Fichte must be abandoned if any permanent basis was to be gained for his science. About the same time he devoted himself with great zeal to the study of the history of ancient philosophy, which led him to form an intimate acquaintance with the systems of Plato and the Eleatics. However he continued his own researches which he had commenced under Fichte, and from 1802 to 1805 he delivered philosophical lectures in the University of Göttingen, where he developed his peculiar method of thinking, which was subsequently much extended, but remained essentially the same as it had been from the beginning. His tendency was pre-eminently practical, and it was partly owing to this circumstance, and partly to his personal acquaintance with Pestalozzi, that his first works treated on education. In 1809 he was appointed professor of philosophy at Königsberg, and was at the same time entrusted with the superintendence of the higher educational establishments in the eastern parts of Prussia, in the organisation of which he did great service. In 1833 he was invited to the chair of philosophy in the University of Göttingen, where his lectures attracted great attention on account of the clearness and precision with which he explained his views. He remained at Göttingen until his death, on the 14th of August 1841.

Herbert is the founder of a particular system of philosophy, which is interesting on account of his peculiar method rather than his originality of thought, for in reality his system is of a syncretic kind, and Fichte's influence upon it cannot be mistaken. Although Herbert occasionally professes to be a follower of Kant, still he is of opinion that Kant's 'Criticism of Pure Reason' is almost without any objective value, and that its method must be entirely abandoned if metaphysics are to be founded on a secure and permanent basis. Herbert's realistic tendency further reminds us of the monades of Leibnitz. Philosophy, according to Herbert, has not, like ordinary sciences, any particular set of subjects which are its province, but it consists in the manner and method in which any subject whatsoever is treated. The subjects themselves are supposed to be known, and are called by him 'notions' (Begriffe), so that philosophy is the methodical treatment and working out of those 'notions.' The different methods of treatment constitute the main departments of philosophy. The first of

them is logic, which considers the nature and clearness of notions and their combinations. But the contemplation of the world and of ourselves brings before us notions which cause a discord in our thoughts. This circumstance renders it necessary for us to modify or change those notions according to the particular nature of each. By the process of modification or change something new is added, which Herbart calls the supplement or complement (*Ergänzung*). Now the second main department of philosophy is metaphysics, which Herbart defines to be the science of the supplementary notions. The method of discovering the supplementary notions which are necessary in order to render given facts which contain contradictory notions, intelligible, is, according to him, the method of relations, and it is by this method alone that the other notions of the world and of ourselves can be properly defined. Hence arises what he calls practical metaphysics, which is subdivided into psychology, the philosophy of nature, and natural theology. A third class of notions, lastly, add something to our conceptions, which produces either pleasure or displeasure, and the science of these notions is æsthetics, which, when applied to given things, forms a series of theories of art, which may be termed practical sciences. They are founded upon certain model notions, such as the ideas of perfection, benevolence, malevolence, justice, compensation, equity, and the like. In his metaphysics Herbart points out three problems containing contradictions, viz. things with several attributes, change, and our own subjectivity (*das Ich*). In order to solve these contradictions, and to make the external and internal world agree and harmonise so as to become conceivable, he assumes that the quality of everything existing (*des Seienden*) is absolutely simple. Things therefore which exist have no attributes referring to space and time, but they stand in relation to a something, which is the essence of things. Wherever this essence consists of a plurality of attributes, there must also be a plurality of things or beings, and these many simple things or beings are the principles of all things in nature, and the latter, consequently, are nothing but aggregates of simple things. They exist by themselves in space so far as it is conceived by our intellect, but not in physical space, which contains only bodies. We do not know the real simple essence of things, but we may acquire a certain amount of knowledge concerning internal and external relations. When they accidentally meet in space they disturb one another, but at the same time strive to preserve themselves; and in this manner they manifest themselves as powers, although they neither are powers nor have powers. By means of these principles Herbart endeavours to reform the whole system of psychology which he found established by his predecessors; for, according to him, the soul too is a simple being, and as such it is and remains unknown to us; and it is neither a subject for speculation nor for experimental psychology. It never and nowhere has any plurality of attributes, nor has it any power or faculty of receiving or producing anything; and the various faculties usually mentioned by psychologists, such as imagination, reason, &c., which sometimes are at war and sometimes in concord with each other, are, according to Herbart, mere fictions of philosophers. In like manner he denies that it possesses certain forms of thought or laws regulating our desires and actions. The soul as a simple being, and in its accidental association with others, is like the latter subject to disturbance and exerts itself for its own preservation. The latter point is the principal question in Herbart's psychology, and he endeavours to deduce and calculate the whole life of the soul, with the aid of mathematics, from those mutual disturbances, checks, and from its reactions against them. Hence he is obliged to deny man's moral or transcendental freedom, although he allows him a certain free character. He maintains the immortality of the soul, because the simple principles of all things are eternal; but he denies the possibility of acquiring any knowledge whatever of the deity.

These theories, which betray a tendency to subtleties and over-refinement, are explained more fully in his works, of which the principal are contained in the following list:—1, '*Pestalozzi's Idee eines A. B. C. der Anschauung, untersucht und wissenschaftlich entwickelt*,' Göttingen, 1802, 8vo. 2, '*Allgemeine Paedagogik*,' Göttingen, 1806, 8vo. 3, '*Allgemeine Practische Philosophie*,' Göttingen, 1808, 8vo. 4, '*Hauptpunkte der Metaphysik*,' Göttingen, 1808, 8vo. 5, '*Einleitung in die Philosophie*,' 1813, an improved edition appeared in 1816. 6, '*Kleines Lehrbuch zur Psychologie*,' Göttingen, 1815, 8vo. 7, '*Ueber meinen Streit mit der Modephilosophie dieser Zeit*,' Königsberg, 1814. His great psychological work, however, is 8, '*Psychologie als Wissenschaft, neu gegründet auf Erfahrung, Metaphysik, und Mathematik*,' Königsberg, 2 vols. 8vo, 1824-25. 9, '*Allgemeine Metaphysik, nebst den Anfängen der Philosophischen Naturlehre*,' Königsberg, 1828-29, 2 vols. 8vo. 10, '*Kurze Encyclopædie der Philosophie, aus practischen Gesichtspunkten entworfen*,' Königsberg, 1831, 8vo. His smaller essays appeared in three volumes, Leipzig, 1842-43, 8vo; the first volume contains a good Life of Herbart.

(*Neuer Nekrolog der Deutschen*; Brockhaus, *Conversations-Lexikon*.) HERBELOT, BARTHELEMI D', was born at Paris, on the 14th of December 1625. He commenced the study of the Oriental languages in early life, and acquired an accurate knowledge of the Arabic, Hebrew, Syriac, Persian, and Turkish languages. During his residence in Italy, whither he went with the hope of obtaining

instruction from natives of the east, he enjoyed the friendship and patronage of the cardinals Barberini and Grimaldi; and on his return to France he received a pension from Fouquet of 1500 livres, which he afterwards lost on the disgrace of that minister. He was subsequently appointed Oriental secretary and interpreter to the king. During a second visit which he made to Italy he was received in the most distinguished manner by Ferdinand II, grand-duke of Tuscany, who presented him with a great number of valuable Oriental manuscripts, and wished to retain him at his court. But D'Herbelot was prevailed upon by the solicitations of the minister Colbert to return to Paris, where he was appointed professor of Syriac on the death of Auvergne. He also received a pension from the king. He died on the 8th of December 1695.

The work by which D'Herbelot is known to posterity is entitled '*Bibliothèque Orientale, ou Dictionnaire Universel, contenant généralement tout ce qui regarde la connoissance des peuples de l'Orient*,' fol., Paris, 1697. This work, which he commenced in Italy, and upon which he employed the labour of many years, was published after his death by Galand. The '*Bibliothèque Orientale*' was founded upon the Arabic dictionary of Haji Khalifa, and has been deservedly considered by scholars as a most extraordinary work for the time in which it appeared. D'Herbelot also drew his materials from numerous other works in Arabic, Persian, and Turkish, which are enumerated by Galand in his preface to the '*Bibliothèque*.' On many subjects connected with Oriental history and antiquities the '*Bibliothèque Orientale*' supplies the only information which is available at the present day to a person unacquainted with the Oriental languages. But its statements must be received with great caution; for while the learned author appears to have had a most extensive knowledge on all subjects connected with the east, he certainly did not pay sufficient attention to accuracy. It should however be recollected that he did not live to complete the work, and that his plan embraced too great a number of subjects to allow any one individual to do justice to them all.

The '*Bibliothèque Orientale*' was reprinted at Maestricht, fol., 1776, and also at the Hague, 4 vols. 4to, 1777-99. The latter edition contains many valuable additions by Schultens and Reiske, and also a supplement by Visselou and Galand. An abridgement of the original work was published at Paris, 6 vols. 8vo, 1782, by Désessarts. A German translation of the '*Bibliothèque Orientale*' was published at Halle, by Schulz, 4 vols. 8vo, 1785-90.

D'Herbelot also wrote several other works, which have never been published. Amongst these Galand mentions a Turkish and Persian Dictionary, in 3 vols. folio.

HERBERT, EDWARD, LORD HERBERT OF CHERBURY, was born in the year 1581, at Montgomery, in the principality of Wales. After going through the usual course of studies at Oxford, where he was a member of University College, Herbert visited London in 1600, and shortly afterwards proceeded to the Continent with the design of seeing foreign parts, but was induced by an inherent love of enterprise and danger to join the English auxiliaries then serving in the Netherlands, where he soon distinguished himself by his reckless daring and intrepidity. Having returned to England, he was, upon the accession of James I., created a knight of the Bath, and was distinguished at the court of that pedantic monarch by his gallantry and his learning. In 1618 Sir Edward was sent ambassador to France. In this situation the bold independence with which he answered a haughty remark of the Connétable De Luynes brought upon him the displeasure of the French monarch, at whose request he was recalled. The conduct of Herbert met however with the approbation of James, who, upon the death of De Luynes, sent him in a similar capacity to Paris, where he published his first work, entitled '*Tractatus de Veritate, prout distinguitur à Revelatione, à Verisimili, à Possibili, et à Falso*,' 4to, Paris, 1624. The year following he returned to England, and was created a baron of the kingdom of Ireland. From this date Lord Herbert does not appear to have held any public office, and his time was divided between the gaieties of the court and the pursuits of literature. In 1631 he was elevated to an English peerage, and two years after published an enlarged edition of the '*Tractatus*,' of which another appeared in 1645, accompanied with the treatise '*De Religione Gentilium, Errorumque apud eos Caussis*.' Upon the outbreak of the political troubles under Charles I., Lord Herbert at first took the side of the parliament, which however he subsequently abandoned. He died in the year 1648. After his death two posthumous works were published, the '*Expediit Buckinghami Ducis in Ream Insulam*,' and the '*Life and Reign of King Henry VIII.*' with a dedication to the first Charles. It is by the latter work that Lord Herbert is best known to posterity. His Memoirs, which are the earliest instance of autobiography in our language, remained in manuscript until they were printed, in 1764, by Horace Walpole, at his private press at Strawberry Hill.

Herbert of Cherbury was the contemporary of Hobbes of Malmesbury, to whose principles of philosophising he was directly opposed, notwithstanding the striking coincidence of many of the results at which they respectively arrived. He maintained the theory of innate ideas, and made a certain instinct of the reason (*rationalis instinctus*) to be the primary source of all human knowledge. Accordingly he did not, with Aristotle and the Stoics, compare the mind to a pure

tablet, or to the tabula rasa of the schoolmen, but to a closed volume which opens itself at the solicitation of outward nature acting upon the senses. Thus acted upon, the mind produces out of itself certain general or universal principles (communis notiones), by reference to which all debateable questions in theology and philosophy may be determined, since upon these principles at least all men are unanimous. Consistently with these views, he does not, with Hobbes, make religion to be founded on revelation or historical tradition, but upon an immediate consciousness of God and of divine things. The religion of reason therefore, resting on such grounds, is, he argues, the criterion of every positive religion which claims a foundation in revelation. No man can appeal to revelation as an immediate evidence of the reasonableness of his faith, except those to whom that revelation has been directly given; for all others, the fact of revelation is a matter of mere tradition or testimony. Even the recipient of a revelation may himself be easily deceived, since he possesses no means of convincing himself of the reality or authenticity of his admitted revelation. Herbert made his own religion of reason to rest upon the following grounds:—There is a God whom man ought to honour and reverence; a life of holiness is the most acceptable worship that can be offered him; sinners must repent them of their sins, and strive to become better; and after death every one must expect the rewards or penalties befitting the acts of this life.

Lord Herbert is one of the numerous instances on record of the little influence which speculative opinions exercise upon the conduct of life. Maintaining that no revelation is credible which is imparted to a portion only of mankind, he nevertheless claims the belief of his hearers when he tells them that his doubts as to the publication of his work were removed by a direct manifestation of the divine will. Notwithstanding the little favour which has been shown to his works, which is partly indeed attributable to the obscurity both of his style and diction, but chiefly to the predominant inclination for the empirical philosophy of Bacon and Hobbes, the skill and sagacity with which he has pursued his researches on a purely rational method are alone sufficient, even had we not a Glanvill and a few others to boast of, to refute the objection which has been urged against us of a total absence in the national mind of all pure and reflex reasoning. The doctrine that outward objects are but the occasions of educating all general knowledge is the foundation of the fame of Kant; and there is much also in the writings of Jacobi which reminds the reader of the principles and method of the philosopher of Cherbury.

HERBERT, GEORGE, born April 3, 1593, was the fifth brother of Lord Herbert of Cherbury. He was educated at Westminster, and elected thence to Trinity College, Cambridge, about the year 1608. In 1615 he became Fellow of the college, and in 1619 was elected to the office of public orator, a post in those times of considerably more importance than at present. While at Cambridge he made the acquaintance of Lord Bacon, but the pleasures of the court and some hopes of preferment led him to spend much of his time away from that seat of learning. His expectations however failing on the death of James I., he turned his attention to divinity, of which he had before been a laborious student, and took holy orders. He was made prebendary of Leighton Bromswold, or Layton Ecclesia, in 1626. He married in 1630, and in the same year accepted the rectory of Bemerton; but the effects of a quotidian ague, which had attacked him the year before, soon made themselves again apparent, and he died in 1632. His poetical works are well and deservedly known. Under a quaint guise they convey sometimes profound and very often beautiful thoughts. They belong to the same school with those of Donne, Quarles, and Herrick, and remind us forcibly of certain poems which some years ago appeared at Oxford under the title of 'The Christian Year,' and the same analogy may be traced between that school of divines to whom these poems are owing and our author; there is the same zeal and energy in pastoral duties, the same love of paradox in language, the same reverence for antiquity and for the ceremonies of the Church.

Herbert's chief prose work is 'The Priest to the Temple,' a sequel to his work called 'The Temple: Sacred Poems and Private Ejaculations.' It lays down rules, and very good rules, for the life which a country clergyman ought to lead. He also wrote a translation of Cornaro 'On Temperance,' and some Latin poems.

(Isaac Walton, *Life of Herbert.*)

HERBERT, JOHN ROGERS, R.A., was born in 1810 at Malden in Essex. Having passed through the Royal Academy as a student, he for some years practised portrait-painting. In 1835 he had a picture entitled 'Prayer' in the Academy exhibition; but he first attracted attention by one originally exhibited at the British Institution called 'The Appointed Hour'—a young lover lying assassinated at the foot of the stairs down which his mistress, to whom his fate is unknown, is descending to meet him: a "telling" incident, which, when the picture was engraved, caused the print to become an exceedingly popular one. His studies in Italy led Mr. Herbert about this time to paint numerous subjects from Venetian history, as the 'Brides of Venice,—Procession of 1523' (1839), 'Pirates of Istria bearing off the Brides of Venice,' &c., and he made numerous drawings of Venetian subjects for engraving in one or more of the annual publications, then so much in request. But his pencil was by no means confined to Venetian subjects, he having exhibited among others, some

of a melodramatic character, corresponding to his 'Appointed Hour,' as 'Constancy—Love outwatched the drowsy Guard,' &c., and in a different style, 'The Monastery in the 14th century—Boar Hunters refreshed at St. Augustine's Monastery, Canterbury.'

In 1841 Mr. Herbert was elected A.R.A., but somewhat earlier a circumstance had occurred (too publicly announced, and too often referred to, to make mention of it here improper) which probably had a far more powerful influence on his character as a painter than the acquisition of the academic honours; this was, his passing over with his family to the Romish Church, having been led thereto, as is generally said, by the influence of that zealous Roman Catholic and mediævalist, the late Welby Pugin. From that time Mr. Herbert's style of painting and choice of subjects underwent a very marked change. He turned to the Scriptures or to ecclesiastical history for his themes, and he treated them in a mediæval manner,—somewhat hard, but with great purity and refinement of feeling, and with conscientious attention to costume and to details. He was, in fact, the first English painter of ability, who seemed to have looked to the modern German, rather than the great Italian masters for guidance. He has since considerably modified his style, but he still loves to paint scriptural subjects as they may be imagined to present themselves to the mind of a Romish ecclesiastic, well imbued with church traditions, deep in missal and symbolic lore, but equally well acquainted with the fruits of recent investigations. The results of his new views and studies, appeared in the exhibition of 1842, to which he contributed a very remarkable work,—'The First Introduction of Christianity into Britain,' and a portrait of Dr. Wiseman. In 1843 appeared 'Christ and the Woman of Samaria;' in 1844 'Sir Thomas More and his Daughter,' for the Vernon collection, and 'The Trial of the Seven Bishops'—an old-standing commission we believe, but at any rate the picture presented an almost ludicrous contrast to other works in his recent manner; in 1845 'St. Gregory teaching his chant to the Roman Boys'; 1846, a portrait of his friend Pugin; in 1847 'Our Saviour subject to his Parents at Nazareth'—one of the most characteristic of his works; and in 1848 'St. John the Baptist reproving Herod,' also a work of great power.

Thus far Mr. Herbert's pictures for the last six years had been all of a similar order. In 1846 he had been elected an academician, and now, 1848, he was called upon by the Royal Commission to assist in decorating the new palace at Westminster—a circumstance which gave a somewhat new direction to his pencil, and perhaps a not unuseful diversion to his thoughts. To him was assigned the painting of certain spaces in the Poet's Hall, with subjects from Shakspeare's 'King Lear.' In 1849 he exhibited at the Academy his study in oil for the first of them—'Lear disinheriting Cordelia,'—a second—a large and highly finished oil picture, 'Lear recovering his Reason, at the sight of Cordelia,' was exhibited in 1855: both were works of a high order of merit. So well satisfied were the commissioners with his first frescoes, that they have since directed him to execute nine fresco paintings on the walls of the Peers' Robing Room, the subjects being taken from the Old Testament—a commission honourable to all concerned, and one which affords to the painter an opportunity he is well qualified to turn to profit. The pictures are to represent 'Moses bringing down the Tables of the Law to the Israelites;' 'The Fall of Man;' 'Man's Condemnation to Labour;' 'The Judgment of Solomon;' 'The Visit of the Queen of Sheba;' 'The Building of the Temple;' 'The Judgment of Daniel;' 'Daniel in the Lion's Den;' and 'The Vision of Daniel.' Since his employment on the House of Lords, Mr. Herbert has found time to paint but few works for the Academy exhibitions. Besides those mentioned above his only contributions have been—'The Outcast of the People' (1849); 'Study for the Judgment of Daniel,' and a 'Head of a Scribe'—both studies for the frescoes in the Peers' Robing Room; and a very peculiar portrait of the great French painter Horace Vernet in 1855.

Mr. Herbert's eldest son, ARTHUR JOHN HERBERT, contributed to the Royal Academy Exhibition, 1855, a somewhat quaint but very promising picture entitled 'Don Quixote's first impulse to lead the life of a Knight-errant;' and to that of 1856 one of 'Philip IV. of Spain knighting Velasquez,' a work displaying greatly increased power; but unhappily the promise was cut short by the young artist's premature death of typhoid fever, at Muriac, in Auvergne, September 18th, 1856, at the age of twenty-two.

HERBERT, RIGHT HON. SIDNEY, M.P. for South Wilts, second son of the eleventh Earl of Pembroke, by a daughter of the late Count Woronzow of Russia, was born in 1810. He received his education at Harrow and at Oriel College, Oxford, where he graduated in classical honours in 1831. He first entered public life in December 1832 as member for the southern division of Wilts, for which he has continued to sit without interruption down to the present time (October 1856). His parliamentary career exhibits an apt illustration of the gradual tendency of thinking minds to liberalise their political opinions, and to abandon narrow prejudices for wider and more enlightened principles. In 1834 he made his first speech in the House of Commons, when he seconded a resolution for the exclusion of Dissenters from the University of Oxford. In 1838 he opposed the motion of Mr. Grote in favour of the ballot, and strenuously opposed all the measures of the Melbourne ministry down to its fall in the year 1841, including the motions on the affairs of Spain and on the opium trade and war with

China. In the autumn of 1841 the late Sir Robert Peel came into power, and shortly afterwards began to entertain and to avow a conviction that the existing corn-laws were wrong in principle. Mr. Herbert followed Sir Robert Peel in this modification of his views, though he had opposed the measure of the Whig government to substitute for the sliding scale an eight-shilling fixed duty on the importation of foreign corn, as well as Lord John Russell's proposal for a reduction of the duties on foreign sugar. On the accession of Sir Robert Peel, Mr. Herbert became secretary to the Admiralty, which post he held till 1845, when he accepted the office of secretary-at-war with a seat in the cabinet. In 1846 he supported the commercial and financial reforms, introduced by Sir Robert Peel, in order to pave the way for the repeal of the corn-laws and the introduction of the free-trade principle in our commercial legislation. In March 1845, when Mr. Cobden moved for a select committee on the corn-laws, Mr. Herbert was selected to expound the views of his political leader, which he unfolded more completely, in January 1846, on the motion of Sir Robert Peel for a committee of the whole house on the Customs and Corn Importation Acts. Having remained in opposition during the premierships of Lord John Russell and Lord Derby, on the accession of Lord Aberdeen to power in December 1852, Mr. Herbert, who had been sworn a privy councillor, resumed the post of secretary-at-war, which he resigned in the early part of 1855, upon a re-constitution of the cabinet, consequent on the retirement of the Duke of Newcastle, and held the secretaryship of the colonies for a few weeks under the administration of Lord Palmerston. This post however he relinquished, retiring from the government, in conjunction with one or two other members of the Peelite party, on account of the censure on the Aberdeen cabinet, which he considered to be implied in the appointment of the committee of inquiry into the state of the army before Sebastopol. Since that time he has kept aloof from the political world, devoting much of his time, talents, and attention to the organisation of schemes of social benevolence and general utility. Mr. Herbert has erected at Wilton, near Salisbury, a beautiful church in the Romanesque or Lombardic style, which is perhaps the finest specimen of Italian ecclesiastical architecture in this country. In 1846 he married a daughter of General A'Court, and niece of Lord Heytesbury.

HERBERT, SIR THOMAS, was born at York about 1606, and entered Jesus College, Oxford, in 1621, whence he removed to Trinity College, Cambridge. In 1626 he went abroad in the suite of Sir Dodmore Cotton, ambassador from Charles I. to the Shah of Persia, through the interest and at the expense of his kinsman, William Herbert, earl of Pembroke, a man of cultivated and elegant talents, and a generous encourager of learning. He sailed to Surat, thence to Ormus, traversed Persia northward to the Caspian Sea, and returned by Ispahan and Baghdad, down the Tigris; then proceeded to the coast of India, near Surat; visited (or at least described) the Straits of Malacca, Java, Pegu, the Molucca islands, &c.; and returned to England after four years' absence. In 1634 he published his 'Some Yeares Travels into Africa and Asia the Great,' &c. (revised and enlarged by the author in 1638), which is an accurate and trustworthy work, and the best account of Persia anterior to that of Chardin. It contains a great many curious facts which the reader will hardly find anywhere else. The work was translated into Dutch by Van Vliet, and re-translated into French by Wicquefort. The English edition is ornamented with a great many cuts. [CHARDIN, SIR JOHN.] Herbert espoused the cause of the parliament, and in 1647 was one of the commissioners appointed to receive the king from the Scots at Newcastle. In that capacity he attended the king to Holdenby Castle, and was selected by him, on the dismissal of his former attendants, to be about his person. Though, being a Presbyterian, he was opposed in religion as well as politics to the opinions of Charles, still the respectful propriety of his behaviour won the regard of the royal prisoner, towards whom Herbert in his turn appears to have conceived a strong veneration and affection. He attended him to the last; and after the restoration his faithful service was rewarded by Charles II. with the title of baronet. In 1678 he published 'Threnodia Carolina,' an historical account of the two last years of the life of King Charles I., by Sir Thomas Herbert and others, reprinted by Nicol in 1813. He died at York in 1682. (*Athenæ Ozonienses*, where there is an original account of the last days and burial of Charles I., communicated to Wood by Herbert himself.)

HERCULES (in Greek, Heracles), a celebrated hero of Greek mythology, the offspring of Zeus by Alcmena, daughter of Electryon, a son of Perseus, and king of Mycenæ. His reputed father was Amphitryon (son of Alcæus, another of the children of Perseus), who having accidentally killed his father-in-law Electryon, was compelled to leave Mycenæ, and take refuge in Thebes: here Hercules was born and educated, and here his early feats of strength and valour were done, such as slaying the lion of Cithæron, delivering Thebes from the tribute to Erginus, king of Orchomenos, and taking in marriage the daughter of Creon.

Being fated to serve Eurystheus, king of Mycenæ, he performed what are called his labours, in obedience to the commands of his master. They are so well known that we need only enumerate them: the first was to bring the skin of the Nemean lion; the second, to destroy the Hydra; the third, to catch the hind of Artemis; the fourth, to bring to Eurystheus the Erymanthian boar alive; the fifth,

to cleanse the stables of Augeas; the sixth, to drive away the water-fowl of Lake Stymphalis; the seventh, to fetch the Cretan bull; the eighth, to bring to Mycenæ the mares of Diomedes; the ninth, to obtain the girdle of Hippolyta, queen of the Amazons; the tenth, to bring the oxen of Geryon from the island of Erythia; the eleventh, to bring the apples of the Hesperides; the twelfth, to conduct Cerberus from the under world. Many other exploits did he perform, such as the taking of Troy, which are all related by the mythologists, Apollodorus and others. But we have already gone into somewhat unnecessary detail, as our object will rather be to point out the classes to which these traditions belong, than to give our readers information with which they can supply themselves elsewhere.

There are then three distinct kinds of tradition relating to Hercules: the first consisting of stories drawn from some eastern or other religion and applied to the Theban hero. Such are his wanderings round the coasts of Greece, which exhibit in a mythical form the establishment of the worship of a wandering god of the Phœnicians. Such also is his voluntary death on Mount Ceta; and, according to Müller ('Dorians,' i. 444), his murdering his children. Another, and the second class of traditions, are those which represent him performing labours such as would naturally be those of a young community, (Pausan., viii. 14.) A third class exhibits him in the light of a conqueror and destroyer of tyrants, and here the awkwardness of ascribing the deeds of the Peloponnesian hero to the Theban Hercules is most striking; for while on the one hand he is serving Eurystheus as a slave, on the other he appears as one who forms alliances and disposes of kingdoms.

But this is all legendary; his connection with biography and history consists in his being the assumed ancestor of the Heraclidæ. According to tradition, after the death of Hercules his children took refuge in Attica, in order to escape the persecution of Eurystheus. They were hospitably received by Theseus, and with the assistance of the Athenians defeated Eurystheus. After the battle the Heraclidæ are said to have obtained possession of the whole of the Peloponnesus; but they had not remained in the country long before a pestilence again drove them back to Attica. They attempted soon afterwards to march again into the Peloponnesus, but were met at the Isthmus by an army consisting of Arcadians, Ionians, and Achæans. In a single battle with Echemus, king of Tegea, Hyllus, the eldest son of Hercules, was slain, and the Heraclidæ promised not to invade the Peloponnesus for a hundred years from that time. (Herod., ix. 26; Pausan., i. 41.) They did not however observe their engagement, for both Cleodæus, son of Hyllus, and his grandson Aristomachus, renewed the attempt, but without success. The Heraclidæ retreated to Doris, where they obtained a considerable army to assist them in the recovery of their dominions. With the aid of an Ætolian chief named Oxylyus, they crossed from Naupactus to the southern side of the Corinthian Gulf eighty years after the Trojan war. (Thucyd., i. 12.) A battle took place between the Dorians under the command of the sons of Aristomachus and the Peloponnesians under that of Tisamenus, the grandson of Agamemnon, in which the latter were defeated, and all the Peloponnesus, except Arcadia and Achæa, fell into the hands of the Heraclidæ. Elis was assigned to Oxylyus, and the rest of the Peloponnesus was divided between the three sons of Aristomachus: Temenus obtained possession of Argos; Cresphontes of Messenia; and Aristodemus, or his sons Eurysthenes and Procles (for according to the general tradition Aristodemus did not live to enter the Peloponnesus), of Laacedæmon. The land of the conquered country was divided among the Dorians, and the old inhabitants were obliged to emigrate, or were reduced to an inferior caste. (Pausan., ii. 18; iii. 1; iv. 3.)

Such is the traditional account of that important event in Grecian history, usually called 'the return of the Heraclidæ,' by which the Dorians obtained possession of the greater part of the Peloponnesus. It is asserted by the universal tradition of antiquity that the Dorians were led to this conquest by Achæan chiefs; but this fact has been doubted by many modern writers, who have considered it improbable that the Dorians should have been commanded by foreign chiefs. It has been supposed that the Heraclidæ were the hereditary princes of the Doric race, who were descended from a Dorian Hercules; and that the story of the Heraclidæ being descended from the Argive Hercules, who performed the commands of Eurystheus, was not invented till after the conquest of the Peloponnesus. (Müller, 'Dorians,' vol. i. p. 57, Eng. Trans.) Though the general tradition assigned the complete conquest of the Peloponnesus to the sons of Aristomachus, it appears probable from other traditions that the greater part of the Peloponnesus was not reduced by the Dorians till long afterwards.

(Thirlwall, *History of Greece*, vol. i. pp. 262-273.)

HERDER, JOHANN GOTTFRIED VON, was born in 1744, at Morungen, in East Prussia, where his father kept a little girls'-school. The only books he was allowed to read were a Bible and Hymn-book, though he secretly turned his attention to other works. A preacher named Trescho engaged him as a writer, and as he observed in him germs of talent, he allowed him to remain with his sons while he gave them instruction in Latin and Greek. A complaint in the eyes, with which he was afflicted, was the means of his becoming acquainted with a Russian surgeon, who was so pleased with him that he offered

to take him to Königsberg and thence to Petersburg, designing to instruct him in surgery gratis. Herder accepted the offer, but at Königsberg fainted at the first dissection which he attended, and thereupon resolved to study theology. He fortunately gained the acquaintance of persons who appreciated him, and procured him a place as instructor in the Frederick's College at Königsberg. With the most indefatigable industry he studied philosophy, natural science, history, and languages, and in 1764 became assistant at the cathedral school at Riga, to which office that also of preacher was attached. Though his sermons were greatly admired, he soon left the situation, as he desired to study the world at large. He accordingly went to France, and was there chosen by the Prince of Holstein-Oldenburg as his travelling-companion. He would have gone from France to Italy had he not been arrested by the complaint in his eyes at Strasbourg, where he first became acquainted with Göthe. In 1775 he became theological professor at Göttingen, where he was enabled to pursue his favourite studies under the benign influence of the Duke of Saxe-Weimar and his wife. He died in 1803.

The writings of Herder fill about sixty volumes, and are on the greatest variety of subjects. As a theologian he has gained celebrity by his 'Spirit of Hebrew Poetry;' as a philosopher he is known as the author of the 'Philosophy of the History of Man,' a work which has been translated into English. He was not so much a metaphysician as an observer. He strove to discover a point of union where science, religion, history, poetry, and art should meet; and in order to take one comprehensive view of all the tendencies of man, he made himself acquainted with the literature of a variety of countries, Oriental as well as European, ancient as well as modern. His collection of popular ballads of all nations has a high reputation; and a poem by him called the 'Cid' has been declared by the Spaniards themselves to be truly Spanish. The great influence which he exercised on German literature, by introducing his countrymen to the knowledge of an infinite variety of subjects, was undoubtedly great; and his name is never mentioned among them but in terms of high respect and admiration.

HERMANN, the Arminius of the Roman historians, the son of Sigimer, chief of the Cherusci, was born about B.C. 16 or 17. Being sent in early youth as a hostage to Rome, probably in consequence of the victories of Drusus, which had established the supremacy of Rome over the Catti, Cherusci, and other tribes of North Germany, he obtained the favour of Augustus, and was inscribed among the Roman knights. On his return to his native country, he conceived the project of delivering it from the Romans, whose oppression had become intolerable. Quintilius Varus, a rapacious man, was then the Roman governor in Germany. Hermann pretended to be his friend, while at the same time he kept up a secret understanding with the chiefs of the Catti, Bructeri, and other tribes that lived between the Rhine and the Albis (Elbe), some of which broke out into insurrection. Hermann offered Varus his assistance in reducing them to subjection, and thus enticed him to advance some distance from the Rhine into the interior. Varus began his march with three legions, six cohorts, and a body of cavalry, and Hermann served him as a guide through the forests. The Romans were thus drawn into an ambuscade, and found themselves all at once surrounded by numerous bodies of Germans, who were directed by Hermann himself. The Romans fought desperately; but being unacquainted with the localities, and unable to form their ranks owing to the thickness of the forests and the marshy nature of the ground, they remained exposed for two days to the missiles of the Germans, who destroyed them in detail. At last, Varus, being wounded and seeing no chance of escaping, run himself through with his sword, and the other chief officers followed his example. The legions were entirely destroyed, and the cavalry alone cut their way through the enemy and regained the banks of the Rhine. By this defeat the Romans lost all their conquests beyond that river; and although Germanicus some years after again carried their arms to the Weser, they never established anything like a solid dominion over those regions. The defeat of Varus occurred, according to various chronologists, in the year 763 of Rome (A.D. 9). The scene of the defeat is conjectured to have been in the country of the Bructeri, near the sources of the Ems and the Lippe. The news of this calamity, the greatest that had befallen the Roman arms since the defeat of Crassus, caused much alarm at Rome.

The fears however which were entertained that the Germans might invade Gaul, were not realised. L. Asperna guarded the banks of the Rhine, and the Germans were too little united among themselves to attack the empire. Augustus in the following year sent Tiberius to the Rhine with a fresh army, who does not seem to have effected anything of importance. Hermann meantime quarrelled with Segestes, chief of the Catti, whose daughter Tunselda he had carried off, and married against her father's consent. When Germanicus, after the death of Augustus, marched into the interior of Germany to avenge the defeat of Varus, he was assisted by Segestes, and also by the Chauci and other tribes. [GERMANICUS.] In the first battle against Hermann his wife Tunselda was taken prisoner by the Romans, and she afterwards figured in the triumph of Germanicus. Germanicus having reached the scene of Varus's defeat, paid funeral honours to the remains of the legions; but Hermann, who was hovering about his line of march, without coming to a pitched battle, harassed him in his retreat, and occasioned a great loss to Caccina, the lieutenant of

Germanicus. (Tacitus, 'Annal.,' i.) In the following year Germanicus advanced again as far as the Virurgia, or Weser, where he found Hermann encamped ready for battle. A desperate fight took place, in which Hermann, after performing prodigies of valour, was defeated, and escaped with difficulty. When Tiberius recalled Germanicus, he observed that the Cherusci, Bructeri, and other unsubdued tribes might be left to their own internal dissensions. He seems to have guessed right, for a war broke out soon after between Hermann on one side and Maroboduus, king of the Suevi, on the other, who was accused of aspiring to absolute dominion. The Semnones and the Langobards joined Hermann, who defeated Maroboduus on the borders of the Hercynian Forest, and obliged him to seek refuge among the Marcomanni, from whence he applied to Rome for assistance. Tiberius then sent his son Drusus into the Illyricum; but the Romans did not advance beyond the Danube, and Hermann remained unmolested in Northern Germany. Shortly after however Hermann was killed by his own relatives, being accused, as it would seem, of aspiring to absolute dominion. He died at the age of thirty-seven, in the twenty-first year of our era, after being for twelve years the leader and champion of Germany.

HERMAS, a Christian writer of the first century; who is said by Eusebius ('Hist. Eccl.,' iii. c. 3) and Jerome ('De Illustr. Viris,' c. 10) to have been the same individual whom St. Paul salutes in his Epistle to the Romans (xvi. 14). He was the author of a work entitled 'The Shepherd;' which is called by this name because the angel who bears the principal part in it is represented in the form of a shepherd. This work is divided into three books; of which the first contains four visions; the second, twelve commands; and the third, ten similitudes. Hermas appears to have followed the plan of the Apocalypse; which he has imitated in many parts of his work. Lardner in his 'Credibility of the Gospel History' ('Works,' vol. ii, p. 69-72) has given many instances of such imitations. Mosheim ('Eccles. Hist.,' vol. i, p. 100-1, ed. of 1826) and many other critics have maintained that the 'Shepherd' was written by Hermas, who was a brother of Pius, bishop of Rome, in the year 141.

The 'Shepherd' of Hermas is frequently quoted with the greatest respect by almost all the early Christian writers. We learn from Eusebius ('Hist. Eccl.,' iii., c. 3, 5) and other writers that it was received by many churches as a canonical work. It is quoted by Irenæus and Clement of Alexandria as a part of Scripture, and also by Tertullian, before he became a Montanist (see the passages in Lardner's 'Works,' vol. ii, pp. 186, 249, 303, 304). Origen also considered it of divine authority; but informs us that it was rejected by some churches. After the time of Origen its canonical authority appears to have been generally denied. Eusebius, Jerome, Athanasius, Rufinus, Gelasius, and Prosper expressly declare that it should not be included in the canon.

The 'Shepherd' contains no express citations of any books of the Old or New Testament. This work was originally written in Greek; but there is only an ancient Latin version of it extant. There is an English translation by Wake, London, 1693 and 1710.

(Lardner's 'Works,' vol. ii, pp. 57-73; Du Pin, *Ecclesiastical History*, vol. i, pp. 26, 27; Wake, *Preliminary Discourse*, c. viii.; Tillemont, *Mém. Eccles.*, vol. ii.; Neander, *Kirchengeschichte*, vol. i.)

HERMES, GEORG, the founder of a philosophical school of Roman Catholic theology, was born on the 22nd of April 1775, at Dreyerwalde, near Münster in Westphalia, where he received his first education from the priest of the place. He subsequently became a pupil of the gymnasium at Rheins, and there gave the first proofs, especially in his mathematical lessons, of his strong mental powers. After the year 1792, he entered the theological faculty at Münster, where he devoted himself with great zeal to the study of the philosophy of Kant. In 1798 he was appointed teacher at the gymnasium of Münster, and all his exertions henceforth were directed towards restoring, on a firm basis, that which had been demolished by Kant's 'Criticism of Pure Reason.' But as a teacher at the gymnasium, he had no opportunity of making known the results of his philosophical studies. This opportunity however was offered to him in 1807, when he was appointed professor of theology at Münster. His great talent as a lecturer, and his kind and benevolent manners, attracted great numbers of students. On one occasion, when he had to give his opinion on some ecclesiastical question, he greatly offended Droste-Vischering, afterwards archbishop of Cologne, and the ill feeling thus created is thought to have had some influence in the subsequent proceedings against the doctrines and followers of Hermes. In 1819 Hermes was appointed professor of theology in the newly-established University of Bonn. His lectures again attracted students not only from all parts of Roman Catholic Germany, but the king of the Netherlands sent a large number of young men to Bonn for the special purpose of studying under Hermes. In the enjoyment of the highest esteem, both of his colleagues and pupils, he died at Bonn on the 26th of May 1831.

The only work that Hermes published bears the title 'Einkleitung in die Christ-Katholische Theologie,' Münster, 1819, 8vo; a second edition appeared in 1831. So long as the Archbishop Spiegel zum Desenberg was alive, Hermes and his views were not attacked by the see of Rome; but soon after the elevation of Droste-Vischering to the archbishopric of Cologne, reports were made to Rome about the infidel tendency of Hermes's work, which still continued to be the chief theological manual

at Bonn and other German universities, where the chairs were filled by the disciples of Hermes. The denunciation against Hermes was taken up very eagerly at Rome by Perronne, who made his report to the pope. The objectionable point in Hermes's work was his principle, that reason or philosophy must in the first place prove the reality of a divine revelation, and in the second, the truth of the Roman Catholic system. These points being ascertained, Hermes demanded absolute submission to revelation. He does not attempt philosophically to prove the truth of every particular dogma, but only to show that the Church has a right to establish her dogmas, and to demand submission to them. Hermes thus did not attack a single dogma of the Church, and his orthodoxy can scarcely be disputed; but if we consider that the whole method of Hermes claimed for every theologian the right of exercising his private judgment, it will not be surprising to find that, on the 26th of September 1835, the pope issued a brief against the work of Hermes. The severity with which Archbishop Droste-Vischering carried the brief into execution produced a rupture between the courts of Berlin and Rome. The disciples of Hermes made all possible efforts to defend their master, and two of them, professors Braun and Elvenich, went to Rome to point out to his holiness that Perronne had misrepresented the views of Hermes. But their exertions were of no avail. The number of pamphlets which were written for and against Hermes was prodigious, and the controversy probably contributed not a little towards the subsequent religious movements among the Roman Catholics of Germany. The best exposition of the whole controversy may be found in Elvenich's 'Der Hermetianismus und sein Römischer Gegner Perronne,' Breslau, 1844, 8vo.

HERMOGENES, surnamed Xyster, one of the first rhetoricians of antiquity, was a native of Tarsus, and lived under Marcus Aurelius. At the age of fifteen, it is said, he was professor of Greek eloquence at Rome, where his lectures were attended by that emperor. At the age of eighteen he wrote his work on the oratorical art, consisting of four sections: 1. De Partitione Statuum et Quaestionum Oratoriarum. 2. De Inventione. 3. De Formis Oratoriis. 4. De Eloquentia Methodus. His illustrations and quotations are chiefly taken from the 'Orations' of Demosthenes. The work of Hermogenes was held in high esteem, and became a standard book in all Greek schools. It has been repeatedly printed in the Greek text, and Gaspard Laurent published it with a Latin translation and commentaries, 8vo, Geneva, 1614. Hermogenes had joined to his work a book of 'Progymnasmata,' or specimens of oratorical exercises, which Priscianus translated into Latin, the Greek text of which has remained inedited till the end of the last century, when it was first published by A. H. L. Heeren, and has since been republished by Veesenmeyer, 8vo, Nürnberg, 1812, and by others. At the age of twenty-five Hermogenes is reported to have entirely lost his memory, and to have lived to an advanced age in a state bordering on idiocy. (Philostratus, *Lives of the Sophists*; Suidas; Fabricius, *Bibliotheca Græca*; Schoell, *History of Greek Literature*.)

HERMOGENES, a heretic of the early church, against whom Tertullian has written a treatise, was most probably a native of Africa, and flourished, according to Basnage and Le Clerc, A.D. 168. The chief information we possess respecting him is contained in Tertullian and Theodoret. It appears from Tertullian that Hermogenes, though professedly a Christian, had throughout his life evinced a strong tendency to the doctrines of the heathen philosophers, and especially to those of the Stoics. He is accused of having taught that God made the world out of matter that was coeternal with him. The chief design of Tertullian's treatise is to confute that notion. The following, in a few words, appears to have been the system of this heretic: he asserted the eternity of matter, and that God created the universe out of it. This matter had a confused and turbulent motion, and to it he ascribed all the evils which exist in the creation. It was out of this confused matter that God brought order and perfection. He however believed in a future judgment, and, probably, most of the other great doctrines of religion, as he is not charged by either Tertullian or Theodoret with any other heresy than that to which we have alluded. We have no account of any of his writings, though it may be inferred from the arguments of his opponents that he was an author. We are ignorant of the year of his death. (For a fuller detail of his opinions see Lardner, *Hist. of Heretics*, ch. xviii; Tillemont, *Hist. Eccl.*; and Cave.)

HERO, or HERON. There are two of this name, both writers on mechanical subjects. Hero the elder was the pupil of Ctesibius, and lived at Alexandria about B.C. 100. The country of the younger Hero is uncertain; in a work attributed to him (on 'Geodesy') he states that the precession of the equinoxes had produced seven degrees of effect since the time of Ptolemæus, so that he must have been about 500 years later than Ptolemæus: he is generally placed under the reign of Heraclius, A.D. 610-641.

Hero the elder must have enjoyed great reputation, since he is mentioned, by Gregory Nazianzen, with Euclid and Ptolemæus: but he is now principally known by some fragments of his writings on mechanics, which are to be found in the 'Mathematici Veteres,' Paris, 1693; by the common pneumatic experiment known as "Hero's fountain," in which a jet of water is supported by condensed air; and by his mention of a machine, the motive-power of which is steam. His extant writings are: 1. 'On the machine called the Chiroballistra,'

which is in the 'Math. Vet.' already cited. 2. 'Barulcus,' a treatise on the raising of heavy weights, which is mentioned by Pappus, and which was found by Golius in Arabic, but has not yet been printed. 3. 'Beloposica,' a treatise on the manufacture of darts, published by Baldi, with an account of Hero, at Augsburg, in 1616, and also in the 'Math. Vet.' 4. 'Pneumatics,' which contains the recently noticed description of a simple steam-engine, published by Commandine, Urbino, 1575, and Amsterdam, 1680; and also in the 'Math. Vet.' with the additions of Aleotti, who had previously published an Italian version, Bologna, 1542, and Ferrara, 1589. 5. 'On the Construction of Automata,' which is in the 'Math. Vet.' and was translated into Italian by Bernardino Baldi, with an account of the rise and progress of mechanics, Venice, 1589, 1601, 1661. 6. 'On Dioptrics,' a work said by Lambecius to exist in manuscript in the Vienna library. Other works of Hero, now lost, are mentioned by Pappus, Eutocius, Heliodorus of Larissa, &c., for which see Heilbronner, who is the authority for the preceding summary: (see also J. A. Schmidt, 'Heronis Alexandrini Vita Scripta et quædam inventa,' Helmstad, 1714, 4to.)

The writings of Hero the younger are: 1. a book 'On Machines of War,' edited in Latin by Barocius, Venice, 1572; together with, 2. a book of 'Geodesy,' a term then meaning practical geometry. 3. 'On the Attack and Defence of Towns,' printed in the 'Math. Vet.' 4. A book 'On Military Tactics,' said by Lambecius to exist in manuscript in the library at Vienna. 5. 'On the Terms of Geometry,' printed at Strasbourg, 1571; and also edited by C. F. F. Hasenbalg, Stralsund, 1826, 4to, with notes. 6. 'Geometrical Extracts,' printed by the Benedictines in the first volume of the 'Analecta Græca,' Paris, 1688, from a copious manuscript in the Royal Library at Paris. 7. A Geometrical Manuscript, stated by Lambecius to be in the library at Vienna.

There was another Heron, the teacher of Proclus.

HEROD (HERODES), the name of several Jewish princes.

I. HEROD THE GREAT was the second son of Antipater, by whom he was appointed governor of Galilee at the age of twenty-five. In B.C. 43 he obtained from Sextus Cæsar the government of all Coele-Syria. From this time he became, with his brother Phasael, the chief supporter of Hyrcanus II. against the attempts of Antigonus, the son of Aristobulus. By large presents he obtained the friendship of Antony, who appointed him and Phasael tetrarchs of Judæa. In B.C. 40 the Parthians invaded Judæa, and set Antigonus on the throne, making Hyrcanus and Phasael prisoners. Herod escaped to Rome, where, by the influence of Antony, he was appointed king of the Jews; but the Roman generals in Syria assisted him so feebly that it was not till the end of the year B.C. 38 that Jerusalem was taken by Sossius. The commencement of Herod's reign dates from the following year. In the year B.C. 38 he had married Mariamne, the grand-daughter of Hyrcanus, hoping to strengthen his power by this match with the Asmonæan family, which was very popular in Judæa. On ascending the throne Herod appointed Ananel of Babylon high-priest, to the exclusion of Aristobulus, the brother of Mariamne. But he soon found himself compelled, by the entreaties of Mariamne and the artifices of her mother Alexandra, to depose Ananel, and appoint Aristobulus in his place. Not long after Aristobulus was secretly put to death by the command of Herod. Alexandra having informed Cleopatra of the murder, Herod was summoned to answer the accusation before Antony, whom he pacified by liberal bribes. When setting out to meet Antony, he had commanded his brother Joseph to put Mariamne to death in case he should be condemned, that she might not fall into Antony's power. Finding on his return that Joseph had revealed this order to Mariamne, Herod put him to death. In the civil war between Octavianus (afterwards the Emperor Augustus) and Antony, Herod joined the latter, and undertook, at his command, a campaign against the Arabs, whom he defeated. After the battle of Actium he went to meet Octavianus at Rhodes; having first put to death Hyrcanus, who had been released by the Parthians, and had placed himself under Herod's protection some years before. He also imprisoned Mariamne and Alexandra, commanding their keepers to kill them upon receiving intelligence of his death. Octavianus received him kindly, and reinstated him in his kingdom. On his return Mariamne reproached him with his intentions towards her, which she had again discovered. This led to an estrangement between Herod and his wife, which was artfully increased by his sister Salome, till on one occasion, enraged at a new affront he had received from Mariamne, Herod assembled some of his friends and accused her of adultery. She was condemned and executed. After her death Herod suffered the deepest remorse, and shut himself up in Samaria, where he was seized with a sickness which nearly proved fatal. In the year B.C. 26 he put to death the sons of Babas, the last princes of the Asmonæan family. He now openly disregarded the Jewish law, and introduced Roman customs, a conduct which increased the hatred of the people towards him. Ten men conspired against his life, but were detected, and executed with the greatest cruelty. To secure himself against rebellion he fortified Samaria, which he named Sebaste, and built Cæsarea, and other cities and fortresses. In the year B.C. 17 he began to rebuild the temple at Jerusalem. The work was completed in eight years, but the decorations were not finished for many years after. (John ii. 20.) Herod's power and territories

continued to increase, but the latter part of his reign was disturbed by the most violent dissensions in his family, of which a minute account is given by Josephus. He died in March A.D. 4, in the thirty-fourth year of his reign and the seventieth of his age. Josephus relates that shortly before his death he shut up many of the principal men of the Jewish nation in the Hippodrome, commanding his sister Salome to put them to death as soon as he expired, that he might not want mourners. They were released however by Salome upon Herod's death.

The birth of Jesus Christ took place in the last year of Herod's reign, four years earlier than the era from which the common system of chronology dates the years A.D. (Clinton, 'Fasti Hellenici'.)

II. HEROD ANTIPAS, son of Herod the Great, was appointed by his father's will tetrarch of Galilee and Peræa. [ARCHELAUS.] He built the city of Tiberias. About A.D. 26 he divorced the daughter of Aretas, king of Arabia, and married his sister-in-law Herodias. John the Baptist, having remonstrated against this marriage, was imprisoned in the castle of Machærus, and afterwards put to death. (Luke iii. 19, 20; Mark vi. 17-29.) About the same time Aretas marched against Antipas and defeated him. In A.D. 39 Antipas was accused by Agrippa, king of Judæa, of a secret understanding with the Parthians, and was banished by Caligula to Lyon.

III. HEROD AGRIPPA, son of Aristobulus and grandson of Herod the Great, after experiencing many vicissitudes in early life, was appointed, upon the accession of Caligula, king of the dominions formerly held by Philip, namely, Gaulanitis, Batanea, and Trachonitis, to which Caligula added the tetrarchy of Lysanias; and afterwards, when Antipas was banished, the tetrarchy of Galilee and Peræa. Claudius added Judæa and Samaria to his dominions. His government was popular with the Jews, to please whom he persecuted the Christians. (Acts xiii. 1-3.) He died of a loathsome disease at Cæsarea, in the third year of his reign over all Palestine, A.D. 44. (Acts xiii. 20-23.)

IV. HEROD AGRIPPA, son of the above, was seventeen years old at the time of his father's death. Upon the death of Herod, king of Chalcis, four years afterwards, Claudius bestowed that kingdom upon Agrippa. He did not leave Rome till A.D. 53, when Claudius gave him the tetrarchies of Gaulanitis, Batanea, and Trachonitis. His dominions were enlarged by Nero. It was in A.D. 60 that the trial of Paul before Agrippa took place. (Acts xxvi.) Agrippa exerted himself to the utmost to keep down the spirit of revolt which was now constantly increasing among the Jews. When war broke out, Agrippa joined the Romans. After the taking of Jerusalem he retired with his sister Berenice to Rome, where he died at the age of about seventy years.

HERODES, TIBERIUS CLAUDIUS ATTICUS, a native of Marathon, in Attica, and of an illustrious family, which numbered among its members several officers and magistrates of the latter period of the Athenian commonwealth, was born under the reign of Trajan. He inherited from his father Atticus a very large property. Atticus, it is said, discovered one day in his grounds, in or near Athens, a vast treasure, probably hidden there during the preceding wars. He informed the then emperor Nerva of what he had found, and was told to do with it as he pleased. In consequence of this, Atticus left his son Herodes possessed of enormous wealth. Herodes was educated by the best teachers of his time: he studied under Favorinus and Polemon, and he became an accomplished scholar, rhetorician, and philosopher. He was made by Antoninus Pius prefect of the Greek towns of Asia. Having removed to Rome, his wealth, his connections, and his extempore eloquence, which is spoken of as wonderful, gave him a considerable degree of importance, and he was made consul with C. Bellicius Torquatus, A.D. 143. He was also one of the preceptors of the younger Verus, the adopted son of Antoninus. Herodes married at Rome Annia Regilla, of an illustrious and wealthy family. She bore him four children, and died while pregnant of the fifth. His brother-in-law suspected Herodes, who was of a violent and jealous temper, of foul treatment of his wife, and he brought him to trial on the charge of murder; but Herodes was acquitted. Herodes displayed an excessive, and, as some believed, an assumed grief for the loss of his wife, and he dedicated her estate to Minerva and Nemesis. An inscription which he wrote, or caused to be written, in Greek hexameters, records the fact. There is another inscription, likewise in Greek verse, in which the poet invites the Roman women to honour the memory of Regilla, descending upon her beauty, virtue, and high lineage: he speaks of the Emperor Marcus Aurelius, whom he compares to Jupiter, for the consolation which he administered to the widower in his old age, left with two young surviving children, upon one of whom, named Atticus, the emperor bestowed the patrician and senatorial mandals, or shoes spangled with stars and ornamented with a crescent, which custom of the Roman patricians the poet derives from Mercury. He then launches out into mythological allusions, and speaks of his own descent from the Athenian heroes and demigods. The whole composition, as well as the one previously mentioned, is curious as a memorial of the Greco-Roman style of poetry in the age of the Antonines. These two inscriptions, which are on two large slabs of Greek marble, and were discovered in the early part of the 17th century, under Pope Paul V. (Borghese), have given much employment to critics and philologists. (Visconti, 'Iscrizioni Tropee ora Borghesiane,' 4to, Rome, 1794.) Herodes, after the loss of his

wife, returned to Greece, and died at Marathon, in the seventy-sixth year of his age, towards the end of the reign of Aurelius, or the beginning of that of Commodus. He erected monuments, temples, baths, and aqueducts, in Italy, Greece, and Asia. Pausanias (vii. 20) mentions an Odeon, or Music Theatre, at Athens, as built by him, called the Theatre of Regilla, after his wife: he also embellished the Stadium, near the Ilissus, which was originally constructed by the orator Lycurgus, B.C. 350. Herodes was evidently a conspicuous personage in the age in which he lived, and is mentioned as such by Aulus Gellius, Philostratus, Capitolinus, Zonaras, Suidas, and a number of others. (Florillo, 'Herodis Attici quæ supersunt,' 8vo, Leipzig, 1801.) Herodes is said by Philostratus to have written orations, epistles, and ephemerides; but none of these compositions have come down to us except a fragment of an address to the Thebans, published by Reiske, Leipzig, 1773; but its genuineness is doubted by the critics. In the inscription above mentioned, in honour of his wife, he is styled "the living language of Athens," and "the king of oratory." His son Atticus is said to have been a complete idiot all his life.

HERODIANUS, a Greek author, who wrote a history, in eight books, of the Roman emperors who reigned successively in his lifetime, beginning with the death of Marcus Aurelius, A.D. 180, and ending with the accession of the younger Gordianus, in 238. This history comprehends a period of little more than half a century, but it is a most eventful one in the history of the empire, on account of the numerous and violent changes in the persons who held the sovereign power, and also with respect to the domestic and foreign wars, the depravity of manners, and the public calamities which characterised that age. The series of emperors which the history of Herodianus embraces comprises Commodus, Pertinax, Julianus, Niger and Albinus, Severus, Caracalla and Geta, Macrinus, Elagabalus, Alexander Severus, Maximus, the two Gordians, and Balbinus. The style of Herodianus is plain and unaffected, and his narrative in general seems written in a spirit of sincerity, but it has no claims to philosophy or critical art. (F. A. Wolf, 'Narratio de Herodiano et libro ejus,' prefixed to his edition of Herodianus, Halle, 1792.) Of the private history of Herodianus we know nothing, except that he seems to have lived at Rome, and to have been well acquainted not only with the political events, but also with the court intrigues and scandal of his time. He is the last of the Greek historians of antiquity who lived before the partition of the Roman empire. Among the editions of his history that of Irmisch, in 5 vols. 8vo, Leipzig, 1789-1805, in Greek and Latin, contains numerous notes, chronological and genealogical tables, and several copious indexes. The last edition and the best text is by Bekker, Berlin, 1826, 8vo. There are several German translations of Herodian.

HERODOTUS, a native of Halicarnassus, a Dorian city in Caria, and once a member of the confederation called the Hexapolis, or Six Cities, was born about B.C. 484. If the passages in his own History (i. 130; iii. 15) were written by himself, he was probably alive in B.C. 408. The facts of his life are few and doubtful, except so far as we can collect them from his own works. He was the son of Lyxus and Dryo, and of an illustrious family in his native state. Not liking the government of Lygdamis (the grandson of the heroic Artemisia), who was tyrant of Halicarnassus, he retired for a time to Samos, where



Coin of Halicarnassus.

British Museum. Actual size. Silver. Weight 56 grains.

he is said to have cultivated the Ionic dialect of the Greek, which was the language of that island. Before he was thirty years of age he joined in an attempt, which proved successful, to expel Lygdamis. But the banishment of the tyrant did not give tranquillity to Halicarnassus, and Herodotus, who himself had become an object of dislike, again left his native country, and joined, as it is said, a colony which the Athenians sent to Thurium, in South Italy (B.C. 448). He is said to have died at Thurium, and was buried in the Agora. (Suidas, 'Ἡρόδοτος, Ἡλυκαρίας, Ἰωνικῆς'; Strabo, xiv., p. 656; Photius, 'Bibl.,' 60.) Herodotus presents himself to our consideration in two points of view; as a traveller and observer, and as an historian. The extent of his travels may be ascertained pretty clearly from his History, but the order in which he visited each place and the time cannot be determined. The story of his reading his work at the Olympic games, which has found its way into most modern narratives, has been well discussed by Dahmann, and we may perhaps say disproved. (Herodot., 'Aus seinem Buche sein Leben,' Altona.) The story is founded on a small piece by Lucian ('Ed. Reiz.,' 4to, p. 831), entitled 'Herodotus or Aetion,' which apparently was not intended by the writer himself as an historical truth; and in addition to this, Herodotus was only about twenty-eight years old when he is said to have read to the assembled Greeks at Olympia a work which was the result of most extensive travelling and research, and bears in every part of it evident

marks of the hand of a man of mature age. The Olympic recitation is not even alluded to by Plutarch in his treatise on the 'Malignity of Herodotus' (iv., p. 431, ed. Wyttenbach). The arguments derivable from this circumstance, as to the truth or falsehood of this story, are considered by Dahlmann (p. 33). Heyse endeavours to maintain the story of the Olympic recitation, and to relieve it from some of its difficulties; but, in our opinion, not successfully. Another recitation at Athens is mentioned by Plutarch and Eusebius.

With a simplicity which characterises his whole work, Herodotus makes no display of the great extent of his travels. He frequently avoids saying in express terms that he was at a place, but he uses words which are as conclusive as any positive statement. He describes a thing as standing behind the door (ii. 182), or on the right hand, as you enter a temple (i. 51); or as he was told something by a person in a particular place (ii. 28); or he uses other words equally significant. In Africa he visited Egypt, from the coast of the Mediterranean to Elephantine, the southern extremity of the country (ii. 29); and he travelled westward as far as Cyrene (ii. 32, 181), and probably farther. In Asia he visited Tyre, Babylon, Ecbatana (i. 93), and probably Susa (v. 52-54; vi. 119). He also visited various parts of Asia Minor, and probably went as far as Colchia (ii. 104). In Europe he visited a large part of the country along the Black Sea, between the mouths of the Danube and the Crimea, and went some distance into the interior. He seems to have examined the line of the march of Xerxes from the Hellespont into Attica, and certainly had seen numerous places on this route. He was well acquainted with Athens (i. 98; v. 77, &c.), Delphi, Dodona, Olympia (ix. 81), Tegea (i. 66), Thasos, Delos, Zacynthus (iv. 195) and numerous other places in Greece. That he had visited some parts of South Italy is clear from his work (iv. 99; v. 44, 45). The mention of these places is sufficient to show that he must have seen many more. So wide and varied a field of observation has rarely been presented to a traveller, and still more rarely to any historian, either of ancient or modern times; and if we cannot affirm that the author undertook his travels with a view to collect materials for his great work, a supposition which is far from improbable, it is certain that without such advantages he could never have written it, and that his travels must have suggested much inquiry, and supplied many valuable facts which afterwards found a place in his History.

The Nine Books of Herodotus contain a great variety of matter, the unity of which is not perceived till the whole work has been thoroughly examined; and for this reason, on a first perusal the History is seldom well understood. But the subject of his History was conceived by the author both clearly and comprehensively. "The object of the inquiries (for so we may render the word *ιστορίη*) of Herodotus of Halicarnassus is this, that the acts of war may not be forgotten through lapse of time, and that great and wondrous achievements, performed partly by Greeks and partly by Barbarians, may not be without their fame; and also how it came to pass that Greeks and Barbarians waged war together" (i. 1). His object then was to combine a general history of the Greeks and the Barbarians (that is, those not Greeks) with the history of the wars of the Greeks and Persians. Accordingly, in execution of his main subject, he traces the course of events from the time when the Lydian kingdom of Croesus fell before the arms (B.C. 546) of Cyrus, the founder of the Persian monarchy, to the capture of Sestos (B.C. 478), an event which crowned the triumph of the Greeks over the Persians.

The great subject of his work, which is comprised within this space of sixty-eight years, not more than the ordinary term of human life, advances with a regular progress and truly dramatic development, from the first weak and divided efforts of the Greeks to resist Asiatic numbers, to their union as a nation, and their final triumph in the memorable fights of Thermopylae, Salamis, and Plataea. But with this subject, which has a complete unity well maintained from its commencement to its close, the author has interwoven, conformably to his general purpose, and by way of occasional digression, sketches of the various people and countries that he had visited in his widely-extended travels. The more we contemplate the difficulty of thus combining a kind of universal history with a substantial and distinct narrative, the more we admire, not the art of the historian (for such, in the proper sense of the term, he could not well possess), but that happy power of bringing together and arranging his materials which was the result of the fulness of his information, the distinctness of his knowledge, and the clear conception of his subject. These numerous digressions are among the most valuable parts of his work, and if they had been omitted or lost, barren indeed would have been our investigation into the field of ancient history, over which the labour of one man now throws a clear and steady light. It would be difficult to mention any single writer, ancient or modern, whose personal knowledge forms so large a part of the materials of his work, and it would not be easy to name one whose accuracy of observation and felicity of description were accompanied with such singleness and rectitude of purpose. Of modern travellers Carsten Niebuhr is the only one whom we can call to mind as worthy, in this respect, to be placed by the side of the historian of Halicarnassus. But we know no complete parallel to a writer whose mere digressions elevate him to the rank of an intelligent traveller, and who could combine in harmonious union with a great historical work, designed to perpetuate the glories of his own

nation, so endless a variety of matter collected from the general history of mankind. His predecessors in historical composition appear generally to have chosen subjects of a limited nature, partaking chiefly of the character of local annals. Herodotus chose for his subject a series of events which concerned the universal Greek nation, and not them only, but the whole civilised world; and by the way in which he executed his great undertaking he has earned the honourable and well-merited appellation of the Father of History.

That he was not duly appreciated by all his countrymen, and that in modern times his wonderful stories have been the subject of merriment to the half-learned, who measure his experience by their own ignorance, we merely notice, without thinking it necessary to say more. The incidental confirmations of his veracity which have been accumulating of late years on all sides, and our more exact knowledge of the countries which he visited, enable us to appreciate him better than many of the Greeks themselves could do; and it cannot now be denied that a sound and comprehensive study of antiquity must be based upon a thorough knowledge of the Father of History.

The style of Herodotus is simple, pleasing, and generally perspicuous: often highly poetical both in expression and in sentiment. But it bears evident marks of belonging to a period when prose composition had not yet become a subject of art. His sentences are often ill-constructed and hang loosely together; but his clear comprehension of his own meaning, and the sterling worth of his matter, have saved him from the reproach of diffuseness and incoherence. His acquirements were apparently the result of his own experience. In physical knowledge he was certainly behind the science of his day. He had no doubt reflected on political questions; but he seems to have formed his opinions mainly from what he had himself observed. To pure philosophical speculation he had no inclination, and there is not a trace of it in his writings. He had a strong religious feeling, bordering on superstition, though even here he could clearly distinguish the gross and absurd from that which was decorous (i. 199). He seems to have viewed the manners and customs of all nations in a more truly philosophical way than many so-called philosophers, considering them as various forms of social existence under which happiness might be found. He treats with decent respect the religious observances of every nation, a decisive proof, if any were wanting, of his good sense.

There is no translation of Herodotus which has yet done justice to the original, and no commentary has yet exhausted one-tenth of the matter which it admits and requires illustration.

The first edition of Herodotus was the Latin translation of L. Valla, fol., Venice, 1474. The first Greek edition was printed by the elder Aldus, fol., Venice, 1502; reprinted by Hervagius, fol., Basel, 1541, 1557, under the superintendence of Camerarius. The edition of Hergavius is very correct and useful. The most complete edition of Herodotus is by J. Schweighäuser, 6 vols. 8vo, Strasbourg, 1816. Since that time Professor Gaisford has again collated the Sanctroft manuscript (one of the best manuscripts of Herodotus) for his edition of Herodotus (Oxford, 1824), but the result of the collation has added nothing of any value to the text of Schweighäuser. The differences between the text of Schweighäuser and Gaisford are shown in the reprint of Schweighäuser, by Taylor and Walton, London, 1830 and 1838. An exceedingly valuable edition is that of the Rev. J. W. Blakesley (2 vols. 8vo, 1854), forming vols. iii. and iv. of the 'Bibliotheca Classica'; the text, which is mainly formed on that of Gaisford, being accompanied with an introduction and a large body of notes, embodying the results of the latest investigations, and well calculated to lead the student to a proper appreciation of the character and merits of Herodotus. The Lexicon to Herodotus, by Schweighäuser, is a useful aid to students, though it is far from being complete. Rennell's 'Geography of Herodotus' is a valuable work, which will enable a student to appreciate the merits of the old traveller; and Niebuhr's 'Dissertation on the Geography of Herodotus'; Dahlmann's Essay above referred to; that of Heyse, 'De Vita et Itineribus Herod.', Berlin, 1827; and Kenrick's 'Egypt of Herodotus, with notes and preliminary dissertations,' London, 1841, are worth the student's attention. 'The Apology of Herodotus,' by H. Stephens, prefixed to his corrected edition of Valla's translation (Frankfurt, 1595), is a clever and amusing vindication of Herodotus against the charge of falsehood, made on the ground that many of his stories were so singular and improbable. L'Archer's French translation, 9 vols. 8vo, Paris, with the Commentary, is a useful book; and Cruzer's 'Commentationes Herodotæ,' Leipzig, 1819, may be consulted with profit. The German translation by Lange, 2 vols. 8vo, Breslau, 1824, has the merit of fidelity, and to a considerable degree is a successful attempt to convey a notion of the literary character of the original. The English translation by Beloe is in every respect bad; a much better one is that by the Rev. H. Cary, in Bohn's 'Classical Library.'

A life of Homer, which bears the name of Herodotus, is subjoined to most editions of the text, but evidently comes from another hand.

HEROPHILUS, a native of Chalcodon, was one of the most celebrated physicians of the Alexandrian school, and lived in the reign of the first Ptolemy of Egypt. Of his works, which appear to have been very voluminous, nothing now remains except the extracts made from them by Galen and Coelius Auresianus, in which they are so interwoven with those of his contemporary Erasistratus, that it is

impossible to say what portion of the progress which medicine made in their time was owing to the labours of each.

The chief feature which marks the time of Herophilus in the history of medicine is the commencement of the study of anatomy from dissections of the human body, for which purpose the bodies of all malefactors were appropriated by the government. With such zeal did Herophilus pursue this science, that he is said to have dissected 700 subjects, and it was against him and Erasistratus that the very improbable charge was first made of having frequently opened living criminals that they might discover the secret springs of life. (Celsus, 'Præfat.'). From the peculiar advantages which the school of Alexandria presented by this authorised dissection of the human body, it gained, and for many centuries preserved, the first reputation for medical education, so that Ammianus Marcellinus, who lived about 650 years after its establishment, says that it was sufficient to secure credit to any physician if he could say that he had studied at Alexandria.

By the labours of Herophilus and Erasistratus nearly every part of the anatomy of the human body was rendered clearer, and many most important discoveries were made. They first determined that the nerves are not connected with the membranes which cover the brain, but with the brain itself, though as yet the distinction of the nerves from the tendons and other white tissues had not been made out. The description which Herophilus gave of the brain itself was far superior to those of previous authors: he discovered the arachnoid membrane, and showed that it lined the ventricles, which he supposed were the seat of the soul; and the chief meeting of the sinuses into which the veins of the brain pour their blood still bears the name of Torcular Herophili. He noticed the lacteals, though he was not aware of their use; he pointed out that the first division of the intestinal canal is never more than the breadth of twelve fingers in length, and from this fact proposed for it the name (duodenum) by which it is still called.

Herophilus practised surgery as well as medicine; but it is probable that very soon after his time the division of surgery and medicine into distinct professions took place. Of his knowledge of medical practice there is not sufficient evidence in the extracts which Galen makes from his works to enable us to form an accurate idea, and his fame must rest rather on the indirect assistance which he afforded by his anatomical researches than on any immediate addition to the means of curing disease. He does not appear to have drawn many pathological conclusions from his knowledge of the healthy structure, but his observations on the pulse, of which his master Praxagoras had taught him some of the value as a means of discriminating diseases, were important and interesting; and it was he who first showed that paralysis is the result not of a vitiated state of the humours, as was previously imagined, but of an affection of the nervous system. Herophilus seems to have founded a school which took its name from him. According to Strabo (xii. p. 580), there was a great school of Herophilists in his time established in a temple between Laodiceia and Carura in Phrygia.

HERRE'RA, ANTONIO, Coronista Mayor de las Indias y Castilla, born at Cuellar in 1549, died at Madrid on the 19th of March 1625. He is extolled by Robertson ('History of America,' b. v., note 70), and many other distinguished writers. Quintana ('Vida de Pizarro,' appendix vii.) points out some inaccuracies, which however he extenuates as unavoidable in that work, the chief and still the best source of information which Herrera left for subsequent writers on American history from 1492 to 1554. The first and now rare edition of that laborious performance bears the title of 'Historia General de los Hechos de los Castellanos en las Islas y Tierra Firma del Mar Oceano, en 8 décadas,' 4 vols. fol., Madrid, 1601. A second edition, that of Antwerp, 4 vols. fol., 1728, is very incorrect. A highly-improved edition, with corrections and additions, is entitled 'Descripcion de las Indias Occidentales,' 4 vols. fol., Madrid, 1730. Barlaeus published this history in his 'Novus Orbis,' 1622; and Nicolas Coste, in his 'Histoire Générale des Voyages des Castellans,' 1659; and Captain Stevens, in his 'History of America,' 1725. The rarest perhaps of several other politico-historical works of Herrera is entitled 'Historia de lo Sucedido en Escocia y Inglaterra en 44 años que vivió Maria Estuarda,' 8vo, Madrid, 1689, and 8vo, Lisbon, 1590.

HERRE'RA, FERNANDO, a native of Seville, lived in the 16th century, the golden age of Spanish poetry, among the reformers of which he was prominent. He won the admiration of his contemporaries, who prefixed to his name the epithet of 'divine.' Inspired by Pindar, he became one of the first classical ode-writers in modern Europe: his odes on the battle of Lepanto, and the 'Ode to Sleep,' are worthy of his Greek model. An attempt so congenial to Herrera's aspirations, and to those of his age—that of elevating his native poetry to the level of the Greek and Roman—led Herrera to overstrain the powers of his own language by the adoption of antique modes of expression, which the learned of that age endeavoured to establish as the sole expressions of the beautiful and the sublime. It was chiefly to inculcate these principles, or to foster a corresponding taste, that Herrera commented on Garcilaso—a practical way of developing a theory, which has been followed by a host of commentators.

An edition, now rare, of his poetical works appeared after his death under the title, 'Obras en Verso de Hernando de Herrera,' Sevilla, 4to,

1582. Another equally rare is, 'Versos de Hernando de Herrera, emendados y divididos por él en 3 libros,' 4to, Sevilla, 1619. Of his prose writings those remaining are, 'Relacion de la Guerra de Chipre, y Suceso de la Batalla de Lepanto,' 8vo, Sevilla, 1572; and 'Vida y Muerte de Thomas Moro' (translated from the Latin of Stapleton), 8vo, Sevilla, 1592, and Madrid, 1625.

HERRE'RA, FRANCISCO DE, surnamed EL VIEJO (the Elder), was born at Seville in 1576. He was one of the most eminent of the Spanish painters of the school of Seville. He excelled both in design and colouring, and though his execution was decided and rapid, his works will bear the test of minute investigation. Among his best works are the 'Last Judgment,' in the church of San Barnard; the 'Descent from the Cross and the Effusion of the Holy Ghost,' in the church of San Ines; and, in fresco, the cupola of San Bonaventura—all at Seville. His easel pictures, mostly representing subjects of common life—kitchens, alehouses, inns, &c.—are admirably executed, and fetch high prices. He also worked in bronze, and has left some etchings. In 1647 he completed his works in the episcopal palace at Seville, and went in 1650 to Madrid, where he died, some say, in the same year; others in 1656.

HERRE'RA, FRANCISCO DE, called EL MOZO (the Younger), painter and architect, son of the preceding, inherited his father's talents. The father being a man of a tyrannical disposition, his son left him, and went to Rome to pursue his studies. After his father's death he returned to Seville, and painted for the churches. An academy being established in 1660, he was made sub-director; but being too proud to brook the superior authority of Murillo, he went to Madrid, where he rivalled the most eminent artists. He painted both in oil and fresco. His frescoes in the chapel of San Philip so pleased King Philip IV., that he commissioned him to paint the chapel of the Madonna de Atocha, where he painted the 'Assumption of the Virgin.' This and other works procured him the honour of principal painter to the king, and superintendent of the royal edifices. He died in 1685, aged sixty-three.

HERRERA, GABRIEL ALONSO, a native of Talavera, called the New Columella, lived in the second half of the 15th and the beginning of the next century. He was a professor at the University of Salamanca, and had from an early age a predilection for rural economy. Accordingly he collected the best information that he could derive from the ancients, as well as from his travels at home and abroad, in a treatise which he published under the patronage of Cardinal Cisneros, with the title of 'Obra de Agricultura copilada de Diversos Autores,' fol., Alcala, 1513 (black letter). None of its twenty-eight subsequent editions presented, according to Juan Iriarte, the original text; but this was restored at last by the Sociedad Económica Matritense, in their 'Agricultura General, corregida y adicionada,' 4 vols. 4to., Madrid, 1818.

HERRICK, ROBERT, was born in the year 1591. Of his life few or no particulars are known, except that he was vicar of a parish called Dean Prior in Devonshire for the space of twenty years, was ejected by Cromwell and restored by Charles II., and long held in remembrance by his parishioners as a poet. His poems are of two very different kinds, sacred and love pieces; the latter often disgraced by indecency, but both exhibiting a richness of fancy mingled with the quaintness of the age in which he lived, such as to render him worthy of one of the highest places in the scale of British lyrical poets. He is however very unequal. His poems were published in 1647-48 under the title of 'Hesperides, or the Works, both Human and Divine, of Robert Herrick, Esq.' The 'Hesperides' have several times been reprinted. The date of his death is not given in the biographies, but it appears from the registers of Dean Prior parish that "Robert Herrick, vicker," was buried on the 15th of October 1674. (See a communication by Mr. Milner Barry to *Notes and Queries*, i. 292.)

HERSCHEL, WILLIAM, was the second son of a musician at Hanover, and was born November 15, 1738. His father brought him up to his own profession, with four other of his sons, giving them at the same time a good education in other respects. At the age of fourteen, he was placed, it is said, in the band of the Hanoverian regiment of guards, which regiment he accompanied to England at a period which is variously stated from 1757 to 1759. Another account states that he came to England alone. After his arrival, he was for some time at Durham, where he is said to have superintended the formation of a band for the militia, and afterwards was for several years organist at Halifax, where he employed himself in teaching music and studying languages. There is a mass of stories relating to his musical occupations, none of which have any certain foundation, as—that he played in the Pump-room band at Bath—that upon the occasion of being a candidate for the situation of organist, he helped his performance by little bits of lead placed upon holding notes, which he dexterously removed in time—that in Italy, to procure money to pay his passage home, he gave a concert, at which he played at once upon a harp and two horns, one fastened to each shoulder—&c. The last story must be incorrect, as he never was in Italy; and, though much given to music, he never (latterly at least) played the French horn, or any other military instrument, but only the violin and organ; from which, as well as the vagueness of the accounts, it may be doubted whether his professional talents were ever employed in a band.

About 1766 he was organist of the Octagon chapel at Bath; in which place he began to turn his attention to astronomy. How well his talents suited that pursuit was afterwards seen, and his preliminary studies had been amply sufficient for the purpose. Though not a mathematician of the first order, his attainments in that science were more than respectable, and his power of applying his knowledge was, like that of Thomas Young, so great as to make it a source of regret that he did not pay special attention to the exact sciences. The earliest writing of Herschel which has come to our knowledge is the answer to the prize question in the 'Ladies' Diary' for 1779, proposed by Peter Puzzlem (a name which the celebrated Landon always adopted in his contributions to that work), namely, 'The length, tension, and weight of a musical string being given, it is required to find how many vibrations it will make in a given time, when a small given weight is fastened to its middle and vibrates with it.'

His astronomical pursuits led him to desire a telescope, and as the purchase of a good reflector was 'fortunately' beyond his ability, he resolved to make one for himself. After many trials he succeeded in making a Newtonian telescope of five feet focal length, and we find him before long not only in possession of adequate means, the work of his own hands, but employing those means with a true perception of the field in which his services were wanted, and a persevering determination to throw light upon our knowledge of the organisation of the universe.

There are two great branches of astronomy; the first consisting of those investigations, theoretical and practical, by which the mighty clockwork of the heavens is made our measure of time, and our means of settling the relative positions of places on the earth, and of guiding a vessel from one port to another; the second consisting of inquiries, theoretical and practical, into those phenomena which guide us to such knowledge as we can obtain of the constitution of the heavenly bodies. The study of the science of optics, the improvement of telescopes, the application of sound reasoning to the collective phenomena pointed out by such instruments, and, subordinate to the last, a knowledge of the past history of observation, are the keys to the advance of this part of the science. Herschel devoted himself sedulously to every part of this task, and the consequence was success such as the world had hardly seen before, and a reputation of twofold splendour, appreciable in its different parts by men of the lowest as well as of the highest order of cultivation.

Herschel began to contribute to the 'Philosophical Transactions' in 1780, and in 1781 announced to the world his discovery of a supposed comet, which soon turned out to be a new planet. We have not here to describe the details of this discovery, the merit of which in itself is small. It is the method which gave rise to it on which this part of Herschel's fame must rest. Perceiving how much depended upon an exact knowledge of telescopic phenomena, and a perfect acquaintance with the effect produced by differences of instrumental construction, he commenced a regular examination of the heavens, taking the stars systematically in series, and using one telescope throughout. If an indifferent person were by accident to pick up a manuscript out of a large number lying in a library, and were to find it on examination to be a lost classic author, he would be entitled to praise, since it is not every one who would know what he had got hold of, even when the writing was in his hands; but if the same person were to make the same discovery while voluntarily engaged in the formation and classification of an immense catalogue requiring knowledge of ancient and modern languages and literature, the credit due to the discovery would be very much increased. This case is analogous with that of Herschel, who was not a mere dilettante stargazer, but a volunteer carrying on with no great pecuniary means a laborious and useful train of investigation.

The announcement of this comet or (as it turned out) planet drew Herschel immediately into the full blaze of fame; and George III. honoured his reign by immediately attaching the new astronomer to his court under the title of private astronomer to the king, with a salary of 400*l.* a year. Herschel fixed his residence first at Datchet, and afterwards at Slough, near Windsor, and his abode became, as Fourier remarks, one of the remarkable spots of the civilised world. His family consisted at first of one of his brothers, and his sister, Miss Caroline Herschel, who was his coadjutor and assistant in his computations and reductions, and also actively employed in observations, having been, among other things, the discoverer of more than one comet. [See notice of CAROLINE HERSCHEL below.]

Herschel married a widow lady, Mrs. Mary Pitt, and left one son, whose name has long been known to the public as one of the most active and successful adherents of science that our day has produced. [HERSCHEL, SIR JOHN.] The deficiency of authentic information leaves us little more to say on the private life of Herschel. He was knighted, and received the degree of Doctor of Laws from the University of Oxford. He was soon in affluent circumstances, partly by the profits arising from the sale of his mirrors for reflecting telescopes, and partly by the jointure of his wife, which was considerable, and he died wealthy. His death took place on the 23rd of August 1822.

Herschel's papers in the 'Philosophical Transactions' exhibit the unwearied activity of their author. They are sixty-nine in number, and range from the 70th volume, in 1780, to the 105th volume, in 1815. He also wrote a paper entitled 'On the Places of 145 New Double

Stars,' published in the first volume of the 'Memoirs of the Astronomical Society' in 1822.

Herschel must be remembered by the number of bodies which he added to the Solar System, making that number half as large again as he found it. Including Halley's comet, and the four satellites of Jupiter and five of Saturn, the number previously known was eighteen, to which he added nine, namely, Uranus and six satellites, and two satellites to Saturn. His discovery of the rotation of Saturn's ring, his measurements of the rotation of Saturn and Venus, his observations of the belts of the former, and his conjectural theory, derived from observation, of the rotation of Jupiter's satellites, with a large number of minor observations, prove that no one individual ever added so much to the facts on which our knowledge of the solar system is grounded. To this we must add, that his announcement (in 1803) of the motions of binary stars round each other was accompanied by the first proof that there exist in the universe organised systems besides our own; while his magnificent speculations on the Milky Way, the constitution of nebulae, &c. &c., first opened the road to the conception that what was called the universe might be, and in all probability is, but a detached and minute portion of that interminable series of similar formations which ought to bear the name. Imagination roves with ease upon such subjects; but even that daring faculty would have rejected the ideas which, after Herschel's observations, became sober philosophy.

The instrument by which this great work was achieved was the reflecting telescope, the second reflecting surface which is found in the constructions of Newton, Gregory, and Cassegrain having been rejected, and the eye-piece applied directly to the image produced from the large mirror, which is the distinguishing feature of the Herschelian telescope. Herschel had constructed more than one such instrument of 20 feet focal length before he attempted the enormous one of 40 feet, which he erected in the grounds of his house at Slough. This instrument was begun in 1785, and Herschel dates the completion from August 28, 1789, on which day he discovered with it the sixth satellite of Saturn.

The catalogues of double stars, nebulae, &c., and of the comparative brightness of stars, would alone constitute a title to the name of a distinguished astronomer; and the optical researches, with those on the refrangibility of heat, are highly valuable; while the papers on the power of telescopes should be read by all who wish to understand those instruments.

HERSCHEL, CAROLINE LUCRETIA, the sister of the great astronomer Sir William Herschel, was born at Hanover on the 16th of March 1750. Till her twenty-second year she lived with her parents in her native place; after which she came over to England to reside with her brother, then established as an organist at Bath. When Sir William exchanged his profession as a musician for those astronomical labours which were to immortalise his name, his sister became his constant and most valuable helpmate. "From the first commencement of his astronomical pursuits," says an authority who writes from intimate knowledge, "her attendance on both his daily labours and nightly watches was put in requisition, and was found so useful that, on his removal to Datchet and subsequently to Slough, she performed the whole of the arduous and important duties of his astronomical assistant—not only reading the clocks and noting down all the observations from dictation, as an amanuensis, but subsequently executing the whole of the extensive and laborious numerical calculations necessary to render them available for the purposes of science, as well as a multitude of others relative to the various objects of theoretical and experimental inquiry in which, during his long and active career, he was at any time engaged." For these important services she was in receipt of a moderate salary allowed her by George III. But, in addition to these labours performed expressly as her brother's assistant and amanuensis, she found time to perform others of a similar character on her own account. Though sitting up frequently all night till day-break, more especially in winter, while her brother required her help, she was able, by snatching such intervals of time as her brother's occasional absences permitted, to conduct a series of observations of her own with a small Newtonian telescope, which he had constructed for her. Her special employment with this instrument was to sweep the heavens for comets; and so successful was she in this employment that she discovered seven comets, of at least five of which she was entitled to claim a clear priority of discovery. The dates of the discoveries of the seven comets were as follows:—August 1, 1786; December 21, 1788; January 9, 1790; December 15, 1791; October 7, 1793; November 7, 1795; August 6, 1797. Besides the discovery of these comets, she had the merit of having made original observations of several remarkable nebulae and clusters of stars, included in her brother's catalogues. In 1798 she published, with an introduction by her brother, an astronomical work of great value, entitled 'Catalogue of Stars taken from Mr. Flamsteed's Observations, contained in the second volume of the *Historia Coelestis*, and not inserted in the British Catalogue, with an Index to point out every observation in that volume belonging to the stars of the British Catalogue: to which is added a collection of Errata that should be noticed in the same volume.' In this work, which was published at the expense of the Royal Society, no fewer than 561 stars observed by Flamsteed, but which had escaped the notice of the framers of the 'British Catalogue,' were pointed out. During the whole of her brother's career Miss

Herschel remained by his side, aiding him and modestly sharing the reflection of his fame. After his death, in 1822, she returned to her native Hanover to spend the remainder of her days. They were unusually protracted; for, though she was seventy-two years of age when she left England, she lived for twenty-six years longer. Even these venerable years were not spent idly. In 1828 she completed a catalogue of the nebulae and clusters of stars observed by her brother, for which labour the Astronomical Society of London voted her their gold medal. She was also chosen an honorary member of that society—an honour very unusual in such a case. Living in dignity and tranquillity, retaining her memory and the full use of her faculties almost to the last, and receiving from time to time marks of the highest respect from the king and crown prince of Hanover and from other German sovereigns, she survived till the 9th of January 1848, when she died in her ninety-eighth year. Among the female examples of the pursuit of knowledge, very few names deserve so high a place as that of Caroline Herschel.

HERSCHEL, SIR JOHN FREDERICK WILLIAM, BART., the only son of Sir William Herschel, and the worthy inheritor of his illustrious name, was born at Slough near Windsor in the year 1790. Educated at Cambridge, at St. John's College, he distinguished himself there from the first by his high mathematical genius, and a fondness for physical science in all its branches, which proved to his friends that the world might expect in him a true Herschel the second. In 1813 he graduated B.A.; and was Senior Wrangler and Smith's Prize-man. From this time till the death of his father in 1822, he was occupied chiefly in mathematical studies and researches in theoretical physics. His first work of note was 'A Collection of Examples of the Application of the Calculus to Finite Differences,' published at Cambridge in 1820. It was not till after his father's death that he devoted himself in an express manner to the continuation of that immense work of astronomical research and investigation, which his father had begun and carried on through a life of such magnificent results. Abandoning other pursuits or making them for the time subordinate, he commenced, about the year 1825, a series of observations of the sidereal heavens after his father's method and with his father's instruments. In this labour, in which for a time he co-operated with Sir James South, he proposed to himself at first, to use his own words, "no further object than a re-examination of the nebulae and clusters of stars discovered by his father in his 'sweeps of the heavens,' and described by him in three catalogues presented to the Royal Society, and published in their 'Transactions' for the years 1786, 1789, and 1802." The execution of the undertaking occupied eight full years, and involved results much more extensive than had been at first contemplated. As regards nebulae and clusters of stars, the results were exhibited complete in the year 1833, when they were presented to the Royal Society in the form of a 'Catalogue' arranged in the order of Right Ascension, which was published in their 'Transactions' for the same year. "In this work," says Sir John, "are recorded observations of 2306 nebulae and clusters; of which 1781 are identical with objects occurring in my father's catalogue, in the small but interesting collection published by Messier in the 'Mémoires de l'Académie des Sciences' for 1771, and the 'Connaissances des Temps' for 1783, 1784, and in M. Struve's 'Catalogue of Double Stars': the remaining 525 are new." But these were not the only results of the eight years' survey. A great number of double stars of all classes and orders had also been noticed and observed, and their places taken, "to the amount altogether," says Sir John, "of between 3000 and 4000;" the observations of which, reduced and arranged in the order of their right ascension, had from time to time, in the course of the survey, been published in six catalogues in the 'Transactions of the Royal Astronomical Society,'—the first in 1825, the others in subsequent years. Results so important, obtained by labour so systematic, fixed Herschel's place as the man who, among living astronomers, was pre-eminently the successor of his father. As early as 1826 this was recognised, when the Royal Astronomical Society voted to him and Sir James South a gold medal each for their observations of double stars; but at the close of the survey in 1833, the associations with his name were correspondingly increased. In addition to the labours of the survey, he had by that time given to the world proofs of his industry and versatility, which even alone would have counted for much—to wit, various scattered memoirs published in the 'Transactions of the Astronomical Society'; a 'Treatise on Sound,' published in 1830 in the 'Encyclopædia Metropolitana'; a 'Treatise on the Theory of Light,' published in the same work in 1831; and his more celebrated and popular 'Preliminary Discourse on the Study of Natural Philosophy,' published in Lardner's 'Cyclopædia' in the same year. This last-mentioned work, admitting as it did from the nature of its subject more of general philosophic thought than the author's special treatises on individual topics of physical science, gave the author a place in the higher didactic literature as well as in the science of his country; and to this day it is a standard work in the library of every general student, as well as in strictly scientific libraries. In 1836 there appeared in the same 'Cyclopædia,' a 'Treatise on Astronomy,' also by Herschel, and proving his power as a popular expositor on the peculiar science of his family. Before the publication of this work however he had undertaken and commenced a second great design in practical astronomy, in continuation and

completion of that which he had concluded in 1833. The southern heavens still remained to be surveyed as well as the northern; and Herschel resolved, if possible, to add this till then comparatively unknown hemisphere to the domain of astronomy, so as to complete for mankind the survey of the whole sphere of the sidereal space. His own account of his intention and hopes is strikingly simple. "Having," he says, "so far succeeded to my wishes, and having by practice acquired sufficient mastery of the instrument employed (a reflecting telescope of 18½ inches clear aperture and 20 feet focus, on my father's construction), and of the delicate process of polishing the specula; being moreover strongly invited by the peculiar interest of the subject and the wonderful nature of the objects which presented themselves in the course of its prosecution, I resolved to attempt the completion of a survey of the whole surface of the heavens, and for this purpose, to transport into the other hemisphere the same instrument which had been employed in this, so as to give a unity to the results of both portions of the survey, and to render them comparable with each other." In execution of this great design, he set out, with the telescope mentioned and other necessary apparatus, for the Cape of Good Hope, as affording the most suitable station for his purpose. He reached the Cape on the 15th of January 1834, and, after some search, selected the mansion of a Dutch proprietor at Feldhausen, about six miles from Table-Bay, and situated in a beautiful and well-shaded spot. Here he set up his instruments, not one of which had suffered injury on the voyage; and on the 5th of March he was able to begin a regular course of sweepings of the southern heaven. His observations were continued, without any intermission, save that occasioned by the weather, over four years, or from March 1834 to May 1838; and all at his own expense. Immense interest was felt by the scientific world of Europe and America in the progress of his solitary and sublime labours. From time to time curiosity was gratified by accounts of some of the observations conveyed over to friends; but it was not till the year 1847, or nine years after his return to England that the collected and digested results of his four years' residence at the Cape were published in a regular form. This was done in a large quarto volume published that year under the title of 'Results of Astronomical Observations made during 1834-38 at the Cape of Good Hope; being the Completion of a Telescopic Survey of the Whole Surface of the Visible Heavens, commenced in 1825.' The nature and extent of the observations and disquisitions in this work may be judged from a list of its contents. It is divided into seven distinct portions—the first treating of 'The Nebulae of the Southern Hemisphere'; the second of 'The Double Stars of the Southern Hemisphere'; the third of 'Astronomy, or the numerical expression of the apparent Magnitudes of Stars'; the fourth of 'The Distribution of Stars, and the Constitution of the Galaxy in the Southern Hemisphere'; the fifth of 'Observations of Halley's Comet (as seen at the Cape towards the close of 1835), with remarks on its physical condition and that of Comets in general'; the sixth of 'Observations of the Satellites of Saturn'; and the seventh of 'Observations of the Solar spots.' It will be seen from this list of contents that though the astronomer's main object in the southern hemisphere, as in the northern, had been the detection of new and the re-examination of old nebulae, yet his observations had extended themselves so as to include all the objects for which his position was favourable. In fact, not only was a mass of new observations appertaining to the southern heavens, and exhausting these heavens of what they could be made to yield, added to astronomical science by the survey; but many of the extreme speculations of the elder Herschel and others relative to the highest problems of astronomy were reviewed afresh in the light of the new observations. Accordingly, the substance both of the observations and the speculations has since been incorporated in all the more recent works of general astronomy.

It is worthy of remark, that Herschel's residence at the Cape was beneficial not only to astronomy but also to meteorology. While there he suggested a plan of simultaneous meteorological observations to be made at different places—a plan subsequently developed in a publication of his, issued under official military authority in 1844, and entitled 'Instructions for Making and Registering Meteorological Observations at various stations in Southern Africa.' On the return of the astronomer to England, in 1838, it is needless to say that he was received with every public honour. During his absence the Royal Astronomical Society had again voted him their gold medal (1836); on the occasion of the coronation of Queen Victoria he was created a baronet; in 1839 he was made a D.C.L. of Oxford; and there was a proposal to elect him to succeed the Duke of Sussex as president of the Royal Society. In 1848 he was president of the Royal Astronomical Society. Having by that time completed the digest and publication of his observations at the Cape (during the preparation of which however he had published various incidental papers in the 'Transactions of the Astronomical Society') he was free to pass on to other labours. Of these the most important of a literary kind has been his work entitled 'Outlines of Astronomy' (enlarged from his former treatise in 'Lardner's Cyclopædia'), published in 1849. In the same year he edited a collection of papers by various authors, published by authority, and entitled 'A Manual of Scientific Enquiry; prepared for the use of her Majesty's Navy, and adapted for Travellers in general.' In December 1850, when the office of

Master of the Mint was converted from a ministerial into a permanent one, it was conferred upon Sir John Herschel; and this office was retained by him till 1855, when he resigned it on account of ill health, and Professor Graham, the eminent chemist, was appointed his successor.* The interest which Sir John Herschel takes in the popular diffusion of scientific knowledge, as well as in education in general, has been exhibited not only in his popular treatises, but also in occasional lectures and addresses to other audiences than those accustomed to meet him as a colleague in learned societies. An address of this kind, delivered to the subscribers to the Windsor and Eton Public Library, was published in a periodical work ('The Printing-Machine') issued by Mr. Knight in 1834.

*HERTZ, HENRIK, an eminent Danish dramatic poet, was born at Copenhagen on the 25th of August 1798 of a respectable Jewish family. In 1817 he entered the University of Copenhagen as a student of law, and for the next seven years, at the end of which he took his degrees with honour, his attention was divided between law, which he detested, and poetry and Persian literature, to which his inclination led him. In the year 1830 appeared a poetical satire on the taste of the age in Denmark, which produced a sensation akin to that excited by the 'English Bards and Scotch Reviewers' among ourselves. It was entitled 'Gjengangerbreve,' or 'Letters of a Ghost,' and was in the form of poetical epistles from Paradise, in some passages of which there was a skilful imitation of the style of Baggesen, then recently deceased, who had been the great opponent of Oehlenschläger, the head of the Danish Parnassus. The satire was however directed not against Oehlenschläger himself, but against some of his servile imitators, and Hans Christian Andersen. The book was strictly anonymous: curiosity was on the alert to discover the author, who was styled the 'Danish Great Unknown'; but the secret proved impenetrable for two years, when the 'Letters' were acknowledged by Henrik Hertz. He confessed at the same time to the authorship of several plays which had been acted with success since 1827, and his connection with which had been so carefully concealed that he had sent them to the management under three different signatures. One of them, 'Amors Geniestreger' ('Cupid's Master-Strokes'), was the first Danish comedy in which the dialogue was versified as in the French classical drama, and the novelty was completely successful. In 1832, the same year in which he made his name public, he left the Jewish community, and became a Protestant. In the next year he was admitted to the travelling pension, with which the Danish government is in the habit of encouraging young men of letters, and took a tour to Germany, Italy, and France. Since his return to Copenhagen in 1834 he has been an active writer in more than one department, and a collection of his dramatic works alone, 'Dramatiske Værker,' which was commenced in 1855, has already extended to ten volumes. They are of all kinds, from 'Svend Dyrings House,' a tragedy in four acts, in which he has powerfully rendered the old northern spirit, to 'Perspektivkassen' ('The Penny Show'), an interlude in one act, in which the English reader is entertained to find the exhibition, described in humorous doggerel, of the English court, with its conspicuous characters, Queen Victoria and 'Lord' Peel. Perhaps the most successful of all is the charming little drama, 'Kong Renes Datter,' or 'King René's Daughter,' which has been rendered into many languages, and among others into English by Theodore Martin. It was acted with success at the Strand Theatre in 1850, and is perhaps the only Danish drama of which a direct translation has ever appeared on the English stage. Hertz is also a lyric poet of high reputation, but is considered to have failed as a novelist in a 'tendency-novel' which was directed against the Danish liberals. He is an intimate friend and literary ally of Heiberg. [HEIBERG, J. L.]

*HERTZEN, ALEXANDER, a remarkable and very able Russian author, who has now been for some years resident in England. A vivid light is thrown upon much of his career by his own Memoirs, considerable portions of which have been published in this country. He was born at Moscow in 1812, and his nurse used to relate to him his adventures as an infant in arms when the French entered the city, his father, a Russian officer of rank, having delayed to leave till he was surprised by the appearance of the enemy. The family was allowed to depart after an interview of his father with Napoleon, who intrusted him with a letter to the Emperor Alexander, which he promised to deliver in person. This interview is described at length in Baron Fain's Memoirs and the Russian history of the war, by Mikhailovsky Danilevsky. Young Herten grew up at Moscow, almost without a companion, surrounded by teachers and servants, his father having grown misanthropic and caustic in a dull retirement in Russia, after having spent much of his life in foreign countries, and concluded his career by inducing his wife, a German girl of seventeen, to elope with him in men's clothes from Cassel. The solemn entry of the Emperor Nicholas into Moscow before his coronation in 1826, was marked by an imperial order, strange, indeed, on the eve of such a ceremony, for the execution of five of the conspirators who in the preceding December had endeavoured to subvert the existing government at St. Petersburg, and a service of thanksgiving took place on the occasion. "A boy of

fourteen, and lost in the crowd," says Herten, "I was present at that service, and there before the altar polluted by that sanguinary prayer, I swore to avenge the executed dead. I devoted myself to the struggle against that altar, against that throne, and against those cannon. I have not obtained my revenge: the guard, and the throne, the altar and the cannon, are all remaining, but for thirty years I have stood under that banner which I have not once abandoned." It must, however, be observed, that in his Memoirs, in relating this portion of his life, he tells us at that period he supposed that the conspirators had perished in an ineffectual struggle to defend the hereditary rights of the Grand Duke Constantine to the throne [CONSTANTINE, PAVLOVICH], and that for some time after, Constantine was his favourite hero. On becoming a student at the University of Moscow, his ideas grew more enlarged, and of course more enlightened, but he was soon at discord with those whom he calls in contempt the liberals of 1825, of whom Polevoy, the eminent Russian author, was one. "I told him one day," he relates, "that he was just such a superannuated conservative as those against whom he had been all his life contending. Polevoy was deeply offended at my words, and shaking his head, said to me, 'The time will come, when in return for a whole life of exertions and labour some youngster will say to you with a smile of superiority, Take yourself away, you are a superannuated man.'" The circumstance that drew upon Polevoy the reproach of obstinacy, was that he did not embrace with Herten the ideas of St. Simonism, which was at that time the favourite doctrine of the ultra-liberal of the Moscow students. Herten had left the university with a high degree, when in 1834 he was involved in an affair which had serious consequences. Several of the students were arrested for having sung at a merry meeting a seditious and blasphemous song, and though he had not been present, he was at the conclusion of a long investigation, during which he suffered a severe imprisonment, condemned to one of the lightest punishments,—that of being employed in the service of the state under surveillance of the local officials. He was in pursuance of this sentence sent to Viatka, where he remained till 1837, when the Hereditary Grand Duke, now the Emperor Alexander the Second, coming on a tour of inspection with Zhukovsky, the celebrated poet, for his companion, their attention was favourably attracted by the talents and accomplishments of the banished man, and he was in consequence permitted to remove nearer home to Vladimir, where he married a lady to whom he had been some time attached, and lived in the enjoyment of great domestic happiness.

He was afterwards summoned to some official duties in an office at St. Petersburg, under Count Strogonov, but there he was soon told that "his imperial majesty had become acquainted with his taking part in the propagation of reports injurious to the government," and by the favour of Count Strogonov, who resented the interference of the police with a person under his authority, named a member of council at Novgorod. "This was indeed ludicrous," he observes. "How many secretaries and assessors, how many district and government officials had sought and sued for, long, passionately and obstinately sought and sued for, this very post; what bribes had been given, what promises obtained, and all of a sudden the minister, ostensibly carrying out the imperial will, and at the same time giving a fillip to the secret police, handed me this promotion, merely to gild a pill, threw this place, the object of warm desires, at the feet of a man who only took it with the fixed intention of casting it away at the first opportunity." The death of his father in 1846 put Herten in possession of a considerable property, but his first application was to be allowed to travel, and in 1847 he had the satisfaction of leaving the Russian frontier behind him. He was in Italy, where he declares that he first met persons who truly sympathised with his ideas, when the news of the French Revolution of February 1848 reached him, and he hastened to Paris. Here he was in his element amidst the most vehement of the Socialists, till the defeat of that party in June plunged him in despair. He soon found it expedient to take refuge in Geneva, and not long after in England, where he has remained ever since; though, as might be expected from his principles as a Socialist Republican, utterly averse to the manners of the country, and to most of its institutions, except those which protect foreigners and guarantee to them the exercise of privileges which they are denied elsewhere. His chief business in England has been to establish a 'Russian Free Press,' a printing-office in which those productions can see the light which are strictly suppressed in the country that gave them birth. It is the first, perhaps, that has ever existed for the language of a nation of sixty millions which has become more interesting and important every day of the last half-century.

Herten tells us that the French legitimist, the Duke de Noailles, whom he met on board of a steam-boat, told him, after a conversation on politics, "You Russians are either thorough slaves of the Tsar, or else—excuse me the word—you are anarchists." There is too much foundation for the reproach on both points.

The writings of Herten are, however, of considerable value even to those who dissent entirely from his principles. The perusal of his Memoirs is the best and shortest method of becoming acquainted with the outer and inner life of modern Russia, which are sketched with vigour and ability, and of course more unreservedly than in any productions which have to pass the usual ordeal of the imperial censorship. It is the fault of the subject that the delineations are apt to be

* From an accidental delay a notice of Professor Graham, which ought to have appeared in alphabetical order in 'The English Cyclopædia,' was omitted. It will be given at the close of the last volume, with some other additional notices.

somewhat monotonous. Two volumes of these Memoirs were published in English in 1855, under the title of 'My Exile,' and met with considerable success, though they are disguised by foreign phraseology, and are in need of a perpetual commentary of explanations. The foreign names are printed with singular carelessness—we find 'Tukowsky' and 'Plankin' for the poets Zhukovsky and Pushkin, the 'Prior of Hohenlohe' for Prince Hohenlohe, &c. and there are so many faults of idiom, that stories which in the Russian are told with perspicuity, are in English turned into riddles. The originals of these volumes appeared partly under the title of 'Tyurma i Seuilka' ('Prison and Exile'), and partly as articles in the 'Polyarnaya Zvezda' ('The Polar Star'), a Russian periodical established in London for the purpose of giving to the world the suppressed poems of Pushkin, Lermontov, and others, and of conveying to the Russian public the lucubrations of Louis Blanc, Mazzini, Lelewel, and other friends of Herten, as well as Herten's own. Two numbers of this magazine have now (September, 1856) appeared, and in this month a new periodical has been commenced under the same editorship with the title of 'Golosa iz Rossii' ('Voices from Russia.') Among other productions of the 'Free Press,' are 'Preravnani Razskazui' ('Interrupted Tales'), consisting of sketches of Russian life inserted by Herten in Russian periodicals at the time of his residence in the country, and to which the passages suppressed by the censorship are now restored. They were published under the name of 'Iskander,' the Oriental form of 'Alexander,' it being forbidden that a person under the surveillance of the police should publish under his own name. A Russian political pamphlet entitled 'Property Baptised,' a German one entitled 'Vom Adern Ufer,' ('From the Other Shore'), and a French one on the 'Development of Revolutionary Ideas in Russia,' are the principal remaining works of Herten. These pamphlets are all written with great ability. A series of 'Letters from France and Italy,' 1847-52, may be considered as belonging to the Memoirs.

HERVEY, JAMES, born in 1714, was educated at Lincoln College, Oxford, where he became acquainted with the first Methodists, whose views and society, though he did not enter into their connexion, influenced his course through life. He took orders in the Established Church, devoted his whole life to acts of piety and beneficence, and the sedulous discharge of his clerical duties, and died early, of a decline brought on by labouring beyond his strength, in 1758. For some years preceding he had been rector of Weston-Favell in Northamptonshire. His works are numerous, and all religious; his style is metaphorical, flowery, diffuse, abounding in turgid declamation and strained fancies. Faulty as it is, it enjoyed its season of extensive popularity, and probably has won the notice of many who would have been less attracted by a purer writer. In doctrine he leaned towards the Calvinistic school. The most popular of his works were, 'Meditations and Contemplations,' 2 vols. 8vo, 1746-47; and 'Theron and Aspasia, or a series of Dialogues and Letters on the most important Subjects,' 1753, both of which have passed through numerous editions, and are still often reprinted. A collection of his letters, with a memoir of Hervey prefixed, was published in 2 vols. 8vo, 1760.

* HERVEY, THOMAS KIBBLE, author, the son of a merchant of Manchester, where he was born in 1804. After the usual training at schools, he proceeded to the University of Cambridge, and subsequently to that of Oxford, but left both without taking a degree. Being intended for the bar, he was placed in the office of a special pleader; but legal studies were abandoned for literature. Mr. Hervey's earliest production was 'Australia and other Poems,' in 1824, an effort elaborated from the sketch of a prize poem. He next edited the 'Friendship's Offering' for 1826, contributing many short pieces rich in feeling and variety of expression. 'The Poetical Sketch-Book,' in 1829, contained, with new poems, a collection of his former productions. In 1830 he is supposed to have published a satire called 'The Devil's Visit,' which arose amongst the many imitations of Southey's 'Devil's Walk.' He pursued his more legitimate line in 1832, in vol. i. of 'Illustrations of Modern Sculpture,' a work which was never completed. The 'Book of Christmas,' a careful and interesting series of descriptions and illustrations of Christmas, ancient and modern, appeared in 1836; and a collection of modern poetry, to which Mr. Hervey largely contributed, was edited by him in 1841, under the title of 'England's Helicon in the Nineteenth Century.' This volume contains a poem by Mr. Ruskin, which is probably his earliest production. Throughout all these years Mr. Hervey had contributed to various periodicals, and his reputation as a man of letters procured him in 1846 the editorship of the 'Athenæum' weekly literary journal, which he held until 1854. Mr. Hervey married, in 1843, Eleonora Louisa, daughter of George Conway Montague, Esq., member of a collateral branch of the family of the Duke of Manchester.

* ELEONORA LOUISA HERVEY (Mrs. T. K.), wife of the foregoing, was born at Liverpool, in 1811, and commenced writing at an early age, contributing to the numerous Annuals and Keepsakes between 1825 and 1840. The earliest volume, published in 1833, was entitled 'The Bard of the Sea-Kings,' with other poems; and a silence of some years was broken in 1839 by 'The Landgrave,' a dramatic poem rather than play, in five acts. Mrs. Hervey has also written 'The Poetical Zodiac and Language of Flowers,' of which a new edition was published in 1855, with illustrations by Mr. Doyle. Her subse-

quent works are tales, called 'Margaret Russell,' 'The Double Claim,' and 'The Pathway of the Fawn,' all of which have met with much approbation from their inculcation of domestic morals. Mrs. Hervey's genius attracted at a very early period the attention of Mr. Leigh Hunt, literally, to her name, which he has rendered additionally celebrated in an amusing couplet of his 'Blue-Stocking Revels, or Feast of the Violets':—

"Then Montague, Eleonora Louisa,
Was name ever finer 'twixt Naples and Pisa!"

HESIOD (in Greek, Hēsiodos) was a native of Ascra, a village at the foot of Helicon, whither his father had migrated from Cuma in Æolia. Thence he went to Orchomenos, according to his editor Götting, who thinks that by the line, "Ascra, foul in the cold, oppressive in heat, bad at all times," he expresses resentment at the iniquitous conduct of the Ascraean judges with respect to the division of his patrimony. Thirlwall doubts the truth of the interpretation, although Götting quotes a passage of Paterculus (l. 7), which might by possibility refer to it. These facts are collected from the 'Works and Days,' a poem which there is no reason not to ascribe partially, although only partially, to Hesiod. Plutarch tells us that he met his death in consequence of the suspicions of some young men regarding their sister's honour, and we learn from Pausanias that he was revered in later times as a hero.

The only works that remain under the name of Hesiod are, 'The Theogony,' 'The Shield of Hercules,' and the 'Works and Days.'

The Boeotians themselves are said to have considered the last as Hesiod's, although they doubted the authenticity of the other works ascribed to him; but the ingenuity of modern times professes to discover interpolations even in this poem, which consists of advice given by Hesiod to his brother Perseus, on subjects relating for the most part to agriculture and the general conduct of life. Whatever may be the decision which is arrived at regarding the authorship, we think one thing must be very evident to all who read the poem, that in its present state it shows want of purpose and of unity too great to be accounted for otherwise than on the supposition of its fragmentary nature. Ulrici considers the moral and the agricultural instruction as genuine, the story of Prometheus and that of the Five Ages as much altered from their original Hesiodic form, and the description of Winter as latest of all.

The 'Theogony' is perhaps the work which, whether genuine or not, most emphatically expresses the feeling which is supposed to have given rise to the Hieratic school, or that school of epic poetry which is connected with the religious life of the Greeks in the same way as Homer and the heroic poets were with the political. It consists, as its name expresses, of an account of the origin of the world, including the birth of the gods, and making use of numerous personifications. This has given rise to a theory that the old histories of creation, from which Hesiod drew without understanding them, were in fact philosophical and not mythological speculations; so that the names which in after-times were applied to persons, had originally belonged only to qualities, attributes, &c.; and that their inventor had carefully excluded all personal agency from his system. This much we may safely assert respecting the 'Theogony,' that it points out one important feature in the Greek character, and one which, when that character arrived at maturity, produced results of which the 'Theogony' is at best but a feeble promise; we mean that speculative tendency which lies at the root of Greek philosophy.

The 'Shield of Hercules' is a fragment, or rather a cluster of fragments; some of them by very late Rhapsodists who copied, according to Aristophanes the grammarian, from Homer's description of the shield of Achilles.

Those who are desirous to pursue the subject of the 'Theogony,' will do well to consult Ulrici, 'Geschichte der Hellen. Dichtkunst,' 1, 360, 199; Hermann and Creuzer's 'Briefe über Homer und Hesiod'; Creuzer, 'Symbolik'; and especially Thirlwall's 'History of Greece,' and Müller's 'Prolegomena.'

The best modern editions of Hesiod are Götting's (in 1 vol. 8vo, published in the 'Bibliotheca Græca'), second edition, with notes, 1843; and Dindorf's, Leipzig, 1825, 8vo; the Scholia on Hesiod are printed in the third volume of Gaisford's 'Poeta Græci Minores.'

HESSE, WILLIAM, LANDGRAVE OF, was born at Cassel about the middle of the 16th century, and died in the year 1597. He immortalised his name by the encouragement which he gave to all kinds of philosophical research, and more particularly by the zeal with which he endeavoured to advance the science of astronomy. With the assistance of Christopher Rothmann and Juste Byrge, he erected an observatory, and furnished it with the best instruments that were then obtainable. His observations, which are said to have been of a very curious nature (Hutton's 'Dictionary'), were published at Leyden twenty-one years after his death, by Willebrod Snell, and are spoken of by Tycho Brahe, both in his 'Epistles' and in the second volume of 'Progymnasmata.' (Martin, *Biographia Philosophica*, London, 1764, p. 248.)

HESYCHIUS. There is a valuable Greek Lexicon extant, bearing the name of this author, of whom however nothing except the name is certainly known; he is supposed to have lived in the 5th or 6th century after the Christian era. That which has come down to us is

said to be only an epitome of the original, but of this assertion no proof can be made. It has the appearance of rough notes put down in the course of reading, rather than of a finished work, and consists chiefly of short explanations of unusual Greek words, or forms of words, and technical terms. It was not known until the 16th century. But one manuscript, in the library of St. Mark at Venice, is said to be preserved, and that is full of abbreviations, and has many erasures; which accounts for the great corruption of the text, in spite of the labours of many able editors. The first edition was that of Aldus, 1513, folio; the most complete that of Alberti, 1746, 2 vols. folio, of which the second volume was published by Ruhnken in 1766. This edition has a copious body of Prolegomena, containing all that can be said concerning this author.

HESYCHIUS, named the Illustrious, of Miletus, lived in the 6th century, and wrote a universal history in six parts, from Belus down to his own age. Some extracts of it have been preserved; which, with an abridgment of the 'Lives of the Philosophers,' chiefly from Diogenes Laertius, are edited in one volume by Meursius, 1613; he also wrote the reign of Justinus. (Photius, *Bibl.*, 69.)

HESYCHIUS was a common name under the Greek empire; we find many ecclesiastics and martyrs so called. For a list of those concerning whom something is known, see Fabricius, 'Bibl. Gr.' lib. v. c. 5, and the Prolegomena to Alberti's edition of the Lexicon.

HEVELIUS, JOANNES, or more properly JOANNES HEVEL, a Polish astronomer of great eminence, was born at Danzig, of a noble family, January 28, 1611. After visiting the principal countries of Europe (1630-34), he returned to his native city, and was occupied in business or public affairs till 1639, when, by the advice of Cruger, whose pupil he had been, he applied himself almost exclusively to the study of astronomy. In 1641 he built an observatory in his own house, and furnished it with a quadrant and sextant of three and four feet diameter, together with large telescopes constructed by himself. His scientific pursuits did not however preclude his being elected consul in 1651, to which distinction his rank in society and philosophic character entitled him, and of which he continued to discharge the duties to the time of his death. In 1647 he published a description of the moon, under the name of 'Selenographia' (Gedani, folio), to which was added a representation of the other planets as seen by the telescope. In 1654 appeared his treatise 'De Motu Lunæ Libratorio' (Gedani, folio), in the form of a letter to Riccioli, wherein he gave an explanation of the libration of the moon. (Montucla, 'Hist. des Mathém.' tome ii. p. 638.) To these succeeded an account of the eclipses of 1654: a treatise, 'De Natura Saturni Faciei ejusque Phaenibus' (1656); 'Observations on the Transit of Mercury' in 1661, to which he added an account of the transit of Venus in 1639, as observed by Horrox (Gedani, 1661); 'Observations of the Comets of 1664 and 1665,' published in 1665 and 1666; and in 1668 appeared his 'Cometographia.' In 1672 appeared an epistle to Oldenburg on the comet of that year; and in 1673 the first part of the 'Machina Coelestis' was published. It was this last work which gave rise to public controversy between Hevelius and Dr. Hooke, who published 'Animad. in Mach. Coelest. Hevelii,' Lond., 1674, in 4to. Hevelius always imagined that better observations could be made with plain sights than with telescopes. Hooke recommended the use of the latter to Hevelius on the receipt of a copy of his 'Cometographia,' and some correspondence took place, which was increased into a quarrel by the dictatorial manner of Hooke in the work just cited. Halley was requested by the Royal Society of London to visit Hevelius at Danzig, and judge of the goodness of his observations. This voyage, which was made in 1679, produced a report from Halley highly favourable to Hevelius. In 1664 Hevelius was elected a member of the Royal Society of London. In 1679 he sustained considerable loss by the destruction of his house and observatory by fire. The whole of his instruments and library were destroyed, including most of the copies of the second part of his 'Machina Coelestis,' which had only been published that year. This second part is now extremely rare. This accident appears only to have had the effect of increasing his ardour in the pursuit of astronomy, for he shortly after erected a new observatory, though on a less magnificent scale; and by 1685 he had another volume of observations ready for publication. He had now been occupied forty-nine years as an observer, and had attained sixty-three years, the climacteric, as it used to be called, of life, for which reason this volume (the last published during his lifetime) is entitled 'Annus Climactericus.' His posthumous works are 'Firmamentum Sobieskianum' (1690) and 'Prodromus Astronomiæ' (1691). He died at Danzig, universally respected, in 1687-88, and in his seventy-sixth year. During his lifetime he carried on an active correspondence with most of the learned men of Europe. The letters of his correspondents, and numerous observations, in 17 folio volumes, were purchased of his family by M. Delille in 1725, and some of these were published by J. P. Kobilus in the supplement to the ninth volume of the 'Acta Eruditorum,' sect. viii. p. 359: the rest are at the Royal Observatory at Paris. His relation, J. E. Olhoff, published a considerable number of letters written to him in 1683.

Hevelius comes next to Flamsteed among the men of his day, as a diligent and accurate observer of the heavens. His 'Firmamentum Sobieskianum' is a standard catalogue of stars, containing the places of 950 stars known to the ancients, 603 observed by himself, and 373

southern stars by Halley. For a full account of all his labours, see Delambre, 'Hist. Astron. Mod.' vol. ii. pp. 434-484; see also Weidler, 'Hist. Astron.' p. 485.

HEYDEN, JOHN VAN DER, a very eminent Dutch painter, born at Gorcum about 1637. He is one of the most admirable painters of external architecture of the Dutch, and indeed ranks high among the architectural painters without reference to country or school. His views of temples, palaces, churches, cities, and country-houses, are not only painted with remarkable precision as well as minuteness of detail, but his miniature-like finishing is combined with admirable keeping of the masses, very striking effects of light and shade, and a clear and powerful tone. The value of his early works is enhanced by their being adorned with figures by A. Van der Velde, after whose death, in 1672, Van der Heyden very successfully imitated his manner. His drawings, both in Indian ink and red chalk, are highly valued, as are also his admirable etchings. He died in 1712 at Amsterdam.

HEYLIN, PETER, was born in 1600, at Burford in Oxfordshire, and studied at Oxford, where he took his degree of D.D. He gave lectures on history and cosmography in that university; and afterwards, in 1625, he published his 'Microcosmos,' or description of the globe, which met with great success, and was reprinted several times with alterations and additions. Heylin was appointed chaplain in ordinary to King Charles I., who presented him to several livings, of which he was afterwards deprived in the rebellion, when his own property also was confiscated. On the restoration of Charles II. he was made sub-dean of Westminster, and he died in 1662. He wrote a large number of works on the religious and political controversies of the times, several of which were in the first instance published under an assumed name. He was a very decided follower of Laud in his theological views, belonging to the extreme section of what is termed the High Church party. Among his principal works are, a 'Defence of the Church of England;' 'Cyprianus Anglicus, or a Life of Bishop Laud;' a 'History of Tithes;' a 'History of the Sabbath;' 'Theologia Veterum, the Sum of the Christian Religion contained in the Creed, according to the Greeks and Latins;' 'Examen Historicum, or a Discovery and Examination of the Mistakes and Defects of some Modern Histories,' a work which led to a controversy with Thomas Fuller, whose 'Church History' Heylin attacked with great asperity; 'Cosmography;' 'Ecclesia Restaurata, or the History of the Reformation of the Church of England;' 'History of Episcopacy;' also various works against Calvinism.

HEYNE, CHR. GOTTLÖB, born at Chemnitz in Saxony in 1729, studied at Leipzig, and distinguished himself early as a classical scholar. The chair of eloquence and poetry in the University of Göttingen having become vacant by the death of J. M. Gesner, Heyne was appointed to it in 1763. From that time till his death Heyne was one of the most distinguished members of that learned institution, whose reputation he greatly contributed to uphold both by his lectures and by his publications. The department to which Heyne particularly applied himself was that of classical criticism and the illustration of the writings of the ancients, by showing how they ought to be studied with reference to the manners and character of their respective ages. He published his ideas on these subjects in his notes to the 'Bibliotheca' of Apollodorus, and afterwards in numerous dissertations inserted in the 'Transactions of the University of Göttingen.' His disciples M. Hermann, Voss, Manso, and others, have followed in the same path. Heyne's 'Opuscula Academica,' 6 vols. 8vo, Göttingen, 1785-1815, contain many learned and valuable disquisitions on ancient history. Heyne published editions of Homer, Pindar, Diodorus Siculus, Epicetetus, Virgil, Tibullus, &c., all enriched with ample commentaries. His 'Antiquarische Aufsätze,' in 2 vols., are essays on the history of ancient art. As librarian to the University of Göttingen he introduced an excellent method of cataloguing the books of that extensive collection, which under his superintendence increased prodigiously, both in number of works and value. Heyne died at Göttingen at a very advanced age, in July 1814. His life, which has been written at some length by his son-in-law Heeren (8vo, Göttingen, 1813), contains an interesting account of the difficulties that this scholar had to encounter in early life.

HEYWOOD, JOHN, one of our earliest dramatic writers, lived in the first half of the 16th century. He was probably a native of London, was educated at Oxford, and possessed lands at North Mims, in Berks, where he is supposed to have made the acquaintance of his neighbour Sir Thomas More. This lover of wit introduced him at the court of Henry VIII., where his musical skill as a player on the virginals, and his liveliness, both in society and in his writings, gained him high favour. To Queen Mary he was further recommended by his zealous attachment to the Romish Church. In the reign of Edward VI. he was accused of plotting against the government, and is said to have with difficulty escaped the halter. He retired to the continent, and died about 1565, at Mechlin, in Brabant. Heywood's dramatic pieces stand between the miracle-plays and moral-plays on the one hand, and the elaborated dramas on the other. "They may properly and strictly," says Mr. Collier, in his 'History of Dramatic Poetry,' "be called Interludes—a species of writing of which he has a claim to be considered the inventor." The earliest of them, 'A mery Play between the Pardoner and the Frere, the Curate and Neybour Pratte,' was not printed till 1533, but must have been written before

1521. In Doddsley's 'Old Plays' will be found his 'Play called the Foure P. P., a new and a very merry Enterlude of a Palmer, a Pardoner, a Potycary, a Pedlar,' which is a fair specimen of his undramatic arrangements and of the grotesque coarseness of his humour. Among the other productions bearing his name was a posthumous volume of 'Woorkes,' 1576, 4to, which contains proverbs in verse, and six hundred epigrams, by which in his own time he was probably best known. In respect of them, and to distinguish him from a later playwright [HEYWOOD, THOMAS], he is not unfrequently called 'The Epigrammatist.'

HEYWOOD, THOMAS, was a well-known dramatist who lived in the reigns of Elizabeth, James I., and Charles I., though, like many of his contemporaries, the dates of his birth and death are unknown. He has been compared to the Spaniard Lope de Vega for fertility, and in his preface to the 'English Travellers' has himself acknowledged that there are two hundred and twenty plays in which he had "either an entire hand, or at least a main finger." The practice of two or more authors uniting to form one play was very common among our old dramatists [CHETTLE, HENRY]. Of all these pieces about twenty-four are left, of which 'A Woman killed with Kindness,' published in Doddsley's 'Collection,' is much admired.

HEZEKIAH, King of Judah, was the son of Ahaz, and was born B.C. 751. At the age of twenty-five he succeeded his father, and the events of his reign are recorded in the Second Book of Kings, in the Second Book of Chronicles, and in Isaiah. He abolished the idolatry practised by his father, even breaking to pieces "the brazen serpent that Moses had made," which had become an object of worship. He purified the temple, restored the Levites to their functions, invited the tribes of Israel to attend the passover, and did all he could to re-establish the worship of the true God. In temporal affairs he displayed a like energy; he threw off the Assyrian yoke to which his father had submitted himself in order to obtain the assistance of Tiglath-Pileser against Rezin king of Syria, who however had taken tribute from Ahaz, and "distressed him but strengthened him not." Hezekiah soon after his accession carried on a successful war against the Philistines, but in the fourth year of his reign, Salmanser (also known as Sargon), the successor of Tiglath-Pileser, attacked Hoshea, king of Israel, captured most of his towns, took Samaria after a long siege, and carried away the ten tribes into captivity. Hezekiah was probably alarmed at this approach of the Assyrian power, and seems to have sought the assistance of Tirhakah, king of Upper Egypt. In the fourteenth year of his reign the fears of Hezekiah were realised, Sennacherib invaded Judæa with a large army; and though there is no account in the Scriptures of any battle with the Egyptians, yet the expressions in 2 Kings, chap. xviii., that trusting to Egypt was leaning on a bruised reed, and the passage in Isaiah (chap. xxvii.) of Tirhakah having come forth to war, renders it probable that a battle did occur; and this is confirmed by the discoveries made by Mr. Layard in that part of the ruins of Nineveh now called Koyunjik, where a record has been found in the palace, supposed to have been built by himself, of six years of Sennacherib's reign. This record consists of an inscription in the cuneiform character on a series of colossal bulls. The inscription has been translated by Dr. Hincks of Dublin, and by Sir H. C. Rawlinson. The variations are not material, and the record almost entirely agrees with the Scriptures. This record states that the Egyptians were defeated; it then relates the submission of Hezekiah, and the carrying away of 30 talents of gold and 800 of silver (in 2 Kings it is said 300), the treasures of his palace, and his sons and daughters. There is also a distinct account of the taking of Lachish, and a representation of the suppliant messengers of Hezekiah; but it does not claim the taking of Jerusalem, and there is no allusion to the destruction of the Assyrian army by the plague,—the angel of the Lord who "smote in the camp of the Assyrians an hundred fourscore and five thousand," after which Sennacherib returned and dwelt in Babylon. Herodotus has related also the failure of Sennacherib, but as his information was from an Egyptian source it takes a peculiar colouring. He says Sennacherib, invading Egypt, was attacked in the night by myriads of field-mice, which ate the bow-strings, quivers, straps of shields, &c., so that his soldiers fled in great disorder. The Scriptures relate that he was killed by his sons. This is not found in the record, but he was succeeded by Eearhaddon several years after his return from Judæa. The next events in the life of Hezekiah were the going back of the shadow on the dial of Ahaz, as a proof of the Lord's compliance with his prayer for life; and the exhibiting of the treasures of the kingdom to the ambassador of Merodach-Baladan, king of Babylon, for which Isaiah predicted that all should be carried away to that city. Hezekiah died after a reign of twenty-nine years, and was succeeded by his son Manasseh.

HICKES, GEORGE, an eminent English divine and philologist, was born June 20, 1642, at Newsham, in Yorkshire, where his parents were settled in a large farm. He was first sent to the grammar-school of North Alerton, and in 1659 to St. John's College, Oxford, whence he removed first to Magdalen College, afterwards to Magdalen Hall, and in 1664 was chosen Fellow of Lincoln College. In 1665 he became M.A., and was admitted into orders in 1666. In 1673 he travelled with Sir George Wheeler in France. In 1678 he was made chaplain to the Duke of Lauderdale, whom he accompanied in the following year to Edinburgh, when his grace was appointed high commissioner to

the Church of Scotland. In 1679 he was created D.D. at Oxford, having received the same degree the year previous from the University of Glasgow. Between 1679 and 1683 he had several preferments, and in August was made Dean of Worcester. In 1688 he refused to take the oaths of allegiance, fell under suspension in 1689, and in the month of February following was deprived. He was subsequently consecrated suffragan Bishop of Thetford by Archbishop Sancroft. He died of the stone, December 15, 1715.

Dr. Hickes was a man of general learning, deeply read in the fathers, and particularly skilful in the northern languages. His controversial pieces on politics and religion, especially those against popery, are very numerous, but for the most part have fallen into oblivion. The work which goes by the name of his 'Thesaurus, or Treasure of the Northern Tongues,' in 3 vols. fol., Oxford, 1705, is that which is most likely to sustain his literary reputation.

HIEROCLES, the name of several Greeks:—

1. **HIEROCLES**, a rhetorician of Alabanda, in Caria, lived in the beginning of the first century before the Christian era. He excelled in what Cicero termed the Asiatic style of eloquence. ('De Orat.,' ii. 23; 'Brutus,' c. 95.)

2. **HIEROCLES**, a Stoic philosopher, lived in the time of Hadrian, or perhaps later. ('Gell.,' ix. 5.)

3. **HIEROCLES**, a lawyer, wrote a work on veterinary medicine, addressed to Cassianus Basasus, of which three chapters are preserved in the 16th book of the 'Geoponica,' published by Needham, Camb., 1704, pp. 424, 425.

4. **HIEROCLES**, who probably lived in the 6th century, was the author of a work entitled 'Synecdemus' (Συνέκδημος), that is, "A Travelling Companion," which gives an account of the provinces and towns of the Eastern empire. The 'Synecdemus' is printed by Wesseling in his 'Vetera Romanorum Itinera,' Amst., 1735.

5. **HIEROCLES**, præfect of Bithynia, and afterwards of Alexandria, is said by Lactantius ('Inst. Divin.,' v. 2; 'De Morte Persec.,' c. 17) to have been the principal adviser of the persecution of the Christians in the reign of the Emperor Diocletian. He also wrote two books against Christianity, entitled *Λόγοι φιλαλήθεις πρὸς τοὺς Χριστιανούς* ('Truth-Loving Words to the Christians'), in which, according to Lactantius, "he endeavoured to show that the sacred Scriptures overthrow themselves by the contradictions with which they abound; he particularly insisted upon several texts as inconsistent with each other; and indeed on so many, and so distinctly, that one might suspect he had sometime professed the religion which he now attempted to expose. He chiefly reviled Paul and Peter, and the other disciples, as propagators of falsehood. He said that Christ was banished by the Jews, and after that got together 900 men, and committed robbery. He endeavoured to overthrow Christ's miracles, though he did not deny the truth of them; and aimed to show that like things, or even greater, had been done by Apollonius." ('Inst. Divin.,' v. 2, 3.)

6. **HIEROCLES**, a celebrated Alexandrine philosopher of the 5th century, wrote a 'Commentary upon the Golden Verses of Pythagoras,' which is still extant; and also a 'Discourse on Foreknowledge and Fate,' of which Photius has preserved large extracts. Stobæus has also preserved the fragments of several other works, which are ascribed to Hierocles. The Greek text of the 'Commentary on the Golden Verses of Pythagoras' was first published by Curterius, Paris, 1583; reprinted at London, 1654; and has also been published at London, 1742, and Padua, 1744. The fragments of the 'Discourse on Foreknowledge and Fate,' in which Hierocles attempts to reconcile the free-will of man with the foreknowledge of God, have been edited by Morell (Paris, 1593, 1597), and by Pearson (London, 1655, 1673); the latter edition contains the fragments of the other works of Hierocles. A complete edition of his works was published by Needham, Cambridge, 1709. The 'Discourse on Foreknowledge and Fate' was translated into French by Regnaud, Lyon, 1560. Grotius translated part of this work into Latin in his 'Sententiæ Philosophorum de Fato,' Paris, 1624; Amst., 1648; reprinted in the third volume of his theological works, 1679. The 'Commentary on the Golden Verses' has been translated into English by Hall, London, 1657; Norris, London, 1682; Rayner, Norw., 1797; and into French, by Dacier, Paris, 1706.

There is also another work, entitled 'Asteia' (Ἀστεία), which contains an account of the ridiculous actions and sayings of pedants, frequently printed with the editions of Hierocles; but it was probably written by another individual of the same name. This work is translated into English in the 'Gentleman's Magazine' for September 1741.

HIERON I., succeeded his brother Gelon, as tyrant or ruler of Syracuse, B.C. 478. He committed many acts of violence, encouraged spies, and kept a mercenary guard about his person. He was ambitious of extending his dominion, and his attempts proved successful. After the death of Theron, prince of Agrigentum, Hieron defeated his son Thrasydæus, who was soon after expelled by his countrymen. Hieron took Naxos and Catania, and having driven away the inhabitants from both towns, he replaced them by Syracusan and Peloponnesian colonists. He changed the name of Catania into that of Ætna, and he himself assumed the name of Ætnæus. Having joined his fleet to that of the people of Cumæ, he succeeded in clearing the Tyrrhenian sea of the Etruscan and other pirates which infested it. His chariots

repeatedly won the prize at the Olympic games, and his success on those occasions formed the theme of some of the odes of Pindar, who was his guest and friend. Æschylus, Simonides, Bacchylides, and Epicharmus, were also well received at the court of Hieron, who was fond of the society of learned men. Hieron died at Catana, B.C. 467, and was succeeded by his brother Thrasylbulus, who had all his faults, without any of his good qualities, and was at last driven away by the Syracusans, who restored the government of the Commonwealth. (Diodorus, xi. 48-66.) Ælianus (ix. 1) gives Hieron credit for a much better character than Diodorus; probably the latter part of his reign, after he had firmly established his authority, was better than the beginning.



Coin of Hieron I.

British Museum. Actual size. Silver. Weight 428½ grains.

HIERON II., son of Hierocles, a wealthy citizen of Syracuse, and a descendant of Gelon, distinguished himself in early youth by his brilliant qualities; and he served with distinction under Pyrrhus in his Sicilian campaigns. After Pyrrhus had suddenly abandoned Sicily, the Syracusans found themselves threatened on one side by the Carthaginians, and on the other by the Mamertines, a band of Campanian mercenaries, who had treacherously taken possession of Messana. The Syracusan troops, being in want of a trusty leader, chose Hieron by acclamation, and the senate and citizens, after some demur, ratified the choice, B.C. 275. By marrying the daughter of Leptines, a man of influence among the aristocratic party, he secured their support. Having led the army against the Mamertines, he divided it into two bodies, in the foremost of which he placed the mercenaries in the pay of Syracuse, who had of late shown a mutinous disposition, and ordered them to begin the attack. They did so, but were overpowered by superior numbers; and Hieron, instead of supporting them with his Syracusan soldiers, withdrew, and left them to be slaughtered by the Mamertines. He then recruited his army among his own countrymen, and having deceived the Mamertines, who were waiting for him at the pass of Tauromenium, he marched round the western base of Ætna, attacked and took Tyndaris, Abacenum, Mylæ, and other towns, before the main body of the enemy could come to their relief, and lastly defeated the main body itself in a pitched battle on the banks of the river Longanus. He was on the point of attacking Messana, when the Carthaginian commander in Sicily, who was then in the island of Lipara, came to offer his mediation, but in fact for the purpose of introducing a Carthaginian garrison into Messana. In this object he succeeded, having deceived both parties; and Hieron, unwilling to bring on himself the whole might of Carthage, returned to Syracuse, where, through the influence of Leptines, he was proclaimed king, B.C. 270. Shortly after, the Mamertines at Messana quarrelled with the Carthaginians and drove them out of the citadel, upon which the Carthaginians invited Hieron to join his forces to theirs, in order to drive the Mamertines out of Sicily. Hieron having assented, encamped himself under the walls of Messana on one side, and the Carthaginians fixed their camp on the other, whilst their squadron guarded the strait. The Mamertines meantime had applied to the Romans for assistance, claiming a common origin with them as being descended from Mars, called Mamertus in the Oscan language; and Rome eagerly seized this opportunity of obtaining a footing in Sicily. The consul Appius Claudius marched to Rhegium, and having contrived to pass the strait in the night, unobserved by the Carthaginian cruisers, he surprised Hieron's camp, routed the soldiers, and obliged Hieron to seek for safety in flight. The consul next attacked the Carthaginian camp with the same success, and this was the beginning of the first Punic war, about B.C. 264 or 265. In the following year the Romans took Tauromenium and Catana, and advanced to the walls of Syracuse, when Hieron sued for peace, which he obtained on condition of paying 100 talents of silver and supplying the Roman army with provisions. He punctually fulfilled his engagement, remaining faithful to Rome during the whole of the war, and by his supplies was of great service to the Roman armies, especially during the long sieges of Agrigentum and Lilybæum. Hieron was included in the peace between Rome and Carthage, by which his territories were secured to him, and he remained in friendship with both states. He even assisted Carthage at a very critical moment by sending her supplies of provisions during the war which she had to sustain against the disbanded mercenaries. The period of peace which elapsed

between the end of the first and the beginning of the second Punic wars, from B.C. 241 to 218, was glorious for Hieron and prosperous for Syracuse. Commerce and agriculture flourished, and wealth and population increased to an extraordinary degree. Hieron paid particular attention to the administration of the finances, and issued wise regulations for the collection of the tithe or tax upon land, which remained in force throughout Sicily long after his time, and are mentioned with praise as the *Lex Hieronica* by Cicero (ii. and iii. 'In Verrem'). Hieron introduced the custom of letting the tax to farm every year by auction. He embellished and strengthened Syracuse, and built large ships, one of which, if we are to trust the account given of it by Athenæus (v. 40), was of most extraordinary dimensions and magnificence. This ship he sent as a present to Ptolemæus Philadelphus. Archimedes lived under Hieron's reign. When the second Punic war broke out, Hieron continued true to his Roman alliance, and after the Trasymenian defeat he sent a fleet to Ostia with provisions and other gifts, and a body of light troops to the assistance of Rome. He lived to see the battle of Cannæ, after which his own son Gelon embraced the part of the Carthaginians. Gelon however died, not without suspicion of violence, and Hieron himself, being past ninety years of age, died shortly after, B.C. 216, leaving the crown to his grandson Hieronymus. With Hieron the prosperity and independence of Syracuse may be said to have expired. (Livy, xxii. and xxiii.; Polybius, vii.)



Coin of Hieron II.

British Museum. Actual size. Copper. Weight 282½ grains.

HIERONYMUS, grandson of Hieron II., king of Syracuse, succeeded him on the throne at the age of fifteen (B.C. 216), and under the guardianship of several tutors, among whom was Andronorus, his aunt's husband, who, seconded by other courtiers, and in order to monopolise the confidence of the young king, indulged him in all his caprices and follies. The court of Syracuse, which under Hieron was orderly and respectable, soon became as profligate as it had been under the younger Dionysius. Andronorus persuaded Hieronymus, against the dying injunctions of his grandfather, to forsake the Roman alliance for that of Carthage, and messengers for that purpose were sent to Hannibal in Italy, and also to the senate of Carthage, which gladly agreed to an alliance with Syracuse, in order to effect a diversion against the Romans. The Prætor Appius Claudius, who governed that part of Sicily which the Romans had taken from the Carthaginians, sent messengers to Hieronymus to exhort him not to forget the old friendship existing between Rome and Syracuse. The messengers were received contemptuously, and the young king sneeringly asked them for some details concerning the battle of Cannæ, which had occurred not long before. War being at last declared by Rome, Hieronymus took the field with 15,000 men: but a conspiracy broke out among his soldiers, and he was murdered, after a reign of only thirteen months. On this news a popular insurrection took place at Syracuse, the daughters and grand-daughters of Hieron were murdered, and royalty was abolished. But the people were distracted by factions and by the mercenaries in their pay, and revolution succeeded revolution until two adventurers of Syracusan extraction, but natives of Carthage, who had been sent by Hannibal to keep in countenance the Carthaginian party in Syracuse, became possessed of the chief power, and so provoked the Roman consul Marcellus, that he laid siege to Syracuse.



Coin of Hieronymus.

British Museum. Actual size. Silver. Weight 125½ grains.

HIERONYMUS, a native of Cardia, or Cardiapolis, a town in the Chersonese of Thrace, lived in the times of the immediate successors of Alexander. He wrote a work entitled 'Historical Memoirs' concerning the successors of Alexander the Great and the wars which followed the death of that conqueror, which is mentioned by Suidas, and also by Dionysius of Halicarnassus in the preface to his history. The work of Hieronymus is unfortunately lost. Diodorus appears to

have made use of it in several parts of his work. Gerrard Vossius ('De Historicis Græcis,' b. 1, ch. xi.) distinguishes Hieronymus of Cardia both from Hieronymus of Rhodes, a disciple of Aristotle, and from Hieronymus the Egyptian, who was governor of Syria under Antiochus Soter, and who wrote a history of Phœnicia, quoted by Josephus, 'Antiqu. Jud.,' b. 1. (See also *Recherches sur la Vie et les Ouvrages de Jérôme de Cardie*, par l'Abbé Sevin, in the *Mémoires de l'Académie des Inscriptions et Belles-Lettres*, vol. xiii.)

HIGDEN, RANULPH or RALPH, author of the 'Polychronicon,' was a Benedictine monk of St. Werburgh's monastery in Chester, where he died at a great age, after having lived in the convent sixty-four years; according to Bale in 1367, according to Pits in 1373. Gale published a portion of Higden's original work in the 'Scriptores,' xv., fol., Oxford, 1691. John de Trevisa's translation of the 'Polychronicon' was printed by Caxton in folio, in 1482, in seven books, to which Caxton added an eighth. The Chester Mysteries, exhibited in that city in 1323, at the expense of the several trading corporations, have been ascribed to Higden. That a monk of the name of Randle, or Ranulph, contemporary with Higden, had some concern in them, there seems no doubt. It is however far from clear that Higden was himself the person.

HIGGINS or HIGINS, JOHN, was born about 1544. He was educated at Oxford, but whether he took a degree is uncertain. He became a clergyman, and was employed as a schoolmaster or tutor. Whilst so employed he compiled a manual for the use of his scholars, under the title of the 'Flosculi of Terence,' which became a very popular school-book; he published likewise an enlarged and amended edition of Holcot's Latin, English, and French Dictionary (folio, 1572), and the 'Nomenclator' of Junius. But he is best known as one of the contributors to the 'Mirror for Magistrates,' of which he edited in 1574 a new edition, and to which he wrote a new 'Induction,' and supplied forty legends, relating mostly to the mythical history of England. In one of the 'envoys,' he tells us that he did not "take the pain to learn the tongues and write" until he was twenty; that French and Latin were his chief studies; and that he published his part of the 'Mirror for Magistrates' when thirty. One stanza from the introduction will give a fair specimen of his manner, and at the same time supply information on the nature of the poem. He tells us that he bought the book on which he was then employed in making additions, and goes on to enumerate those who were celebrated therein:—

"Some perdy were kings of high estate,
And some were dukes and came of regal race;
Some princes, lords, and judges great, that sate
In council still, decreeing every case.
Some other, knights, that vices did embrace;
Some gentlemen; and some poor exalted high;
Yet every one had played his tragedy."

The 'Mirror for Magistrates' went through many editions from its first appearance as Lidgate's 'Fall of Priuces' to its latest shape in the impression of 1610. The date of the death of Higgins is not known; he was probably living in 1602, as in that year a controversial tract of 'Christ's Descent into Hell' was written and published by him.

HIGHMORE, JOSEPH, a portrait and historical painter of some reputation in his day, was born in London in 1692. He was the nephew of Highmore, serjeant-painter to William III., and was originally bred to the law; but having a decided disposition for painting, he gave up the law, and became the pupil of Sir Godfrey Kneller, in whose style he painted. The city was the first field of his labours, whence he removed to Lincoln's-Inn-Fields, where he painted a set of portraits of the Knights of the Order of the Bath, which has been engraved by John Pine. Highmore was a man of much general information; he had a good knowledge of anatomy, and was thoroughly acquainted with perspective. He used to attend Cheselden's lectures, and he made the drawings for his treatise on anatomy: we owe to him also one of the best practical books on perspective, 'The Practice of Perspective, on the principles of Dr. Brook Taylor, in a Series of Examples, from the most simple and easy to the most complicated and difficult cases,' London, 1763. He published also a critical examination of the apotheosis of James I., painted by Rubens on the ceiling of the Banqueting-House at Whitehall. Highmore painted many portraits of royalty, nobility, and gentry, one of the best of which is that of Young, the poet, at All Souls' College, Oxford. His historical pieces are of little merit: one of the best, 'Hagar and Ishmael,' was presented by him to the Foundling Hospital. Highmore painted several pictures from the works of Richardson the novelist, but his chief works are taken from the Scriptures. He died at Canterbury in 1780, in the house of his daughter, who was married to one of the prebendaries of that city, and he was buried in the cathedral.

HILARION, SAINT, the founder of monastic institutions in Palestine, was born at Tabatha, near Gaza, about 291. His parents, who were heathens, sent him at an early age to Alexandria to pursue his studies, where he made great progress in philosophy and literature. Having been converted to the Christian religion, he resolved, in imitation of Antonius, with whom he had spent two months in the deserts of Egypt, to retire from the world. Accordingly, on his return to Palestine, he divided among his relatives the property which his

parents had left him, and retreated at the age of fifteen to the desert country south of Gaza. After remaining in this place for twenty-two years, during which time he practised the greatest austerities, his reputation for sanctity became so great that numbers of people resorted to him in order to be cured of their diseases. According to Jerome, Hilarion performed the greatest miracles; and "was so full of the power of the Holy Ghost as to be able to discover, from the smell of the bodies and the clothes of men, or of anything else they had but touched, to what particular demon or to what vice they were severally subject." Hilarion afterwards went to Egypt, and successively visited Sicily, Dalmatia, and Cyprus, where he died about the year 371. We are informed by Jerome that, "by the influence of Hilarion's example, innumerable monasteries began to be founded through all Palestine."

The life of Hilarion has been written by Jerome, and is printed in vol. iv., part ii., pp. 74-90, of the Benedictine edition of his works.

HILARIUS, SAINT, was born at Poitiers, of which place he was afterwards made bishop about 350. He is distinguished in ecclesiastical history by the active part which he took against the Arians during the reign of Constantius. He was banished by this emperor to Phrygia, shortly after he had been elected Bishop of Poitiers, on account of his defence of Athanasius, in the council of Béziers, against Saturninus, bishop of Arles. In the East he continued his exertions in favour of the Catholic faith. In 359 he attended the council of Seleucia in Isauria, which had been summoned by order of Constantius, and boldly defended the doctrine of the Trinity against the Arian bishops, who formed the majority of the council. He afterwards followed the deputies of the council to the emperor's court, and presented a petition to Constantius, in which he desired permission to dispute publicly with the Arians in the emperor's presence. In order to get rid of so formidable an opponent, the Arians, it is said, induced the emperor to send him away from the court; but previous to his departure, Hilarion wrote an invective against Constantius, in which he denounced him as Anti-Christ, and described him as a person who had only professed Christianity in order that he might deny Christ. After the Catholic bishops had recovered their liberty under Julian, Hilarion assembled several councils in Gaul for the re-establishment of the Catholic faith and the condemnation of Arian bishops. He also travelled in Italy for the same purpose, and used every exertion to purify the churches of that country from all Arian heresies. When Auxentius was appointed Bishop of Milan by the Emperor Valentinian in 364, Hilarion presented a petition to the emperor, in which he denounced Auxentius as a heretic. Though this charge was denied by Auxentius, Hilarion still continued his attacks upon his orthodoxy, and created so much confusion in the city that he was at length ordered to retire to his own diocese, where he died shortly afterwards, in the year 367.

The most important of Hilarion's works are:—1, 'Twelve Books concerning the Trinity'; 2, 'A Treatise on Synods,' addressed to the bishops of France and Britain, in which he gives an account of the creeds which had been adopted by the Eastern churches since the Council of Nice; 3, 'Three Discourses addressed to Constantius,' on the Arian controversy; 4, 'A Commentary on St. Matthew'; 5, 'A Commentary on the Psalms' (these commentaries are entirely taken from the commentaries of St. Augustine); 6, 'A Book of Fragments,' which contains extracts from several of the last works of Hilarion.

The writings of Hilarion are very obscure, and often unintelligible, which is principally owing to his fondness for antithesis and metaphorical expressions, and to the length and intricacy of his periods. Though he was very severe in condemning the erroneous opinions of others, he differed in many particulars from the doctrines of the Catholic Church, especially in respect to the person of Christ; he held also that the souls of men are material.

The works of Hilarion have been published by Miræus, Paris, 1544; Erasmus, Basel, 1523, reprinted 1526, 1535, 1550, 1570; Gillot, Paris, 1572, reprinted with several improvements 1605, 1631, 1652; by the Benedictines, Paris, 1693; the Marquis de Maffei, Verona, 1730; and Oberthür, 4 vols. 8vo, 1781-88.

(Du Pin, *Ecclesiastical History*, vol. ii., pp. 64-79, English translation; Lardner, *Credibility, Works*, vol. iv., pp. 178, 179.)

HILARIUS, a native of Sardinia, was made deacon of Rome about A.D. 354. He is frequently mentioned by Jerome ('Adv. Lucif.') as a rigid Luciferian, a sect which derived its name from Lucifer, bishop of Cagliari, in Sardinia, who separated from the church on account of the absolutism that had been granted to those Catholics who had become Arians during the reign of Constantius. Hilarion wrote several works in favour of the opinions of Lucifer; in which he maintained, among other things, that Arians and all other heretics ought to be baptized again when they were converted to the orthodox faith.

Hilarion is generally supposed to have been the author of a 'Commentary' on thirteen of St. Paul's Epistles, which is usually printed with the works of St. Ambrose; and also, though this is more doubtful, of 'Questions in Vetus et Novum Testamentum,' usually joined with St. Augustine's works. The Benedictine editors of St. Ambrose inform us that the manuscripts of the 'Commentary' on St. Paul's Epistles differ considerably, and that in some parts there appear to be interpolations of long passages. This commentary is said by Du Pin to be "clear, plain, and literal, and to give the meaning of the text of St. Paul well enough; but it gives very different explanations from

St. Augustine in those places which concern predestination, provocation, grace, and free-will."

HILARIUS, SAINT, was born in 401, and became bishop of Arelate (Arles) in 429, on the death of Honoratus, who had been the means of converting him to Christianity. Hilarius was distinguished by the holiness of his life and his zeal for monastic institutions; but he is more known in ecclesiastical history on account of his controversy with Leo, bishop of Rome. Celdonius, bishop of Vesontio (Besançon), who had been deposed from his office by a council, at which Hilarius had presided, appealed to Leo against this decision. Leo gladly availed himself of this opportunity of extending the power of the Roman see, and accordingly reinstated Celdonius in his bishopric. Hilarius strongly opposed the decision of Leo; but his opposition only drew upon him the enmity of the Roman bishop, who soon found an opportunity of depriving Hilarius of the bishopric of Arelate. Several of the Gallic bishops, whom he had offended by the severity with which he had enforced the discipline of the church, accused him of various ecclesiastical offences; and Leo accordingly, supported by a rescript of the Emperor Valentinian III., deposed Hilarius from the exercise of his episcopal duties. Hilarius however still continued to possess great influence in his diocese, in which he died in 449.

Hilarius was highly esteemed by all his contemporaries; even Leo, after his death, declared that he was an upright and pious man. ('Epistles of Leo,' 106.) The writings of Hilarius are lost, with the exception of a life of Honoratus, a letter to Eucherius, and a poem upon the beginning of Genesis; which are published by Quesnell, at the end of Leo's works, Paris, 1675. His life of Honoratus has also been published by Genebrard, Paris, 1578, and from a different text by Barralis, in his 'Chron. sanct. insul. Lerin.' Lugd., 1613; the latest reprint is that of Salinas, in the 'Opera Vincentii Lirinensis et Hilarii Arelatensis,' Rom., 1731.

HILARIUS, a native of Sardinia, succeeded Leo I., or the Great, as bishop of Rome in the year 462. He had been employed by Leo in important affairs; among others he was sent as legate to the council of Ephesus, 449, against the Eutychiens, and was well versed in matters concerning the discipline of the church, which he displayed great zeal in enforcing. He interfered in the election and consecration of bishops by their metropolitans in France and Spain, and he justified his interference by alleging the pre-eminence of the see of Rome over all the sees of the west, a pre-eminence which he however acknowledged, in one of his letters, to be derived from the Emperor's favour. He also forbade bishops nominating their successors, a practice which was then frequent. He however did not declare elections or nominations to be illegal merely from his own authority, but assembled a council to decide on those questions. Hilarius died at Rome in 467, and was succeeded by Simplicius.

HILDEBRAND. [GREGORY VII.]

HILL, AARON, was born at Beaufort Buildings, in the Strand, 1684-85, and having been deprived of an extensive family estate by his father's imprudence, was left dependent on his mother and grandmother. He was educated at Westminster school, and in his sixteenth year went to Constantinople with the design of visiting the English ambassador, Lord Paget, who was a relation of his mother. The nobleman received him kindly, and provided him with a tutor, with whom he travelled through a great part of the East. Having subsequently lost his kinsman's favour, he was engaged by Sir William Wentworth, of Yorkshire, as his travelling companion through Europe. On his return he wrote in 1709, a 'History of the Ottoman Empire,' compiled from materials collected at the Turkish court, and about the same time was made 'master' of Drury Lane theatre. At this time he wrote his first tragedy of 'Elfrida.' He started several commercial projects with indifferent success, and in 1738 withdrew to Plaistow, in Essex, where he devoted himself to study. Here he translated Voltaire's tragedy of 'Merope,' and lived just long enough to see it produced. He died in 1749-50. Aaron Hill wrote about fifteen pieces, of which only two are now remembered, 'Algira,' and 'Zara,' both of which are adaptations from Voltaire.

HILL, SIR JOHN, was born about 1716, and began life as apprentice to an apothecary in London, in which capacity he gained that knowledge of botany which is his only claim to honourable notice: though being possessed of lively parts, industry, and impudence, he managed to obtain in his lifetime no little notoriety. He pushed his way into fashionable life; published a fashionable and scandalous newspaper called the 'Inspector'; made, puffed, and sold quack medicines; and yet found time to compose a great number of works, many very voluminous, principally on botanical subjects. He was very desirous to obtain admission into the Royal Society; but being rejected, on account of his equivocal character, he published in revenge a 'Review of the Works of the Royal Society,' 4to, 1751, in ridicule of that body, which of course sealed his exclusion from it for ever. Hill obtained a Scotch diploma of medicine, and assumed the title of Sir John in virtue of a Swedish order of knighthood presented to him by the king of Sweden in exchange for a present of his botanical publications. He died in 1775. The following are some of his most considerable works:—'History of the Materia Medica,' 4to, 1751; 'General Natural History,' 1748-52, 3 vols. fol.; 'British Herbal,' 1756, fol.; 'Vegetable System,' 1759-75, 26 vols. fol., a magnificent book, containing 1600 plates, published at 38 guineas plain, and 160

coloured; 'Constitution of Timber from its Early Growth,' fol., 1770, a work highly praised by Haller. (Watt, *Bibl. Britann.*; and a *Short Account of the Life, &c., of Sir J. Hill*, Edinb., 1779.)

HILL, ROWLAND, VISCOUNT, was born on the 11th of August 1772, at the village of Prees in Shropshire, where his father, John Hill, Esq., resided till the death of his brother, Sir Richard Hill, Bart., when he succeeded to the title, and removed to the family mansion and estate at Hawkstone in Shropshire. Sir John Hill had sixteen sons and daughters, of whom Rowland Hill was the second son and fourth child, and was a nephew of the Rev. Rowland Hill, the celebrated preacher. He was educated in his native county, where he remained till 1790, when he entered the army as an ensign in the 38th regiment of foot. Having obtained leave of absence, he went to a military academy at Strasbourg, where he remained till January 24, 1791, when he was appointed lieutenant in an independent company under Captain Broughton. On the 16th of March, in the same year, he was appointed lieutenant in the 53rd, or Shropshire regiment of foot. He went again to pursue his military studies at Strasbourg, but returned to England at the end of the summer, joined his regiment at Edinburgh January 18, 1792, and remained in Scotland till the end of that year. In the early part of the year 1793 he raised an independent company, for which service he received his commission as captain on the 23rd of March. He took his company to Ireland, delivered the men over to the 38th regiment, and returned to Shropshire in June. Lord Hood having taken Toulon from the French in August 1793, Captain Hill, before he was attached to any particular corps, was employed there as aid-de-camp to three successive generals, Lord Mulgrave, General O'Hara, and Sir David Dundas. On the 13th of December 1793, Lord Hood and Sir David Dundas appointed him the bearer of despatches to England, where he arrived on the 14th of January 1794. In the early part of that year Mr. Graham (afterwards Sir Thomas Graham, and subsequently Lord Lynedoch) having raised a regiment of infantry, offered Captain Hill the rank of major in it, on the condition of his supplying a certain quota of men, which he did. This regiment was the 90th, with which he was destined to win so many honours. It was afterwards augmented to 1000 men, and he was promoted to the rank of lieutenant-colonel. On the 1st of January 1800 he was advanced to the rank of colonel.

Colonel Hill went through arduous duties with his regiment at Gibraltar and elsewhere, till, on the 8th of March 1801, he landed with his regiment at Alexandria in Egypt, as part of the army under Sir Ralph Abercromby. He received a wound on the temple in the action of March 13, 1801. After the defeat of the French he returned to England, where he arrived on the 1st of April 1802. He performed regimental duty in England and Ireland till 1805, when he accompanied the expedition to the river Weser in Germany, but was again in England at the end of January 1806, in which year he was promoted to the rank of major-general, and appointed on the staff.

In 1808, when he was on duty in Ireland, he received an order to join the army of Sir Arthur Wellesley in Portugal. He landed his troops successfully in Mondego Bay, August 1st to 5th, and served under Sir Arthur Wellesley till the French evacuated Portugal, according to the terms of the so-called convention of Cintra. He afterwards served with his regiment under Sir John Moore in the latter part of 1808 till the battle of Coruña, January 16, 1809, when he returned with the shattered remains of the army to England.

After a short stay in England, Major-General Hill, in 1809, re-embarked for Portugal, in command of the troops ordered from Ireland for the next expedition, and was promoted to the rank of lieutenant-general. He served under Sir Arthur Wellesley till the 6th of February 1811, when he was compelled by illness to come to England. In May 1811 he was again in Portugal. In March 1812 he was invested by Lord Wellington with the insignia of the Order of the Bath, which had been sent over for that purpose by the Secretary of State. He received a slight wound on the head at the battle of Talavera, and received the thanks of both houses of parliament for his services in that action, as he did on other occasions afterwards. He continued to serve in the Peninsular War till it terminated with the battle of Toulouse. After his return to England Sir Rowland Hill was created, in May 1814, Baron of Almaraz and of Hawkstone, with 2000*l.* a year to himself and his heirs male. The honour was regranted to him in 1816, as Baron of Almaraz and Hardwicke, with remainder, in default of male issue, to the issue male of his deceased elder brother.

On the return of Napoleon I. from Elba, in March 1815, Lord Hill was appointed to a command in the Netherlands, and was engaged at the battle of Waterloo. On the restoration of Louis XVIII., he was appointed second in command of the army of occupation in France, and remained there till the evacuation of the country by the allied armies.

In the year 1828 Lord Hill was appointed the General Commanding in Chief of the Army—an office which he filled with universal approbation till the declining state of his health compelled him to send in his resignation. He was then raised to the dignity of Viscount, September 3, 1842, with remainder to his nephew, Sir Rowland Hill, Bart., who is now the second Viscount Hill. He died December 10, 1842, at his residence, Hardwicke Grange, near Shrewsbury.

A column in honour of Lord Hill, erected by subscription after the termination of the Peninsular War, forms a conspicuous ornament of the town of Shrewsbury.

Lord Hill possessed in rare perfection the qualities which are required to constitute a military commander of the highest class. With careful thought and preparation, he combined in action promptitude, perfect coolness, presence of mind, and fertility of resource. His energy was untiring and unintermitted, and when circumstances required it he exhibited the most daring intrepidity. Strict in discipline, he was at the same time careful of the comfort, health, and lives of his men, and his command over them was unlimited. The Duke of Wellington, throughout the whole of the Peninsular War, treated him with unbounded confidence; and they lived on terms of the most familiar intimacy till Lord Hill's death. His life has been written by Mr. Edwin Sidney, 1 vol. 8vo, 1850. Those who wish for information as to his operations and achievements in Portugal and Spain, will find it given in vivid detail in Napier's 'History of the Peninsular War.'

* HILL, MATTHEW DAVENPORT, was born at Birmingham in 1792, being the eldest of a family of which the five sons have identified themselves in a remarkable degree with the great moral and material improvements of our times. Their father, Thomas Wright Hill, who died in 1851, at the age of eighty-nine, was a native of Kidderminster, and he subsequently settled in the neighbourhood of Birmingham as the head of a school, which in later years became celebrated for the original views of education which were there carried into practice as 'the Hazelwood system.' Mr. Thomas Hill's great merits have been set forth in a 'Brief Memoir,' published in the 'Annual Report of the Council of the Royal Astronomical Society' in 1852. His love of scientific pursuits continued from his earliest to his latest years, and even within a month or two of his death he was occupied in framing a system of nomenclature for the stars. He was equally distinguished for his steadfast adherence to the great principles of civil and religious freedom from his earliest manhood. In the riots of Birmingham in 1791, he bravely strove against a furious mob to defend the houses of Dr. Priestley and of Baskerville the printer; and the same courage, founded upon principle, led his betrothed wife at this perilous time to refuse to utter the party-cry of "Church and King," when the carriage in which she was riding was surrounded by a desperate mob. From such parents the sons derived the qualities which have distinguished them as public men.

After assisting his father several years in the management of the school, which was subsequently removed to Hazelwood, and afterwards to Bruce Castle, Tottenham; and at the same time attending his terms at Lincoln's Inn, Mr. Matthew Hill was in 1819 called to the bar, and was soon engaged in an important state trial, the defence of Major Cartwright on a charge of political conspiracy. The talent and independence which he showed on this occasion gave him reputation, but little profitable employment. The bold course which he had taken was not then the road to professional advancement. He secured however the friendship of eminent men—of Bentham, Brougham, Wilde, and Denman. In 1827 he was associated with Mr. Brougham in the formation and conduct of the Society for the Diffusion of Useful Knowledge, and he was one of its most efficient members. In the first reformed parliament Mr. Hill was returned as representative for Hull. Soon after entering the House of Commons he took up the question of Municipal Reform, and presented the first petition to parliament on that subject. His labours however in this cause may have had an effect in depriving him afterwards of his seat; for at the next election, by the votes of the 'freemen' of Hull, as distinguished from those of ordinary voters under the Reform Act, another candidate was elected in his stead. During the short period (not more than two years) that Mr. Hill was a member of the House of Commons, he strongly supported the bill for allowing persons charged with felony to employ counsel in their defence, and other amendments of the criminal law. He moreover took an active part in obtaining the bill for the establishment of the now flourishing colony of South Australia.

On the erection of Birmingham into a municipal corporation, Mr. Hill was appointed its first Recorder; and in 1851 he was nominated Commissioner of Bankruptcy for the Bristol district. On receiving the latter appointment, Mr. Hill necessarily withdrew from private practice as a barrister; and he has since devoted his time to the discharge of his official duties, and to the general amendment of the law, particularly as regards the treatment of young offenders. His charges to the grand jury, as recorder of Birmingham, contain comprehensive and philosophical views not only of the subject of juvenile crime, but of many questions relating to adult offenders, to the general principles and practice of criminal law, and to other means for the prevention of crime. In the late movement for establishing juvenile reformatories, Mr. Hill has taken a leading part. In 1843, in conjunction with Lord Brougham, Mr. James Stewart, Mr. Commissioner Fane, Mr. Pitt Taylor, and several other friends of Law Reform, Mr. Hill took part in forming the Society for the Amendment of the Law—a society to which is due much of the credit of many of the numerous improvements in the law which have lately been made, and which, being still in full vigour, may become a still more powerful instrument of usefulness. In these labours of his later years Mr. Hill has established a claim to present and future regard, especially in his views of the questions of the treatment of criminal offenders and of the reformation of juvenile delinquents. It is in a great degree owing to Mr. Hill's unwearied perseverance in his official

character, and by various well-timed and able publications, that these subjects have at last come to occupy so much of the attention of statesmen and writers, and that juvenile reform has been raised from the position of a benevolent theory into a great practical principle demanding the co-operation of men of all parties to carry it through its incipient difficulties.

In that remarkable family union which has enabled the sons of the schoolmaster of Hazelwood to do so much in their several walks—each assisting and sustaining the other—Mr. Matthew Hill has derived great support in his views of the treatment of criminals from his brother, Mr. FREDERICK HILL. That gentleman's valuable work 'On Crime' has become a text-book for legislators. This publication was not the result of merely speculative opinions, but of his long experience as Inspector of Prisons in Scotland. When Mr. Frederick Hill was appointed to this office in 1835, almost every prison (the Glasgow Bridewell and a few others being exceptions) was a scene of idleness, drinking, gambling, and filth. Mr. Hill, by his diligence and firmness, made them places of order, industry, and cleanliness. The principle that parents should be held responsible for the maintenance of their children when in prison, was first enforced by him in his official reports from 1842 to 1848. That principle is now adopted as one of the leading points of the Reformatory system. Upon other subjects of social importance arising out of his views of crime, Mr. Frederick Hill has thrown much light; such was his advocacy of a plan to maintain the defence of the country by a voluntary principle, without ballot or impressment. The Militia Bill of 1852, which embodies the voluntary principle, was in part founded upon a pamphlet published by Mr. Frederick Hill in 1848.

* HILL, ROWLAND, the well-known author of the Cheap Postage System, was born at Kidderminster, in December 1795, and was the third son of Thomas Wright Hill. In infancy he was feeble in health, and had it not been for his mother's tender and judicious care he would probably have never arrived at manhood. When still a little child he gave indications of an original and inventive genius, and showed a fondness for large numbers, which has since been turned to so good an account as respects the millions of letters which now constitute Post-Office Revenue. While lying on the rug before the fire on account of a weakness of the spine, he would frequently be heard counting to himself by the hour together, till his number sometimes amounted to hundreds of thousands. At a very early age he supported himself chiefly by teaching mathematics in his father's school, and in private families in the neighbourhood of Birmingham. While still a young man he introduced into his father's school many improvements not only in modes of instruction, but in general organisation, particularly by carrying as far as practicable the principle of self-government, and rendering school duties a far better preparation than they had generally been for the real business of life. In this work he was ably assisted by other members of his family; and the plans of education which he, in part, originated, and which are known as 'the Hazelwood System,' have since been more fully developed and greatly improved by his brother, Mr. Arthur Hill, of Bruce Castle, Tottenham, to which place the school was, about five-and-twenty years ago, removed. In 1833 Mr. Rowland Hill withdrew from the school on account of his health, which had suffered from hard work, intending after an interval of rest to return; but during this time he received the appointment of Secretary to the South Australian Commission, where, in conjunction with several other gentlemen, he rendered signal service in the foundation and organisation of the colony of South Australia.

About this time Mr. Hill had begun to turn his attention to the reformation of the many errors and abuses in the postal arrangements of the kingdom. Early in 1837 he published his pamphlet entitled 'Post-office Reform, its importance and practicability,' and, after long, hard, and persevering labour, he succeeded in introducing, on the 10th of January 1840, his plan of a low and uniform rate of postage; a plan which ever since has gone on maturing and extending; so that, beyond the limits of the British empire with its vast colonies, it is now to be seen in operation, to a greater or less extent, in every part of the civilised world. That part of Mr. Rowland Hill's plan which consists in the use of postage stamps originated in a suggestion by Mr. Charles Knight.

During the anxious and critical period which preceded the final adoption of his plan, Mr. Rowland Hill was ably assisted by his wife, who rose early morning after morning to write from his dictation, and to render him that valuable aid which a common secretary could not have given. Inspired thus with courage to persevere amidst a thousand difficulties, and receiving effective assistance from other members of his family, the plan was at length seriously regarded as practicable, however sneered at and abused.

Long and harassing examinations before a committee of the House of Commons, with laborious preparations beforehand, had to be gone through; amidst little encouragement and much opposition. In the House of Commons Mr. Wallace, late member for Greenock, and Mr. Warburton, late member for Bridport, were most prominent among those who rendered Mr. Hill invaluable assistance.

In 1841 the Tory party came into office, and in the following year Mr. Rowland Hill had to leave the Treasury before his great reform had been completed, though not before the public had been fully

convinced of its important advantages. In 1843 Mr. Hill was offered a directorship in the Brighton Railway; and soon after entering on his new office became Chairman to that Company, in which capacity he continued till shortly before his appointment at the Post-office in 1846. While Chairman of the Brighton Railway, Mr. Hill introduced many improvements on that line, which have been adopted in several instances on other railways. It was his influence in the Board that led to the establishment of express trains, and cheap Sunday excursion trains.

In the year 1844 a testimonial to Mr. Rowland Hill was begun by subscription throughout the united kingdom, as a token of public gratitude towards one who had conferred so great and lasting a benefit upon his country; and so warm was the feeling in its support that a sum of 13,000*l.* was raised and presented to him. In 1846 the Whig ministry having returned to power, Mr. Rowland Hill received from the government a permanent appointment in the Post-office, as Secretary to the Postmaster-General. Innumerable have been the good effects of that appointment, and many important improvements, several of which had been pronounced impossible, have been successfully carried out. In April 1854, on the retirement of Colonel Maberley from the Post-office, the Administration of Lord Aberdeen appointed Mr. Rowland Hill Sole Secretary; an office which he still holds. Mr. Frederick Hill, of whom we have spoken, is now Assistant-Secretary. The plan of postage stamps led to important inventions in their printing by one of the brothers of this family, Mr. Edwin Hill, who is now Surveyor of Stamps. The envelope-machine was invented by him in his connection with the postage-system.

HILLEL, one of the most celebrated of the Jewish Rabbis, was descended on his mother's side from King David; but his father belonged to the tribe of Benjamin. His birth is placed by Bartolucci ('*Biblioth. Rabinic.*' vol. ii., p. 784) in A.M. 3648 (B.C. 112), which agrees with the account of Jerome, who says that he lived shortly before the birth of Christ. According to Jewish tradition he was born in Babylon. At the age of forty he went to Jerusalem, where he applied himself to the study of the law, and became so eminent for his sanctity and knowledge that he was appointed president of the Sanhedrim at the age of eighty. He continued to discharge his duties as president for forty years; he died at the advanced age of 120.

Hillel is not mentioned by Josephus; but it has been supposed that he must have been the same as Pollio, or the high-priest Hananeel.

The disciples of Hillel were very numerous, amounting, according to tradition, to 1000, of whom one of the most eminent was Jonathan Ben Ussiel, the author of the Chaldee paraphrase upon the prophets. The decisions of Hillel on several points in the Jewish law differed from those of Shammai, vice-president of the Sanhedrim; and the disciples of each frequently disturbed the peace of Jerusalem by their divisions and quarrels. Hillel's party at length prevailed, in consequence it is said of a '*bath kol*,' that is, a voice pretended to come from heaven. The decisions of Hillel are supposed to have been the ground-work of the Mishna.

Another rabbi of the name of Hillel, the son of Rabbi Juda Nasi, and a descendant of Hillel, of whom we have spoken above, who lived in the 4th century of the Christian era, is said to have established the present calendar of the Jewish year.

HILLIARD, NICHOLAS, limner, jeweller, and goldsmith to Queen Elizabeth and to James I., was born at Exeter in 1547; his father, Richard Hilliard, was high-sheriff of Exeter and Devonshire in 1560.

Hilliard, a jeweller by education, acquired painting by studying the works of Holbein, and he obtained great celebrity as a miniature painter. There are many miniatures, especially of ladies, by Hilliard extant. He painted Mary Queen of Scots, Elizabeth several times, James I., and Prince Henry: he had for twelve years the exclusive privilege of painting and engraving the portraits of James I. and the royal family. Charles I. possessed several of his works, among them a view of the Spanish Armada, "and a curious jewel containing the portraits of Henry VII., Henry VIII., Edward VI., and Queen Mary; on the top was an enamelled representation of the battle of Bosworth, and on the reverse the red and white roses." Hilliard was the master of Isaac Oliver: he died in 1619, and was buried in St. Martin's-in-the-Fields.

HILTON, WILLIAM, R.A., was born at Lincoln on the 3rd of June 1736. His father, who was a portrait painter and a native of Newark, died in 1822. Hilton was placed with J. R. Smith, the engraver, in London, in 1800: he obtained about the same time admission into the Royal Academy as a student, and in 1803 he exhibited at the Academy—exhibition a picture of banditti, of remarkable merit for so young a man. In 1804 he exhibited '*Hector Reinspired by Apollo*;' and in 1806 '*Cephalus and Procris*.' These early works were followed by a series of compositions, in a superior style of execution and treatment. However, neither his subjects nor his style were popular, and he had to witness the success of very inferior artists, while his own works remained on his hands. In 1814 Hilton exhibited '*Miranda and Ferdinand bearing a Log*;' and he was elected an associate of the Academy in the same year. He was elected an academician in 1820, when he exhibited his picture of '*Ganymede*,' which he presented to the Academy as his diploma piece. In 1825 he exhibited his '*Christ Crowned with Thorns*.' Two years afterwards he succeeded Fuseli as keeper of the Academy, a post which he held until his death on the 30th of December 1839, in his fifty-fourth year.

Hilton died in possession of his best pictures—'*The Angel Released from St. Peter from Prison*;' '*Serena Rescued by Sir Calepine*;' '*Comus*;' '*The Murder of the Innocents*,' exhibited in 1838, the last work exhibited by Hilton; '*Amphitrite*;' '*Una with the Lion Entering Corceca's Cave*;' and '*Rizpah Watching the Dead Bodies of Saul's Sons*' (unfinished). Sir Calepine Rescuing Serena, exhibited in 1831, was purchased by subscription from Hilton's executors, for 500 guineas, and was presented to the National Gallery; but in consequence of an unfortunate selection of the vehicle in which it was painted, portions of the surface have become displaced, and the picture is, for the present at least, withdrawn from exhibition; it was however far from being the best of Hilton's works. '*Una Entering the Cave of Corceca*,' exhibited in 1832, was engraved by W. H. Watt for the Art Union of London, and distributed among the subscribers of 1842. '*St. Peter Delivered out of Prison by the Angel*,' of which the figures are of the size of life, exhibited in 1831, was purchased by William Bishop of Plymouth. Two capital works by Hilton—'*Rebecca with Abraham's Servant at the Well*,' exhibited in 1829; and '*Edith and the Monks Searching for the Body of Harold*,' exhibited in 1834, form a portion of the collection which Mr. Vernon presented to the nation. The following also are among Hilton's best works:—'*Nature Blowing Bubbles*,' in the possession of Sir John Swinburne, Bart.; '*Jacob Parting from Benjamin*,' purchased by W. Wells, Esq.; '*The Graces teaching Cupid to play on the Lyre*,' the property of [Sir George Phillips, Bart.]; '*Cupid Sailing on his Quiver*;' '*Cupid and a Nymph*;' '*The Rape of Europa*,' painted for the late Earl of Egremont, of which there is a print by Charles Heath; and the '*Infant Warrior*,' from Shakspere, exhibited in 1836. The greater part of the above-mentioned works were exhibited with the works of old masters at the British Institution in 1840.

Hilton ranks high among the painters of his own country, up to his own age; but his glory will diminish as the sphere of comparison is extended. He was not a great painter; his energy was not extraordinary, nor was his invention exuberant, and his drawing is often incorrect or exaggerated, but his colouring is harmonious and rich, and his taste in composition and design was refined and manly.

HIMILCON, the name of several Carthaginians.

1. HIMILCON, who is said by Pliny ('*Nat. Hist.*' ii. 67) to have been contemporary with Hanno, was sent by the Carthaginian government to explore the north-western coast of Europe. A few fragments of this voyage are preserved by Festus Avenius ('*Ora Maritima*,' l. 90), in which the Hiberni and Albioni are mentioned, and a promontory, (Estrymnis, and islands, Eestrymnides, which are usually considered to be Cornwall and the Scilly Islands. (Gosselin, '*Récherches sur la Géographie des Anciens*,' vol. iv. pp. 162, 163.)

2. HIMILCON, who commanded the Carthaginians in their wars with Dionysius L, tyrant of Syracuse, B.C. 405-368. Himilcon was an able and successful general. He took Gela, Messana, and many other cities in Sicily, and at length besieged Syracuse by sea and land; but he was defeated by Dionysius, who burnt most of the Carthaginian ships. ('*Diodor. Sic.*' b. xiii. xiv.)

3. HIMILCON, a supporter of the Barcine party at Carthage (Livy, xiii. 12), was sent by the Carthaginian government to oppose Marcellus in Sicily. (Livy, xxiv. 35-39; xxv. 23-36.)

HIMMEL, FRIEDRICH-HEINRICH, a German composer of celebrity, the reputed son of Frederic William II. of Prussia, was born in the duchy of Brandenburg in 1765. He was intended for the Church, and studied theology in the University of Halle, but devoted all his spare time to music, in which he became so skilful that the king, his supposed father, encouraged him to pursue the art as a profession, and settled on him a pension to enable him to study it under proper instruction; he chose Naumann as his guide, with whom he made such progress that in two years he produced the oratorio of '*Isacco*;' he then travelled into Italy, and at Venice brought out a pastoral opera, '*Il Primo Navigatore*.' In 1794 he succeeded Reichardt as kapellmeister at Berlin, and in the following year produced his '*Semiramide*.' The operas on which his fame chiefly rests are '*Fanchon das Leiermädchen*' ('*Fanchon the Lyre-maiden*'), and '*Die Sylphen*' ('*The Sylphs*'). His best compositions are a '*Funeral Cantata*' on the death of Frederic William in 1799, and a '*Te Deum*' for the coronation of his successor.

Himmel wrote many good sonatas for the pianoforte, and his romances, songs, &c., which are very numerous, abound in sweet and original melody. He visited London in 1801, but made only a short stay. He died at Berlin in 1804.

HINCMAR was born in France in 806. He was of a noble family, and nearly related to Bernard, count of Toulouse. At a very early age he was placed under the care of Hilduin, abbot of St. Denis, in which monastery he soon acquired a high reputation for learning and strict observation of monastic discipline. His talents and high birth brought him under the notice of the Emperor Lewis the Meek, at whose court he became a frequent attendant. It was there that, conjointly with the emperor and Hilduin, he formed a plan, which was sanctioned by the council of Paris in 829, of reforming the rules of the monastery of St. Denis, into which many abuses had been gradually introduced. Hilduin, having fallen under the displeasure of his royal master, was banished from the court, and retired to Saxony, whither he was accompanied by Hincmar. On the death of

Hilduin, his successor Lewis, an illegitimate grandson of Charlemagne, again introduced him to the court of the emperor, who presented him with the government of the abbey of Notre-Dame at Compiègne and St.-Germer. On this occasion he evinced his respect for the observance of the canon law, which at that period was often set aside, in requesting the sanction of the bishop of the diocese, and that of his own abbot, previous to accepting that preferment. In the year 845 was assembled the first council of Beauvais, consisting of ten bishops of the provinces of Rheims and Sens. In that council the deposition of Ebbonius, archbishop of Rheims, was confirmed, and Hincmar was elected by the clergy and people to succeed him. During the session of the council of Beauvais, eight articles of convention between the emperor and Hincmar were drawn up, defining the extent of their separate jurisdictions in matters spiritual and temporal. During the same year a council was likewise held at Meaux, presided over by Hincmar and the primates of Sens and Bourges, in which the powers of the metropolitan bishops were more clearly defined and extended.

About this period Godeschalus, a native of Germany, and monk of Orbais in France, attracted popular notice by a new exposition of the doctrines of St. Augustine on predestination; his peculiar views on this abstruse subject were prominently brought forward during a pilgrimage which he made to Rome, and drew upon him the displeasure of the principal theologians of the day. A council was convened at Mayence by Raban Maurus, archbishop of that city, in which the opinions of Godeschalus were combated and condemned, the arguments against him being chiefly deduced from the writings of St. Augustine himself. It was there resolved to transmit his case, and to leave the judgment to be pronounced upon him to Hincmar, in whose province was situated the monastery of Orbais. The peculiar opinions of Orbais, magnified by the hostile interpretation of them which Raban sent to Hincmar, brought upon him a severe chastisement from one who had already begun to rule the Church with an iron hand. Hincmar caused him to be accused before thirteen bishops at the council of Quiercy, where he was declared an incorrigible heretic, and deposed from the order of priesthood, into which it appears he had been irregularly admitted. This punishment however was not sufficient to appease the rancour of his judges; the bold enunciation of his tenets was construed into contumacy, and, as such, punishable, according to the rule of St. Benedict, by corporal chastisement: he was condemned to a public flagellation, and to commit his writings to the flames, which sentence was executed with all the cruelty so characteristic of that barbarous period; he was afterwards confined in the monastery of Hautvilliers, where, twenty years afterwards, he ended his miserable existence.

In the year 852 Hincmar embellished and enlarged the church of St. Remy at Rheims, and caused a magnificent vault to be constructed, in which he deposited the relics of its patron saint. The following year he assisted at the council of Soissons, in which all the ministerial acts of his predecessor Ebbonius were declared to be void, the administration of baptism alone excepted. In 857 he composed his first great work on Predestination, the preface of which is the only part extant; in his zeal to combat in it the doctrine of Godeschalus, he is accused of having fallen into the opposite error of Semi-Pelagianism. About this time also he wrote several letters to Charles the Bald, in which he complains of the frequent pillage of the churches and monasteries, and appears to intimate that the depredators were emboldened, if not by the countenance of the king, at least by the knowledge that the offence would go unpunished. These letters present a singularly interesting picture of the lawless manners of the age. A few years after he wrote a second treatise on the subject of Predestination, which has been preserved. The arguments in it are chiefly directed against the opinions of the learned John Scotus Erigena, whom he accuses of error respecting the doctrine of the Trinity in Unity, and the real presence in the eucharist.

In the year 862 we find Hincmar engaged in controversy with the pope, Nicholas I., one of the most learned ecclesiastics of the age. The occasion of it was as follows:—Rothadius, bishop of Soissons, had incurred the displeasure of his metropolitan, Hincmar, on account of the deposition of a priest of his church, whom Hincmar wished to restore to office. Rothadius, refusing to re-admit this priest, was condemned in two councils held at Soissons, excommunicated, and afterwards deposed and imprisoned. On an appeal of Rothadius to Rome, the pope issued a peremptory order to Hincmar to restore this bishop to his see within thirty days, or to appear at Rome, either in person or by legate, to answer the charge which had been made against him. In the year following Hincmar commissioned Odo, bishop of Beauvais, to proceed to Rome, and to request a confirmation of the decrees of the council of Soissons. Nicholas, irritated at the opposition of Hincmar, rescinded the decisions of that council, and demanded the liberation of Rothadius, in order that he might plead in person at Rome the cause of his appeal. This demand was at first resisted by Hincmar, but through the interference of the king Rothadius was released, and deputies were finally sent by Hincmar to the pope to state the reasons of his conduct. This triumph of Nicholas was soon succeeded by one more important: Rothadius was restored to the episcopal dignity, and he returned to his diocese accompanied by a legate of the pope. The pretensions of Rome in this affair were founded on the 'Decretals of the Ancient Pontiffs,' a work probably

composed by Isidore Mercator, but claiming much greater antiquity. Hincmar, though the most learned canonist of the age, does not appear to have doubted the authenticity of these Decretals.

The interference of the pope in temporal matters was however more successfully resisted. On the death of Lothaire, king of Lorraine, Adrian II. was desirous of excluding Charles the Bald from the succession of his states, and to bestow them upon the Emperor Lewis. To this effect he addressed two letters, one to the nobles of Lorraine and the other to the subjects of Charles, threatening excommunication should they disobey his injunctions to favour the cause of Lewis. Hincmar, in the name of his fellow-subjects, replied to the pretensions of the pope. In his letter he remarks that Adrian should bear in mind that "he is not at the same time king and bishop, and that his predecessors had regulated the church, which was their concern, not the state, which is the heritage of kings." The opposition was successful, and Charles, with the aid of Hincmar and other prelates, took possession of the throne of Lorraine, of which all the subsequent efforts of the disappointed pontiff were unable to deprive him.

In the year 871 Hincmar presided at the Council of Douzi, composed of twenty bishops, assembled by the order of Charles the Bald, for the purpose of inquiring into the conduct of Hincmar, bishop of Laon, nephew of the Archbishop of Rheims. He was accused of spoliation of church revenues, of usurpation of powers not properly belonging to a bishop, and of revolt against his sovereign. His uncle appears to have conducted the trial with severe impartiality, and, on conviction, sentenced him to be degraded from his ecclesiastical office.

About ten years after these events, Hincmar exercised the same firmness in defending the rights of the church against the encroachments of regal authority that he had shown in opposing the claims of the Roman pontiff. Lewis III. wished to bestow the bishopric of Beauvais upon Odaer, a favourite courtier, who had been rejected as unworthy of the office by the Council of Vienne; and he endeavoured, both by supplication and menace, to obtain the acquiescence of Hincmar to his nomination. This prelate however boldly defended the liberty of canonical elections, and the independence of the Church. In a letter addressed to Lewis, he fearlessly reminds him of the sanctity of the oath he had taken to respect the privilege which the Church possesses to refuse induction to unworthy candidates, and warns him against arrogating to himself a power which had been denied to the most eminent of his predecessors. In a second letter he used still stronger language, and terminates it with these ominous words:—"It is your lot soon to depart from this earth, but the Church with its pastors, under J. C. their chief, has, according to his promise, an eternal existence." "This threat," says Fleury, "appeared a prophecy, when the king, while yet in the strength of his youth, died the following year." (Fleury, b. liii. c. 31.)

Hincmar did not however long survive his royal master. About this period the Normans extended their predatory incursions as far as his province, the principal towns of which they pillaged and destroyed. They were advancing towards Rheims when notice of their approach was given to Hincmar, who was obliged to leave the city by night, having previously taken the precaution to secure the treasures of the church and the relics of St. Remy. The aged prelate arrived at Epernay, worn down by fatigue and anxiety. Severe illness compelled him to remain in that town, where on the 21st of December 882 he ended his eventful life.

The name of Hincmar, though associated with the darkest period of ecclesiastical history, will ever be conspicuous as that of one of the most zealous defenders of the liberties of the Church. His great object was to produce that unity among its members which could alone present an effectual barrier against the encroachments of regal and papal authority. The memorable words which he uttered when he heard that the pope was about to visit France, and threatened the excommunication of its bishops, are a sufficient index of his fearless spirit: "Si excommunicatus venit, excommunicatus abbit;" "If he comes to excommunicate, he will return excommunicated."

The principal works not alluded to in this article are—1, 'A Treatise on the Duties of a King,' addressed to Charles the Bald; 2, 'On the Ordeal by Water,' which practice he attempts to authorise by quotations from Scripture, and which unfortunately proves that he was not superior to the superstitions of the age; 3, 'On the Rights of Metropolitan Bishops;' 4, 'On the Translation of Bishops, and on their Duties;' 5, 'On the Council of Nice;' and, 6, 'On the Nature and Sanctity of Oaths;' besides several letters and 'Capitularia.' His works have been collected in two volumes folio by the learned Sirmoud, Paris, 1645, and another volume was added to this collection by Cellot in 1658.

* HIND, JOHN RUSSELL, a distinguished astronomer, was born on the 12th of May, 1823, at Nottingham, where his father, a lace-manufacturer, was one of the first to introduce the Jacquard loom. Young Hind received only the ordinary education of a tradesman's son, and in the science of astronomy may be said to have been self-taught. In 1840 he came to London, and was employed at first in the office of a civil engineer; but as this employment was little suited to the taste which he had acquired for astronomical studies, he obtained, through the influence of Professor Wheatstone, a situation in the Royal Observatory at Greenwich, where he remained from November 1840 to June 1844, profiting largely in his studies by the oppor-

tunity which was afforded him of perusing the books in the library of the observatory. After having been a short time at Kingstown, near Dublin, in connection with a scientific commission sent there by the government, he received, on the recommendation of Professor Airy, the astronomer-royal, an appointment in the observatory of Mr. Bishop, in the Regent's Park, London. Here he commenced in 1845 the series of observations which have since been attended with such extraordinary success in the discovery of planets, comets, and stars, previously unobserved. The planets discovered by Mr. Hind, with the dates of discovery, are as follows:—1, Iris, Aug. 13, 1847; 2, Flora, Oct. 18, 1847; 3, Victoria, Sept. 13, 1850; 4, Irene, May 19, 1851; 5, Melpomene, June 24, 1852; 6, Fortuna, Aug. 22, 1852; 7, Calliope, Nov. 16, 1852; 8, Thalia, Dec. 15, 1852; 9, Euterpe, Nov. 8, 1853; 10, Urania, July 22, 1854. Besides these planets, Mr. Hind discovered, on the 29th of July 1846 a comet, which had been seen two hours previously at Rome by De Vico; and on the 6th of February 1847, another comet, which he observed till the perihelion passage on the 24th of March, when it was bright enough to be visible in strong morning twilight. He has also discovered several stars not previously seen.

In December 1844 Mr. Hind was chosen a member of the Royal Astronomical Society of London, and was afterwards appointed foreign secretary to the society. In 1846 he was named foreign secretary to the Philomathic Society of Paris, and in 1847 corresponding member. In 1851 he was chosen corresponding member of the Academy of Sciences of the Institute of Paris. In 1852 the council of the Astronomical Society of London awarded him their gold medal "for his astronomical discoveries, and in particular for the discovery of eight small planets," and the British government granted him a pension of 200*l.* a year "for important astronomical discoveries." He is also superintendent of the 'Nautical Almanac,' published by the British government.

Mr. Hind's scientific investigations have been published chiefly in the 'Transactions' of the Royal Astronomical Society of London, and in the 'Comptes Rendus' of the Academy of Sciences of Paris. In the course of the last ten or eleven years he has calculated the orbits of a large number of planets and comets, and the results of his labours have appeared in the above-named scientific periodicals.

Mr. Hind's separate publications are of a popular character. In 1845 he published in the 'Athenæum' (Aug. 9) an account of 'Recent Comets and the Elements of their Orbits,' and in 1848 a pamphlet 'On the expected Return of the Great Comet of 1264 and 1556.' The following works were published in 1852:—'An Astronomical Vocabulary, being an Explanation of all the Terms in use among Astronomers at the present Day,' 16mo; 'The Comets: a Descriptive Treatise on those Bodies, with a condensed Account of the numerous Modern Discoveries respecting them, and a Table of all the Calculated Comets from the earliest Ages to the present Time,' 12mo; 'The Solar System; a Descriptive Treatise upon the Sun, Moon, and Planets, including an Account of all the recent Discoveries,' 8vo, in the series entitled 'Readings in Popular Literature.' In 1853 he published 'Illustrated London Astronomy, for the Use of Schools and Students,' 8vo. These works, cheap and unpretending as they are, contain a large amount of useful information, and entertaining also, for general readers unacquainted with the principles of astronomy as a science.

HIPPARCHUS. [PISISTRATUS.]

HIPPARCHUS, the first astronomer on record who really made systematic observations, and left behind him a digested body of astronomical science. He was born, according to Strabo, at Nicæa in Bithynia, and was alive, as appears from his observations preserved by Ptolemy, in the interval B.C. 160-125; but neither the year of his birth nor that of his death is recorded. His astronomical observations were probably commenced in Bithynia, and certainly continued at Rhodes; whence he is called by some authors the Bithynian, and by others the Rhodian, and some even suppose two astronomers of the same name, which is certainly incorrect. He is also supposed to have observed at Alexandria; but Delambre, comparing together such passages as Ptolemy has preserved on the subject, is of opinion that Hipparchus never speaks of Alexandria as of the place in which he resided; and this opinion of Delambre appears to us to be correct.

The proper place for an account of the discoveries of Hipparchus is in connection with notice of the 'Syntaxis' of PTOLEMY, or the *Almagest*, and for this reason, that the loss of the writings of Hipparchus has left us without any specific account of his discoveries except that contained in the 'Syntaxis.' And since it is a matter of very great doubt whether Ptolemy made observations himself to any extent, and since it is also certain that he drew his catalogue of stars, and nearly all the observations on which his theory is founded, from Hipparchus, the notice just alluded to would necessarily contain all that is to be said on the subject. We shall therefore here content ourselves with citing the works which Hipparchus is said to have written, and the résumé of his labours given by Delambre.

The titles of the writings attributed to Hipparchus, on whom Ptolemy has fixed the epithet of *φιλόσοφος καὶ φιλάληθης* ('the lover of labour and truth'), have been collected by Fabricius, and are to be found in Weidler, as follows:—1, *Περὶ τῶν ἀπλανῶν ἀναγραφὰς*; 2, *Περὶ μεγάλων καὶ ἀποστήματων*; 3, *De XII Signorum Ascensionibus*; 4, *Περὶ τῆς κατὰ πλάτος μηνιαίας τῆς σεληνιαίας κινήσεως*; 5, *Περὶ μηνιαίου χρόνου*;

6, *Περὶ ἐνιαυσίου μεγέθους*; 7, *Περὶ τῆς μεταπτώσεως τῶν τροπικῶν καὶ ἰσημερινῶν σημεῖων*; 8, 'Adversus Eratosthenis Geographiam'; 9, *Τῶν Ἀράτου καὶ Ἐυδόξου φαινόμενων ἐξηγήσεων βιβλία γ*. The only one of these which has come down to us is the last and least important—the commentary on Aratus, written probably when Hipparchus was young, since he does not mention any of his subsequent discoveries; and the results of observation are not so correct as those of his catalogue. This work was published by Peter Victorius, Florence, 1561, and by Petavius in his 'Uranologion,' 1630. Hipparchus also wrote a work, according to Achilles Tatius, on eclipses of the sun; and there is also recorded a work with the following title: 'H τῶν ἀνατολῶν πραγματεία.

The following summary is from the preface to Delambre's 'History of Antient Astronomy,' in which work will be found the most complete account of the labours of Hipparchus. The bias of this historian seems to be, to add to Hipparchus some of the fame which has been generally considered due to Ptolemy, for which he gives forcible reasons:—"Let no one be surprised at the errors of half a degree which we attribute to Hipparchus, seemingly with reproach. It must be remembered that his astrolabe was nothing but an armillary sphere, of no great diameter, and with very small subdivisions of a degree; as well as that he had neither telescope, vernier, nor micrometer. What should we do even now if deprived of these helps, and if we knew neither the refraction nor the true altitude of the pole, on which point, even at Alexandria, and with armillæ of every sort, an error of a quarter of a degree was committed! At this day we dispute about a fraction of a second: they could not then answer for any fraction of a degree, and might be wrong by a whole diameter of the sun or moon. Let us rather think of the essential services which Hipparchus rendered to astronomy, of which science he is the true founder. He was the first who gave and demonstrated methods of solving all triangles, whether plane or spherical. He constructed a table of chords, of which he made nearly the same use as we now do of our tables of sines. He made many more and much better observations than his predecessors. He established the theory of the sun in such a manner that Ptolemy, 263 years afterwards, found nothing to change. It is true that he mistook the inequality of the sun's motion; but it can be shown that his mistake arose from an error of half a day in the time of the solstices. He himself avows that he may have been wrong by a quarter of a day; and we may always safely suppose that, without impeachment of an author's integrity, his self-love may halve the error which he is really liable to commit. He determined the first inequality of the moon (the equation of the centre), and Ptolemy found nothing to change in his result: he gave the mean motion of the moon, and that of the apogee and nodes, in which the corrections made by Ptolemy were slight, and of more than doubtful goodness. He had a sight of the second inequality (the evection); it was he who made all the observations necessary for a discovery of which the honour was reserved for Ptolemy; a discovery which he had not perhaps time to finish, but for which he had prepared everything. He showed that all the hypotheses of his predecessors were insufficient to explain the two-fold inequality of the planets; he predicted that none would be successful which did not combine the two hypotheses of the eccentric and epicycle. He had not the proper observations, because they require more time than the duration of the longest life; but he made them ready for his successors. We owe to his catalogue the important knowledge of the retrograde motion of the equinoctial points. We might, it is true, have derived this knowledge from much better observations, made within the last hundred years; but we should then have had no proof that this motion remains sensibly the same through a long course of ages; and the observations of Hipparchus, by their number and their antiquity, and in spite of the errors which we are obliged to admit, give important confirmation to one of the fundamental points of astronomy. It is to him that we owe the first discovery of this phenomenon. He also invented the planisphere, or the method of describing the starry heavens upon a plane, and of deducing the solution of problems in spherical astronomy by a method often more exact and convenient than that of the globe itself. He is also the father of real geography, through the happy idea of marking the position of towns in the same manner as that of the stars, by circles drawn through the pole perpendicularly to the equator, that is, by latitudes and longitudes. His method, by means of eclipses, was for a long time the only one by which the longitude could be determined; and it is by means of the projection of which he was the author that we now make our maps of the world and our best geographical maps."

HIPPIAS. [PISISTRATUS.]

HIPPO, a Greek philosopher, who is called by some a native of Samos and a follower of Pythagoras, and by others a native of Rhegium, in southern Italy. With regard to his age, some writers have made him a contemporary of Thales, or have placed him even before the age of Thales; but he evidently belongs to a much later time, and was perhaps a contemporary of the comic poet Cratinus (about B.C. 450), who ridiculed him in one of his last comedies; further, Hippo mentions the four elements of the physical philosophy of Empedocles in such a manner that we must infer that he was acquainted with the theory of Empedocles. Aristotle ('Metaphys.' i. 3) does not appear to attach any great value to the philosophical system of Hippo, which in fact was that of Thales, with sundry additions and

modifications. He thus went back to the materialism of the early Ionic school; and as Thales had taken water, so Hippo took moisture to be the principle of all things. (Aristot. 'De Anima,' i. 2; Plutarch, 'De Placit. Philoa.' 5.) He explained his views in a work which seems to have been called *φυσικά δόγματα*, which however owing to its insignificance, appears to have fallen into oblivion at a very early period, and scarcely any fragments of it have come down to us. Clemens of Alexandria ('Cohortat. ad Gent.,' vol. i. p. 48, ed. Potter) has preserved an epigram of Hippo, which is also printed in the editions of the Greek Anthology. (Iamblichus, *De Vita Pythag.* 36; Sextus Empir. *Pyrrhon. Hyp.* iii. 30, *adv. Mathem.* ix. 361; Scholiast. *ad Aristoph. Nub.* 97; compare Brandis, *Geschichte der Griech. Römischen Philosophie*, vol. i. p. 121, &c.; Bakhuizen van den Brink, *Variae Lectiones ex Historia Philosophia Antiqua*, pp. 36-59; Brucker, *Hist. Crit. Phil.* i. 1103.)

HIPPOCRATES was born at Cos, B.C. 460. His family followed the pursuit of medicine for near three hundred years, and produced seven physicians, who attained considerable celebrity, and who are supposed to have written the numerous treatises which are commonly attributed to Hippocrates alone. Before their time the knowledge of medicine was either confined to the priests, who employed their skill in maintaining their influence over the people, and carefully concealed the little knowledge they possessed, or was merely followed as a subordinate pursuit by the philosophers of the day. It is to the Asclepiads that the science of medicine is indebted for a separate existence, and the great progress which it made in their hands after this separation sufficiently proves the wisdom of their proceeding.

The most celebrated of the family was the subject of the present notice, Hippocrates, the son of Heraclides and Phænarete, who is supposed to have been the author of this important revolution in medicine. It would have been interesting to give some details of his personal history, but unfortunately we possess few authentic materials for this purpose, except some fragments contained in his life by Soranus. His medical studies were pursued under the superintendence of his father and of Herodicus; and he is said to have had for his masters in philosophy Gorgias of Leontini, the celebrated sophist, and Democritus of Abdera, whose cure he afterwards effected. We are told that he spent some time at the court of Perdiccas, king of Macedonia, and visited Thrace and Scythia; and it is probable that these statements are true, as mention is made in his writings of several towns in Thrace (Suidas, *Ἰπποκράτης*). Soranus states that he delivered Athens from the ravages of a dreadful plague which was raging in the city: but this can hardly be the one which occurred in the second year of the Peloponnesian war, of which such a graphic description is given by Thucydides; for though Thucydides suffered from the disease himself, and was a witness of its ravages, he makes no mention of the name of Hippocrates, but on the contrary declares that medical skill was of no avail against it.

We have already observed that many of the works usually attributed to Hippocrates were in reality the productions of various members of his family. This circumstance alone would render it impossible to determine accurately the amount and value of his contributions to the science of medicine. But this difficulty has been still further increased by the manner in which his writings were mutilated, and fresh passages interpolated by later editors. This confusion is supposed to have been introduced into his writings at the time when the Ptolemies were forming their celebrated library at Alexandria, for the high value which was set upon ancient writings by these monarchs induced men to collect and forge copies of ancient authors, which they passed off for the genuine works of those to whom they were attributed. It appears that in the time of Galen they were able in some degree to distinguish the genuine writings of Hippocrates from those falsely attributed to him. All the writings assigned to Hippocrates are written in the Ionic dialect, but he does not adhere so closely to its forms as Herodotus.

The principles of Hippocrates were those of rational empiricism. He did not attempt to form his theories from *a priori* reasoning, but he observed the phenomena of nature and deduced from them such conclusions as these phenomena would justify. That he adhered to this principle in all cases however is not to be supposed. He taught that the body is composed of four primary elements—fire, water, earth, and air; that these elements, variously combined, produce the four cardinal humours, and these again the different organs of the body. These doctrines are principally developed in the treatise 'On the Nature of Man;' and Galen asserts that he was the author of this theory, which was afterwards adopted and more generally promulgated by the genius of Plato. His knowledge of anatomy seems to have been very limited. The superstitious respect which was paid to the remains of the dead among the Greeks prevented him from acquiring any knowledge on this subject by dissection of the human body. He gives such descriptions of the bones as show that he had indeed studied the subject, but not acquired any very accurate knowledge. The muscles are described under the general term of *flesh* (*σάρκες*), and though some explanation is given of them in the treatise 'On Art,' this is probably spurious. The term *phlebs* (*φλέψ*) is applied indiscriminately to the veins and arteries, while *arteria* (*ἀρτηρία*) is confined exclusively to the trachea. His description of the vessels is confined to the course of some of the larger ones, without expressing

any opinion as to their origin. He does not seem to have supposed that they originate either in the heart or liver. These views were first propounded in the school of Alexandria. Under the term *seres* (*σέρη*) he confounds all the white tissues of the body, the nerves, properly so called, the tendons, and ligaments. According to Hippocrates the brain is glandular and secretes the pituita, or mucus. In his pathology he confines himself principally to the investigation of the remote causes of diseases, without entering into many speculations on their nature. However he explains inflammation by the passage of blood into those parts which did not previously contain it. In this case we still require to be informed how the blood passes into these parts. He paid great attention to the effects of changes in the external conditions of life, namely air, warmth, moisture, food, upon its phenomena, and those of disease. He recommended that particular attention should be paid to the constitution of the seasons.

Among the doctrines of Hippocrates, that of critical days, upon which he supposed the evacuation of the morbid matter when concocted to take place, is the most remarkable. In his 'Prognosticones' he says, fevers come to their crisis on the same days, both those which turn out fatally and those which turn out well. These days are the fourth, the seventh, the eleventh, fourteenth, seventeenth, and twentieth. The next stage is of thirty-four days, the next of forty, and the next of sixty. It appears very doubtful how far this theory was borne out by actual observation, but it is possible that it may have been more nearly true under the treatment of Hippocrates, which was not usually very active, than under the more energetic treatment of modern physicians. Of the indications to be drawn from examination of the pulse Hippocrates was not aware, and the word *sphygmus* (*σφυγμός*) is usually employed by him to denote some violent pulsation only. It is however upon the accuracy with which he observed the leading features of disease, and his vivid descriptions of them, that the fame of Hippocrates is principally and justly founded. Nowhere is the peculiar power of the Greeks in expressing their conceptions more strikingly shown. We have extracted one or two of the most marked descriptions from his 'Prognostica.' "If the appearance of the patient be different from usual, there is danger. If the nose be sharp, the eyes hollow, the temples collapsed, the ears cold and contracted, and the lobes inverted, whilst the skin of the forehead is hard, dry, and stretched, and the colour of the face pale or black, or livid or leaden, unless these appearances are produced by watching or diarrhoea, or under the influence of malaria, the patient is near death." This description has obtained the title of *Facies Hippocratica*. And other descriptions of premonitory symptoms of danger are no less graphic and precise. In the remainder of this treatise he goes through the different evacuations from the bladder and the bowels, by vomiting and by expectoration, describing their characters and appearances, and the conclusions that may be drawn from them. His directions for the examination of a patient supposed to be labouring under empyema present an example of sound and cautious investigation. "If there is empyema on one side of the chest, we must turn the patient, and learn whether he has pain in one side, and if one side be hotter than the other; while he is lying on the sound side, we must ask if he feels any weight hanging from above. For if this be the case, the empyema is on that side on which he feels the weight. We may recognise the presence of empyema by these general signs:—if the fever does not remit, but is moderate during the day and increased at night, and considerable perspirations occur, and there is great inclination to cough and but little expectoration; while the eyes become hollow, the cheeks are flushed, the finger-nails curved, and the fingers hot, especially the tips, and the feet swell, and pustules are formed over the body—these symptoms denote chronic empyema, and may be greatly relied on." We must not forget that Hippocrates asserts that auscultation may be employed to distinguish between the presence of pus and serous fluid in the cavity of the pleura. No attention seems to have been paid to this remarkable statement until the time of Laennec's great discovery, by whom the passage is noticed and referred to. The statement of Hippocrates is in itself incorrect, but the fact of his having actually practised auscultation is no less interesting.

Hippocrates appears also to have introduced some valuable improvements in the treatment of disease. During health he recommends that the diet should not be too exact, lest any unavoidable change should bring on disease. Of wine he says it must not be taken pure during the summer, but in the winter he allows a more liberal use of it. In his treatise 'On Diet' he claims to have been the first to recognise the importance of diet in the treatment of disease, which had been neglected by all previous physicians; and in this statement he is in some measure borne out by the authority of Plato ('De Rep.,' iii. 14), who praises the ancient physicians for having neglected it; whereas the modern ones, by this system, convert life into a tedious death. However, he attributes the introduction of the new system to Herodicus. In fevers and acute diseases he confined his patients to a liquid diet, but not so strictly as some other physicians, whom he charges with starving their patients to death. In his general treatment he employed purgatives, some of which were of the most violent character, as the black and white hellebore and elaterium, which generally produce excessive vomiting at the same time. He mixed up a little theory with his treatment; for he would not allow purga-

tives to be employed unless the humours were duly concocted. To relieve the head in certain diseases he was accustomed to make use of sternutatories. In acute affections, when the disease was violent, he employed bleeding, and recommended that blood should be taken from as near the affected part as possible. This was the origin of the doctrine which recommended bleeding in pleurisy from the arm on the side affected. He also made use of cupping-glasses, with and without scarification. Certain diuretic and sudorific medicines also entered into his pharmacopœia, and he was not ignorant of the virtues of the poppy.

In the time of Hippocrates the distinction between medicine and surgery had not been made, as we find among the works usually attributed to him, and contained in the list of Erotian, treatises on fractures, on ulcers, and on wounds of the head. In the latter he was in the habit of employing the trephine, and gives directions for its use. However, in the oath of Hippocrates the pupil is made to swear that he will not attempt the operation of lithotomy, but give it up to those whose business it is to perform it. In the treatise 'On Injuries of the Head,' he remarks that convulsions usually take place on the side of the body opposite to the injury.

We find that consultations were not unknown in the time of Hippocrates, for in the latter part of the 'Præcepts' he says that a physician ought not to be ashamed to call in the assistance of another, if he finds himself at a loss in the treatment of his patient. The oath which he administered to his pupils shows the high sense he had of the duties and responsibilities of a physician. The pupil is made to swear "that he will reverence his teacher as a father, and his descendants as brethren; that he will use his art to the benefit of his patients, and never to their injury or death, even if requested by them; that he will never attempt to procure abortion, that he will be chaste, and never divulge any professional secrets." Similar sentiments are expressed in the treatise 'On the Physician,' but it is doubtful whether this is a genuine production of Hippocrates. As we have remarked above, Hippocrates wrote in the Ionic dialect, though the island in which he was born was originally colonised by the Dorians. His style is remarkably concise, so as to render his meaning at times somewhat obscure; and it would appear that he occasionally makes his statements too general, in order to avoid loading his writings with exceptions. The high estimation in which his works have been held is proved as well by the general reputation of his name, as more especially by the numerous commentaries upon them which have been published in all ages. It will be sufficient to mention the names of Asclepiades, of Rufus Ephesianus, of Celsus, and of Galen, who have all commented upon his writings. Galen declares that we ought to reverence them as the voice of the Deity, and that if he has ever written too concisely or somewhat obscurely, he has never written anything which is not to the purpose. His knowledge of anatomy and physiology, and of the processes which go on in the body during health and disease, was extremely deficient, but in the accuracy with which he observed the symptoms of disease, and in the fidelity of his descriptions he has rarely, if ever, been surpassed. It is upon these grounds that he has justly obtained the title of 'The Father of Medicine,' and will at all times continue to command the respect of his medical descendants.

Hippocrates is said to have died at a very advanced age at Larissa in Thessaly. The essays of which he is the reputed author are seventy-two in number, but the best commentators on them do not allow more than fifteen or twenty to be genuine. The most esteemed of them are the essays on Air, Water, and Locality; the first and third books of that on Epidemics, the Aphorisms, the Essay on Prognostics, that on Wounds of the Head, and that on the Diet in Acute Diseases. The best editions of his works are those of Foesius, Frankf., folio, 1595, which was reprinted several times; of Linden, 2 vols. 8vo, Amsterdam, 1665; of Mack, 2 vols. folio, Vienna, 1743-49; and of Littré, Paris, 1839, &c. They have been most voluminously commented on. From a list which Foesius gives of all the works published upon them previous to 1595, it appears that 137 authors had written upon the 'Aphorisms' alone, and the commentaries and criticisms upon the rest of his essays would be sufficient by themselves to form an extensive library. Many of the treatises have been edited separately. There is a complete German translation of Hippocrates by J. F. C. Grimm, Altenb., 1781-1792, 4 vols. 8vo.

(Sprengel, *Histoire de la Médecine*; Haller, *Bibl. Medic. Pract.*; Littré's ed. of *Hippocrates*.)

HIPPOLYTUS, a bishop, saint and martyr, of the first quarter of the third century, who, from circumstances to be presently mentioned, has recently excited great interest amongst scholars and theologians. It was the apparently unquestioned belief among the older Christian writers that an eminent ecclesiastical author, Hippolytus, had resided as bishop at Portus Romanus, near Ostia, and that he had there been put to death by the emperor Alexander Severus towards the end of his reign. But certain difficulties in the statement, coupled with the fact of Severus not having persecuted the Christians, and of there being no other instance recorded of a bishop of Portus, as also the occurrence of some points of similarity between this Hippolytus and other Hippolyti recorded in the Roman martyrologies, led to attempts to controvert or explain away the difficulties in the common account. Thus Le Moyne sought to show that Hippolytus was bishop of Adana (Aden), then the great emporium of the Roman commerce with the

East, and consequently known as the Portus Romanus; his views found many followers, and though never generally adopted the opinion prevailed that Hippolytus was in fact an Arabian, or at least an Eastern bishop. But whilst there was so much doubt as to the time and place where Hippolytus flourished, there was none as to the eminent position he held as a writer and confessor of the ancient church. Eusebius, Jerome, and other eminent fathers, alike refer to him in terms of profound regard, and the Romish church had long set apart a day (August 21, in later years August 22), in commemoration of St. Hippolytus, bishop and martyr. In 1551 there was discovered at Rome, near a church dedicated to St. Laurence, a statue—the work apparently of an artist of not later than the 6th century—representing a bishop seated, somewhat above the size of life, having inscribed on it the name of Hippolytus, bishop of Portus, and on the back of the chair the paschal cycle which he introduced at Rome, and a list of his principal writings. His works, or such of them as remained, including some of very doubtful authenticity, were collected and published by Fabricius in 1716-18, and again by Gallandius in 1766; but some of the most remarkable of those enumerated on the statue had escaped the research of the editors and of later investigators.

Thus remained the information possessed respecting Hippolytus when, in 1842, an agent of the French government, M. Menas, obtained at Mount Athos among other manuscripts one in Greek on the subject of 'Heresies.' It was placed in the Bibliothèque du Roi at Paris, where it remained without attracting any notice till an excellent Greek scholar, M. Emmanuel Miller, in pursuing some researches there examined this manuscript, and perceived that it was not only an ancient but an hitherto unpublished work. He at once addressed himself to the laborious task of preparing a copy of it for the press; and the University of Oxford having undertaken the expense of the publication, it was in 1851 printed at the University press under the superintendance of M. Miller, with the title, 'Πρωτεύουσα φιλοσοφούμενα ἢ κατὰ πασῶν αἱρέσεων ἐλεγχοίς. Origenis Philosophumena sive omnium Hæresium Refutatio: e Codice Parisino nunc primum editit Emmanuel Miller,' 8vo, pp. 339. This work immediately excited general interest among the scholars of Germany and France as well as of England, and its great importance in connection with the early history of the church was at once perceived; but at the same time it became evident that it was incorrectly assigned to Origen, whose known works it in no way resembled, whose opinions it often differed from, and to whom no such work had been by any early author ascribed.

The subject was first brought directly before the English public by Chevalier Bunsen in 1852, in a most laborious work (embodying the studies in theology and ecclesiastical history of many years), entitled 'Hippolytus and his Age; or the Doctrine and Practice of the Church of Rome under Commodus and Alexander Severus, and Ancient and Modern Christianity and Divinity compared,' 4 vols. 8vo. In this work M. Bunsen undertook to show that the 'Refutation of all the Heresies,' ascribed by M. Miller to Origen, was really the lost work of Hippolytus, mentioned under the same title as his by Eusebius, Jerome, Epiphanius, and Peter, bishop of Alexandria, and also inscribed on his statue. This view he supported with great learning and ability, and though other scholars had fixed on Caius, on Ignatius, and even on Tertullian, there appears to be now a pretty general acquiescence in the Chevalier's views as to the writer. We give the summary of his statement in his own words:—"We may sum up the arguments brought forward in a few words. The book cannot have been written by Origen, nor even by Caius the presbyter, for it is written by a bishop; besides nobody (i.e., no early Christian writer) ever attributed to the Alexandrian or to the Roman presbyter a book with a like title. On the other hand, such a book is ascribed by the highest authorities to Hippolytus, bishop of Portus, presbyter of the Church of Rome, who lived and wrote about 220, as the 'Paschal Cycle' and his statue expressly state." ('Hippol.,' i. 335.) M. Bunsen's opinions on some other points (chiefly of theology and philology) have however met with much opposition, and he in 1854 replied to his opponents, and re-stated with additional proofs his theory respecting the work on 'Heresies,' in a new and greatly-enlarged edition, in 7 vols. 8vo, of his 'Hippolytus and his Age.' With the theological or general controversy we have here nothing to do. It has in its various sections engaged the pens of many eminent scholars and theologians of all churches and sects in England and on the Continent; and besides several distinct works (of which that of Dr. C. Wordsworth, entitled 'St. Hippolytus and the Church of Rome in the earlier part of the Third Century,' 8vo, London, 1853, and his 'Remarks on Bunsen,' 8vo, 1855, are perhaps the most important which have been published in London), essays of greater or less learning and acumen have appeared in every review and almost every denominational journal of any note in the English language, in the 'Journal of Classical and Sacred Philology,' and in most of the leading German philological and theological magazines. But the investigation which the subject has undergone will enable us to state in a few words what is now known of Hippolytus.

It would appear that he was in the active exercise of his labours as Bishop of Portus, near Ostia, about 218. Though not a corporate and fortified town (civitas), Portus, as the adjacent harbour of Rome, was a place of considerable importance; and being frequented by foreign merchants and traders as well as seamen, it is probable, as Bunsen

suggests, that Hippolytus was specially appointed to preside there with a view to their conversion and instruction, and hence the title we find applied to him of 'Bishop of the Gentiles.' Being a suburban bishop, he was a member of the presbytery of Rome; and it is deserving of notice that the title 'Episcopus Portuensis,' the title given to Hippolytus by Prudentius, and that engraved on his statue, is still always given to one of the most eminent ecclesiastics of Rome. About 222 Hippolytus was engaged in strong opposition to Callistus, the Bishop of Rome, against whom in his great work he inveighs with the utmost severity. In 235, probably immediately after the death of Severus, in the persecution of Maximin the Thracian, he was banished with Pontianus to Sardinia. He appears however to have been permitted, perhaps soon after the election of Pontianus to the bishopric of Rome, to return to his see; but, probably on some new charge, he was eventually ordered to be put to death (about 236-8). The mode of his martyrdom has been variously stated, but the tradition referred to by Prudentius (who flourished 348-405), is that the tyrant, alluding to his name, directed that he should be, like Hippolytus of old, torn to pieces by horses, and that the heathen spectators hastened his death by stabbing him. His remains were removed to the church of St. Laurence, where Prudentius saw his sanctuary; and Bunsen conjectures that his statue, which was discovered on this site, was erected on the occasion of the solemn removal of his remains. The character of Hippolytus, as a writer and an ecclesiastic, is thus summed up by Bunsen ('Hippolytus and his Age,' 2nd ed., i. 272):—

"As a writer Hippolytus possesses neither the elegance of Origen nor the brilliant originality of Tertullian. His best style comes nearer to that of Clemens of Alexandria, but, unfortunately, he generally writes either in a very high-flown rhetorical style or in none at all. This is particularly the case with the Refutation. His Greek therefore, is not only tainted with Latinisms, but often (unless some of the worst passages are mere loose extracts) without any style in the construction of the sentences. These defects of style are very naturally the reflex of the defects of his intellect and character. His reasoning powers cannot be measured with the three men of genius among his contemporaries whom we have mentioned above. But it would be decidedly unjust to judge him either by his philological and metaphysical writings, or by his disputes with Callistus. To appreciate Hippolytus, to understand the epithets of 'most sweet,' and 'most benevolent,' applied to him by a contemporary of Chrysostom, and of 'most eloquent,' which is Jerome's expression; in short, to understand the unbounded admiration, and almost apostolic nimbus which surrounds his name in later ages, we must contemplate him as the serene, platonic thinker, with his wide heart for the universality of God's love to mankind in Christ, and with his glowing love of liberty, and of the free agency of man, as being the specific organ of the divine Spirit, and the only one congenial to the very nature of God. These are the really distinguishing features in his character. We find them particularly developed in the 'Confession of Faith,' which forms the elaborate peroration to the great work of his life."

The importance of a work professing to be a 'Refutation of all the Heresies' then prevalent (thirty-two being described and 'refuted'), and also the 'Confession of Faith,' or as Dr. Wordsworth prefers to call it, the 'Apology to the Heathen,' written by such a man, will be readily understood to be very great as bearing on the internal history of the Church of the early part of the 3rd century, and still more as setting forth the received doctrines of the Church at the same period—a century earlier than the Council of Nice, and a time of transition both in discipline and doctrine. As respects its theological sentiments the work of Hippolytus may be regarded as a strong defence of the Johannine doctrine of the Logos—or in other words of the orthodox view of the person of Christ.

The remaining writings of Hippolytus—those contained in the editions of Fabricius and Gallandus, and which are looked upon as authentic, though of some only fragments remain, are—'On Christ and Antichrist;' 'On the Gifts of the Holy Spirit;' 'Against the Heresy of Noetus;' 'The Little Labyrinth;' 'Against Vero;' the 'Canon Paschalis,' a demonstration of the time of Easter; &c.

The other Hippolyti, including Hippolytus a Roman senator and martyr, one distinguished as Hippolytus of Thebes, and one or two of lesser note, are now generally believed to be merely mythical personages.

HIRT, ALOYSIUS, was born at Bela near Donaueschingen in Baden, June 27, 1759. In early life he visited Italy and studied the remains of classic art there, and on his return settled at Berlin, having been appointed preceptor to Prince Henry of Prussia. In 1796 he became professor of architecture and the fine arts at the academy of Berlin, and was subsequently made professor of archaeology at the University of Berlin. Among his numerous publications are several special disquisitions on particular structures, such as the Temple of Solomon, the Temple of Diana at Ephesus, and the Pyramids of Egypt; but those by which he will be most generally and longest known are his 'Baukunst nach den Grundsätzen der Alten,' 1809, and his 'Geschichte der Baukunst bey den Alten,' 1821-27, 3 vols. 4to, with a folio atlas of plates. This last not only gives a history of ancient architecture, that of Egypt included, down to the time of Constantine, but also a full account of all the various classes of buildings. Latterly he was much occupied in arranging the collections

in the Berlin Museum, which brought him into a literary dispute with his former pupil and protégé, Dr. Waagen, since well-known by his visits to England and his works on English art, and the art-collections of England. Hirt died at Berlin June 29, 1837, just two days after entering his seventy-eighth year.

HIRTIUS, AULUS, born of a patrician Roman family, applied early to the study of rhetoric, and became intimate with Cicero, who speaks highly of his oratorical talents. There is a letter of Hirtius to Cicero in 'Ep. ad Att.,' xv. 6. Hirtius served with distinction under Cæsar in the Gallic war. He is generally supposed to be the author of the eighth book of the 'Commentaries' (Suetonius, 'Life of Cæsar,' c. 56), as well as of the books of Cæsar's Alexandrian and African campaigns, which are avowedly written by the same person as the eighth book of the 'Commentaries.' With regard to the book 'De Bello Hispanico,' it appears to be written by a different and an inferior hand, and it has been attributed by some to C. Oppius, another friend of Cæsar. (Voessius, 'De Historicis Latinis.') Hirtius remained attached to Cæsar till his death, after which he took the part of the senate against Antony, and was named consul with C. Vibius Pansa. The two consuls had an engagement with Antony, whom they defeated near Mutina (Modona), B.C. 43, but Hirtius was killed in the battle.

HITCHCOCK, EDWARD, D.D., LL.D., an eminent American geologist, was born at Deerfield, Massachusetts, United States, in May 1793. In 1816 he was made head of the Academy at Deerfield; but resigned that office in 1819, and two years later accepted the invitation to become the pastor of a congregational church at Conway in the same state. But his studies were directed to science still more than to theology, and Mr. Hitchcock sharing fully in the ardour which the study of geology was then everywhere exciting began to make himself known by his lithological investigations. In 1824 he published a work of some importance, 'The Geology of the Connecticut Valley,' which was received with much applause, and eventually led to his being offered in 1824-5 the professorship of Chemistry and Natural History in Amherst College. He continued in the zealous discharge of the duties of this office, and prosecuting his favourite studies, with the occasional publication of a scientific paper in the 'Memoirs of the American Academy,' or some other scientific journal, or in a monograph, such as his 'Catalogue of Plants within Twenty Miles of Amherst (1829),' until 1830, when he was appointed State Geologist, and called upon by the State of Massachusetts to make a survey of the geology and mineralogical resources, &c., of that state. The result of his explorations appeared in 1831 under the title of 'First Report on the Economic Geology of Massachusetts;' this was followed in 1833 by a more complete 'Report on the Geology, Botany, Zoology, &c., of Massachusetts,' with numerous plates and diagrams. This report was a work of great value, but the progress of the science having rendered it desirable that a re-examination of the geological character of the state should be made, Dr. Hitchcock was directed to undertake it. Having done so, he drew up in 1838 a 'Report on a Re-examination of the Geology of Massachusetts;' but his chief work on the subject embodying the results of his protracted course of investigations and matured study, and one likely long to remain the standard work of reference on this important portion of the United States, appeared in 1841 under the title 'Final Report on the Geology of Massachusetts,' 2 vols., royal 4to, with a map and numerous illustrations.

In 1844 Dr. Hitchcock was chosen president of Amherst College, which important office he still holds, together with that of professor of geology and natural theology. He had previous to this sought to extend the knowledge of general as well as of local geology by his 'Elementary Geology,' of which the first edition appeared in 1840, and which, having been reprinted in England with an 'Introductory Notice' by Dr. J. Pye Smith, became extremely popular in both countries, partly no doubt from the religious spirit pervading it, but which it well deserved on account of its scientific merits: an 8th edition has been recently issued. Another work of a somewhat similar kind subsequently published by Dr. Hitchcock bears the title 'Outline of the Geology of the Globe, and of the United States in particular.' In 1848 Dr. Hitchcock published an important monograph on the 'Fossil Footmarks in the United States,' chiefly an account of those in the Connecticut Valley, of which as early as 1842 Sir Charles Lyell says, that Dr. Hitchcock "had observed more than 2000 impressions in the district alluded to." Having been appointed by the state of Massachusetts in 1850 State Agricultural Commissioner, with directions to visit and examine the chief schools of agriculture in Europe, he on his return to America presented a valuable 'Report on the Agricultural Schools of Europe,' which will be found well worth consulting by any one interested in the subject.

Besides his numerous papers in the American scientific journals and the works above named, Dr. Hitchcock has written several books and pamphlets of a more or less directly theological character. Of these the chief are—'Religious Lectures on Peculiar Phenomena in the Four Lessons, delivered to the Students in Amherst College in 1845-49,' and 'The Religion of Geology and its connected Sciences,' 8vo, 1851. Dr. Hitchcock is held in high esteem by the scientific men of Europe as well as of America, and few men have done more to advance the study of geology in the United States, or to remove the prejudices which beset its culture.

*HITTORFF, JACQUES-IGNACE, architect, who has designed some of the chief buildings in Paris erected within a recent period, and who is the author of some standard books illustrative of classical architecture, was born at Cologne in the year 1793. His father, a passionate admirer of the architectural antiquities around him, devoted his son to the practice of an art for which the latter also manifested in his early years an inclination. Having received a good scientific and literary education, M. Hittorff's professional training was commenced at Cologne, where, as was customary, it included practical exercise in mason's work and bricklaying: he was thus occupied when about the age of fifteen years; and houses built from his drawings, whereat he was himself a workman, are still remaining. In 1810, at the age of seventeen, M. Hittorff arrived in Paris: here he pursued his studies with M. Bélanger, an architect of some repute, who was then engaged upon the construction of the *abattoir* Rochecouart, and the cupola constructed in iron of the Halle au Blé. In his academical studies in the School of Architecture, where he was under the guidance of Percier, he gained many medals. In 1818, after the death of Bélanger, he was named architect to the king, and charged with the direction of the fêtes and ceremonies at the court. Thus between 1819 and 1830, M. Hittorff, with his colleague M. Le Coite, executed the decorations in the church of St. Denis at the funerals of the Prince of Condé, the Duc de Berry, and the king Louis XVIII.; those in the church of Notre Dame at Paris for the marriage of the Duc de Berry, and for the baptism of the Duc de Bordeaux, of which illustrations were published by the authors; and those on the coronation of Charles X. at Reims. With the same architect he directed the works at the Théâtre-Italien (previously Salle-Favart), and the construction of the Théâtre de l'Ambigu-Comique, which showed the way to many contrivances in theatrical architecture and decoration. In the intervals of his duties, M. Hittorff pursued the study of ancient architecture. In 1820 and 1821 he studied the examples of architecture in England and Germany. During the years 1822 to 1824 he was able to visit Italy, and to carry out a project for the exploration of the remains in Sicily. To the latter object, in conjunction with his pupil M. Zanith, now architect to the King of Würtemberg, and M. Stier, professor of architecture at Berlin, he devoted nearly a year, and the result was the possession of more than a thousand drawings, and the solution of difficulties in history—especially through the light which was thrown by the discoveries, upon the question of the application of external colouring to their buildings by the Greeks. From the materials thus collected, Messrs. Hittorff and Zanith published their two works—the one, the 'Architecture Moderne de la Sicile,' with 76 folio plates, Paris, 1835; and the other, the 'Architecture Antique de la Sicile,' which has reached to 48 plates, and which it is intended to continue to 150; and M. Hittorff published his recent and valuable work, 'Architecture Polygone chez les Grecs,' &c., with 25 plates (Paris, 1851), where he gives a restoration of the temple of Empedocles at Selinus, coloured according to his matured conclusions as to the ancient practice. In 1830 M. Hittorff had published a translation from English of 'The Unedited Antiquities of Attica' of the Society of Dilettanti, which he enriched with new illustrations, designs for restorations, and many notes. M. Hittorff is also the author of many 'Mémoires' upon the ancient basilicas, Egyptian and antique metal work, the city of Pompeii, and ancient and modern arabesques, and of the articles on architecture in the 'Encyclopédie des Gens du Monde.'

Amongst the works which M. Hittorff has designed and superintended the construction of since the year 1833, may be named the following:—the arrangement of the Place de la Concorde (in which the obelisk of Luxor was placed), with the fountains, rostral columns, and other newly-designed embellishments; the five fountains of the Champs-Élysées; cafés, restaurants, small theatres, and guard-houses; the Panorama rotonda, commenced in October 1838, and opened to the public in May 1839; the present Cirque-de-l'Impératrice, which was commenced at the end of 1839 and opened eight months afterwards; the Cirque-Napoléon, commenced in April 1851 and opened in December of the same year; the new disposition in 1855 of the Place-de-l'Étoile; the Avenue-de-l'Impératrice, and the Bois-de-Boulogne. The two circuses—the one last named on the Boulevard-des-Filles-du-Calvaire, and the other in the Champs-Élysées—are of like dimensions; and in all, three circular structures have been completed by M. Hittorff, each having a diameter of 124 French feet, and answering the conditions of having the smallest possible area of points of support. At the Panorama, where the admission of light entailed great difficulty, the roof, having a span equal to that of the Pantheon at Rome, was sustained without any actual internal support, on the suspension-bridge principle, by means of twelve cables, which were formed of iron wire. At the Cirque-de-l'Impératrice, where a pentagonal plan was adopted, he designed a central portion of the roof, having a diameter of about 100 French feet, to be supported upon sixteen small iron columns, and so executed it, though without the authority of the Conseil des Bâtimens, by whom it was feared that the thrust of the roof would endanger the stability, and who required the introduction of ties. In the Cirque-Napoléon the whole area was covered by a conical roof without ties, standing on twenty points of support. These buildings have excited great interest in England, the Continent, and America; and illustrations of them

have been published in several forms. M. Hittorff's most important work however is perhaps the church of St. Vincent-de-Paul. In this he was at first joined with his father-in-law, the late M. Le Père, an architect who was associated with Gondouin in the erection of the column of the Place-Vendôme, and had contributed to the great French work on Egypt some of its best illustrations. At the church alluded to, although the restraints upon the architect prevented his completing the exterior as designed, in the interior a grand impression is produced by the proportions of the colonnades, the carpentry of the roof, the hemicycle, the organ, the ornaments, and the magnificent coloured decoration of the walls and stained glass. The architect has applied the knowledge of ancient monuments, and added all the results of modern artistic processes and industry; and the work has earned high praise from all parts of Europe, Italy included. M. Hittorff's other works include the Mairie of the 12th arrondissement, built between 1848 and 1851; the École-Communale, in the Rue-des-Prêtres-St.-Germain-l'Auxerrois (1852-54); the building near the Barrière-du-Trône, for an institution founded by the empress for the education of 300 young girls (1854-56); and, in conjunction with other architects, the vast Hôtel-du-Louvre, the works of which, involving an outlay of 12 millions of francs and an enormous amount of contrivance in details, were completed within the space of a year. More recently M. Hittorff has been charged with a project for some important public buildings estimated to cost 2½ millions of francs, proposed to be erected opposite the Louvre. In the autumn of 1856 however he started on a fresh visit to Italy, with a view to the completion of his work on ancient architecture. During the course of an honourable and active career, he has prepared, besides the works which have been named, many designs for theatres, museums, houses, sepulchral chapels, and tombs, at requisitions sent to him from all parts of Germany and France. He has been attached as architect to the government of France and the city of Paris, is a member of the Institute of France, and has been elected in the academies of Berlin, Munich, Vienna, and Milan, and the National Institute of Washington, and is a corresponding member of the Institute of British Architects; he is an officer of the Prussian order of merit, and of other foreign orders, and was most worthily selected by the Institute of British Architects to be the recipient of the royal medal—being the third foreigner upon whom that distinguished honour had been conferred.

HOADLEY, BENJAMIN, an English clergyman, successively bishop of Bangor, Hereford, Salisbury, and Winchester, was born in 1670, at Westerham in Kent. In a general view of Bishop Hoadley's character, and his relation to the times in which he lived, he is to be regarded, 1st, as a principal writer among the divines of the English Church (of whom there were many in the 18th century) who are called Rational, that is, who have renounced the whole of what constitutes proper Calvinism, and have advanced more or less near to the opinions which are comprehended under the term Unitarianism. Hoadley's 'Plain Account of the Sacrament,' and still more his 'Discourses on the Terms of Acceptance,' show how 'rational' was the view which he took of Christianity, its requirements, and its ordinances. These works are still much read, and greatly valued by those who coincide in his opinions, whether in or out of the Establishment. 2. He is to be regarded as the great advocate of what are called Low Church principles, a species of Whiggism in ecclesiastics, in opposition to the high pretensions sometimes advanced by the church or particular churchmen. It was in this character that he wrote his treatise on the 'Measure of Obedience to the Civil Magistrate,' which was animadverted upon by Bishop Atterbury [ATTERBURY, FRANCIS], and defended by Hoadley, whose conduct on this occasion so pleased the House of Commons that they represented in an address to Queen Anne what signal service he had done to the cause of civil and religious liberty. But he was engaged more earnestly in defence of those principles when, being then bishop of Bangor, he printed a sermon from the text, "My kingdom is not of this world," concerning the true nature of that kingdom which Christ came to establish on earth, the principles of which were attacked by various persons. It was out of this sermon that the celebrated Bangorian controversy arose, one of the most remarkable in the history of the Protestant Church of England. The doctrines of Hoadley being vehemently opposed by the Lower House of Convocation, excited such violent discussions in that body that the government in order to prevent further dissensions suddenly prorogued the Convocation, and the Houses of Convocation have never since been permitted to meet for the despatch of business.

In the reigns of the first and second Georges, divines of the school to which Hoadley belonged found favour at court. It was otherwise in the reign of George III. The succession of Hoadley's preferences with the dates follows. In early life he was a city clergyman, having the rectory of St. Peter le Poor, with the rectorship of St. Mildred in the Poultry. In 1710, when the Tory influence was becoming predominant in the councils of Queen Anne, a private patron, Mrs. Howland, of Streatham, who was connected with the noble house of Russell, presented him with the rectory of Streatham. The queen died in 1714, and the accession of King George I. brought with it a great change in the politics of the court; one of the first bishoprics that fell vacant, which was that of Bangor, was presented to him. In 1721 he was translated to Hereford, and thence in 1723 to Salisbury. In 1734 he was made Bishop of Winchester. He died in 1761.

A full account of Bishop Hoadley, with the particulars of an extraordinary attempt at imposition upon him in his old age, in an affair of money, by a foreigner to whom he had shown great favour, detected and exposed by him with a vigour which is rarely found in persons at the age of eighty, may be read in the 'Biographia Britannica.'

HOADLEY, BENJAMIN, M.D., eldest son of Bishop Hoadley, was born February 10th 1705 in London. He was admitted of Corpus Christi College, Cambridge, April 8th 1722, and received his degree of M.D. in 1729. In June 1742 he was appointed physician to his Majesty's household, and in January 1746 was appointed physician to the household of Frederick, prince of Wales, and he held both offices at the same time. He was the author of 'Three Letters on the Organs of Respiration,' read at the Royal College of Physicians, London, 1737, being the Gulstonian Lectures for that year; 'Oratio Anniversaria in Theatro Col. Medicor. ex Harveii instituta, habita die 18mo, Oct. 1742;' and 'Observations on a Series of Electrical Experiments,' 4to, 1756. Dr. Hoadley is now known chiefly as the author of 'The Suspicious Husband,' 1747, a bustling comedy, full of incidents of intrigue, in which Garrick was distinguished for his performance of the character of Ranger, as Elliston was also in more recent times. Dr. Hoadley died August 10th, 1757, in his house at Chelsea.

His brother, the Rev. JOHN HOADLEY, LL.D., born October 8th, 1711, died March 16th, 1776, was the bishop's youngest son. He was the author of several poems in Dodsley's 'Collection,' and of five dramatic pieces which are now forgotten. He published an edition of Bishop Hoadley's works, 3 vols. folio, London, 1773.

HOARE, SIR RICHARD COLT, BART., the historian of Wiltshire, and an eminent biographer and antiquary, was born on the 9th of December 1753. His father, the first baronet, was married to Anne, second daughter of Henry Hoare, Esq., and of Susanna, daughter and heiress of Stephen Colt, Esq. In a very pleasing autobiography which Sir R. Colt Hoare drew up in his old age, he says:—"In my youth I was initiated in the business of our family bank (Messrs. Hoare's bank, Fleet Street, London), till my grandfather removed me from it, and gave up to me during his lifetime all his landed property. An early habit of application to business induced me to have recourse to the pen and pencil, for, without some amusement, life ultimately must produce tedium and ennui; and, thanks to Providence, I used in my advanced age to feel the benefits of the early habits of application." In 1783 he married the eldest daughter of Lord Lyttleton, who died in 1785, leaving one child, Henry. In 1787 he succeeded to the baronetcy. After the death of his wife he made an extensive tour on the Continent, which occupied him nearly two years; and in 1788 he again left England on a continental tour, and did not return until August 1791. He devoted ample time to the examination of interesting objects, and filled his portfolio with valuable drawings. For the gratification of his family and friends he printed an account of his travels in four volumes. They were subsequently condensed, and published in 1813 in 2 vols. 8vo, under the title of 'A Classical Tour through Italy and Sicily; tending to illustrate some districts which have not been described by Mr. Eustace in his Classical Tour.' When the greater part of the Continent had become closed in consequence of the war, Sir Richard travelled through his own country, and he began with Wales; "but, as travelling without a pursuit becomes tedious, I resolved," he says, "to take Giraldus as my guide." In 1806 he published a translation of Giraldus, with views, annotations, and a life of Giraldus, in two splendid quarto volumes. He furnished the drawings for the description of Monmouthshire by Archdeacon Cox. In 1807 he visited Ireland, and published a short account of his excursion. But it is as the historian of Wiltshire, his native county, that Sir R. Colt Hoare's fame as a topographer and antiquarian is best established. The first volume of South Wiltshire is confined to British antiquities, and includes Stonehenge. The second volume commences with North Wiltshire, and Part I. is devoted to the British Period and contains the account of Avebury. Part II. comprises the Roman Period. These two elaborate volumes were followed in 1821 by the history of Modern Wiltshire. In the description of several of the hundreds he had a coadjutor for each, but the difficulty of obtaining aid of this kind at length compelled him to confine his attention to South Wiltshire. He died on the 19th of May 1838. A catalogue of works printed for private circulation by Sir R. Colt Hoare is given in the 'Gentleman's Magazine' for July 1838, which also contains a list of his communications to the Royal Society of Antiquaries.

HOARE, WILLIAM, R.A., an historical and portrait painter, born at Bath about the year 1706. He studied at Rome nine years, where he was the fellow-pupil of Pompeo Batoni, under Francesco Bernardi, called D'Imperiali. Upon his return to England he established himself at his native place, where he acquired a great reputation as a portrait-painter in oils and crayons; he painted also some historical pieces. There is an altar-piece by Hoare, of 'Christ bearing the Cross,' in the church of St. Michael at Bath; and another of the 'Lame Man healed at the Pool of Bethesda,' in the Octagon Chapel. He was one of the original members of the Royal Academy, and sent several works to its early exhibitions. He died at Bath in 1792.

HOARE, PRINCE, who succeeded Boswell as foreign secretary to the Royal Academy, was the eldest son of William Hoare, R.A., and was born in 1754. He was professionally a painter, and is known as the author of about twenty dramatic pieces, among which are 'No Song

no Supper,' 'Look and Key,' 'My Grandmother,' and other lively farces; and he published in 1806 'An Inquiry into the Requisite Cultivation and Present State of the Arts of Design in England.' Prince Hoare presented the so-called 'Slaughter of the Innocents,' by Raffaele, to the Foundling Hospital, which institution has lent it to the National Gallery; it is however only a part of a composition, and has been so completely painted and varnished over that, if originally by Raffaele, now little of Raffaele remains but the composition, which is very inferior to Raffaele's more important works. Prince Hoare died at Brighton in 1834, aged eighty.

HOBBES, THOMAS, was born at Malmesbury, in Wiltshire, on the 5th of April 1588, and was the son of a clergyman of that town. At the age of fifteen he was sent to Magdalen Hall, Oxford; and after he had gone through the usual university course, he became in 1608 private tutor in the family of Lord Hardwicke, soon afterwards created Earl of Devonshire. In 1610 he went abroad with his pupil, Lord Cavendish, and made the tour of France and Italy. After his return he came to mix much, chiefly through the assistance of his patron the Earl of Devonshire, with the men most distinguished at that time for learning, as well as with others conspicuous by their high station. He enjoyed the familiar friendship of Bacon, who is said to have been assisted by Hobbes in the translation of some of his works into Latin, and was an intimate associate also of Lord Herbert of Chisbury, and of Ben Jonson. Ben Jonson revised for Hobbes his first work, the translation of Thucydides.

This translation, which had been begun, as Hobbes himself tells us, "with an honest view of preventing, if possible, those disturbances in which he was apprehensive his country would be involved, by showing, in the history of the Peloponnesian war, the fatal consequences of intestine troubles," was published in 1628. His patron, the Earl of Devonshire, had died two years before; and the son, Hobbes's pupil, died in the year in which this translation was published. He was so much affected by this loss that he gladly seized an opportunity of going abroad with the son of Sir Gervase Clifton, with whom he remained some time in France. He returned in 1631, at the instance of the Dowager-Countess of Devonshire, to undertake the education of the young earl, who was then only thirteen. In 1634 he went with his new pupil first to Paris, where he enjoyed the friendship and frequent society of Father Mersenne, and applied himself much to the study of natural philosophy, and afterwards to Italy, where he became known to Galileo. He returned to England in 1637. Shortly afterwards he applied himself to the composition of his 'Elementa Philosophica de Cive,' a few copies of which were printed at Paris in 1642. A second edition of the work was printed in Holland in 1647, under the superintendence of M. Sorbière, to which were prefixed two laudatory letters addressed to the editor, the one by Gassendi and the other by Mersenne.

Shortly after the meeting of the Long Parliament, which took place in the end of the year 1640, Hobbes had withdrawn himself to Paris. He became acquainted there with Descartes, with whom he afterwards held a correspondence on mathematical subjects; and he also acquired the friendship of Gassendi.

In 1647 Hobbes was appointed mathematical tutor to the Prince of Wales, afterwards Charles II.; and he so won the esteem and affection of the prince, that though, after the publication of the 'Leviathan,' Charles, yielding to the opinions of divines, forbade him his presence, he yet always spoke of him in terms of the greatest kindness, kept his picture, taken expressly for the purpose, in his study, and when he had been restored to the throne, unasked presented him with a pension.

Hobbes's two small treatises, entitled 'Human Nature' and 'De Corpore Politico,' were published in London in 1650, and in the following year the 'Leviathan.' He caused a copy of this last work to be fairly written out on vellum, and presented to Charles II.; but the king, having been informed by some divines that it contained principles subversive both of religion and civil government, thought it right to withdraw his favour from Hobbes, and, as has been already said, forbade him his presence.

After the publication of the 'Leviathan,' Hobbes returned to England. In 1654 he published his 'Letter upon Liberty and Necessity,' which led to a long controversy with Bishop Bramhall [BRAMHALL]; and it was about this time too that he began a controversy with Dr. Wallis [WALLIS, JOHN], the mathematical professor at Oxford, which lasted until Hobbes's death. By this last controversy he got no honour.

Almost immediately after Charles's restoration in 1660, a pension of 100*l.* a year was settled upon Hobbes out of the privy purse; but this mark of favour from the king had by no means the effect of removing the obloquy under which Hobbes and his opinions laboured, and in 1666 his 'Leviathan' and 'De Cive' were censured by parliament. Shortly after Hobbes was still further alarmed by the introduction of a bill into the House of Commons for the punishing of atheism and profaneness; but this storm blew over, and, as is usually the case, the notoriety attending the obloquy under which Hobbes laboured had its sweets as well as its bittern. In the year 1669 he received a visit from Cosmo de' Medici, then prince and afterwards duke of Tuscany, who honoured him with many presents, and asked in return for his picture and a complete collection of his writings, the former of which he afterwards deposited among his curiosities, and the latter in his

library at Florence. He received many similar visits from foreigners of distinction, all of whom were curious to see one whose name and opinions were known throughout Europe.

In 1672 Hobbes wrote his own life in Latin verse, being then in his eighty-fifth year; and in 1675 he published his translation in verse of the Iliad and Odyssey. He had previously, by way of feeler, published four books of the Odyssey; and the reception which they had met with had encouraged him to undertake the whole. But however favourable might have been the reception at the time, the popularity of this translation has certainly long since ceased; it is wholly wanting in Homeric fire, bald and vulgar in style and diction; and it must be allowed that the fame of the philosopher is anything but heightened by his efforts as a poet. Hobbes had now retired to the Earl of Devonshire's seats, Chatsworth and Hardwicke, in Derbyshire; but notwithstanding his advanced age, he still continued to write and publish. His 'Dispute with Laney, bishop of Ely, concerning Liberty and Necessity,' appeared in 1676; and in 1678 his 'Decameron Physiologium, or Ten Dialogues of Natural Philosophy;' to which was added, a book entitled 'A Dialogue between a Philosopher and a Student of the Common Law of England.' In 1679 he sent his 'Behemoth, or a History of the Civil Wars from 1640 to 1660' to a bookseller, with a letter in which he requested him not to publish it until a fitting occasion offered. It appears from this letter that Hobbes, being anxious to publish the book some time before, had with that view shown it to the king, who refused his permission; and for this reason Hobbes would not now allow the bookseller to publish it. It appeared however almost immediately after Hobbes's death, which took place on the 4th of December 1679, when he was in his ninety-second year. The immediate cause of his death was a paralytic stroke.

The quality which chiefly strikes us, in contemplating the personal character of Hobbes, is its independence. Placed during the greater part of his life in circumstances which would have made any other man, despite himself, a courtier—the inmate of a noble house and tutor to a king,—amid the temptations of society he steadily pursued philosophy, and at the risk of losing great friends, and indeed with the actual sacrifice of royal favour, constantly put forth and clung to opinions which were then most startling and obnoxious. His independence in smaller things may be gathered from the following account of his daily mode of life in the Earl of Devonshire's house, which is given by Dr. Kennet in his 'Memoirs of the Cavendish Family,' and which is interesting if only because it relates to so remarkable a man as Hobbes. "His professed rule of health was to dedicate the morning to his exercise, and the afternoon to his studies. At his first rising therefore he walked out and climbed any hill within his reach; or, if the weather was not dry, he fatigued himself within doors by some exercise or other, to be a sweat. . . . After this he took a comfortable breakfast; and then went round the lodgings to wait upon the earl, the countess, and the children, and any considerable strangers, paying some short addresses to all of them. He kept these rounds till about twelve o'clock, when he had a little dinner provided for him, which he ate always by himself without ceremony. Soon after dinner he retired to his study, and had his candle with ten or twelve pipes of tobacco laid by him; then shutting his door, he fell to smoking, thinking, and writing for several hours." We are told that he was testy and peevish in conversation, more particularly in his latter years, and that he did not easily brook contradiction. And there can be no doubt that his independence was often displayed in that excess in which it takes the name of arrogance. It was one of his boasts, for instance, "that though physics were a new science, yet civil philosophy was still newer, since it could not be styled older than his book 'De Cive.'" Such indeed was his usual tone in speaking of his own performances. Another proof of his arrogance is supplied by his mathematical controversies. But after all there is something that we cannot resist admiring in independence of others' opinions, when carried even to the excess in which Hobbes's character displays it. If we leave out of account his arrogance, Hobbes seems to have been a man of much amiability, as well as strength of character.

Turning from the man to the author, we must content ourselves with very few words on a subject worthy of a volume. For Hobbes is indeed, as Mr. Mill remarks, "a great name in philosophy, on account both of the value of what he taught and the extraordinary impulse which he communicated to the spirit of free inquiry in Europe." ('Fragment on Mackintosh,' p. 19.) He may be considered the father of English psychology, as well as (what every one must allow him to be) the first great English writer on the science of government. Let it be remarked also (for it is from losing sight of this that some of the most important misconceptions of Hobbes's views have arisen) that though he wrote on psychology, and much of his fame is as a psychologist, his psychology, like that of Bentham, was only auxiliary and in the way of prelude to his writings on government, and he should always emphatically be viewed as a writer on government. And even were his psychology left entirely out of account, his writings on government, of which the 'Leviathan,' the 'De Cive,' and the small treatise 'De Corpore Politico,' are the chief, would be a sufficient passport to immortal fame.

The views of Hobbes on government, as contained in his political

treatises, may be thus briefly stated. He views government as a refuge, dictated by reason or the law of nature, from the evils of a state of nature, which he chooses to call (and this one would think was a matter of small import, though, strange to say, it has ever been one of the chief charges brought against Hobbes) a "state of war." The government thus recommended is formed (he imagines) by a covenant or contract entered into between those who are to be subjects and those who are to be rulers, and ever after tacitly adopted by all future sets of subjects and future sets of rulers. And the subjects having covenanted complete unconditional obedience to their rulers, and the duty of obedience being directly referred to this covenant, Hobbes views obedience as a religious duty, and the supremacy of the rulers, on the other hand, as a divine right. As regards forms of government, he prefers, on account of its greater vigour and aptitude for business, a monarchy; but he strongly and zealously inculcates at the same time the necessity of a sound education of the people. But whatever be the form of government, he contends that the government must be possessed of supreme powers, else it would not be the government. And being himself in favour of a government of one, or a monarchy, he ever insists on the supremacy of the monarch and on the duty of unconditional obedience to his laws. Thus it is that the decriers of Hobbes, losing sight of his views on the education of the people, and confounding monarchy with tyranny, and supreme with arbitrary power, have nicknamed him "the apologist of tyranny." And because, carrying out his views as to the supremacy of government, he has required submission to the mode of faith which the monarch establishes, and, writing not on moral but on political science, has chosen to define the words 'just' and 'unjust' with a direct reference to the laws which the monarch ordains, and which it is the duty of the subjects to obey, he has been denounced as contemning religion, and as a confounder of moral distinctions. But Hobbes does not take upon himself to say that the monarch's opinion is the test either of true religion or true morals; and indeed, in many parts of his works distinctly asserts the pre-eminent merits of one form of faith and the independence of morality, which is, as it should be, his criterion of the goodness of law. According to Hobbes, what is established by law must be obeyed; but there is nothing in his views to prevent attempts which are conformable with the laws to alter what in the laws is wrong.

There is no doubt that in Hobbes's views, as we have stated them, there is some error. His hypothesis of a covenant as the origin of government, for instance, is a fiction which has now long been exploded in this country. But this is an error solely speculative, and of little importance; for all the valuable conclusions which Hobbes seeks to derive from his fiction may be got at, without its aid, by means, for instance, of the principle of utility. As to the grave charges which have been so sedulously brought against Hobbes, from the first appearance of his works to the present time, they have no other foundation than ignorance and prejudice.

The number of works to which Hobbes's writings gave rise is very great. "The Philosopher of Malmesbury," says Dr. Warburton, "was the terror of the last age, as Tindal and Collins are of this. The press sweat with controversy, and every young churchman-militant would try his arms in thundering on Hobbes's steel cap." ('Divine Legation,' vol. ii. p. 9, Preface.) His principal antagonists were—Clarendon, in a work named 'A Brief View of the Dangerous and Pernicious Errors to Church and State in Mr. Hobbes's book entitled Leviathan;' Cudworth, in his treatise on 'Eternal and Immutable Morality;' and Bishop Cumberland, in his Latin work on the 'Laws of Nature.' Bishop Bramhall published a book called 'The Catching of the Leviathan,' to which Hobbes replied. We may also mention Archbishop Tenison's 'Creed of Mr. Hobbes examined,' and Dr. Eachard's 'Dialogues on Hobbes.' And, in addition to direct and professed attacks on Hobbes, there are numerous references to his views for the purpose of censure in Harrington's 'Oceana,' and in Henry More's writings.

Until recently there was no complete edition of even the English writings of the 'Philosopher of Malmesbury.' But this want has been well supplied by the handsome edition published at the cost and under the superintendence of the late Sir William Molesworth, under the title of 'The English Works of Thomas Hobbes of Malmesbury, now first collected and edited by Sir William Molesworth, Bart.,' 16 vols. 8vo.

HOBBIMA, MINDERHOUT, one of the most eminent of the Flemish landscape painters, was born at Antwerp, as is supposed about the year 1611. It is not known by whom he was instructed, but his works evince the most assiduous and successful study of nature. His subjects are in general simple country scenes, the slope of a hill with shrubs and trees, the borders of a forest, a winding path leading to a distant village, or to some ruin, building, or piece of water, often carrying the eye to an almost evanescent distance; such are the materials to which, by accurate perspective, clearness, and fullness of colour, and the most careful execution, with a free and light pencil, he gives an unrivalled charm. His works are scarce and eagerly sought after. Some of his very finest productions are in England, in Sir R. Peel's collection, and the Grosvenor Gallery. The largest and, in the opinion of Dr. Waagen, the finest of his works is in the possession of Lord Hatherton, who has refused 3000*l.* for it. The National Gallery

does not contain a single picture by Hobbima, but there are some, though not among the best, of his works in the gallery at Dulwich.

HOICHE, LAZARE, born in 1768 near Versailles, of very humble parentage, enlisted in the French Guards at the age of sixteen. When the Revolution broke out he warmly espoused its cause, obtained a lieutenant's commission in a regiment of the line, and served in Flanders under Dumouriez. Having distinguished himself he was rapidly promoted, and at the age of twenty-four was made general in command of the army of the Moselle. He opened the campaign by attacking the Duke of Brunswick, in which however he failed. In concert with Pichegru he then attacked the Austrian army under Wurmsier, and drove it out of Alsace. Upon incurring the displeasure of St. Just, the terrorist commissioner of the Convention, he was arrested and thrown into prison at Paris, when his life was saved by the overthrow of Robespierre in July 1794. The Convention restored him to his rank, and sent him against the insurgents of La Vendée, where he showed much firmness mixed with considerable address and a disposition to conciliate, instead of driving the royalists to despair: he defeated the emigrants who had landed at Quiberon in July 1795, and having obliged them to surrender, he wrote to the Convention advising that the leaders only should be punished, and the rest be spared; but the Convention ordered a general massacre. Hoiche upon this gave up the command of that district to General Lemoine, and withdrawing to the south of the Loire, continued his operations in Vendée Proper, where he succeeded in putting down the insurrection, and seizing Charette and the other leaders, who were put to death. By a decree of the Directory, July 1796, he was declared to have well deserved of his country.

Hoiche now conceived the idea of effecting a landing in Ireland, and a fleet having been equipped at Brest with great secrecy, he embarked his troops in December 1796, but being separated by a storm from the rest of the fleet, he was obliged to return to France without effecting any thing.

Upon the Directory giving him the command of the army of Saubret-Meuse, he crossed the Rhine near Neuwied, in presence of an Austrian army, defeated the Austrians in several battles, and advanced as far as Wetzlar, where he heard of the truce of Leoben, concluded between Bonaparte and the Archduke Charles, which put a stop to hostilities. In the quarrel which was then beginning to manifest itself between the Directory and the Legislative Councils, Hoiche took the part of the Executive, and he began to direct some of his forces towards Paris in order to support the Directory in the measures which it contemplated. For this he was denounced by the councils, and Bonaparte meantime having offered the support of his own army of Italy, the Directory declined Hoiche's services, and made use of Augereau to effect the coup d'état of Fructidor. [AUGEREAU.] Hoiche seems to have taken to heart this slight of the Directory, and he returned to his head-quarters at Wetzlar, where he was seized by a sudden illness, of which he died on the 15th of September 1797. The symptoms of the disease give rise to suspicions of poison. His remains were removed to Paris with great pomp, and his funeral was celebrated in the Champ de Mars with great magnificence. His life has been written by Rousselin, in 2 vols. 8vo.

HODGES, WILLIAM, R.A., was born in London about the year 1744. His father was a blacksmith, and kept a shop in St. James's Market. He attended Shipley's drawing school when very young, and became afterwards the pupil of Wilson the landscape-painter. He painted decorations for theatres, landscapes, and architectural views; among the latter a view of the interior of the Pantheon, Oxford-street, which was burnt down on January 14th, 1792.

In 1772 Hodges accompanied Captain Cook as draftsman on his second voyage to the South Seas; and his drawings were published in Cook's narrative. After the completion of this work he went to India, where, under the patronage of Warren Hastings, he realized a considerable fortune, and returned to London in 1784. About 1790 he made a tour on the continent of Europe, visiting Russia; and he exhibited a view of St. Petersburg at the Royal Academy in 1793. In 1795, finding that his Indian fortune was diminishing instead of increasing, he established a bank at Dartmouth in Devonshire, which however broke two years afterwards in consequence of the devastations of the French in Newfoundland. The shock brought on the death of Hodges on the 6th of March; and his wife (his third) died a few months afterwards. He was elected a member of the Royal Academy in 1787.

Hodges was not a painter of great ability; in style he imitated Wilson, but with little success. His best works are—a view of Windsor from the great park, and three or four views painted in India. He painted also two or three historical pieces by Boydell's Shakspeare. His last works were two ordinary landscapes illustrating the effects of peace and war, which he exhibited with twenty-three others, one of which was a large view of Falconet's equestrian statue of Peter the Great at St. Petersburg, in Old Bond-street; one of his companion pictures was a seaport in prosperity, the other was the same view devastated by fire and sword. These two pictures, which have been engraved, are now in Sir John Soane's museum. Several of the works of Hodges have been engraved; he himself executed a set of Indian views in aquatinta, which he dedicated to the East India Company. He published also an account of his travels in India, with plates.

* HODGKINSON, EATON, Professor of the Mechanics of Engineering in University College, London, is an European authority upon the properties of iron, cast or wrought, with regard to its application in architecture and engineering. He was born at Anderton, near Northwich, in Cheshire, on the 26th of February 1789. Having lost his father early, his mother sent him to the grammar school at Northwich, intending that eventually he should enter the church. Her small patrimony however compelled her to abandon the idea of sending him to Cambridge; and she removed to Manchester, where she entered into a business, in which she was assisted by her son, who was then about the age of twenty-one. The nature of the employment however was not agreeable to Mr. Hodgkinson, whose education had been advanced in Hebrew and other languages, and who was becoming attached to mathematical studies. These last he pursued further, finding himself in a place where mechanism and ingenuity abounded, but where additional science seemed to be not unneeded. Knowledge of the strength of materials was at that time defective; and especial difficulty attended the use of cast-iron. Before the period of Mr. Hodgkinson's researches, the chief authority on the subject of iron beams was Tredgold, who reasoned on the supposition that, when subject to cross-strain, a body resisted the force of compression along the top, and that of extension along the bottom, equally; and who therefore devised a sectional form like the letter **I**. Mr. Hodgkinson however showed that cast-iron and all crystalline bodies resist a crushing force far more effectually than they do a force tending to tear them asunder, and has thus established the fact that the form of the letter **T** inverted (**⊥**), with a bottom flange about six times as large as the top one, constitutes the most economical disposition of the material—the gain of strength being two-fifths or upwards. The earliest application of the discovery in a railway bridge, was about 1830, at Water-street, Manchester, for the Manchester and Liverpool line, by the late George Stephenson.

Mr. Hodgkinson's researches have also seriously invalidated the assumption of Tredgold, Moseley, Navier, and many others, that all 'rigid' bodies are elastic up to a certain degree of strain, at least; for, cast-iron, and some other bodies, as stone, he has found are never absolutely elastic,—their defects of elasticity varying nearly as the squares of the weights laid on, or of the changes of form produced.—With reference to the strength of pillars, the profound researches of Euler had been of little value to practical men. Euler's theory depended upon the force necessary to produce incipient bending in a pillar loaded at the top; but failing to discover regularity in that force, Mr. Hodgkinson sought for that necessary to break the pillar. This proved to be regular. His experiments in this enquiry (which were 227 in number) established some remarkable facts, such as the diminution of strength by adding to the height of the pillar above a certain point—though with the same load, and the same vertical pressure; that a pillar with two rounded ends is only one-third of the strength of a pillar with the ends flat; and that increase of strength results from thickening the column in the middle. From these experiments Mr. Hodgkinson deduced *formule* for solid and hollow pillars, which have been adopted in England and on the Continent; and have been expanded into tables for ready reference by architects. His researches last referred to were communicated to the Royal Society, and printed in the 'Philosophical Transactions' in 1840, under the title 'Experimental Researches on the Strength of Pillars of Cast-Iron, and of other Materials,' and for his efforts he had the honour of receiving the Royal Gold Medal, and was elected a fellow of the Society. These and his earlier researches on the strength of materials were at the expense of Mr. Fairbairn of Manchester, whose own investigations he greatly assisted; and some were aided by grants from the British Association for the Advancement of Science, and with his later experiments yet to be referred to, have probably involved an expenditure of 10,000*l*. In the researches for the Association he was in some instances named contemporaneously with Mr. Fairbairn for the same subjects [FAIRBAIRN, WILLIAM], as in determining the relative values of hot and cold blast iron. ('Reports of the British Association for the Advancement of Science,' vol. vi.)

When Mr. Stephenson conceived the idea of constructing the Britannia Bridge in the form of a wrought-iron tube, he applied, as Mr. Hodgkinson states, first to Mr. Fairbairn, and then through Mr. Fairbairn to Mr. Hodgkinson himself, in order that the necessary data might be got together for so novel an application of material. Mr. Hodgkinson had been consulted privately from near the origin of the scheme; but in 1845 he assisted in experiments at Mr. Fairbairn's works at Millwall, London; and subsequently he was engaged in the most important duties of experiment and calculation, from which resulted the determination of the proportions and structure of that which is perhaps the most remarkable effort in engineering science of modern times. For his co-operation in this work, he received a first class medal at the Paris exhibition in 1855.

In August 1847—on the issue of a Royal Commission to inquire into the application of iron to railway structures, consequent upon the accident at the Dee Bridge, Chester—Mr. Hodgkinson was named a member; and, in the form of Appendices to their report of July 1849, are 180 pages giving the results of experiments made by him for the Commission and for the Britannia Bridge. For the

"remarkable series" for the Commission, he deservedly received thanks for the "zeal and intelligence" with which the experiments were carried out.

The records of these numerous and valuable investigations are to be found interspersed through the 'Transactions' of the British Association for the Advancement of Science, and of the Literary and Philosophical Society of Manchester, of which last society Mr. Hodgkinson was for some time president, and in other publications which have been referred to; but the nature of his discoveries may also be gathered from the edition of 'Tredgold on the Strength of Cast-Iron and other Metals,' which he edited, adding a supplementary volume. This edition bears date 1842-46; and subsequent to that, the experiments for the Britannia and Conway bridges demonstrated the remarkable fact of the opposite character of wrought- to cast-iron, as to the capability to resist the relative forces of tension and compression, and showed the value of the cellular top in a tubular beam. Amongst his writings, one of his earliest, 'On the Transverse Strain and Strength of Materials,' will be found in the fourth volume of the 'Memoirs of the Manchester Society' (second series, 1822), in which he put forth his views in opposition to those which were general amongst scientific men as to the situation of the neutral line in a bent body. In the fifth volume of the same 'Memoirs' (1831) are five papers by him, namely, 'On the Forms of the Catenary in Suspension Bridges,' of which an abstract was given by the Rev. Dr. Whewell in his 'Analytical Statics' (Cambridge, 1833), and an amplification by the Rev. Canon Moseley in his 'Mechanical Principles of Engineering,' &c.; 'On the Chain-Bridge at Broughton, Manchester, with an Account of its Failures' (two papers); and one on the subject of the strength and form of iron-beams. The fourth report of the British Association contains the result of an extensive series of experiments 'On the Collision of Imperfectly-Elastic Bodies,' and the fifth report a paper 'On Impact upon Beams.'

Mr. Hodgkinson in 1856 was engaged in pursuing various researches, at the expense of the Royal Society and of Mr. Robert Stephenson. He has been elected an honorary member of the chief societies connected with architecture and engineering, and his discoveries have excited the highest interest on the Continent.

HODY, HUMPHRY, D.D., an eminent divine, was born on the 1st of January 1659, at Oldcombe, in Somersetshire. He was educated at the University of Oxford, took his degree of M.A. in 1682, and was elected in 1684 a fellow of Wadham College. In the same year he published a 'Dissertatio contra Historiam Aristæ de LXX. Interpretibus,' which was well received by most of his learned contemporaries. Vossius however published a reply to it in an appendix to his edition of 'Pomponius Mela.' But the works by which Hody was principally known among his contemporaries were those which he published respecting the bishops who had been deprived of their bishoprics during the reign of William and Mary, for refusing to take the oath of allegiance to the new government. The first work which he published on this subject was a translation of a Greek treatise, supposed to have been written by Nicephorus in the latter end of the 13th or the beginning of the 14th century, in which the writer maintains that "although a bishop was unjustly deprived, neither he nor the church ever made a separation, if the successor was not a heretic." The original Greek work, as well as the English translation, were both published in 1691. Amongst the numerous works published in reply to Hody, the most celebrated was written by Dodwell, and was entitled 'A Vindication of the Deprived Bishops' (Lond., 1692). In the following year Hody published another work, entitled 'The Case of Sees Vacant by an Uncanonical Deprivation' (4to, Lond., 1693), in which he supports the opinions of Nicephorus, and replies to the arguments of his opponents. These exertions of Hody in favour of the ruling party in the church did not pass unrewarded. He was appointed domestic chaplain to Tillotson, archbishop of Canterbury, which office he also held under his successor. He was presented with a living in London, and was appointed regius professor of Greek at Oxford in 1698, and archdeacon of Oxford in 1704. He died January 20th, 1706. He founded ten scholarships at Wadham College, in order to promote the study of the Greek and Hebrew languages.

Of the other works of Hody, the most important are:—1. 'De Bibliorum Textibus Originalibus, versionibus Græcis et Latina Vulgata, libri iv.' Oxford, 1704, fol., which is said by Bishop Marsh to be "the classical work on the Septuagint." The first book contains the dissertation against the history of Aristæus, which has been mentioned above. The second gives an account of the real translators of the Septuagint, and of the time when the translation was made. The third book gives a history of the Hebrew text and of the Latin vulgate; and the fourth, of the other ancient Greek versions. 2. 'The Resurrection of the (Same) Body Asserted,' 8vo, Lond., 1694. 3. 'Animadversions on two Pamphlets lately published by Mr. Collier,' 8vo, Lond., 1696. Sir W. Perkins and Sir J. Friend had been executed in 1695 for treason against the government; but previous to their execution had been absolved of their crime by some non-juring clergymen. This act was condemned by the ecclesiastical authorities, but was justified by Collier in two pamphlets which he published on the subject. 4. 'De Græcis Illustribus linguæ Græcæ litterarumque humaniorum instantiatoribus,' Lond., 1742. This work was published several years after the author's death, by Dr. Jebb, who has prefixed to it an account of

Hody's life and writings, to which we are indebted for the greater part of the preceding remarks.

HOERBERG, PEHR, a distinguished Swedish painter, was born in a village of Småland, in 1746. His father was a private soldier and extremely poor, and Hoerberg's youth was spent in begging, watching sheep, and other peasant's labour; and like Giotto's, his first efforts in drawing were made with sticks or chalk in the woods when performing his pastoral duties. When only fourteen years of age he entered the service of a painter of Wexiö, but he remained with him for a very short period. However, by the time he was two-and-twenty years of age he contrived to learn so much from one painter and another in his own district that he was enabled to maintain himself by his paintings, and he even ventured to take a wife. In 1784, in his thirty-eighth year, he became a student in the Royal Academy of Arts at Stockholm, in which he obtained two prizes, and made rapid progress. In 1790 he established himself at Olatorp in East Gotaland, where he obtained a great reputation. In 1797 he was elected a member of the Swedish Academy, and was appointed historical painter to the king. He died in 1816.

There are eighty-seven altar-pieces by Hoerberg in Sweden, five of which are copies. His paintings altogether amount to about seven hundred, mostly religious pieces; his drawings are likewise numerous, and he executed many engravings. His execution is unfinished, but his compositions are vigorous and perspicuous; and his figures are more distinguished for character than for beauty.

The autobiography of Hoerberg was published at Upsala in 1817: it has been translated into German and Danish.

HOFER, ANDREW, a native of the village of St. Leonard, in the valley of Passeyr, was born on the 22nd of November 1767. During the greater part of his life he resided peaceably in his own neighbourhood, where he kept an inn, and increased his profits by dealing in wine, corn, and cattle. About his neck he wore at all times a small crucifix and a medal of St. George. He never held any rank in the Austrian army; but he had formed a secret connection with the Archduke John, when that prince had passed a few weeks in the Tyrol making scientific researches. In November 1805 Hofer was appointed deputy from his native valley at the conference of Brunneken, and again at a second conference, held at Vienna, in January 1809.

The Tyrol had for many years been an appendage of the Austrian states, and the inhabitants had become devoted to that government; so that when, by the treaty of Presburg, the province was transferred to the rule of the King of Bavaria, then the ally of Napoleon I., the peasants were greatly irritated; and their discontent was further provoked by the large and frequent exactions which the continual wars obliged the new government to levy on the Tyrolese. The consequence was, that when their own neighbourhood became the theatre of military operations between Austria and France, in the spring of 1809, a general insurrection broke out in the Tyrol. His resolution of character, natural eloquence, and private influence as a wealthy citizen, joined to a figure of great stature and strength, pointed out Andrew Hofer to his countrymen as the leader of this revolt; and with him were united Spechbacher, Joseph Haspinger, and Martin Teimer, whose names have all become historical. A perfect understanding was maintained between the insurgents and their late masters, and the signal of the insurrection was given by the Archduke John in a proclamation from his head-quarters at Klagenfurth. An Austrian army of 10,000 men, commanded by the Marquis Castellar, was directed to enter the Tyrol and support the insurrection, which broke out in every quarter on the night of the 8th of April 1809. The Austrian general himself crossed the frontier at daybreak on the 9th. On their side, the Bavarians marched an army of 25,000 men into the province to quell the revolt. Hofer and his band of armed peasantry fell upon the Bavarians, whilst entangled in the narrow glens, and on the 10th of April defeated Besson and Lemoine at the Sterzinger Moos. The next day a troop of peasants under Teimer took possession of Innsbruck. On the 12th Besson surrendered, with his division of 3000 men. In a single week all the fortresses were recovered, nearly 10,000 troops of the enemy were destroyed, and the whole province was redeemed.

Incensed by this interruption of his plans, Napoleon despatched three armies almost simultaneously to assail the province at three different points. One of these forces was under the command of Marshal Lefebvre, who on the 12th of May defeated the united army of the Austrian soldiers under Chastellar, and the Tyrolese peasantry, under Haspinger and Spechbacher, at Feuer Singer. The troops made a bad use of their victory, slaughtering the inhabitants of the villages on their route, without distinction of age or sex. The Bavarian and French officers encouraged and took part in the excesses of the soldiers; whilst the insurgents, far from retaliating, refrained from every species of licence, and nursed their wounded prisoners with the same care as their own friends. Hofer himself was not always present in action, his talent consisting rather in stimulating his countrymen than in actual fighting; but at the battle of Innsbruck (May 28th, 1809), he led the Tyrolese, exhibited both skill and daring, and defeated the Bavarians, with a loss of 4000 men. The whole of the Tyrol was delivered a second time. But after the battle of Wagram (July 6th), and the armistice of Znaim which immediately followed,

the Austrian army was obliged to evacuate the Tyrol, leaving the helpless insurgents to the mercy of an exasperated enemy. Marshal Lefebvre now invaded the province a second time, and entered it by the road from Salzburg, with an army of 21,000 troops, whilst Beaumont, having crossed the ridge of Schnartz with a force 10,000 strong, threatened Innsbruck from the north. On the 30th of July Innsbruck submitted. A series of desperate contests followed along the line of the Brenner, mostly with doubtful success, but in one the marshal was defeated, when 25 pieces of artillery and a quantity of ammunition fell into the hands of the Tyrolese. Again on the 12th of August, Marshal Lefebvre, with an army of 25,000 Bavarian and French soldiers, 2000 of whom were cavalry, was totally beaten by the Tyrolese army, consisting of 18,000 armed peasants. The battle, which was fought near Innsbruck, is said to have lasted from six in the morning until midnight. For the third time the Tyrol was free.

After this victory, entirely achieved by the peasantry themselves, Hofer became the absolute ruler of the country: coins were struck with his effigy, and proclamations issued in his name. His power however scarcely lasted two months, and became the cause of his ruin ultimately. Three veteran armies, comprising a force of nearly 50,000 French and Bavarian troops, were despatched in October to subdue the exhausted province; and, unable to make head against them, Hofer was obliged to take refuge in the mountains. Soon after, a price having been set upon his head, a pretended friend (a priest named Douay) was induced to betray him, January 20th, 1810. After his arrest he was conveyed to Mantua, and the intelligence having been communicated by telegraph to the French emperor, an order was instantly returned that he must be tried. This order was a sentence; and after a court-martial, at which however the majority were averse to a sentence of death, Hofer was condemned to be shot. His execution took place on the 20th of February 1810, his whole military career having occupied less than forty weeks. The emperor Francis conferred a handsome pension upon the widow and family of Hofer, and created Hofer's son a noble. The Austrian government also raised a marble statue of heroic size in the cathedral of Innsbruck, where the body of the patriot was interred; whilst his own countrymen have commemorated his efforts by raising a small pyramid to mark the spot where he was taken.

HOFFMANN, CHRISTIAN GOTTFRIED, was born in 1692 at Lauben, in Upper Lusatia, and studied at Leipzig, where he took his degree. In 1718 he was made professor of law in that university, and afterwards appointed to the chair of the same faculty at Frankfurt-on-the-Oder. He was also appointed counsellor to the king of Prussia, and member of the Academy of Sciences of Berlin. His principal works are—1, 'Historia Juris Romano-Justinianei'; 2, Specimen Conjecturarum de Origine et Natura Legum Germanicarum; 3, 'Introductio in Jurisprudentiam Canonico-Pontificiam'; 4, 'Nucleus Legum Imperii et Novissimarum Pacificationum'; 5, 'Prænotiones de Origine, Progressu, et Natura Jurisprudentiæ Criminalis Germanicæ'; 6, 'Novum Volumen Scriptorum Rerum Germanicarum, in primis ad Lusitiam et vicinas Regiones spectantium'; 7, 'Nova Scriptorum ac Monumentorum, partim Rariissimorum partim Ineditorum Collectio.' This work is a sequel to the preceding. 8, 'Series Rerum per Germaniam et in Comitibus à Transactione Passaviensi ad annum 1720 gestarum.' He also published in German 'Ausführliche Beschreibung des Russischen Reiches,' and 'Gegenwärtige Zustand der Finanzen von Frankreich.' Hoffmann's eulogium is contained in the 'Nova Acta Eruditorum' for May 1736. He died in 1735, with the reputation of one of the first jurists of his time.

HOFFMANN, ERNST THEODOR WILHELM (or AMADEUS, the name he assumed instead of Wilhelm), was born on the 24th of January 1776, at Königsberg, in East Prussia. Soon after his birth his father and mother separated, and he was brought up by an uncle, by whom he was induced, against his inclination, which led him to the cultivation of music and drawing, to study the law. From 1796 to 1800 he continued to prosecute his studies with great diligence in the courts at Glogau in Silesia and in Berlin, still however pursuing his favourite studies at every possible interval. In March 1800 he was appointed assessor to the government of Posen, and thence, through the patronage of General Zastrow, removed to be a judge at Plock in Poland in 1802, and to Warsaw in a similar capacity in 1803. Hoffman was an excellent magistrate, and highly esteemed in Warsaw, but on the entry of the French troops into that town in 1806, he found himself at once without employment, without fortune, and without the prospect of any office in his then distracted native country. He determined boldly to make his other acquirements serviceable to his support. He possessed remarkable talents: he was a poet, a musician, and an artist, but of an eccentric and hypochondriacal turn of mind, and all he produced partook of that character. His writings were fantastic, his music wild and capricious, his drawings caricatures. He taught music, wrote articles for the 'Allgemeine Musicalische Zeitung' of Leipzig, and accepted in 1808 the situation of musical director of the theatre at Bamberg. Afterwards, in 1813, he filled the same office to the Dresden theatre till 1815. At Dresden he was a witness of the bombardment of the town when the allies endeavoured to dispossess the French. Here he displayed remarkable coolness, sitting at a window with a companion, and drinking wine. He has left a few

sketches of these events, which are vivid, but not so full as might be wished from a pen so capable of giving an original picture on a large scale. After the downfall of Napoleon I., and the complete restoration of the Prussian kingdom, he was, upon petition, re-admitted as judge, and soon afterwards appointed to a seat in the royal judiciary court at Berlin, which he filled with great credit to himself as a judge till his death on the 21st of July 1822, which took place after an illness of considerable length, that had deprived him of the use of his limbs, but even under this affliction his fancy continued active, and he dictated several pieces, among which one called 'The Recovery' contains some affecting allusions to his own condition.

Hoffmann was small and weak of body, but for many years he laboured with extreme ardour, notwithstanding his convivial habits, his addiction to the free use of wine and tobacco, and his extreme nervous sensibility, which at times operated so strongly as to approach closely to insanity. Besides his professional acquirements, which were highly estimated by his colleagues, he composed the music and text of many operas: the first was the music only to Göthe's 'Soherz, List, und Rache' (Jest, Trick, and Revenge), which was performed at Posen in 1800. He also produced a number of caricatures, highly popular at the time, of the foreign invaders of his country, and especially of Bonaparte. His first series of tales appeared at Bamberg in 1814, 'Phantasiestücken in Callots Manier.' They were followed by 'Nachtstücke,' the 'Serapiensbrüder,' and the fragment of a novel composed upon his death-bed, called 'The Adversary.' They are all distinguished by a fertile wildness of imagination, considerable humour, vivid descriptions of the beauties of nature, much insight into the inconsistencies of the human character, and sly sarcasm; but they also contain several well-drawn and highly natural characters. His works form 15 vols. in 18mo, of which a portion have been translated into French, and many of the single tales have been translated into English; clever versions of two, 'The Sandman' and 'St. Sylvester's Night,' appeared in 'Blackwood's Magazine.'

HOFFMANN, FRIEDRICH, was born at Halle in Saxony, in 1660, of a family which had been engaged for two centuries in the practice of medicine. After having graduated and received his diploma at Jena, he established himself as a physician at Minden in 1682. In 1684 he travelled through Holland and England, and on his return was appointed physician to Frederick William, elector of Brandenburg, and to the garrison at Minden. In 1688 he removed to Halberstadt, and having gained considerable celebrity both by his successful practice and his writings, he was invited by Frederick III., elector of Saxony, afterwards king of Prussia, to take the chief professorship of medicine in the University of Halle, which had just been founded. He accepted this appointment in 1693, composed the statutes of the Institution, and retained the professorship with a reputation scarcely inferior to that of his great colleague Stahl, till 1742, the year in which he died. As a practical physician Hoffmann enjoyed a celebrity second only to that of Boerhaave, who was the contemporary professor of medicine at Leyden. As an author Hoffmann was well known and esteemed throughout Europe, and he was admitted a member of the scientific societies of London, Berlin, St. Petersburg, and other cities. He was a most voluminous writer; his collected works form six thick folio volumes, and the titles of his treatises occupy thirty-eight 4to pages in Haller's 'Bibliotheca Medicinæ Practicæ.'

Except by general repute Hoffmann's writings however are now little known. He assisted considerably, by the mass of evidence which he collected in his practice, in establishing the doctrines which had been first advanced by Glisson and Van Helmont, and were more philosophically maintained by Stahl, that the phenomena of living bodies are not explicable by the laws of inanimate matter, but depend on the constant action of a peculiar principle of life. This vital principle, which he believed to emanate from the Deity, was supposed to be accumulated in the brain, whence it was eliminated and conveyed along the nerves to all parts of the body, carrying with it life and energy. He thus ascribed to the nerves a far higher importance than they had been supposed by any (except Glisson) to possess; and in this he certainly made a great advance in medical science, by directing attention more pointedly to the intimate relation in which the nervous system stands to all the others, and by referring to its influence many of the phenomena before regarded as direct results of the agency of the vital principle.

But the principal reputation which Hoffmann now enjoys is the result of the change which he effected in the doctrines supposed to explain the essential nature of disease. The humoral pathology, which ascribed all diseases primarily to a morbid condition of the fluids, which by their action on the solids produced secondary changes in them, had prevailed in all the schools, and had been almost ineffectually opposed by Glisson and Baglivi; and the only subject of dispute had been whether the primary disorder of the fluids consisted in an alteration of their physical or their chemical properties. But Hoffmann showed that the solids were more often the primary seat of disease than the fluids. He believed that all their disorders were attributable to an alteration from the healthy degree of action, or, as he called it, tone, which constitutes the natural state of the moving fibres, a term in which he included nearly all the tissues of the body; if this tone were increased, spasm was said to result; if it were decreased, atony or relaxation was produced; and these opposite conditions occurring

in one or other of the chief systems of the body, the nervous or the vascular, produced, he thought, every variety of disease.

Hoffmann's theory has itself long ceased to be studied, but it formed the basis upon which many others, more nearly approaching to accuracy, were founded. Cullen acknowledges that his own doctrines were in a great measure founded upon it; and Brown's hypothesis of exhausted and accumulated excitability, upon which that of Rasori, still received in the Italian schools, was founded, was another modification of the same theory of Hoffmann. In this country some of his terms alone are preserved to express similar and rather indefinite ideas. In the applications of his theory to the details of physiology and pathology, he adopted several explanations from both the mechanical and the chemical doctrines of his predecessors; in his practice he was extremely simple, and, by comparison with modern physicians, temporising and inefficient. In accordance with his theory, most medicines were deemed by him to act either as tonics or as antispasmodics; the former class including all stimulant, and the latter all depressing agents; but he also admitted alteratives and evacuants. His knowledge of chemistry and pharmacy was extensive, and we owe to him the discovery and first introduction of the Seidlitz waters and the purgative salt obtained from them.

The best edition of his complete works is that published at Geneva in 1748, in 6 vols. folio; and his best treatises are the 'Medicina Rationalis Systematica,' which occupies the first 3 volumes, and the 'Consilium Medici.'

(Life prefixed to his works; Broussai, *Examen des Doctrines Médicales*, vol. ii.)

HOFFMANOWA, KLEMENTYNA Z TANSKICH, a distinguished authoress, who has been sometimes called the Polish Miss Edgeworth, was born at Warsaw, on the 23rd of November 1798. The form and arrangement of her name conveys to a Pole that her maiden name was Tanska, her father's being Tanski, and that she was married, and her husband's name was Hoffman. The practice of retaining the maiden name in conjunction with the married one might be adopted with advantage in other countries; and an example has been set by a very distinguished authoress in our own language, Mrs. Harriet Beecher Stowe, formerly Miss Harriet Beecher. Just before Klementyna's birth, her mother, Maryanna z Czempinskiich Tanska, had been reading 'Sir Charles Grandison,' and was so charmed with the story that she determined if she had a son he should be named Charles, and if a daughter, Clementina. The father of the family, Ignacy Tanski, who was the translator into Polish of parts of Virgil and Goldsmith, died in 1805, and the daughter received an excellent education under the care of her mother. Her patriotic sentiments in regard to the national language appear to have awakened with unusual energy about her twentieth year. She commenced keeping a diary on the 1st of January 1818, the first entry in which is on the subject of language;—"Frenchness, or Frenchism (Francuzszyna), is going out of fashion, and many persons now feel, think, speak, and write in Polish. . . . I grew up in the false opinion that it was quite an unbecoming thing for a lady to write a letter or anything else in Polish; I am now convinced how erroneous the opinion was, and that we may express ourselves as well in Polish as in French. I am ashamed of my long-continued blindness, and would willingly exchange my power of French composition for a good Polish style, free from errors, and thoroughly Polish." "We have," she afterwards says, "few women who write Polish; but I doubt after all if they do not surpass in number those who read it." This state of affairs was soon changed by her own agency. Her first work, 'Six Historical Tales,' was followed in 1819 by her 'Memorial of a Good Mother' ('Pamiatka po dobrej Matce'), which had the most astonishing success. It is written in the character of a dying mother giving her last advice to her daughter; and the original idea was taken from a German work of the same character, which the Polish imitation must have far surpassed in execution, as it was itself translated into several languages, Russian included. The 'Pamiatka' still continues a standard book to put in the hands of Polish ladies. It was followed by a series of works, one of which, 'Amelia, a Mother,' a Catholic religious novel, proved a failure; but the others raised her reputation so high that a pension was granted her by the government, and when, in 1827, a normal school for governesses was established in Warsaw, Klementyna Tanska was named the superintendent, and was also appointed visitor of all the boarding-schools for young ladies. Her success as an authoress was very remarkable in another point of view. "As it is a thing sufficiently rare," she says in her diary of the 1st of March 1829, "that a woman born in the higher ranks of society should be able to maintain herself suitably by literary labour, I have resolved to note down carefully my pecuniary history." The sum total of her gains by the pen in the course of ten years was 41,873 Polish florins (about 1040*l.*). In 1829 she was married to M. Hoffman. The marriage appears to have been a very well-assorted one: she writes in her diary a few months afterwards, "I say it in the sincerity of my soul, and before the God whom I have in my heart, that I am so happy that I do not know what else to wish for, except that it may last." The Polish insurrection, which broke out in the following year, changed the entire aspect of affairs. Klementyna and her husband joined in the movement, and she was the head of a committee of ladies to scrape lint and attend to the wounded. After the suppression of the

insurrection she followed her husband, who had escaped to Dresden, and they afterwards settled at Paris, which became their permanent residence. At one time she was coming on a visit to England, but circumstances prevented her; she was however enabled to make a tour in Switzerland and Italy. She died at Paris on the 20th of September 1845, in the arms of her husband, and was buried at Père-la-Chaise. Though her most popular work was written in the character of a mother, she never had a child.

There are two collections of her works, occupying 19 vols. The first, 'Wybor Pism,' &c. ('A Selection of the Writings of Klementyna Hoffmanowa'), 10 vols., Breslau, 1833, contains the 'Memorial of a Good Mother,' two volumes of historical tales, the subjects taken from Polish history; two volumes of moral tales illustrating Polish manners; a collection of short Polish biographies; two volumes of letters describing tours in Poland; a series of letters on education; and a volume of 'Varieties.' The second collection, 'Pisma Posmiertne' ('Posthumous Writings'), 9 vols., Berlin, 1849, comprises three volumes of memoirs, consisting chiefly of extracts from her diary, three volumes of essays on the duties of women, and three volumes of extracts from her common-place books. The chief interest of these works in the eyes of a foreign reader will be found in the completely national character of their subjects. Her letters descriptive of tours to Warsaw, Cracow, Lublin, &c., are the best, almost the only book for acquiring some general and yet familiar notions of Polish topography. Such books are extremely rare in the language. "Who travels to France or England," she says in the first page, "is of course in duty bound to write a journal. But what, say some, will you put in a book of travels in Poland? What is there curious in our country? What can one do in travelling here but get a good sleep in one's carriage, wake up in time for refreshment—stopping of course at a filthy inn—amuse oneself with some French or English novel, or get another sleep if the roads will allow." The volume of biographies of eminent Poles has also the recommendation of supplying a desideratum. Her own memoirs and diary afford a glimpse of the life and manners and tone of society at Warsaw—a mixture of heroism and frivolity, sincerity and shallowness—which cannot easily be obtained from other sources. The style of her works is throughout easy and agreeable.

HOFLAND, THOMAS CHRISTOPHER, was born at Worksop, Nottinghamshire, December 25th, 1777. His father, an extensive cotton-manufacturer, removed to London in 1789, but the business on which he had entered failed, and young Hofland at the age of eighteen turned to landscape-painting as a profession. For some time he was chiefly engaged in teaching drawing in London and its vicinity, when he removed to Derby to follow the same pursuit. There about 1808 he married Mrs. Hoole, a lady subsequently well known as an authoress, of whom a notice will be found below. In 1811 he returned to London with a view to practise as a landscape-painter, but in order to secure an immediate maintenance he for some years painted numerous copies from the pictures exhibited at the British Gallery, of Claude, Poussin, Wilson, Gainsborough, and other eminent masters of the art, which met with ready purchasers, while his original works found few or none. A couple of night-scenes exhibited at the Royal Academy in 1812, obtained him some commissions, and he was enabled gradually to give up the wearisome toil of copying for bread. The literary labours of his excellent wife, it ought to be mentioned, tended in no small degree to remove his pecuniary difficulties.

Hofland was steadily securing his position as an artist when he unfortunately obtained the patronage of the late Duke of Marlborough, who, having lavished a great deal of money on his seat of White Knights near Reading, was anxious to have a handsomely illustrated description of it. He fixed on Hofland as the most suitable person to make the drawings, and his wife to write the descriptions; and unluckily the painter was further induced by the duke to make on his own account the engagements with the engravers. The consequence was, that not only did Hofland receive no compensation for his own and his wife's labours, but he was called upon to meet the engravers' bills. This affair involved Hofland in pecuniary embarrassments, which it required many years of economy to surmount; but his liabilities were all eventually honourably discharged. From this time Hofland resided in or near London, pursuing without any remarkable change of circumstance the even tenor of his way. Every summer or autumn he made the accustomed sketching and angling tour, and every winter and spring he prepared his pictures for the annual exhibitions. In his sixty-third year he visited Italy, but it was too late to derive professional improvement from his studies there, though he made a large number of sketches, and on his return painted several pictures of Italian scenery.

The landscapes of Hofland had few of the qualities which attract the popular gaze, and he had to work his way to public favour slowly. For the most part his pictures were taken from the rivers and lakes of Scotland and Cumberland, of Wales and Ireland; and the quieter passages of our British river and lake scenery have probably never been given with a more genial appreciation of their true characteristics, or a more poetic feeling of their gentler graces. Seldom did he approach the grand or sterner phases of lakes and mountains, or the marvellous atmospheric phenomena occasionally to be witnessed among them, and when he did he failed to convey their meaning; but

in his own chosen walk he produced landscapes which came home with peculiar freshness and enjoyment to everyone who had wandered among the scenes he had rendered palpable on his canvass. His style of painting was broad and masculine, free from all trickery and prettiness, but somewhat sombre in tone and colour, and wanting in firmness and vigour of touch. As hinted above, Hofland was an enthusiastic angler, and he showed his knowledge as well as love of the 'gentle art' by publishing, in 1839, an elegantly-illustrated volume entitled 'The British Angler's Manual.' From its commencement, Hofland was a member of the Society of British Artists, and one of the most regular contributors to its annual exhibitions; but he also usually sent some pictures to the exhibition of the Royal Academy. In private, and still more in domestic life, he was of a very wayward temper, and somewhat too fond of society. He died on the 3rd of January 1843.

BARBARA HOFLAND, wife of Thomas Hofland, was the daughter of Mr. Robert Wreaks, a partner in a manufactory at Sheffield, where she was born in 1770. In 1796 she married Mr. Hoole, a gentleman engaged in the same line of business as her father; he died in about two years, leaving her with a son. Some ten years later she became the wife of Mr. Hofland, then a drawing-master at Derby. She had already employed her pen as a means of augmenting her income; but after her removal to London she became one of the most prolific of the female writers of the day. Her works were chiefly addressed to the young, and their interesting style, narrative power, purity of morals, and instructive character, won for them extensive popularity both in England and America, where several of them were reprinted. According to her biographer, "nearly 300,000 copies of her works were sold during her life." One of the earliest of the publications which secured her reputation was the 'Clergyman's Widow;' but the best, as well as the most generally known of her works, was the 'Son of a Genius,' of which twenty editions have been printed here, and which, as well as being several times reprinted in America, has had the fortune to be translated into several languages. Of her other works, it may be enough to mention 'The Daughter-in-Law;' 'Emily;' the series bearing the titles of 'Energy,' 'Self-Denial,' 'Decision,' and the other moral virtues; 'The Czarina;' 'Says She to her Neighbour—What?' 'King's Son;' 'Young Crusoe;' 'Little Dramas for Young People;' 'Tales of the Manor' (which, like several other of her stories, is in four volumes); and 'Emily's Reward, or a Holiday Trip to Paris,' finished just before her death. Her writings are the reflex of her character, which was in every respect amiable. She survived her second husband scarcely two years, and one of her latest literary productions was a brief memoir of him, which she contributed to the 'Art Journal' of March 1843, and to which we are indebted for most of the facts in our notice of him. She died on the 9th of November 1844. A brief memoir of her life by Mr. T. Ramsay, with a selection from her literary remains, appeared in 1849.

* HOFMANN, DR. A. W., a distinguished chemist. Dr. Hofmann studied chemistry in Germany under the distinguished Liebig, and when the College of Chemistry was established in London in 1845, he was recommended by that chemist as highly fitted for the important post of superintendent of the new institution. Through Dr. Hofmann's labours the Royal College of Chemistry obtained a distinguished position amongst the educational institutions of this country, until it was finally merged in the Metropolitan School of Science applied to Mining and the Arts. The Royal College of Chemistry is now the laboratory of the last institution, and still under the direction of Dr. Hofmann. In the recent rapid and astonishing advances of organic chemistry, Dr. Hofmann has taken a prominent and distinguished part, not only in his lectures at the College and the School of Science, but in his various papers published in the 'Transactions of the Chemical Society,' and in the 'Philosophical Transactions of the Royal Society.' In the former he has published a series of papers on the nature of Indigo and its compounds, which have contributed greatly to our existing knowledge of the highly curious compounds procured by the decomposition of this substance. In the 'Philosophical Transactions' he has published two papers, entitled 'Researches regarding the Molecular Constitution of the Volatile Organic Bases.' In these papers he has extended the views of Berzelius and Liebig, and the researches of Wurz on the nature of the compounds of ammonia, and succeeded in discovering several highly interesting compounds. These and other discoveries must always connect the name of Hofmann with the present rapid development of the science of organic chemistry.

Although Dr. Hofmann is a foreigner, he has so far succeeded in mastering the difficulties of our language as to be a fluent and highly popular lecturer on chemistry. He has delivered several courses of lectures at the Royal Institution of Great Britain with eminent success. His first course, delivered at this institution, has been published entire in the 'Medical Times and Gazette.' He has also edited, in conjunction with Dr. Bence Jones, the recent edition of Fowne's 'Elements of Chemistry.' On the elevation of Professor Graham from the post of chemist to the Mint to the position of master, Dr. Hofmann was appointed Professor Graham's successor. Dr. Hofmann's services have been often rendered in the practical application of chemistry to the sanitary questions of the day. He has thus, at the request of the government, examined chemically the waters of London. He was also employed, in conjunction with Professor Graham, to examine the

bitter ales supplied to the public, when a suspicion arose that they had been adulterated with strychnia. It was in this investigation that these chemists first showed how minute a quantity of this substance could be detected by chemical reagents. Dr. Hofmann is a Fellow of the Royal and member of other scientific societies of Europe.

* HOGAN, JOHN, was born in October 1800, at Tallow, in the county of Waterford. At the age of fourteen he was placed in the office of a solicitor in Cork, but the boy's fondness for art was so manifest, that, after a brief trial, he was removed to the office of Mr. (now Sir Thomas) Deane, the eminent architect of that city. But as it became evident that his bent was towards sculpture, Sir Thomas kindly encouraged, instead of thwarting, his inclination; and though Hogan remained with him till 1823, his time was wholly devoted to the acquisition of the various branches of the sculptor's art. Many of the carvings which he executed during this period for the buildings on which Sir Thomas Deane was engaged, are said to evince great ability, both as regards design and execution. He also, in 1822, carved for Dr. Murphy a series of forty wooden figures of saints, each three feet and a half high, for decorations of a Roman Catholic chapel in Cork. In 1823 he was enabled, by the kindness of Lord de Tabley and other friends, to proceed to Rome. There, after diligently prosecuting his studies for about a year, he produced his first work in marble, a 'Shepherd Boy,' which was purchased by Lord Powerscourt; his next was an 'Eve, after her expulsion from Paradise, finding a Dead Dove,' a work of much originality, which was executed for Lord de Tabley. To this succeeded his 'Drunken Faun,' which at once established his reputation. Mr. Hogan returned to Ireland in 1829, when he exhibited in Dublin a fine figure, 'The Dead Christ,' which now forms part of the high altar of the Roman Catholic chapel, Clarendon-street, Dublin. From this time the sculptor found among his countrymen, and among the Roman Catholic clergy, ample patronage and support; but their commissions have to a great extent diverted his chisel from the poetic class of works on which it was first engaged to monumental and ecclesiastical subjects. Among his chief monumental works may be mentioned his statues of Daniel O'Connell, W. Crawford, Bishop Brinkley, monuments to the memory of Dr. Collins, the Roman Catholic bishop of Cloyne, to Dr. Macnamara, to Dr. Doyle, to W. Beamish of Beaumont, to Peter Purcell, and to a daughter of Curran. Among the ecclesiastical his alto-relievo of the 'Deposition from the Cross,' for the convent of Rathfarham, and 'The Nativity,' for a chapel at Dalkey. He has also executed numerous excellent busts of eminent Irishmen, including Father Mathew, O'Connell, &c. Mr. Hogan has been for some years settled in Dublin. (*Art Journ., &c.*)

* HOGARTH, GEORGE, musician and critic, was born in Scotland about 1796, and commenced life as a writer to the signet, at Edinburgh, where he was one of the select circle clustered round Scott—the Erskines, Terrys, and Ballantynes— one of the latter, James, marrying Mr. Hogarth's sister. His musical ability and knowledge subsequently led him to abandon the law, and he has since devoted himself entirely to the literature of music. Coming to London, he has for many years contributed various articles on the subject to the 'Morning Chronicle,' and published, in 1835, 'Musical History, Biography, and Criticism.' This was followed in 1838 by 'Memoirs of the Musical Drama,' a second and enlarged edition of which, under the title of 'Memoirs of the Opera—Italy, France, Germany, and England,' was published in 2 vols. in 1851. Mr. Hogarth has published also 'The People's Service of Song; a Tune-Book for the Poor,' and contributed to Aris's 'Birmingham Gazette' some valuable papers on the 'Birmingham Musical Festivals.' In 1846, on the establishment of the 'Daily News,' Mr. Hogarth accepted office under his son-in-law, Mr. Charles Dickens, and became musical critic to the new journal, to which he has since entirely devoted his abilities.

HOGARTH, WILLIAM, was born in the parish of St. Bartholomew the Great, London, in 1697, and baptised in the parish church on the 28th of November. His father Richard Hogarth (or Hogart, as the name seems originally to have been written and pronounced) died in 1721, leaving two daughters and one son, William. Of William Hogarth's education nothing has been recorded; but we may conclude that it was slight from the frequency of his errors in grammar and orthography. "My father's pen," writes Hogarth himself, "like that of many authors, did not enable him to do more for me than put me in a way of shifting for myself. As I had naturally a good eye and a fondness for drawing, shows of all sorts gave me uncommon pleasure, and mimicry, common to all children, was remarkable in me. An early access to a neighbouring painter drew my attention from play, and I was at every possible opportunity employed in making drawings. My exercises when at school were more remarkable for the ornaments which adorned them than for the exercise itself. In the former I soon found that blockheads with better memories would soon surpass me, but for the latter I was particularly distinguished."

It was at his own wish that he was apprenticed to Ellis Gamble, a silversmith in Cranbourne-street; but he soon found this business too limited, and its scope insufficient for his fancy. "The painting of St. Paul's Cathedral and Greenwich Hospital," he writes, "at this time going on, ran in my head, and I determined that silver-plate engraving should be followed by me no longer than necessity obliged me to it. Engraving on copper was at twenty years of age my utmost ambition." In 1718 Hogarth ceased to be an apprentice, being twenty-one years

old; and, according to Walpole, he attended Sir James Thornhill's academy in St. Martin's-lane, where he "studied drawing from the life, in which he never attained great excellence." His livelihood was earned by engraving arms, crests, ciphers, shop-bills, and other similar works, until 1724, when he published his first original engraving, now called the 'Small Masquerade Ticket, or Burlington Gate.' Illustrations to Mortraye's 'Travels,' 'Hudibras,' and other books, were supplied by him in 1725 and the following year, which, with the help of some small etchings of scenes of town life and folly, replenished his purse, and gained him a moderate reputation. He now paid his addresses to Jane, daughter of Sir James Thornhill, to whom he was united in 1730, without the consent of her parents. Her father resented the marriage as a degradation to his daughter, and was not reconciled to her until two years after it had taken place. The facility which Hogarth had gained in the use of the brush now induced him to attempt portrait-painting; but although he was not unsuccessful in the treatment of many of his subjects, the style did not satisfy his mind: there was too much copying, as it were, and too little room for ingenuity and invention, to compensate for the drudgery. He accordingly abandoned portrait-painting, and entered upon that original style on which his fame rests. "The reasons," he says, "which induced me to adopt this mode of designing were, that I thought both writers and painters had, in the historical style, totally overlooked that intermediate species of subjects which may be placed between the sublime and grotesque."

Before he had done anything of much consequence in this walk he entertained some hopes of succeeding in the higher branch of historical painting. "He was not," says Sir Joshua Reynolds ('Discourses,' vol. ii., p. 163), "blessed with the knowledge of his own deficiency, or of the bounds which were set to the extent of his own powers." "After he had invented a new species of dramatic painting, in which probably he will never be equalled, and had stored his mind with infinite materials to explain and illustrate the domestic and familiar scenes of comic life, which were generally and ought always to have been the subject of his pencil, he very imprudently, or rather presumptuously, attempted the great historical style, for which his previous habits had by no means prepared him."

After this failure as an historical painter, he resumed his former manner, engraving, as had been his custom, the pictures which he had painted. The eager demand for these engravings induced the print-sellers to pirate them; and the piracies so diminished the profits of the author that he applied to parliament for redress: in consequence of his application a bill was passed in 1735, granting a copyright of a print for fourteen years after its publication. The reputation of Hogarth was now established, and he continued to paint with undiminished ability. At the age of forty-eight he was in easy circumstances, and rich enough to keep a carriage. The sale of his prints was his principal source of income: the price of his pictures kept pace neither with his fame nor with his expectations. We find that in 1745 he sold by auction nineteen pictures, including the 'Harlot's and Rake's Progresses,' for 427l. 7s., a sum most unequal to their merits. Some conditions which he had very whimsically annexed to the sale appear to have diminished his profits. In 1753 he published his 'Analysis of Beauty,' in which he attempted to prove that the foundation of beauty and grace consists in a flowing serpentine line: he cites numerous examples; and though his conclusion is unsound, his arguments are both amusing and ingenious. They were attacked and ridiculed by a host of his envious contemporaries; but the work was translated into French, Italian, and German.

For an account of Hogarth's contests with Wilkes, the celebrated politician, we must refer to his biographers. After his sixty-sixth year Hogarth's health began to decline, and he died on the 26th of October 1764. He was buried in the churchyard at Chiswick, where his wife was also interred in 1789. They had no children. A monument inscribed with some verses by Garrick marks the site of the great painter's grave: having become somewhat dilapidated it was restored in 1856 by a namesake of the painter.

Hogarth is the first English painter who can be said to have acquired any name among foreigners: he is also one of the earliest English painters who can be considered an original genius. His style of painting may be characterised as the 'satirical'; the satire being sometimes humorous and comic, sometimes grave, bitter, and tragic. His subjects are chosen from common life, among all classes of society, in his own country and in his own time. His comico-satirical vein may be seen in the 'Enraged Musician,' the 'March to Finchley,' 'Beer Lane,' &c.: his tragico-satirical vein is exemplified in the 'Harlot's Progress,' the 'Rake's Progress,' 'Gin Lane,' &c. The series of 'Marriage à la Mode' contains pictures in both these veins. In the latter style his works are analogous to those of Swift. He also resembles Juvenal, in unmercifully chastising and laying bare the vices and weaknesses of mankind. The exaggeration of salient peculiarities, and the accumulation of characteristic incidents, which are conspicuous in the works of Hogarth, properly place him in the rank of caricaturists. At the same time, he never departs so widely from nature as to mar the effect of his composition. To such an extent is he a caricaturist, that he has been said to write rather than paint with the brush. Although caricature, as its name imports, originated among the Italians, Hogarth must be considered as the great master

of this style. But the great merit of Hogarth's pictures is that they have a serious purpose, and that every part, and every object almost, in each picture, whether the picture be an independent one, or one of a series, subserves that purpose. Further it must be remarked—that is too often overlooked in regarding the genius of Hogarth—that his pictures are in the strictest sense original. For neither subject nor suggestion is he indebted to any other writer or painter. Story, character, and treatment are alike entirely his own. His invention is unbounded, and every part of his picture, whatever be the subject, teems with meaning; and, what is a prime virtue in a moral satirist, the meaning is always perfectly clear.

Concerning the merits of Hogarth's technical execution, there has been some difference of opinion. As to the excellency of his drawing and composition there can, we presume, be no doubt in the mind of those who have seen his original pictures. On this subject generally, we quote the opinion of Dr. Waagen respecting the series of 'Marriage à la Mode,' whose high authority we consider altogether decisive. "What surprises me," he says, "is the eminent merit of these works as paintings, since Hogarth's own countryman Horace Walpole says he had but little merit as a painter. All the most delicate shades of his humour are here marked in his heads with consummate skill and freedom, and every other part executed with the same decision, and for the most part with care. Though the colouring on the whole is weak, and the pictures, being painted in dead colours with hardly any glazing, have more the look of water-colour than of oil-paintings, yet the colouring of the flesh is often powerful, and the other colours are disposed with so much refined feeling for harmonious effect, that in this respect these pictures stand in a far higher rank than many of the productions of the modern English school, with its glaring inharmonious colours." (Waagen, 'Arts and Artists in England,' German edit., vol. i., p. 230.) Hogarth appears to have avoided high colouring, lest the attention of the spectator should be distracted from the subject of the picture. In the National Gallery there are seven of his pictures, consisting of his own portrait and the series of the 'Marriage à la Mode.'

HOGG, JAMES, commonly called the Ettrick Shepherd, was born in the forest of Ettrick in Selkirkshire in 1772, and, as he latterly insisted, on the 25th of January, the birthday of the poet Burns, although that date appears to have been opposed both to his own previous statements and to other evidence. His forefathers had been shepherds for many generations, and although his father, Robert Hogg, at one time took a lease of two farms and began business as a dealer in sheep, the speculation proved unfortunate, and he was compelled to fall back to his original condition, in which also his son James and three brothers were all brought up. Hogg was fond of giving himself out as nearly altogether self-educated; he has stated that all the instruction he ever received was from being two or three winters at school before he had completed his eighth year; but there is reason to believe that in this particular also his account of himself is to be regarded as somewhat poetical. He first began, he tells us, to be known as a maker of songs among the rustic population of his native district in 1796, at which time he was a shepherd in the service of Mr. Laidlaw of Blackhouse. Here we have another coincidence, for that was the very year in which Burns died. The first of his productions that was printed appeared anonymously in 1801, his song of 'Donald MacDonald,' a patriotic effusion on the subject of the threatened French invasion, which immediately became a great popular favourite in Scotland. Soon after, having gone to Edinburgh to sell his master's sheep, he gratified his vanity by getting 1000 copies thrown off of a small collection of his verses, which however he was afterwards very sorry he had allowed to see the light.

It was in the summer of 1801, while he was still with Mr. Laidlaw, that he was discovered by Sir Walter Scott, then engaged in collecting materials for his 'Minstrelsy of the Scottish Border.' Hogg contributed a number of old songs or ballads, which he had collected from the recitation of persons in the forest, to the third volume of the 'Minstrelsy,' which was published in 1803. That year another collection of his poems, of much superior merit to the former, was published at Edinburgh, under the title of the 'Mountain Bard,' the proceeds of which, with two prizes he got from the Highland Society for essays on the rearing and management of sheep, put him in possession of about 300l. With this money he took a farm, which soon turned out a ruinous concern. For some time he attempted without success to get employment again as a shepherd, and at last, in February 1810, "in utter desperation," he says, "I took my plaid about my shoulders, determined, since no better could be, to push my fortune as a literary man." This was the commencement of a life of busy authorship, which may be said to have lasted till his death, although in 1814, after having married, he returned to the country to live on a farm given to him by the Duke of Buccleuch, which soon however, under his management, came to yield as little profit to the occupier as rent to the proprietor. We cannot enter into the long history of his varied but constantly-struggling life, marked as it was by much more than the usual share of fluctuation and casualty, and by many curious passages arising out of his transactions with the booksellers and his intercourse with some of his distinguished literary contemporaries. He has prefixed a full memoir of his own life to an edition of his 'Mountain Bard,' published in 1821; and many fragments of autobiography are to be found scattered up and

down in his other works. These various sketches however, it is proper to remark, are very far from being perfectly consistent with each other; and some of the statements have been denounced by other parties implicated in them as complete misrepresentations or fictions.

Of Hogg's poetical works, by far the most remarkable is his 'Queen's Wake,' first published at Edinburgh in 1813. It is undoubtedly a very extraordinary performance to have proceeded from a person of the author's opportunities, but it has also merits of a kind that do not require the peculiarity of the circumstances in which it was produced to excite admiration. The wild imagination of some parts, the gentle beauty of others, and the spirited flow of the poem throughout, greatly took the public taste, and it went through many editions both in this country and in America in a few years. The author never attained the life, or even the polish, of this early work in anything he afterwards wrote; although some of his songs were very happy imitations of the fine old popular poetry of his country, and both in these, and in passages of his prose fictions, there is often a humour rich, vigorous, and original, though apt to degenerate into the coarse or extravagant. Of the rest of his works, the chief are (besides contributions to 'Blackwood's Magazine' and other periodical publications)—in poetry, 'Madoc of the Moor,' 'The Pilgrims of the Sun,' 'The Poetic Mirror' (a collection of pieces in imitation of living poets), and 'Queen Hynde,' besides his collections of pieces partly original, partly ancient, entitled the 'Jacobite Relics of Scotland,' the 'Border Garland,' a 'Selection of Songs,' and the 'Forest Minstrel'; in prose, 'The Brownie of Bodsbeck,' 'Winter Evening Tales,' 'The Three Perils of Man,' 'The Three Perils of Woman,' 'The Confessions of a Justified Sinner,' 'The Altrive Tales,' 'The Domestic Manners and Private Life of Sir Walter Scott,' and a volume of 'Lay Sermons.' His death took place at his farm of Altrive, on the 21st of November 1835.

HOHENLOHE-INGELFINGEN, PRINCE FREDERICK LOUIS, a general of infantry in the service of Prussia, was born January 31st, 1746. Having adopted the military profession, he became a lieutenant-general before the Revolution. In this capacity he was appointed to command the vanguard of the Duke of Brunswick in July 1792, and on the 30th of that month he passed into the French territory. The prince distinguished himself greatly in the first campaigns, and urged his leader to make for the capital. At the forcing of the lines of Weissenberg, under Wurmeur, in 1793, his courage and energy were conspicuous. In 1795 the king of Prussia gave him the command of the army along the Rhine, posted there as a neutral cordon; he was likewise appointed Inspector-General of the troops in Silesia. In all these military offices his conduct met with the approbation of his superiors, and when his father's death called him to the rule of his small dominions, the king of Prussia, after presenting him with a sword set with diamonds, conferred on him the government of Breslau.

In 1806 he was entrusted with the command of the Prussian and Saxon army, ordered to invade Franconia; but the great battle of Jena, October 14, 1806, so fatal to the arms of Prussia, rendered all his efforts abortive. He was compelled to retreat on Stettin, and subsequently to abandon the defence of Berlin and Magdeburg. The rest of his career was an unbroken series of reverses: at Lochnitz he was defeated by Murat, at Prentzlow Grouchy reduced him to such straits as obliged him to capitulate with 16,000 men. After these disasters his spirit was utterly broken; he wrote a touching letter to his master, describing the causes of his late surrender; transferred his principalities to his sons, and then having withdrawn to a castle he possessed in Upper Silesia, spent the last ten years of his life in retirement. At this castle he died on the 26th of February 1817.

HÖIJER, BENJAMIN CARL HENRIK, a philosopher of very high reputation in Sweden, whom Hammarsköld, the historian of Swedish philosophy, describes as "the most distinguished man of his country and his age, whom Europe will one day number with pride among its thinkers." He was born on the 1st of June 1767 at Klingsbo in Dalecarlia, the son of the minister of the parish. In 1783 he became a student at Upsal, and in 1788 took his degree as a doctor of philosophy. In Sweden as in many other countries the outbreak of the French revolution excited a ferment among the young and ardent in its favour; at Upsal a society was formed under the name of 'the Junta,' of which Höijer was the leader and the soul. They were soon of course stigmatised as Jacobins, and it was probably to a wish to draw his principles into prominence that he was indebted for the appointment to deliver a public oration before a portion of the university on the occasion of the assassination of Gustavus III. by Ankarström. Höijer's spirit was not high—he pronounced a panegyric on the monarch who had effected a regal revolution, and even declared "I should not hesitate for a moment if the choice were offered me, rather to be the subject of a wise king, than to be even a powerful citizen in a falling republic under the despotism of the many." His prospects were nevertheless destroyed—he applied for a professorship six times in vain, and went abroad to Germany and France apparently in search of some other career, but returned to Upsal. His disappointment soured his temper, and he gave indulgence to a spirit of sarcasm which did not conciliate his enemies, who had also the advantage of being able to allege that his habits were remarkably licentious. At length, when, in 1808, the professorship of philosophy was once again vacant, and he had again applied for it with small hopes of success, the sudden revolution took place which dethroned Gustavus IV., and

many of Höijer's old friends of the Junta came into power. He received the long-sought-for prize, but did not long enjoy it. He died on the 18th of June 1812.

Höijer was a lecturer of great excellence, and as a writer was noted for elegance of style. His works were collected and published by his half-brother Joseph Otto Höijer, professor of Greek literature at Upsal, in five volumes ('Samlade Skrifter,' Stockholm, 1825-27). A sixth was to follow, containing notes of his travels and other miscellaneous matter, but it has never appeared. A considerable portion of what was published was put together from brief notes of the heads of his lectures, merely intended for his own use, which were found after his death. The subjects of the whole are discussions on different points of metaphysics and æsthetics. An 'Essay on the Philosophy of Construction,' which was first published in 1799, was translated into German and spoken of with high approbation in Schelling's journal. Hammarsköld describes the fundamental principle of Höijer's views in philosophy as this—that the natural condition of man is that in which he desires to be, not that in which he is. His more important contributions to æsthetics are an 'Outline of a History of the Fine Arts,' 'Lectures on the Philosophy of the Fine Arts,' and 'The Eloquence of the Ancients and Moderns compared.' His general views were in favour of the "romantic" as distinguished from the "classical" school in literature, but his own style of composition was of a neat, correct, and classical character. His reputation appears to be rather on the rise than the wane in Sweden.

HOLBACH, PAUL THYRY, BARON D', was born in 1723 at Heideheim, in the Palatinate, of a wealthy family. He spent the greater part of his life in Paris, where he became the friend and patron of many of the men of learning about Paris, especially of those who contributed to the first Encyclopédie. [DIDEROT.] Holbach was himself a great admirer and disciple of Diderot. The baron was fond of conviviality, and he gave good dinners; for nearly forty years he assembled round his table every Sunday a coterie of literary men, including at one time Diderot, Rousseau, Marmontel, Galiani, Grimm, Damiaville, Morellet, Helvetius, and others. This coterie had at first assembled at Madame Geoffrin's; but that lady not proving bold enough in her way of thinking, they transferred their meetings to the house of the Baron D'Holbach, who was a freethinker of the freest kind, and with whom they had no reason for disguising their opinions. Much information concerning these parties is given in the memoirs of the Abbé Morellet, of Madame D'Épinay, in Grimm's 'Correspondence,' and lastly, in a curious though not very impartial work of Madame de Genlis, styled 'Les Dîners du Baron D'Holbach, dans lesquels se trouvent assemblés, sous leurs noms, une partie des Gens de la Cour et des Littérateurs les plus remarquables du 18 Siècle.' D'Holbach was acquainted to a certain extent with the physical sciences, especially chemistry and metallurgy, and he translated into French several useful German works on those subjects: he also contributed many articles to the 'Encyclopédie.' He wrote, either wholly or in part, several philosophical works, which were published in Holland under fictitious names, and of which those which made most noise at the time are—1. 'Le Système de la Nature,' a system of pure materialism, and which Voltaire characterised as absurd as to physics, illogically written, and abominable as to ethics. Frederick II. undertook to refute it; but the best refutation of it is that of Bergier, in the 'Examen du Matérialisme.' 2. 'Morale Universelle, ou Devoirs de l'Homme fondés sur la Nature,' 3 vols. 8vo, Amsterdam, 1776. This work is much better written than the preceding, the precepts are generally good, and the tone is calm, rational, and tolerant. 3. 'Le Christianisme Devoilé,' attributed by some to Damiaville; and other works against revealed religion, which are now mostly forgotten. D'Holbach died at Paris in 1789. He seems to have been a man of very moderate talents, rather credulous, though a sceptic, of a generous disposition, and a pleasing host and table companion.

HOLBEIN, JOHN, or HANS, is considered by the Germans to be their best painter next to Albert Dürer, whom he however excelled in portraits. He painted equally well in oil, water-colours, and distemper, on a large scale and in miniature, and was besides well skilled in architecture. It is rather remarkable that neither the date nor even the place of his birth has been precisely ascertained. Some accounts say that he was born in 1498, others in 1495; the place of his birth has usually been supposed to have been either Augsburg or Basel; but from recent researches it would appear to have been Grunstadt, formerly the residence of the counts of Leiningen-Westerburg. He was instructed in the art of painting by his father, whom he soon excelled. Accompanying his father to Basel, he became acquainted with Erasmus, who was residing there in order to superintend the printing of his works. Holbein painted several portraits of Erasmus, who gave him a letter of recommendation to Sir Thomas More, and he went to England in 1526. Sir Thomas took him into his house, and after having employed him for three years, invited King Henry VIII. to see the pictures which Holbein had painted for him. The king was so delighted with them, that he immediately took Holbein into his service, and gave him ample employment, for which he recompensed him with royal munificence. The favour of the king and his own extraordinary merit concurred to bring him into vogue; so that notwithstanding his indefatigable diligence and rapid execution, he was so fully engaged in painting portraits of the nobility and eminent

public characters, that he had no leisure in England for historical painting. Of his skill in this department he had given decided proofs before he left Basel, and many of his pictures are still to be seen in that city. It appears however that he adorned the walls of a saloon in the palace of Whitehall with two great allegorical compositions representing the triumphs of riches and poverty. He likewise executed large pictures of various public transactions, such as Henry VIII. giving a charter to the barber-surgeons, and Edward VI. giving the charter for the foundation of Bridewell Hospital. Holbein was equally remarkable for the freedom and spirit of his pencil, the lightness of his touch, clearness and brilliancy of tone, and exquisite finishing. Though from his long residence in England his original pictures must have been very numerous, yet there can be no doubt that, as they represented well-known characters, many copies, of various degrees of merit, were made even during his life. This fact is too little considered in England, where portraits wholly unworthy of him are ascribed to his pencil by persons who forget that in refined feeling for nature, accurate delineation of the parts, and vigour of style, his best portraits have an honourable place beside those of the greatest masters. He died at London of the plague in 1554.

HOLBERG, BARON LUDVIG, or LEWIS, who may be regarded as the father, or, as he has been styled by some, the Colossus of modern Danish literature, was born at Bergen in Norway, in 1684. So far from being the inheritor of title or patrimony, he was of obscure family, his father having been originally a common soldier, though afterwards promoted to the rank of colonel. His death however, which happened while Ludvig was quite a child, left the family in very straitened circumstances, so that, as soon as the son had completed his studies at Copenhagen, he had no other resource than to become a private tutor. It was not long before a strong inclination for travelling led him, in spite of his exceedingly scanty finances, to set out for Amsterdam, where he had the misfortune to be attacked by a fever. He afterwards made his way back to Christianstad, where he endeavoured to gain a subsistence by teaching French; but that failing he came to England, where he stayed about two years at Oxford. On returning to Copenhagen he obtained the situation of tutor to the son of a wealthy individual, with whom he travelled through Germany. On another occasion he contrived to proceed as far as Rome, journeying for the most part, like Goldsmith, on foot. On his return to Denmark he obtained a maintenance by teaching languages, until he was appointed professor of metaphysics, and in 1720 professor of eloquence. He was now in tolerably easy and improving circumstances, and had for the first time leisure to apply himself to his pen, and turn to account the multifarious stock of learning which he had picked up in the course of his unsettled life. He had now passed his youth, nor had he given any symptoms of a talent for poetry, when he astonished and delighted his countrymen by his satires, and that masterpiece of heroic comic-poetry, his 'Peder Paars.' This production has acquired for its author the title of the Danish Butler; not however on account of any similarity of subject with 'Hudibras,' but merely as being a national and popular work of the same genus. With less wit and learning than its English rival, 'Peder Paars' is quite as lively and diverting, and replete with humorous incidents from beginning to end.

The most formidable rival to the author of 'Peder Paars' is Holberg the dramatist; for his comedies have rendered the poem only his secondary title to fame. These productions, amounting to nearly forty, and composed between 1723 and 1746, exhibit very strong graphic and comic power. Yet it must be acknowledged that his dramas are not free from defects, although they possess such vigour and spirit that we cheerfully excuse them. His 'Metamorphoses,' in which he has reversed Ovid's system, transforming animals into men, instead of men into animals, is ingenious in idea and happy in execution. But that to which some have assigned the foremost place among his productions is 'Niels Klim's Subterraneous Journey,' first published in 1741, and written in Latin, but translated not only into Danish (by Rahbek), but into almost every other European tongue. In this philosophical satire Holberg has shown himself perhaps the imitator, but perhaps also the rival, of Lucian and Swift.

These works would indicate no little industry, yet they constitute but an inconsiderable portion of Holberg's writings, whose pen was as prolific as that of Voltaire, there being hardly a department of literature which he left untried, if we except tragedy. The annals of literature afford probably no parallel instance of a comic author so admirable, and also so fertile, who was at the same time so universal. History, biography, philosophy, politics, all employed his pen in turn, and to such extent that it would occupy too much space were we to specify severally his writings of this class. Suffice it then to mention merely his 'History of Denmark,' 'Church History,' 'Historia Universalis.' What would be the exact amount of all that he wrote, if printed in a uniform series, we know not, but his select works alone, as edited by Rahbek, 1804-13, extend to twenty-one octavo volumes. Nor is our wonder at their vast number and variety diminished when we consider that he had hardly commenced authorship at a period of life when many have already produced their chief works, and that he did not live to a remarkably advanced age, for he died January 27, 1754, in his seventieth year: he had been created a noble by Frederick V. in 1747. Baron Holberg had raised himself to affluence by his writings,

and having no family, for he was never married, he bequeathed the bulk of his property (amounting to 70,000 dollars) to the Academy of Soree.

HOLCROFT, THOMAS, was born December 10, 1745 (old style). His father kept a shoemaker's shop in Leicester Fields, and occasionally dealt in horses. The first six years of his life were spent at his birth-place, but some change in his father's circumstances brought him into Berkshire, and at last to a vagrant life. When very young he became a stable-boy in racing-stables at Newmarket, and continued in the service of training-grooms till his seventeenth year, after which time he lived a desultory life as shoemaker, trampler, or schoolmaster till twenty, when he married. About this time he had proceeded far enough in self-education to venture to commit his performances to the columns of the 'Whitehall Evening Post,' but this whim soon gave way to others, and in a short time he found himself an actor. In 1780, having been some time on the London stage, he turned author, producing first a novel, then a comedy, and afterwards some poems, which were followed in their turn by a series of plays, and by translations of various French works, of which those most remembered at present are—'Tales of the Castle,' and 'The Marriage of Figaro.' In 1789 he lost his son, and in 1790 his third wife. Four years afterwards he was implicated in the political trials relative to the Society for Constitutional Information. From this time his life presents no tangible points: he seems to have spent the greater part of his time in writing, and in cultivating the fine arts.

He lived much in Germany and occasionally in Paris, and of this residence his 'Travels into France' was the fruit, a book which has probably been depreciated below its real merit, as his plays were doubtless raised above theirs. He died March 23, 1809.

Holcroft's chief merit lay in translation. As a translator he will probably be remembered; as an author, probably he will not. His style bears all the marks of that of a half-educated man. Holcroft's life has been published, partly from diaries of his own. It is a performance the form of which private friendship has had a large share in determining. Lengthy quotations and needless talk fill three volumes, where one would have amply sufficed; divested of its superfluous matter it forms a volume of Longman's 'Traveller's Library,' and in that shape is a much more entertaining work than as it originally appeared.

HOLINSHED, or HOLLYNSHED, RAPHAEL, the annalist, was born probably during the first half of the 16th century, but when is uncertain. Anthony à Wood says that he "was educated at one of the universities, and was a minister of God's word," but it appears most probable that he was steward to Thomas Burdet of Bromcote in Warwickshire. It is possible however that the sentence in which he refers to "his master" may be interpreted on the supposition of his having been private chaplain, which would reconcile the two statements. He died about 1580, as his will was made fifteen months before, and proved two years after that time.

Holinshed is an important authority in English history, and the list of authors to which he refers shows him to have possessed considerable learning. The first edition of his history is a very scarce black-letter in two folios, adorned by numerous wood-cuts. The second and improved edition omits these adornments, and has suffered also from the censorship of the times, which compelled the cancelling of several sheets. It consists of the following items:—'Description of England,' by Harrison; of 'Ireland,' by Stanihurst; and of 'Scotland,' from the Latin of Hector Boethius, by W. H. (arrison). 'History of England,' by R. H. (olinshed); of 'Ireland till the Conquest,' from Giraldus Cambrensis, by J. Hooker (an uncle of the divine); "till 1509," by Holinshed; and "till 1286," by Hooker and Stanihurst; and of 'Scotland' till 1571, by Holinshed, and continued by others.

(Wood, *Ath. Oxon.*; *Biographia Britannica.*)

HOLKAR, MULHAR RAO, the first of the name known in history, was a Mahratta soldier, who having been instrumental in extending the conquests of his nation, under the first Peshwa, towards the north of India, received a grant of land in Malwa about 1736. Ultimately one half of that large province passed under his rule; and before his death, which took place in 1766, he had rendered himself, in all but name, independent of his titular superior the Peshwa. He was succeeded by his grandson, a minor; but this boy soon died, and the inheritance passed to Tukagee Holkar, a nephew of Mulhar, according to Mr. Mill, but, according to Captain Duff, a stranger in blood. Tukagee, dying in 1797, left four sons, whose patriony was usurped for a time by Scindia, the most powerful of the Mahratta chiefs. In 1802 Jeswunt Rao Holkar, the third son, an able, brave, unscrupulous soldier of fortune, defeated Scindia, and re-established himself in Malwa. The Marquis Wellesley, then Governor-General, refused however to recognise his title, and in 1804 commenced a war against him, which was terminated at the end of 1805 by a peace more favourable than Holkar had reason to expect, which left to him the greater part of his dominions. The violence of his temper ultimately grew into madness; and the last three years of his life were passed in close confinement: he died in 1811. When he was placed under restraint his son, a minor four years old, Mulhar Rao Holkar, succeeded to the nominal authority; all real power being of course in the hands of one or two ministers. A wretched anarchy succeeded. After the final overthrow of the Mahratta power in 1818, Mulhar was suffered to

retain a small portion of his dominions under the protection of the British. (*Mill, Hist. of British India; Duff, Hist. of Makraatas.*)

HOLL, ELIAS, a distinguished German architect, was born at Augsburg in 1573. His father, Johann Holl, was likewise an architect, and was much employed by the celebrated graf Fugger of Augsburg. Elias was taken when young to Venice, by a rich merchant of the name of Garb; and he there studied the Italian architecture, which style he adopted in his future works at Augsburg, though simplified in parts and in decorations. Augsburg owes to Holl a great portion of its public buildings, but his masterpiece is the Rathhaus, or town-hall, built 1615-20, which, though not among the largest, is one of the handsomest in Europe. The façade is 147 feet wide, its depth is 110 feet, and in the centre 152 feet high; there is a print of it by Solomon Kleiner. Holl built also several churches, and the castle or palace of Schönfeld, and the palace of Wilbadsberg at Eichstädt. He died in 1636, aged sixty-three.

HOLLAND, HENRY RICHARD VASSAL FOX, LORD, was the only son of Stephen, second Lord Holland. His mother was Mary, daughter of John Fitzpatrick, first Earl of Upper Ossory.

Sir Stephen Fox, Knight, distinguished for his magnificence and public spirit, as well as for his great wealth, having, in 1703, at the age of seventy-six, married a second wife, Christian, daughter of the Rev. Charles Hope of Naseby in Lincolnshire, had by her, besides a daughter, two sons, Stephen and Henry, and died in 1715 at the age of eighty-nine. Stephen became Earl of Ilchester; and Henry, who figures in our political history as the rival of the first Pitt, was, in 1763, raised to the peerage as Baron Holland, of Foxley, in the county of Wilts, his lady having the year before been made Baroness Holland, of Holland, in the county of Lincoln. Both baronies passed to their descendants. The eldest son of the first Lord Holland was Stephen, the second lord; his second son was the Right Hon. Charles James Fox, the celebrated orator and statesman.

The subject of the present notice was born at Winterslow House, in Wilts, the 21st of November 1773. On the 9th of January 1774, that mansion, a splendid building, was destroyed by fire, and the infant was with difficulty saved from the flames by his mother. On the first of July the boy lost his grandfather, the first Lord Holland; on the 24th of the same month, his grandmother Lady Holland; and on the 26th of December in the same year, his father, the second Lord Holland; on which he succeeded to the peerage, when he was little more than a year old. His mother died in 1778, and then the care of the child's education devolved on her brother, the Earl of Upper Ossory. After having been for some time at a school in the country, he was sent to Eton, where he spent eight or nine years, and where George Canning, Mr. Frere, the late Lord Carlisle, and other persons who subsequently rose to distinction, were among his contemporaries and associates. In October 1790 he was entered as a nobleman at Christchurch, Oxford; and took the honorary degree of master of arts, in right of his rank, in June 1792.

Before leaving the University he made his first visit to the Continent, in the course of which he saw Copenhagen, Paris, and a part of Switzerland. He arrived in France not long after the death of Mirabeau, and soon after the acceptance of the Constitution, by Louis XVI. after being brought back from Varennes, which was on the 13th of September 1791. In March 1793 he went abroad a second time, and, France being now closed, directed his course to Spain, over a great part of which country he travelled, studying the language and literature, and making himself acquainted with the character and manners of the people. From Spain he proceeded to Italy; and there, at Florence, in the beginning of the year 1795, first met Lady Webster, the wife of Sir Godfrey Webster, with whom he returned to England in June 1796, and whom he married the next year, after she had been divorced from her first husband, who obtained 6000*l.* damages in an action against Lord Holland. (See the particulars in the 'Annual Register' for 1797, pp. 10, 11.) After his marriage with Lady Webster, Lord Holland assumed, by sign manual, her family name of Vassal, which however has been laid aside by his children.

He now took his place in the House of Lords. His first speech was made on the 9th of January 1798, on the motion for committing the bill for trebling the assessed taxes. He addressed the house both early in the debate, and again at the close, in what is described as having been a very animated and successful reply to Lord Grenville, who, while he complimented the young peer on the ability with which he had spoken, had noticed some of his remarks in a way that was considered to be personal. On the division, nevertheless, Lord Holland found himself one of a minority of six against seventy-three; so that he had early and emphatic experience of the position in which he was to pass the greater part of his political life. He began also on this occasion a system which he probably carried to a greater extent than any other peer ever did, by entering a long protest against the bill on the Journals of the House. This first of Lord Holland's long series of protests, many of them very able papers, was signed only by himself and Lord Oxford.

From this date Lord Holland took a frequent part in the debates for the next four years, being all this time one of the steadiest opponents of the administration, and seconding in the Upper House the principal efforts of his uncle Charles James Fox in the Commons. Among other measures which met with his opposition was the Union

with Ireland, which he contended (8th May 1800) would both impoverish that country and endanger the constitution of England. A few days before this (on the 30th of April) he had moved that the penal laws against the Roman Catholics should be taken into consideration by a committee of the whole house. This motion, the first of the kind that had been made in the Lords, was got rid of by the previous question without a vote.

Meanwhile, in 1800, before the war was suspended, he had paid a visit to Germany, and returned from Dresden by Cologne and Brussels, having obtained a French passport from Talleyrand, and liberty to make use of it from Lord Grenville, then foreign secretary. In the summer of 1802, after the conclusion of the peace of Amiens, he repaired, with Lady Holland, to Paris, and was there soon after joined by Mr. Fox, along with whom he was introduced to the first consul. From Paris, Lord and Lady Holland proceeded through France to Spain, and they remained in that country till after the breaking out of the war with England in January 1805, returning home through Portugal by means of passports obtained through the Prince of the Peace.

He now resumed his attendance in the House of Lords; and his name, as before, appears frequently in the reported debates. He was not admitted to office during the ministry of Mr. Fox and Lord Grenville (January—September 1806); but on the 28th of August he and Lord Auckland were appointed joint-commissioners and plenipotentiaries for arranging and settling the several matters in discussion between this country and the United States, with Mr. Munro and Mr. Pinckney, the United States commissioners; and on the 27th of the same month he was sworn of the privy council. An arrangement of the differences with America was effected after a long negotiation (with the omission however of the impressment question); but Mr. Jefferson refused his ratification, and it came to nothing. On the 15th of October, after the death of Mr. Fox, Lord Holland was appointed lord privy seal; and he held that office for the six months longer that the Grenville ministry lasted.

In 1806, Lord Holland became an author by the publication of 'Some Account of the Life and Writings of Lope Felix de Vega Carpio,' in an octavo volume. This work, which was republished in 1817, when it was extended to two volumes by the addition of an account of Guillen de Castro and other matter, was creditable to his lordship's taste and familiarity with the more popular parts of Spanish literature, without being very learned or profound. Lord Holland followed up his life of Lope de Vega the next year by another octavo volume entitled 'Three Comedies from the Spanish,' and in 1808 he edited and introduced by a preface of some length Mr. Fox's fragment entitled 'A History of the Early Part of the Reign of James the Second.'

On the breaking out of the Spanish insurrection in this last-mentioned year, he hastened once more to visit the peninsula; and he remained there till the latter part of the year 1809. The rest of his public life for many years was a continuation of the same course of opposition to the policy of the government with which he had set out on his entrance into parliament. He took a leading part in most of the great questions that came before the House of Lords, and distinguished himself by his support of Sir Samuel Romilly's law amendments, by his advocacy of Catholic emancipation and his opposition to the orders in council, the cession of Norway and the detention of Bonaparte at St. Helena. However opinion may differ as to the wisdom of his politics, the praise at least of consistency cannot be refused to him. He was one of the steadiest Whigs of the school of Mr. Fox. But in those days the boundaries of party were much more clearly marked than they are now, and almost the only sort of inconsistency that was possible was going over openly from the one camp to the other, changing from Whig to Tory or from Tory to Whig.

When the unsuccessful attempt was made through the Marquis of Wellesley to effect a union of parties in January 1811, it was proposed that in the new ministry to be formed upon that principle Lord Holland should occupy the post of first lord of the Admiralty. Like the majority of his party, he supported without joining the ministry of Mr. Canning in 1827. In 1828 he made what has been described as his best speech in introducing the bill for the repeal of the Test and Corporation Acts to the House of Lords. At last, on the accession of the Whigs to power in November 1830, he became once more a cabinet minister as chancellor of the Duchy of Lancaster; and this office he held (with the exception of the ministerial interregnum of a fortnight in May 1832, and Sir Robert Peel's four months' tenure of power from December 1834 to April 1835) till his death at Holland House on the 22nd of October 1840. He was succeeded in his titles by his son, the present Lord Holland.

The only performances which Lord Holland sent to the press besides those already mentioned were 'A Letter to the Rev. Dr. Shuttleworth in favour of the Catholic Claims,' 8vo, London, 1827, and 'A Letter from a Neapolitan to an Englishman,' which is stated to have been privately printed in 1818, and to have been written to clear up some misconception by Murat of a conversation which his lordship had had with him. But since his death his 'Foreign Reminiscences,' 1 vol. 8vo, 1850, have been given to the world by his son, Henry Edward, the present Lord Holland. For the reputation of Lord Holland this book would have been well left unpublished. It is utterly deficient in everything like largeness of view, while on the other hand it shows

a strange fondness for the collection of scandalous anecdotes, especially if the scandal be of a prurient nature, and affect the credit of ladies connected with those to whom Lord Holland or his party have been opposed in sentiment or politics. Happily however for our common nature, many of the stories are of a kind to which it is almost impossible to give credence, and the mischievous effects of those which bear a greater semblance to truth, though perhaps equally untrue, are to a great extent neutralised by the palpable carelessness of their author as to the source from which they are obtained. Another work, of which however only the first two volumes, 1852-54, have as yet appeared, under the editorial care of the present Lord Holland, is 'Memoirs of the Whig Party during My Time, by Henry Lord Holland.' Though free from the worst faults of the preceding volume, and containing some things which will cause it to be referred to by the future student and historian of the period of which it treats, it is a work of a low intellectual and moral tone, and displays very little literary skill. The 'Memorials and Correspondence of Charles James Fox,' edited by Lord John Russell, includes the materials of Lord Holland's much-talked-of and long-projected life of his illustrious uncle; but they merely serve as evidence that Lord Holland had himself made but very little progress in his self-imposed task: the passages written by Lord Holland are contained in the first volume, and are marked 'V. H.' The posthumous publications of Lord Holland, it must be confessed, have done very little to sustain the literary and intellectual prestige which during his life had been so liberally accorded to him. Lord Holland is also the author of a translation of Ariosto's Seventh Satire, which Mr. Stuart Rose has printed in an Appendix to the fifth volume of his translation of the 'Orlando Furioso' (1827).

As a speaker, Lord Holland was more animated than graceful; when he began, in particular, he was usually for some time extremely impeded and embarrassed; and he never rose from this hesitation into anything like the free and impetuous torrent of argument, or the impassioned declamation, by which his relative Mr. Fox, after a similar unpromising outset, used to carry everything before him. But his speaking had always the charm of honesty and earnestness; and it commonly also indicated, with however little of what could be called brilliancy, a well-informed mind. Lord Holland was much beloved by an extensive and varied a circle of friends as perhaps any man ever possessed; and his house at Kensington, interesting from its earlier history, was during all his lifetime the resort of persons distinguished both in the world of politics and in that of literature.

HOLLAND, HENRY, born about 1746, holds a high rank among the architects of his own time, and was greatly patronised by George IV. when Prince of Wales. But we have no information as to his personal history; and his finest work, the portico of Carlton House, has passed away. This portico erected about 1784 was a fine specimen not merely of the Corinthian order, but of the Roman Corinthian style, in its full and uniform luxuriance, every part of it being highly finished up; and not only was the frieze of entablature enriched with sculpture throughout—with one exception, and that by Holland himself, the only instance of such classical decoration among the whole of our modern classical porticoes—but even the very bases of the columns were enriched with carving, a species of adornment by no means thrown away, since, being so near the eye, it challenged direct and minute observation. The Ionic colonnade screen in front of Carlton House was censured at the time, not for its real deficiencies, but as an architectural absurdity in itself. It was objected as a conclusive argument against it, that the columns supported nothing, whereas they were essential for the support of their entablature, and the entablature was requisite for connecting together the two gateways. While Carlton House and its fine portico have disappeared without being recorded by any engravings intended as adequate architectural studies of them (those in the 'Illustrations of the Public Buildings of London' being both too few and upon much too small a scale to serve such purpose), another work of Holland's, for the same royal patron, and which has also disappeared, though in a different manner—namely, the Pavilion at Brighton, as it existed previously to its being transformed into its present shape by Nash—has, unluckily for the credit both of the architect and his princely employer, been preserved in Richardson's 'New Vitruvius Britannicus.' As a residence for the Duke of York, Holland altered Featherstonhaugh House, Whitehall (built by Paine), adding to it the elliptical entrance-hall, on what was originally the court-yard, and the screen façade towards Whitehall.

Holland erected old Drury-Lane Theatre, that is, the structure which was begun in 1791 and burnt down in February 1809; and which was considerably larger than the present one, their respective dimensions being 320 × 155 and 240 × 135 feet; yet, except for its extent and loftiness of mass, the edifice made scarcely any pretensions to architecture externally. He was also the architect of another building in the metropolis of considerable architectural distinction, the India House, Leadenhall-street, the credit of which has, rather strangely, been generally given to Richard Jupp, who was only the Company's surveyor, and the conductor of the works; the design, and consequently the architecture, belonging to Holland. And the design is in some respects unusually florid in character, the frieze of the portico (a recessed Ionic hexastyle loggia) being highly enriched, like that of Carlton House, the pediment filled in with sculpture, and its acroteria surmounted by colossal emblematical statues. All the rest

of the façade however is by much too plain and undignified to accord with such degree of embellishment confined to the centre of it, and the rustication of the ground-floor, showing merely horizontal joints, will bear no comparison with that classical mode of such decoration which was exhibited by him in the façades of Carlton House and Dover House. The entablature of the portico is suppressed elsewhere, the cornice alone being continued along the rest of the front, for which there is some reason, since otherwise the cornices of the windows would have joined the architrave. Holland also made some alterations in the mansion built by Brown at Claremont, and added the colonnade screen wings to the Assembly Rooms at Glasgow.

He died at his house in Hans Place, Sloane-street, Chelsea, on the 17th of June 1806, aged about sixty; he therefore did not live to witness the destruction of his Drury Lane by fire, and that of Carlton House, his finest work, by demolition.

* HOLLAND, SIR HENRY, BART., a distinguished physician, the son of the late Peter Holland, Esq., of Knutsford, Cheshire, by a daughter of the Rev. William Willetts, of Newcastle-under-Lyne, was born October 27, 1788. He received his early professional education at the University of Edinburgh, where he graduated M.D. in 1811. Having afterwards settled in London, he commenced practice as a physician, and soon succeeded in gaining for himself a high reputation. In August 1840 he was appointed Physician in Ordinary to H. R. H. Prince Albert, and in December 1852 Physician in Ordinary to Her Majesty. Sir Henry Holland is also a Fellow of the Royal Society and a Fellow of the Royal College of Physicians in London. He is well known as the author of a standard professional treatise entitled 'Medical Notes and Reflections.' Sir Henry Holland was raised to a baronetcy in 1853 in recognition of his eminent services as a physician. He has been twice married; his present wife is Saba, daughter of the late Rev. Sydney Smith, canon of St. Paul's, and authoress of a very pleasing life of her father.

HOLLAND, PHILEMON, was born at Chelmsford in 1551, and educated there and at Trinity College, Cambridge, of which he became a Fellow. Afterwards he was elected master of the Coventry free-school, where he undertook those laborious versions of the classics which have given him a respectable name in literature. He is, to the best of our knowledge, the first English translator of Livy, Suetonius, and Plutarch's 'Morals,' and the only English translator of Pliny's 'Natural History,' and Ammianus Marcellinus. He also translated Xenophon's 'Cyropædia,' and Camden's 'Britannia.' In addition to all this he found time to study and practise physic with considerable reputation, and reached the age of eighty-five, after a most laborious life, with unclouded faculties, having gone on translating till he was eighty years old.

HOLLAND, SIR NATHANIEL DANCE. [DANCE.]

HOLLAR, WENCESLAUS, was born at Prague, in Bohemia, in 1607. He was first intended for the profession of the law; but partly from disinclination to that pursuit, and partly from the ruin of his family after the taking of Prague in 1619, his views in life became changed, and he took to drawing and engraving. He had some instructions from Matthew Marian, an engraver who had worked under Vandyke and Rubens, and who is thought to have taught Hollar that peculiar manner which marks the working on his plates.

Hollar was but eighteen when the first specimens of his art appeared. These were a print of the 'Ecce Homo,' and another of the Virgin, both small plates, with a Virgin and a Christ after Albert Dürer, with Greek verses at the bottom of the plate, executed in 1625. He removed from Prague in 1627. During his stay in different towns of Germany he copied the pictures of several great artists, and took perspective views and draughts of cities, towns, and countries, by land and water, which in delicacy and miniature beauty were exceeded by no artist of his time. His views along the Rhine, the Danube, and the Neckar gained him his greatest reputation. In 1636, Howard, earl of Arundel, met with Hollar, when proceeding on his embassy to Ferdinand II., and immediately took him into his retinue. Hollar attended him from Cologne to the emperor's court, and in this progress made several draughts and prints of the places through which they travelled. It was then that he took the view of Würzburg, under which is written "Hollar delineavit in legatione Arundeliana ad Imperatorem." He afterwards made a drawing of Prague which gave satisfaction to his patron.

After finishing his negotiations in Germany, Lord Arundel brought Hollar to England, where he was not confined to his lordship's service, but allowed to take employment from others. His prospect of Greenwich, which he finished in two plates, dated in 1637, was one of his first works in England. In 1639 he etched several portraits of the royal family for the work which was published descriptive of the entry into this kingdom of Mary de' Medicis, the queen mother of France, to visit her daughter Henrietta Maria. About 1640 he seems to have been introduced to the royal family, to give the Prince of Wales a taste for the art of design. In this year appeared his beautiful set of figures entitled 'Ornatus Muliebris Anglicanus, or the several habits of English women, from the nobilitie to the countrywoman, as they are in these times.' In 1641 were published his prints of King Charles and his queen. At the breaking out of the civil war Lord Arundel left the kingdom to attend upon the queen, and Hollar was left to shift for himself. From some unknown cause he soon became obnoxious

to the ruling powers, probably from his general acquaintance with the friends of his patron, who were mostly royalists, with some of whom he was made prisoner at the surrender of Basing House, in Hampshire, in 1645. Hollar however having some time after obtained his liberty, went over to the continent to the Earl of Arundel, who then resided at Antwerp, where he remained for several years, copying from that portion of his patron's collection which had been carried there, and in working for printers and publishers. It was at this time that his portraits from Leonardo da Vinci, Holbein, and other great masters, made their appearance. In 1652 he returned to England, and worked incessantly till the time of his death. The plates by him in the first and second volumes of the old edition of Dugdale's 'Monasticon,' in Dugdale's 'History of St. Paul's,' and in his 'Survey of Warwickshire,' sufficiently prove his industry. It would be endless to enumerate all the subjects he engraved. A map of Donegal, in Ireland, is one of the rarest. In 1669 he was sent to Tangier, in Africa, in quality of his majesty's designer, to take the various prospects there of the garrison, town, fortifications, and surrounding country: these he subsequently engraved. Several of the drawings taken at this time are preserved in the British Museum. They were purchased, together with numerous fine proofs of Hollar's best works, from his widow, by Sir Hans Sloane. Hollar's latest works are probably the plates in Thoroton's 'Antiquities of Nottinghamshire,' some of which remain unfinished. When Hollar was in his seventieth year he had the misfortune to have an execution at his house in Gardiner's Lane, Westminster: he desired only the liberty of dying in his bed, and that he might not be removed to any other prison than his grave. Whether this was granted to him or not is uncertain, but he died March 28th, 1677, and, as appears from the parish-register of St. Margaret's, was buried in New Chapel-yard, near the place of his death. No monument was erected to his memory. Grose, from information he received from Oldys, has recorded that Hollar used to work for the booksellers at fourpence an hour, always having an hour-glass placed before him; and that he was so scrupulously exact, that even whilst talking, though with the persons for whom he was working, and upon their own business, he constantly laid down the glass to prevent the sand from running. His works, according to Vertue's catalogue of them, amount to nearly 2400 prints. In drawing the human figure Hollar was defective; and he failed in a few plates which he attempted to execute with the graver only.

* **HOLMAN, JAMES**, known as 'The Blind Traveller,' was born in or about the year 1787. He entered the royal navy in December 1798, and was appointed lieutenant in April 1807. At the age of twenty-five an illness which resulted from his professional duties deprived him entirely of his sight. On the 29th of September 1812, he was appointed one of the Naval Knights of Windsor, of whom there are six, with a governor. By degrees, when he had become accustomed to his condition, in 1819, partly the state of his health and partly a desire for change induced him to set out on a journey to the continent, of which he published an account in 'The Narrative of a Journey undertaken in the Years 1819, 1820, 1821, through France, Italy, Savoy, Switzerland, parts of Germany bordering on the Rhine, Holland, and the Netherlands; comprising Incidents that occurred to the Author, who has long suffered under a total Deprivation of Sight, by James Holman, R.N. and K.W.,' 8vo, 1822. On the 19th of July 1822, he embarked on a voyage to St. Petersburg, whence he proceeded to Moscow, Novgorod, and finally to Irkutsk, the capital of Eastern Siberia. His intention was, when the ice on Lake Baikal became sufficiently firm, to have crossed over, and travelled through Mongolia and China. At Irkutsk however an order was received by the Russian authorities from the Emperor Alexander, prohibiting him from proceeding any farther, and he was compelled to return. He was accompanied by a Russian officer to the frontiers of Germany, and was treated with external politeness combined with much harshness and severity. After his return to England he published 'Travels through Russia, Siberia, Poland, Austria, Saxony, Prussia, Hanover, &c., during the Years 1822, 1823, and 1824, while suffering from total Blindness, and comprising an Account of the Author being conducted a State Prisoner from the Eastern Parts of Siberia,' 2 vols. 8vo, 1825.

Mr. Holman's 'Travels through Russia' were intended, as he states, to have been the commencement of a series of travels and voyages round the world, which he afterwards accomplished, and which occupied about five years. After his return he published 'A Voyage round the World, including Travels in Africa, Asia, Australasia, America, &c., from 1827 to 1832,' 4 vols. 8vo, 1834. In this 'Voyage' he visited first the islands of Madeira, Teneriffe, and the western coast of Africa; thence he crossed the Atlantic to Rio Janeiro, and went to the gold-mines. After travelling some time in Brazil, he recrossed the Atlantic to the Cape of Good Hope, and visited Caffirland, Madagascar, Mauritius, and Ceylon, whence he passed to Hindustan. He next passed by the Straits of Malacca to New South Wales, Van Diemen's Land, and New Zealand, and returned round Cape Horn to England. In 1843 he visited Dalmatia, Montenegro, Bosnia, and Servia, and passed in 1844 by Moldavia into Transylvania. Lieutenant Holman's series of voyages and travels excited much interest when they were published, chiefly from the extraordinary circumstance of their having been accomplished by a man who was totally blind, but they are, as might be expected, of little value for any information which they contain.

HOLSTE'NIUS, the Latinized name of **LUCAS HOLSTE**, born at Hamburg in 1595, became one of the first scholars of his time. After travelling through Italy, England, and other countries, he settled at Paris, where he became acquainted with the brothers Dupuy, Peiresc, and other learned men. At Paris he embraced the Roman Catholic religion, in consequence, he said, of his deeply studying the works of the Fathers, and of his seeking for the principle of unity in the Church. Priores introduced Holstenius to the pope's nuncio, Cardinal Barberini, the nephew of Urban VIII., whom he accompanied to Rome in 1627. From that time he lived in the cardinal's house, became his librarian, was made canon of St. Peter's, and lastly librarian of the Vatican. He was sent on several missions to Germany, among others, to Innspruck, to receive the abjuration of Queen Christina of Sweden. He was also instrumental in effecting other conversions to Catholicism. Holstenius died at Rome in February 1661, leaving his patron, Cardinal Barberini, his universal legatee. He had collected a vast quantity of scarce books and manuscripts, and he left many works of his own in an unfinished state. With much application and a great desire of knowledge, he wanted perseverance, and was apt to suddenly desert one branch of study for another. Among his published works are the following:—1, 'Porphyrus liber de Vita Pythagoræ,' Rome, 1630, with a Latin version and notes, and a dissertation on the life and writings of Porphyry, which has been considered as a model of learned biography; 2, 'Demophilus, Democratæ, et Secundi Veterum Philosophorum Sententiam Morales,' Leyden, 1638; 3, 'Notæ in Sallustium Philosophum de Diis et Mundo'; 4, 'Observationes ad Apollonium Rhodii Argonauticæ'; 5, 'Arrianus de Venatione,' with a Latin version; 6, 'Adnotationes in Geographiam Sacram Caroli à S. Paulo, Italiam Antiquam Cluverii, et Thesaurum Geographicum Ortelii'; 7, 'Notæ et Castigationes Posthumæ in Stephani Byzantini de Urbibus,' edited by Ryckius; 8, 'Liber Diurnus Pontificum Romanorum,' a collection of papal acts and decrees. He also wrote a collection of the rules of the earlier monastic orders, which was published after his death; and he edited in his lifetime the 'Antiquities of Præneste,' by Suares. Many of his Latin letters have been also published. His life was written by N. Wilkins, Hamburg, 1723.

HOLT, SIR JOHN, lord-chief-justice of the King's Bench, was the eldest son of Sir Thomas Holt, Knt., a bencher of Gray's Inn, and a gentleman of property in Oxfordshire. Sir John Holt was born at Thame in Oxfordshire, on the 30th of December 1642, and after spending some years at the free-school of Abingdon was in his sixteenth year entered as a gentleman commoner at Oriol College, Oxford. His college life appears to have been unusually wild and licentious; but like his predecessor in the King's Bench (Sir Matthew Hale), he discarded his irregular habits, and became remarkable for diligence and application. In 1652, before he was ten years old, he had been entered upon the books of the Society of Gray's Inn, and on the 27th of February 1663 he was called to the bar, and rose rapidly into notice as a first-rate lawyer and successful advocate. He was employed in most of the state trials which the troubled times in which he lived produced, and was generally counsel on behalf of the accused. His opposition to the measures of the court brought upon him the vengeance of James II., who procured his removal from the recordership of London. Shortly after the accession of William III (April 1689) Sir John Holt was made lord-chief-justice of the King's Bench, in which situation he continued during the remainder of his life, although the chancellorship was offered to him on the removal of Lord Somers in 1700. Sir John Holt in the discharge of the duties of his office evinced great resolution in opposing the encroachments as well of the crown as of the houses of parliament. His demeanour towards prisoners presented a noble contrast to the intemperance, brutality, and vulgar ribaldry which had disgraced the criminal proceedings of former reigns, and he set an example of spirit and temper which has continued to distinguish and adorn the judicial bench of England.

It was the fortune of Sir John Holt to be placed more than once in a position to bring into a striking point of view the personal intrepidity of his character, one instance of which, arising from the claims of privilege by the House of Commons, may be here mentioned. It occurred in the famous case of the Aylesbury burgesses, several of whom claimed damages against the returning officer who had refused to record their votes. The House of Commons resolved that the plaintiffs were guilty of a breach of privilege, and committed them to Newgate; but they sued out writs of Habeas Corpus, and the chief-justice was of opinion they were entitled to their discharge. Upon this the House of Commons issued warrants for the apprehension of the counsel who had argued for the burgesses, and sent the serjeant-at-arms to Sir John Holt to summon him to appear at the bar of the house. The chief-justice bade him begone, upon which the house sent a second message by their speaker, attended by as many members as supported the measure. After the speaker had delivered his message, Sir John Holt is reported to have said, "Go back to your chair, Mr. Speaker, within this five minutes, or you may depend upon it I will send you to Newgate. You speak of your authority; but I will tell you I sit here as the interpreter of the laws, and a distributor of justice, and were the whole House of Commons in your belly, I would not stir one foot." The accuracy of this reply has been questioned, but it has been extensively stated, and from the spirited

observations made by Sir John Holt whenever the due course of law or justice was attempted to be impeded, it is probable that his anger at the interference of the House of Commons would be shown by pretty strong language.

Sir John Holt died in March 1709-10, leaving behind him a reputation for learning, honour, and integrity, which has never been surpassed even among the many eminent individuals who have succeeded him in his dignified office.

HOLZER, JOHANN EVANGELIST, a distinguished German fresco-painter of the early part of the 18th century, was born at Burgeis, near Marienberg in Vintchgau, in the Tyrol, in 1709. His father was miller to the Benedictine Convent of Marienberg, and Holzer was first introduced by N. Auer at Meran in the Tyrol. He made here such extraordinary progress, that at the early age of eighteen his reputation spread far into Germany, and he was invited by the painter, J. A. Merz, to Straubing in Bavaria, to assist him in some frescoes in the convent church of Oberalteich. From Straubing Holzer went to Augsburg, where he lived six years in the house of J. G. Bergmiller, the principal painter in Augsburg at that time, from whom he learnt much in the mechanical department of painting, both in fresco and in oil. Holzer painted many excellent frescoes upon the exteriors of houses in Augsburg, but few, if any, now remain; there is however a collection of twenty-eight prints after them by J. E. Nilson, entitled 'Picturae Fresco in Edibus Augustæ Vind., a J. Holzer,' &c. Among these frescoes, a peasant dance, upon the façade of a beer-shop, was a very popular work; and it is spoken of in the highest terms in the letters of J. L. Bianconi and Count Algarotti: the figures were above the size of life. Holzer's greatest works however are the frescoes of the Benedictine church of Schwarzach near Würzburg; he obtained the commission to execute them by competition; and they were painted in 1737, when he was only twenty-nine years of age. They are the best works that were executed at that time in Germany; and Holzer is by some considered the founder of the new era of German fresco-painting. They are however now in a most dilapidated condition; the church is in a ruinous state, and the convent is a paper-mill. Holzer painted the cupola and ceiling of the church; the subjects represented are—the 'Glorification of St. Benedict;' the 'Transfiguration of Christ;' the 'Martyrdom of St. Sebastian;' 'St. Felicitas and her Seven Sons;' the 'Foundation of the Convent;' and the 'Papal Confirmation of the Foundation.' The 'Martyrdom of St. Sebastian' is described as the most successful composition.

After the completion of these works, Holzer was invited by the prince bishop of Würzburg to paint his palace, for which he made the designs, but they were not quite satisfactory to the bishop. He was in the meanwhile invited by the Elector Clement of Cologne to paint the newly-established capuchin convent at Clemenswerth, and he accordingly immediately prepared himself for this work. He however did not live to commence it; he died of a fever at Clemenswerth, a few days after his arrival, in July 1740, at the age of thirty.

Holzer's works are described as successful in every department of art, in invention, form, character, light and shade, and colour. He engraved a few plates. Several accounts of him have been published in Germany; the first in 1765, at Augsburg, and the last in the Tyrol in 1834.

HOME, HENRY (Lord Kames), was born at Kames, in the county of Berwick, in 1696. He was originally bound to a Writer to the Signet, but by diligent study he qualified himself for the higher practice of an advocate. His first work, entitled 'Remarkable Decisions in the Court of Sessions,' which appeared in 1728, excited considerable attention. The reputation of Mr. Home was still further established by the publication of his 'Essays on Several Subjects in Law.' In 1741 he published, in 2 vols. fol., 'Decisions of the Court of Sessions,' which were arranged under heads in the form of a dictionary; and in 1747 appeared his 'Essays on Several Subjects concerning British Antiquities.' In his 'Essays on the Principles of Morality and Natural Religion,' while he worked out extensively the principle of a moral sense as taught by Lord Shaftesbury, he opposed all exclusive theories of human nature which derive all the actions of men from some single principle, and endeavoured to establish several general principles. Some of the propositions advanced by him concerning natural religion however gave considerable offence. In 1752 Mr. Home was appointed a judge of the Court of Session, and took his seat on the bench by the title of Lord Kames. At the same time he was nominated a trustee for the encouragement of manufactures, fisheries, and arts, and also commissioner for the management of forfeited estates. But the activity of his mind was far from being exhausted by his numerous official duties, and he found leisure to compose two important works, in which he attempted to apply to the science of jurisprudence the principles of philosophy. The titles of these works are, 'Historical Law Tracts,' and 'The Principles of Equity.' In 1761 he published an 'Introduction to the Art of Thinking,' for the use of youth, which as an elementary work has been highly esteemed. The year following there appeared 'Elements of Criticism,' 3 vols. 8vo, which were greatly admired at the time, and which perhaps still find readers. In 1763 he was appointed one of the lords commissioners of justiciary; but his literary labours were still uninterrupted by the growing weight of duty and of years, and in 1774 he published

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'Sketches of the History of Man,' 2 vols. 4to, an amusing work, but full of fanciful ideas, and resting on facts of very doubtful authority. In 1776 appeared 'The Gentleman Farmer, or an Attempt to improve Agriculture by subjecting it to the test of Rational Principles.' This treatise is even now referred to by writers on agriculture, and was not without its influence in effecting the present improved state of Scotch farming. His last work, entitled 'Loose Hints on Education,' was published in the eighty-fifth year of his age. He died on the 27th of December 1782. (*Life of Lord Kames*, by Lord Woodhouselee.)

HOME, or HUME, JOHN, was born in Scotland about the year 1722, and is supposed to have been a relation of David Hume. He was bred to the ministry of the Kirk, and subsequently nominated to the parish of Athelstanford, where he produced his tragedy of 'Douglas,' which was acted at Edinburgh with unbounded applause. Perhaps there was scarcely ever a composition more harmless; but the circumstance of its being a drama was enough to draw down the anger of the rigid elders of the Kirk, who were shocked to find such a work proceed from the pen of a minister. Not only was he compelled to retire from the ministry, but even those of his friends who might visit him or go to see the performance of his piece were denounced. Home retired to England, where he received the protection of the Earl of Bute, and obtained a pension. The play of 'Douglas' has kept its place on the stage, and from its purity of style and language, and interesting plot, will probably continue a favourite. Four other tragedies—'Agis,' 'Aquilaia,' 'The Fatal Discovery,' and 'Alonso'—followed 'Douglas,' but they did not equal it, and have been long since forgotten. Home died in 1808.

HOMER (in Greek, Homéros), the supposed author of the earliest Greek heroic poems extant, and of some hymns in praise of different gods. Opinions the most various have been held regarding his birth-place, his age, his station, and the circumstances of his life; so that it seems almost hopeless to come to any satisfactory conclusion on subjects which history has given us such scanty materials to determine. The author or authors of the 'Iliad' must have been accurately acquainted with the geography of Greece and the northern part of the archipelago. Leake notices several instances where epithets are applied with an exactness which seems to indicate personal knowledge of the places; and as these places are in different parts of Greece, we may infer that Homer was a wandering minstrel. The existence of such wandering minstrels seems to be shown by the 'Hymn to Apollo,' quoted by Thucydides; as the notices of Phemius and Demodocus, in the Homeric poems, prove the existence of bards attached to particular courts; and indeed, without this information, the analogy of our own heroic age would render it highly probable that there should have been an order of wandering minstrels, while in a country like Greece, inhabited by kindred though often hostile tribes, it would be impossible for a wandering musician to recite the same tales at every court and before every audience. Either he must have had contradictory accounts to retail according to the tribe among which he exercised his powers, if he exercised them on international feuds at all, or, which is much more probable, considering the reverence in which national legends were held, he must have confined himself to subjects where the whole race could be contemplated as uniting against a common foe, or have resigned all claim to be considered an heroic bard.

Of these two plans, the author of the 'Iliad' adopted the former. The story of Helen was probably an Athenian legend, as we find that the Attic hero Theseus is reported to have stolen her when young. What then could be more natural than for a minstrel, particularly an Attic minstrel, to take this legend, and, combining it with others which gave some account of an expedition undertaken by the Greeks against Asia, produce the narrative which we find in the 'Iliad'? We do not insist on this method of accounting for the origin of the Homeric poems; all we wish to do is to illustrate the way in which they *might* have arisen, and to give what we think a rational exhibition of the causes, or some few of the more important of the causes, which led to the establishment of a national heroic epic in opposition to a cycle of poems referring to the exploits of particular tribes. Whatever be the origin of the 'Iliad,' it is peculiarly remarkable in standing as it does a witness of the unity of the Hellenic races. We find these races, historically speaking, opposed in every possible way, as rivals, as strangers, as enemies;—if we turn to their poetry, we find them united. The common Christianity of Europe is not a more strongly-marked bond of union than the common poetry of the Greeks, and this community must, in the Epic period particularly (wherein it is most strongly marked), be referred to that genius—whether in the author, or in the race for whom he composed, matters not—which has given birth to the 'Iliad.'

The poems attributed to Homer are the 'Iliad' and the 'Odyssey,' to which some have added the 'Homeric Hymns.' Of these poems, the 'Iliad' stands first, as the oldest and at the same time the completest specimen of a national heroic poem. Its subject, as is known to all, is the revenge which Achilles took on Agamemnon for depriving him of his mistress Briseis, during the siege of Troy, and the consequent evils which befel the Greeks. It is divided into twenty-four rhapsodies or books, which detail the history of the besieging force during the period of Achilles' anger, and end with the death of

Hector (who is slain by Achilles in retaliation for Hector's having killed Patroclus), and the solemn burial of the Trojan warrior. If any one reflects on the form which the first imaginative compositions of any people in an early stage of progress must take, and when he has ascertained, what he probably will ascertain, that those compositions, if not of a sacred nature, will bear reference to external and active life, goes on to apply his conclusions to the Greek nations in particular, and furthermore to the heroic age of the Greeks, he will doubtless find little difficulty in agreeing with a remark which has already been made regarding heroic poetry, namely, that as a simple form of art it does not imply the development of a plot, but rather the extraction of a certain portion from the poetical annals of a nation, beginning and ending just where the subject may seem to suggest, but not necessarily ending with a regular disengagement of a plot regularly worked up and studiously combined from the beginning of the poem. To apply this to the 'Iliad' we shall see that it would be vain, not to say out of place, to aim at proving, as some have done, that the 'Iliad' is a poem constructed on regular principles of art. It is a poem of natural growth; the earliest and yet the noblest attempt made by the epic spirit in the most imaginative nation of which we have any record, and, as Thirlwall has remarked, perhaps the first work to which was applied the newly-invented art of writing. This last supposition, if adopted, would lead us to infer that the reason why the 'Iliad' has attained to a size much greater, as far as we can tell, than any earlier poems, is because Homer, seeing the art of writing in its rudest state already practised, was the first to apply it, as well as the first to supply extensive material for its application. Whether what we now possess be the exact poem which thus forms the beginning of all literature, properly so called, or not, is scarcely doubtful. The lapse of so many ages can hardly have failed to have introduced some passages, and altered and removed others, but whether to any great extent seems almost impossible to decide. Particular scholars may impugn particular passages, and themselves entertain no doubt of their own infallibility; but it behoves every one to remember that the same practice in style which would be necessary to enable a scholar to decide correctly on a passage of doubtful authenticity would, unless that scholar's ingenuity were under perfect control, be very likely to suggest difficulties and questions too tempting for his judgment to resist. But the same spirit of criticism which suggested these doubts has also suggested others, as it would seem, on better foundation: we mean those relating to the authorship of the 'Odyssey.' Before entering on this question, it will be as well to observe that the 'Odyssey' can hardly be called a national epic. It is much nearer the romance of chivalry than any other ancient work. It contains the account of those adventures which Ulysses encountered on his way home from Troy, and in its present state consists of twenty-four books, which division is said to be owing to the grammarians in the time of the Ptolemies. Nitzsch ('Anmerkungen,' vol. ii. p. 34) divides the 'Odyssey' into four parts, ending with the 4th, the 92nd line of the 13th, the 19th, and the 24th books respectively, and containing the story of the absent, the returning, the vengeance-planning, and the vengeance-accomplishing Ulysses; and he professes, as many others have done, to point out all the interpolations.

Our limits do not permit us to say more on this subject than to notice that there is little doubt that much has been interpolated in the account of Ulysses's visit to the shades, and that Aristophanes and Aristarchus the grammarians considered the latter part of the 23rd and all the 24th book spurious. It will be more to our purpose to consider the question whether the Iliad and Odyssey are or are not to be referred to the same author, and this we shall do rather more with the view of pointing out some important features in the discussion, than as hoping to arrive at any very definite result. A sect arose very early among the grammarians called 'The Dividers' (*oi χωριστές*), who denied to Homer the authorship of the Odyssey. The grounds of this opinion were mostly critical, such as the different use of different words in the two poems; or historical, such as contradictions, real or apparent, in points relating to Helen, Neleus' sons, Aphrodite's husband, &c.; but we possess but little of the fruits of their researches, although enough, according to Grauert ('Rheinisches Museum,' l.), to show that they could not have belonged to the early childhood of criticism. In our day, or at least in that of our fathers, the question has been revived, with a power of suggesting doubts, as much greater as that of satisfying them is less. With regard to the argument from the use of different words in the two poems, both in ancient and in modern times, it must be observed that in the Iliad itself, compared with itself, there is, if anything, a more remarkable variety in the use of words than in the two poems. We do not remember to have seen the observation, but we think that any one who reads the Iliad, noting down any words which strike him, will find that no sooner has he got acquainted with a set of words than they disappear, and that this rising and setting of words continues all through the poem. If then the use of different words argues different authors, there will be some difficulty in escaping the conclusion that different books of the Iliad, as well as the two Homeric poems, were the production of separate authors. The different use of words however is a strong argument, but a stronger than all is to be found in the different state of civilisation which the two poems exhibit, and in the tendency which the Odyssey displays to exalt the

individual above the class, a tendency which proves that an advance had been made to that kind of poetry which treats of individual feeling, namely lyrical poetry. But there is one other characteristic of the Odyssey to which we have before slightly alluded, we mean its romantic look, using romantic as opposed to classical. There is something quite northern in the adventures of Ulysses; they might have happened to a knight of Arthur's court, or perhaps still better to Beowulf. The Sirens would be singing maidens, who decoy travellers by their strains; the nymph Calypso would find an anti-type in some enchantress. Ulysses slays the suitors, much in the way of William of Cloudealey, in the old ballad; and the horror of great darkness which the prophet sees surrounding the suitors is so like Sir W. Scott's description of the banquet at the end of the 'Lay of the Last Minstrel,' where the goblin-page is recalled, that we might suppose that it had suggested the scene, were we not almost certain that he had borrowed, consciously or unconsciously, from some northern story, if at all. To this we might add the charm in shape of a fillet, which Leucothea gives Ulysses ('Od.,' v. 346), the story of the Lotus-eaters, the tying up the winds in a bag ('Od.,' x. 10), a practice still in use among the Laplanders, and the ship of the Phœnicians,

"That asked no aid of sail or oar,
That feared no spite of wind or tide."

These grounds and others have impressed many modern scholars with the opinion that the Odyssey and Iliad are not the produce of the same mind. How far either poem can claim a single author is another question, and one which it is far less easy to solve. We have mentioned some of the arguments that have been urged, and to these we might add an historical analogy from the same kind of poetry in our own country. The great romances, some of them at least, were more than a century in their production, and one, the 'Romance of Alexander,' had, if we mistake not, at least a dozen contributors. Whether there be the same traces of unity of design in the two poems, we must leave to others; if not, the instance proves no more than it would to refer to the 'Mirror for Magistrates,' which contains more separate accounts than it had authors. Again, Henry the Minstrel, although blind, was the author of a poem which rivals the Iliad in length; so that it is not impossible that Homer, whether blind or not, should have composed and recited the whole Iliad, even without the aid of letters. Examples then lead in this case to no definite result, and if we attempt to base our conclusions upon them, we may be led with nearly equal probabilities to opposite results. But there is an historical fact which has been adduced in support of one side of this question, namely, the existence of a race of men called Rhapsodists, or Homerids, who imitated Homer, enlarged upon him, and interpolated his poems with verses of their own (Hermann, 'Preface to Homer's Hymns,' p. 7); treating him very much as the Bible was treated by one school of the early Mystery-ingegers. Now those who deny the unity of the Iliad assert that these Rhapsodists manufactured it among themselves, until it gradually assumed that form in which Pausanias finally established it, and in which we now have it. The question then comes again to be one of taste. Those who think they see in the Iliad proofs of such unity of design as outweigh all the arguments brought from history and criticism, will have reason for considering the Iliad to be the work of one author far stronger than any which their opponents can possibly possess on the other side, inasmuch as the conviction of taste is always much more binding than a logical proof, especially one which only goes on probabilities. Each man who engages in the controversy will have it decided for him as much by his own natural character and bent as by argument; and here we may leave it, with this one remark, that the most which can be proved, even by the rules of taste, is that the great design and chief filling-up is by one author: individual lines or even whole passages may in any case be interpolations. On this part of the question the reader will find some very valuable remarks in Hermann's preface already quoted, which relate also to the opening lines of the Theogony, and more especially to those other poems which we now come to notice, the Homeric Hymns.

The Hymn to Apollo, as Hermann thinks, owes its present form to the fact of the last transcriber having had before him at least four hymns, each with a similar introduction, all which introductions, in transcribing, he mixed up together; and furthermore to his having mixed up two separate hymns, one to the Delian and one to the Pythian Apollo, of which the latter was itself composed of two, one to the Pythian and one to the Tiphussian Apollo. The Hymn to Hermes is very corrupt, consisting of a larger and a smaller hymn, and interpolations. The Hymn to Aphrodite and that to Demeter are also much altered; the latter, according to Hermann, bears marks of at least two editions. These are the principal of the Homeric hymns: the fragmentary one to Dionysius seems also to have been one of the larger and more important ones. There are twenty-eight shorter hymns given in Hermann's edition, as well as seventeen epigrams, or rather epigraphs. These, with the 'Battle of the Frogs and Mice,' make up the sum of the Homeric poems, genuine and spurious.

The earliest mention made of Homer is by Pindar. Herodotus and Thucydides quote and refer to him; and when we get to Plato he is constantly either hinted at or transcribed. There is a good deal of

information on this topic and others in Heyne's work already quoted; but we may quote Thirlwall's authority for the remark that "an argument which confines itself to the writings of Wolf and Heyne can now add but little to our means of forming a judgment on the question, and must keep some of its most important elements out of sight." A great deal more information is to be found, by those who will take the trouble to look for it, scattered up and down in the pages of German periodicals. Buttman's *Lexilogus* and Thiersch's *Grammar* supply critical matter in abundance. Creuzer's '*Symbolik und Mythologie*,' Hermann and Creuzer's '*Letters on Homer and Hesiod*,' Voss, Nitzsch, and K. O. Mueller, may be also studied with advantage, as well as vol. i., ed. 1845, of Thirlwall's '*History of Greece*.'

The principal modern editions of Homer are, those by Clarke and Payne Knight, in this country (the latter having the digammas inserted in what the editor supposes to be their proper places), and abroad, Heyne, Bekker, Hermann, and Nitzsch, for the *Iliad*, *Hymns*, and *Odyssey* respectively. Of translations we have Hobbes, Chapman, Pope, and Cowper; but of these Pope's, the best known, is rather an imitation, not at all in the style of the original, than a translation. Perhaps, on the whole, Chapman's is the best. The German translation by Voss is perfectly wonderful as regards accuracy. It is in hexameters, and preserves every sentence and nearly every word.

HONDEKOETER, the name of a celebrated family of Dutch painters, of whom the founder, Egidius or Gilles Hondekoeter, born at Utrecht in 1583, was the son of a Marquis of Westerloo, a wealthy landowner in Brazil, who was obliged by the persecutions of the Inquisition to withdraw from his own country. He painted landscapes in the manner of Savery and Vinckenboems, in which he introduced fowls of different kinds, highly finished.

GYSBRECHT DE HONDEKOETER, his son, was born in 1613 at Utrecht. He was a skilful painter of domestic poultry, but was far surpassed by his son MELCHIOR DE HONDEKOETER, born at Utrecht in 1636. Till the age of seventeen Melchior was carefully instructed by his father, on whose death, in 1653, he studied for a time under John Baptist Weenix, his uncle. His representations of cocks, hens, ducks, peacocks, &c., excel in truth, life, elegance of design, and delicacy of execution, the works of all other painters of such subjects. His genuine pictures are held in high estimation, and fetch great prices. He died April 3, 1695, aged fifty-nine. One of Melchior's works, a beautifully painted group of '*Domestic Poultry*,' is in the National Gallery.

HONE, WILLIAM, was born in 1779 at Bath, where his father is stated to have been an occasional preacher among the Dissenters. He is said to have been so rigid in his religious notions that he would not suffer his son to be taught to read out of any other book than the Bible. William was placed at the age of ten in an attorney's office in London; but after some time his father, finding that he had attached himself to some reforming society, and begun to take part in what he thought very objectionable politics, removed him to another master at Chatham, with whom he remained between two and three years. He then returned to London, and was engaged for some time as clerk to an attorney of Gray's Inn; but at last he quitted the law, and, having married, set up in July 1800 as a bookseller, with a circulating library, in Lambeth Walk. From this locality he removed to what was then called St. Martin's Churchyard, in the neighbourhood of Charing Cross; and there he appears to have remained stationary for several years, although it is stated that he was once burnt out, and also underwent many vicissitudes in business. He had always been fond of literature, and in 1806 he brought out his first publication, an edition of Shaw's '*Gardener*.' After this he devoted much of his time to an attempt which he made in conjunction with a friend to establish a savings bank in Blackfriars-road, which however failed. He then entered into partnership as a bookseller with this friend, Mr. John Bone, but the speculation ended in bankruptcy. When he got upon his feet again he established himself in a shop in May's Buildings, whence he removed to High-street, Bloomsbury, and there he appears to have remained till 1811, when on the retirement of Mr. John Walker he was selected by the booksellers to be what is called the '*trade auctioneer*,' and placed in a counting-house in Ivy-lane. Before this he had been employed to compile the Index to the new edition of Lord Borne's Translation of Froissart. But he had no genius for business, and, having now taken to the investigation of the abuses in lunatic asylums, he soon became bankrupt again. He had now seven children, whom he took to a humble lodging in the Old Bailey, and endeavoured for a time to support by contributing to periodical publications, especially the '*Critical Review*' and the '*British Lady's Magazine*.' At length however he found means to set up once more as a bookseller in a small shop in Fleet-street. Here he was again unfortunate in having his premises twice broken into and plundered, much of the stock that was carried off having been borrowed; but he seems to have weathered these disasters; and in 1815 he became publisher of the '*Traveller*' newspaper. In that year he exerted himself with praiseworthy humanity and spirit in the investigation of the case of the unhappy Elizabeth Fenning, executed on a charge of poisoning of which there can scarcely be a doubt that she was innocent; and he published a very striking account of the case.

In 1816 he commenced a weekly paper called '*The Reformists*'

Register; but it does not seem to have gone on long. The next year however he brought himself into great notoriety by a series of political satires, published as separate pamphlets, which had immense success, the effect partly of their literary merit, partly also of the wood-cut embellishments from the humorous designs of Mr. George Cruikshank [CRUIKSHANK, GEORGE], whom they first made generally known to the public. One of them, '*The Political House that Jack Built*,' went through fifty editions, besides producing a host of inferior imitations. Another, entitled '*A Slap at Slop*,' was a scourging attack upon the since defunct daily morning paper called '*The New Times*,' its editor Dr. (afterwards Sir John) Stoddart, and the Constitutional Association, or '*Bridge-Street Gang*,' as Hone designated it. But those of the series that turned out the most productive for the author were three composed in the manner of parodies upon various parts of the Book of Common Prayer. For the printing and publishing of these parodies Hone was brought to trial on three several indictments in the Court of King's Bench, on the 18th, 19th, and 20th of December 1817; the first day before Mr. Justice Abbot (afterwards Lord Tenterden), the second and third days before Lord Ellenborough. He defended himself on all the three trials (which were before special juries); and, notwithstanding the best exertions of the bench to procure a conviction, was acquitted on each indictment. His address to the jury on the third day especially, which lasted seven hours and a half, when, although fatigued by his previous exertions, he was inspired by success, was remarkably effective. The feeling of the public was that the alleged libels were really prosecuted for their political tendency, and that if they had been on the other side of the question, written in defence of the ministry instead of in ridicule of it, they never would have been questioned. There is also, we believe, no reason to think, however objectionable their form may have been, that Hone had any design to bring religion into contempt.

His acquittal, besides the reputation which it brought him, was followed by the subscription of a considerable sum of money for his use, which enabled him to remove from Fleet-street to a large house on Ludgate-hill. But when he attempted to resume the business of a book auctioneer, he was even less successful than before. In 1823 he published the results of researches to which he had been originally directed with a view to his defence, in an octavo volume, entitled '*Ancient Mysteries Described*,' especially the English Miracle Plays founded on the Apocryphal New Testament Story, extant among the unpublished MSS. in the British Museum. This is a curious work, not at all addressed to the multitude, or chargeable with any irreverence of design or manner, but treating an interesting antiquarian subject in the dispassionate style of a studious inquirer. It has now been nearly superseded by more elaborate works that have since appeared; but when it was produced it was by far the fullest account of our old miracle plays that had been given to the public. In 1826 Hone began the publication, in weekly numbers, of his '*Every Day Book*.' The sale was large, but his family had now increased to ten children, and he again got into difficulties; the end of which was that he was arrested by a creditor and thrown into the King's Bench prison. Here he remained for about three years, during which time he finished his '*Every Day Book*,' in 2 vols., and began and finished his '*Table Book*,' in 1 vol., and also his '*Year Book*,' in 1 vol. These three works, which may be considered as forming properly so many series of the same undertaking, are full of curious information, and will probably preserve the name of their compiler after everything else he did shall be forgotten.

The rest of Hone's life was a continuation of vicissitudes such as those to which he had been all his days accustomed. Sometime after he got out of prison a number of his friends attempted once more to establish him in the world as landlord of the Grasshopper coffee-house in Gracechurch-street; but after a few years this speculation also failed. He then having formed some acquaintances among members of the Independent connection, became impressed with religious views, united himself to an Independent church, and was persuaded to try his talents as a preacher: he appeared indeed frequently in the pulpit of the Weigh House Chapel in East Cheap. He had had an attack of apoplexy so long ago as in 1816; in 1835 he was struck by paralysis at this chapel; in 1837 he was again similarly attacked at the office of the '*Patriot*' newspaper, of which he was then sub-editor; soon after he suffered another attack, from which he never recovered; and he died at Tottenham on the 6th of November 1842. We have mentioned his principal works, but he was the author of a good many more. His last publication was, we believe, an edition of Strutt's '*Sports and Pastimes of the English*,' in 1 vol. 8vo, which appeared in 1838. But shortly after his death there was published a work entitled '*Early Life and Conversion of William Hone*,' a narrative written by himself, edited by his son, William Hone. Hone was a warm-hearted but mild-tempered man, much misconceived by those to whom he was known only through his parodies, which he probably produced in mere thoughtlessness and innocence of heart. It is evident from the above sketch of his history that the unworldliness of his nature was such as is rarely met with.

HONORIUS, son of Theodosius the Great, and younger brother of Arcadius, was born at Constantinople in 384. After the death of his father in 395, Honorius had for his share the Empire of the West, under the guardianship of Stilicho, a distinguished general of the

imperial armies. Honorius fixed his residence at Milan. For several years after, Stilicho was the real sovereign of the West; and he also endeavoured to extend his sway over the territories of Arcadius in the East, under pretence of defending them against the Goths. He gave his daughter Maria in marriage to Honorius, and recovered the province of Africa, which had revolted. About the year 400 the Goths and the Huns, under Alaric and Radagaisus, invaded Italy, but were repelled by Stilicho. In the year 402 Alaric came again into Italy, and spread alarm as far as Rome, when Stilicho hastily collected an army, with which he met Alaric at Pollentia, on the banks of the Tanaro, completely defeated him, and obliged him to recross the Noric Alps. After this victory Honorius repaired to Rome with Stilicho, where they were both received with great applause. On that occasion Honorius abolished by a decree the fights of gladiators, and he also forbade, under penalty of death, all sacrifices and offerings to the pagan gods, and ordered their statues to be destroyed. In the year 404 Honorius left Rome for Ravenna, where he established his court, making it the seat of the empire, like another Rome, in consequence of which the province in which Ravenna is situated assumed the name of Romanica, Romaniola, and afterwards Romagna, which it retains to this day. In the following year Radagaisus again invaded Italy with a large force of barbarians, but he was completely defeated and put to death by Stilicho, in the mountains near Fesula, in Etruria. In the next year the Vandals, the Alani, the Alemanni, and other barbarians crossed the Rhine, and invaded Gaul. A soldier named Constantine revolted in Britain, usurped the imperial power, and, having passed over into Gaul, established his dominion over part of that country, and was acknowledged by Honorius as his colleague, with the title of Augustus. Stilicho now began to be suspected of having an understanding with the barbarians, and especially with Alaric, and Honorius gave an order for his death, which was executed at Ravenna in August of the year 408. [STILICHO.] His death however was fatal to the empire, of which he was the only remaining support. Alaric again invaded Italy, besieged Rome, and at last took it, and proclaimed the prefect Attalus emperor. Honorius meantime remained inactive and shut up within Ravenna. [ALARIC.] The continued indecision and bad faith of Honorius, or rather of his favourites, brought Alaric again before Rome, which was this time plundered, in 410. After Alaric's death his son Ataulphus married Placidia, sister of Honorius, and took possession of Spain. The rest of the reign of Honorius was a succession of calamities. The Empire of the West was now falling to pieces on every side, and in the midst of the universal ruin Honorius died of the dropsy at Ravenna, in August 423, leaving no issue.



Coin of Honorius.

British Museum. Actual size. Gold. Weight 65½ grains.

HONORIUS I., a native of Campania, succeeded Boniface V. as Bishop of Rome in 626, with the sanction of the Imperial Exarch of Ravenna. In 627 he sent the pallium to the archbishops of York and Canterbury, but he found great opposition among the Welsh clergy, who resisted the metropolitan authority assumed by these newly-appointed prelates, and the supremacy claimed by the bishops of Rome. Those members of the more ancient British Church differed also from Rome in their manner of computing Easter. Honorius held a correspondence with Sergius, patriarch of Constantinople, who favoured the doctrine of the Monothelites concerning the singleness of the will in Jesus Christ. [EUTYCHES.] Two letters of Honorius to Sergius, which are preserved, contain passages apparently in favour of Monothelism, at the same time recommending not to dwell too much upon those subtle distinctions, for fear of creating scandal and schism. In the sixth Council of Constantinople the doctrine of Honorius on this subject was condemned as heretical. Bartoli, in his 'Apologia pro Honorio,' Baronius and others, have undertaken to refute the charge of Monothelism brought against Honorius. Fabricius, in his 'Bibliotheca Græca,' gives an accurate account of those who have treated of the history of Monothelism. Honorius died in 638, and was succeeded by Severinus.

HONORIUS II., CARDINAL LAMBERTO, Bishop of Ostia, was elected pope by the cardinals in 1124, after the death of Calixtus II., while most of the bishops assembled at Rome elected Tebaldu, cardinal of Santa Anastasia. Honorius was supported by the powerful family of the Frangipani; and the people being divided in opinion, Tebaldu, to avoid further strife, waived his claim, and Honorius himself is said to have expressed doubts concerning the validity of his own election until it was confirmed by the clergy and the people of Rome, which was consequently done. He refused the investiture of the duchies of Apulia and Calabria to Roger, count of Sicily; and Roger having besieged the pope within Benevento, Honorius excommunicated him; but afterwards peace was concluded between them, and Honorius

granted the investiture. He also confirmed the election of Lotharius as king of Italy, and excommunicated his rival Conrad. Honorius died at Ostia in 1130. His death was followed by a schism between two rival candidates, Anacletus and Innocent II.

HONORIUS III., CARDINAL CENCIO SABELLI, succeeded Innocent III. in 1216. He employed himself zealously, but with no great success, in restoring peace among the Italian cities, which, having become independent of the German empire since the peace of Constance, seemed to have no other notion of enjoying their independence but by waging war against one another. Another object of the pope's efforts was that of persuading the Christian princes, and especially Frederick II., to undertake a great crusade against the Mussulmans in the East. Frederick promised everything, in order to be crowned, which ceremony was performed by the pope at Rome on the 22nd of November 1220; but afterwards Frederick, instead of proceeding to Palestine, tarried in Apulia and Sicily, in order to reduce those countries to complete submission. Honorius was meantime frequently at variance with the nobles and people of Rome, who drove him repeatedly from that city. After ten years of a very troubled pontificate, Honorius died in March 1227, and was succeeded by Gregory IX.

HONORIUS IV., CARDINAL GIACOMO SABELLI, succeeded Martin IV in 1285. He showed great zeal for the cause of Charles of Anjou against the Aragonese, who had occupied Sicily; and he even preached a crusade against the latter, qualifying it as a 'holy war.' The Aragonese however stood firm, and defeated the French on several occasions. Honorius died in April 1287: he is said to have contrived, during his short pontificate, to enrich his family considerably. He was succeeded by Nicholas IV.

HONTHORST or HUNDHORST, GERHARD, called by the Italians GHERARDO DALLE NOTTI, from his night and candle pieces, was born at Utrecht in 1592. He was the pupil of A. Bloemart, studied some time in Rome, and was engaged for six months by Charles I. in England. He painted Charles's sister, the Queen of Bohemia: the portrait is now at Hampton Court. There are also at Hampton Court—James II., when young; the Duke of Buckingham and family; and a large painting, on the queen's staircase, of Charles I. and his queen, as Apollo and Diana, sitting in the clouds, and the Duke of Buckingham below, as Mercury, introducing the Arts and Sciences to them, while several genii are driving away Envy and Malice. For these paintings Honthorst received 3000 florins, a service of plate complete for twelve persons, and a beautiful horse. Honthorst was the favourite painter of the Queen of Bohemia, and he was the court painter to the Prince of Orange. He died at the Hague in 1660. He had a remarkable number of scholars, especially among the highest classes. Sandrart also was one of his pupils. His style of execution bears a certain resemblance to that of Guercino: his pictures occur frequently in European galleries. (Sandrart, *Teutsche Academie, &c.*; Walpole, *Anecdotes of Painting, &c.*)

HOOD, ROBIN. [ROBIN HOOD.]

HOOD, SAMUEL, VISCOUNT, was born December 12th 1724 at Butley in Somersetshire, of which parish his father was the incumbent. He was brought up to the navy, and after passing with credit through the inferior ranks of the service, was appointed in 1757 to command the Antelope, 50 guns, in which he took a French 50-gun ship. In 1759, in the Vestal, 32 guns, he was again successful in capturing the Bellona, a French frigate of equal force. He served in the Mediterranean, under Sir Charles Saunders, till the end of the war in 1763, and was appointed to command on the Boston station in 1763. In 1778 his services were rewarded with a baronetcy. In 1780 he was promoted to the rank of rear-admiral, and sailed with a squadron to the West Indies to join Sir George Rodney. Though only second in command, Hood found several opportunities to display his talents. On the 28th of April 1781 he encountered a superior French fleet under the Comte de Grasse, who, having the advantage of the wind, baffled the English admiral's attempts to bring him to a close and decisive engagement. By Rodney's departure to England at the end of July, Hood succeeded to the command of the fleet. The events of the war called him almost immediately to America. He fought another indecisive action with De Grasse off the mouth of the Chesapeake, but was unable to prevent the blockade of that bay, and the consequent surrender of the British army. [CORNWALLIS.] In January 1782 the French invaded the island of St. Christopher. Hood hastened to relieve it; and having induced De Grasse, who lay in the road of Basse-Terre with a considerably superior fleet, to sail out and offer battle, January 25th, he quietly slipped into the vacant anchorage, and maintained his position against repeated efforts to dislodge him; but he was unable to prevent the surrender of the island, which took place on the 13th of February, and on the same night he stood out to sea. It was his desire to preserve his fleet uninjured until Rodney, who was daily expected, should arrive with reinforcements, rather than encounter a premature action with a superior enemy; and so well was the manœuvre executed, that he passed undiscovered within five miles of the enemy. His conduct in the whole of this affair has been warmly applauded by naval critics. For the following transactions see RODNEY. The brunt of the action of the 9th of April fell on the van division, which Hood commanded: his own ship, the Barfleur, had at one time seven, and generally three, antagonists. On the great day of the 12th his conduct was equally distinguished. For these services

he was created an Irish peer by the title of Baron Hood of Catherington. After this battle Rodney returned finally to England, leaving Lord Hood again in the chief command, which he retained till the peace of 1783.

In the memorable Westminster election of 1784 Lord Hood opposed Fox, and was returned at the head of the poll. He lost his seat on being made a lord of the admiralty in 1788, but was re-elected in 1790. In 1793 he was appointed to command the Mediterranean fleet. An arduous responsibility, both civil and military, devolved on him, in consequence of the surrender of Toulon to the British fleet by the French royalists. After a long siege the town was pronounced untenable [BONAPARTE], and evacuated December 18th. On this occasion a severe injury was done to the French navy by burning the arsenal, dockyard, and fifteen ships of war; in addition to which eight were carried away. Early in 1794 Lord Hood applied himself to the expulsion of the French from Corsica, which was accomplished chiefly by the astonishing exertions of the British sailors on shore. These were most signally displayed in the capture of Bastia [NELSON], for which Lord Hood received the thanks of both houses of parliament. His health being much impaired, he returned to England at the close of the year, and was not again employed in active service.

In 1796 he was appointed governor of Greenwich Hospital, and raised to the English peerage by the title of Viscount Hood of Whitley. He afterwards received the Grand Cross of the Bath. He died at Bath, in his ninety-second year, June 27, 1816. His professional character has been thus given:—"To great bravery he united great seamanship; he possessed at the same time a certain promptitude of decision, coupled with extraordinary coolness, skill, and judgment. These qualities justly entitled him to the confidence of the public, which he uniformly possessed; while all under his authority yielded a ready obedience to a commander who, when necessary, always appeared foremost in danger, but never risked either ships or men except for the attainment of some great object."

HOOD, ALEXANDER, VISCOUNT BRIDPORT, younger brother of the above, was also brought up to the navy, and also found many opportunities of signalising his skill, activity, and bravery in the lower ranks of his profession. He was made rear-admiral in 1780, and in 1782 sailed as second in command of the fleet sent under Lord Howe to relieve Gibraltar. [HOWE.] He held the same rank in the Channel fleet under the same commander in 1794; and bore a distinguished part in the great victory of the 1st of June. In 1795 he engaged a French fleet off L'Orient, and took three ships of the line; and in the following year, on Lord Howe's resignation, he was appointed to the command of the Channel fleet, which he held till April 1800. He was successively raised to the Irish and English peerage by the titles of Baron and Viscount Bridport, the last creation June 10, 1801. Lord Bridport died at Bath on the 3rd of May 1814. The title is now extinct.

HOOD, SIR SAMUEL, VICE-ADMIRAL, who also was elected M.P. for Westminster in 1806, is not to be confounded with Lord Hood, his namesake and cousin. He was in Rodney's battle of the 12th of April, served in the Mediterranean under Lord Hood in the Juno frigate, and distinguished himself at Toulon and in the reduction of Corsica. Being promoted to the Zealous, 74, he was engaged in the battle of the Nile, and otherwise was honourably employed till the peace of 1802. In 1803, being sent to command on the Leeward Island station, he captured Tobago and the Dutch settlements in Guiana. For these services he received the order of the Bath. He lost his arm off Rochefort in 1806, in an action in which he captured three French frigates; but was again engaged in the expedition against Copenhagen in 1807. He was afterwards appointed to the chief command in India, where he died in 1814, much honoured, regretted, and beloved. He was an admirable officer, cool and prudent, as well as fearless, possessed of great professional skill, ready resources, and a more than common share of scientific knowledge.

CAPTAIN ALEXANDER HOOD, brother of Sir Samuel, another brave and meritorious officer, was killed in command of the Mars, in action with the French 74 L'Hercule, which was captured April 21, 1798.

HOOD, THOMAS, was born in 1798 in the Poultry, London, where his father was a bookseller, of the firm of Verner and Hood. Thomas Hood was sent to a school in Tokenhouse-yard, in the city, as a day-boarder. The two maiden sisters who kept the school, and with whom Hood took his dinner, had the odd name of Hogsflesh, and they had a sensitive brother, who was always addressed as "Mr. H.," and who subsequently became the prototype of Charles Lamb's unsuccessful farce called "Mr. H." Hood was afterwards sent to a preparatory school, and in due course was transferred to a finishing school in the neighbourhood of London, but derived little benefit from either.

In 1811 Hood's father died, and soon afterwards his elder brother died also. Thomas Hood being then the only remaining son of the widow, she was anxious to have him near her, and recalled him home. In 1812 she sent him to a day-school; and here as he says in his 'Literary Reminiscences,' "In a few months my education progressed infinitely farther than it had done in as many years under the listless superintendence of B.A. and LL.D. and assistants. I picked up some Latin, was a tolerable grammarian, and so good a French scholar that I earned a few guineas—my first literary fee—by revising a new edition

of 'Paul et Virginie' for the press. Moreover, as an accountant, I could work a *summum bonum*, that is, a good sum."

From this school he was removed to the counting-house of Messrs. Bell and Co., Russia merchants, Warnford-court, City, but his health soon began to fail, and he was sent in a Scotch smack to Dundee. He was then fifteen years of age, and seems to have been left entirely at his own disposal. Fortunately he was not idle, and had no taste for dissipation, but took great delight in reading, as well as in rambling, fishing, and boating. His health gradually improved, and, after remaining two years at Dundee, he returned to London. He engaged himself to Mr. Robert Sands, an engraver, who was his uncle, in order to learn his art, and was afterwards with Le Keux for the same purpose.

In 1821 Mr. John Scott, then editor of the 'London Magazine,' was killed in a duel; the Magazine passed to other proprietors, who happened to be Hood's friends, and he was offered the situation of sub-editor. He had published some trifles in the 'Dundee Advertiser' and 'Dundee Magazine,' while he remained at that place, which were favourably received, but he had not been stimulated to any further appearance in print. "My vanity," says he, "did not rashly plunge me into authorship, but no sooner was there a legitimate opening than I jumped up at it, à la Grimaldi, head foremost, and was speedily behind the scenes."

Hood, while in this situation, became acquainted with several persons who subsequently distinguished themselves in English literature, and who were then contributors to the 'London Magazine,' with Lamb, Carey, Procter, Cunningham, Bowring, Barton, Hazlitt, Elton, Hartley Coleridge, Talfourd, Soane, Horace Smith, Reynolds, Poole, Clare, Benyon, and others. With Lamb especially Hood afterwards became on terms of great intimacy, which continued till Lamb's death.

Hood's first publication in a separate form was 'Odes and Addresses to Great People,' in which he was assisted by his brother-in-law, J. H. Reynolds, and which was brought out anonymously. 'Whims and Oddities,' published in 1826, in small 8vo, consisted chiefly of his contributions to the 'London Magazine,' with some additions. His next work was in prose, 'National Tales,' small 8vo, which was followed by 'The Plea of the Midsummer Fairies, Hero and Leander, Lycus the Centaur, and other Poems,' small 8vo, 1827, a volume of serious poetry which obtained praise from the critics, but little favour from the public. His experience of the unpleasant truth that

"Those who live to please must please to live,"

induced him to have recourse again to his lively vein. He published a second series of his 'Whims and Oddities,' and a third series in 1828. He commenced the 'Comic Annual' in 1829, and it was continued nine years. In the same year his comic poem of 'The Epping Hunt' came out, and excited much mirth at the expense of the Cockney sportsmen. He was for one year editor of 'The Gem,' and wrote for it his poem called 'Eugene Aram's Dream.'

In the spring of 1831 Hood became the occupier of a house called Lake House, belonging to the proprietor of Wanstead in Essex, near which it was situated. While residing here he wrote his novel of 'Tynley Hall.' Pecuniary difficulties compelled him to leave his pleasant residence, in 1835.

The 'Comic Annual' having terminated in 1837, Hood commenced the publication of 'Hood's Own,' in a series of monthly numbers, in 8vo, 1838. It consisted chiefly of selections from the prose and poetry which he had published in the series of the 'Comic Annual,' with several additions. A portrait of himself, for which he sat at the request of the publisher, is attached to the work, and is, as he says himself, a faithful likeness.

Hood went to the Continent for the benefit of his health, but while in Holland the unwholesome air of the marshes produced an accession of illness, which proved of so dangerous a nature that he was compelled to remain abroad much longer than he intended. He went up the Rhine, and was altogether three years in Germany and three years in Belgium. He was in Belgium when he published his 'Up the Rhine,' in the preface of which, dated December 1, 1839, he states that he constructed it on the groundwork of 'Humphrey Clinker.' The work consists of a series of imaginary letters from a hypochondriacal old bachelor, his widowed sister, his nephew, and a servant-maid, who form the imaginary travelling party. Each individual writes to a friend in England, and describes the scenes, manners, and circumstances, in a manner suitable to the assumed character. The nephew's remarks seem to embody the opinions and observations of Hood himself. The book is illustrated with whimsical cuts in Hood's usual rough but effective style, and abounds in good sense as well as humour.

Hood afterwards became editor of the 'New Monthly Magazine,' after his retirement from which, in 1843, he collected his contributions to that work, and, with additions of prose and poetry, published them under the title of 'Whimsicalities.' He still continued to suffer from ill health; and when the secretary of the Manchester Athenæum requested permission to place his name in the list of patrons to a bazaar, he replied in a letter of kindly feeling as well as humour, dated "From my Bed, 17, Elm-Tree-road, St. John's Wood, July 18, 1843." In 1844 Hood started his last periodical, 'Hood's Magazine,'

and continued to supply the best of its contributions till within about a month before his death. Those who have read the work, and have a taste for wit, humour, and character, will not readily forget his 'Schoolmistress Abroad,' 'Mrs. Gardener,' and his novel of 'Our Family,' which was interrupted by his last illness and death: the last chapters were in fact written by him when he was propped up by pillows in bed. He had the consolation, a short time before his death, of having a government pension of 100*l.* a-year, which was offered to him by Sir Robert Peel, transferred at his own request to his wife. After a lethargy, which continued four days, he died, May 3, 1845. He was buried on the 10th of May in Kensall Green Cemetery. Hood left two children, a girl and a boy, for whom, with his widow, soon after his death a subscription was set on foot, which realised a handsome sum.

Hood was undoubtedly a man of genius. His mind was stored with a vast collection of materials drawn from a great variety of sources, but especially his own observations; and he possessed the power of working up those materials into combinations of wit and humour and pathos of the most original and varied kinds. His vigilance of observation must have been extraordinary. The appearances of nature, the forms and usages of society, great diversity of characters, all arts, professions, and trades lie ready in his mind to supply the demands of his rapid, subtle, and versatile imagination. He has wit of the highest quality, as original and as abundant as Butler's or Cowley's, drawn from as extensive an observation of nature and life, if not from so wide a reach of learning, and combined with a richness of humour of which Butler had little and Cowley none. His humour is frequently as extravagantly broad as that of Rabelais, but he has sometimes the delicate touches of Addison. As a punster he stands alone. His puns do not consist merely of double meanings of words, a low kind of punning of which minds of a low order are capable, and with which his imitators have deluged English comedy and comic literature, but of double meanings of words combined with double meanings of sense in such a manner as to produce the most extraordinary effects of surprise and admiration. His power of exciting laughter is wonderful, his drollery indescribable, inimitable. His pathetic power is not equal to his comic, but it is very great. In some of his 'National Tales,' as well as in his singular poem of 'Eugene Aram's Dream,' he produces an effect upon the feelings which is sometimes little less than sublime. 'His Song of the Shirt,' which he wrote a short time before his death, was a burst of poetry and indignant passion by which he produced tears almost as irrepressibly as in other cases he produces laughter. In his 'Plea of the Midsummer Fairies, Hero and Leander, Lycus the Centaur, and other Poems,' he supports a poetic character quite different from those in which he usually appeared. Without a trace of anything that can be called wit or humour or punning, he displays a gracefulness and delicacy of fancy, a tenderness and sweetness of feeling, a choice of diction, and beauty of versification, which render these serious poems exceedingly delightful; but the poetry is not poetry for the many, though, from its elaborate structure, it may be inferred that it cost him much labour, if not much time. As a novelist Hood has considerable faults. His pages overflow with the exuberance of his imagination to such a degree as to interrupt the course of the narrative, and, by diverting the reader's attention, to weaken his interest in the story. Some of the characters too are injured by what may be called the intrusiveness of his wit, by which both the thoughts and language are often rendered less appropriate to the characters than they would have been without it.

The rude but graphic and humorous sketches by which many of his comic works are illustrated, are for the most part very slightly connected with the pieces to which they are annexed, and seem to be introduced merely for the sake of the whim, as some pun or odd fancy occurred to him.

HOOPT, PETER CORNELIUS, one of the most eminent poets and prose writers of Holland, was born on the 16th of March 1581, at Amsterdam, where his father was an eminent burgher-master. After studying at the high-school at Leyden he travelled to Italy, the study of whose literature and poetry chiefly occupied him during his stay there. On his return in 1602, after an absence of three years, he published his tragedy of 'Granida,' which for harmony and elegance of diction is still considered one of the choicest specimens of the Dutch language. Thus he may be said to have polished his native idiom all at once, and to have refined it, from the harshness and stiffness in which he found it, into such melodiousness and flexibility that he left others more to imitate than to improve upon. He composed several other tragedies, and may be considered in some degree as the founder of the Dutch stage. These pieces, like those of his great contemporary Vondel, are all on the Greek model, and interspersed with choruses. But it is in his lesser productions, his 'Minnedigte,' or amatory compositions, that Hooft displays most originality. Many of these are replete with Anacreontic playfulness, naiveté, and elegance. Hooft attained equal celebrity as a prose writer; for he succeeded in the difficult task of establishing a correct and harmonious style of prose, of which his 'History of the Netherlands' is esteemed a model, remarkable both for its purity and its vigour. Hooft was twice married: his first wife died in 1624, his second survived him. In her society and that of his numerous friends the last twenty years of his

life were passed in lettered ease and enjoyment. His château at Muiden was the rendezvous of all who were distinguished for talents. He died May 21st, 1647.

HOOGHE, PETER DE, was born about 1643, but the place of his birth is uncertain, as well as the master under whom he studied, though some say it was Berghem. At all events it is evident from his works that he had studied in some good school. "His pictures," says Dr. Waagen, "are a striking proof that an artist has but to produce something excellent, even in a lower department of the art, in order to make his works highly attractive. For the actions in which his persons are engaged are in general very indifferent, the faces monotonous and vacant, and the execution often careless; but then he understands how to represent the effects of the light of the sun in the most marvellous force and clearness, and to avail himself, with the finest tact, of all the advantages of his art by soft gradations and striking contrasts." His pictures, of which there are some capital specimens in England, sell at high prices. There is no work by him in either the National or the Dulwich Gallery.

HOOGVEEN, HENRY, was born at Leyden in January 1712. His parents, who were in humble circumstances, sent him to the gymnasium in his native town, where, like many other persons who have distinguished themselves in after-life, he did not at first make much progress in his studies. But as he advanced to maturity his merit became apparent, and he was appointed at the age of twenty co-director of the school of Gorinchem, and in the following year (1733) was placed at the head of the gymnasium at Woerden. He filled successively the office of rector at the gymnasia of Kullenburg, Breda, Dort, and Delft, at the last of which places he died in 1791.

The principal work of Hoogveen is a treatise on the Greek Particles (2 vols. 4to, Leyd., 1769), of which an abridgment was made by Schütz (Leip., 1806). He also published an edition of Viger on the Greek Particles, with numerous notes; but neither this work nor his treatise on the Greek Particles give us a high opinion of his scholarship. A useful work of Hoogveen, entitled 'Dictionarium Analogicum Linguæ Græcæ,' was published after his death at Cambridge, in 1800. This dictionary is merely a list of the words in the Greek language, arranged in alphabetical order, according to their final letters. All words with the same termination of course come together, and thus a comparison can be instituted between them, which often leads to valuable etymological results.

*HOOK, JAMES CLARKE, A.R.A. From choice of subjects or manner of treatment, it often happens that painters, highly esteemed by their brother-artists, and well known to the admirers and students of art, are slow to catch the popular eye: so it has been with Mr. Hook. While his pictures year after year have shown great and steadily-increasing artistic knowledge, and a highly cultivated mind, and though they have secured high professional recognition, they have failed to win for the painter hitherto much notice beyond art circles. His earlier pictures, besides portraits, were chiefly of Italian subjects; admirably painted, and showing a range of reading beyond that usual among English artists, as well as much observation, but having little general interest. Of these, among the more important were—'Pamphilus relating his Story,' exhibited in the Royal Academy in 1844; 'Otho IV. of Florence and the Maid Gauldrada,' 1848; 'Bianca Capello,' 1849; 'A Dream of Venice,' and 'Escape of Francesco de Carrara,' 1850; 'Rescue of the Brides of Venice,' 1851; and the 'Return of Torello,' 1852. In these pictures the influence of the painter's admiration of Sir Charles Eastlake, on whose style that of Hook was evidently formed, was especially manifest; but it was scarcely less evident in his Shakasperian and historical works, such as 'Othello's First Suspicion,' 1849; 'The Defeat of Shylock,' 1851; 'Othello's Description of Desdemona,' 1852; and 'The Chevalier Bayard wounded at Brescia,' 1849, one of Hook's best historical works, and that which secured him his election into the Royal Academy. Some of his later works of this order, as 'The Time of the Persecution of the Christian Reformers in Paris' (1854), have shown a more self-reliant style; while his latest scriptural piece, 'Gratitude of the Mother of Moses for the Safety of her Child' (1855), is a thoroughly admirable work, oriental in character, original as well as chaste in style, and reverential in feeling. In 1854 Mr. Hook struck into a new path. He had been studying English country life and scenery, and, as the result, he sent to the Academy exhibition some pictures in which figures of a moderate size were very happily introduced in combination with pastoral and sea-side landscapes, so that each helped the other (as in Collins's better works) to tell the story. This vein he has pursued; and, judging from the specimens which he sent to the exhibition of 1856, there can be little doubt that it will be in every sense a profitable one. Among his productions in this line may be named, 'The Market Morning,' and 'The Shepherd Boy,' 1855; 'The Brambles in the Way,' 'A Passing Cloud,' 'Welcome Bony Lass,' and 'The Fisherman's Good Night,' 1856. Though of a homely class, they exhibit all the careful painting, harmonious colouring, and refined taste of his more pretentious works, and they are thoroughly English in character. Mr. Hook was elected an Associate of the Royal Academy in 1850.

HOOK, THEODORE EDWARD, was born on the 22nd of September 1788, in Charlotte-street, Bedford-square, London. He was the

son of James Hook, a musical composer of some celebrity in his day, by his first wife (Miss Madden), a beautiful, accomplished, and excellent woman. There was only one other child by that marriage, Dr. James Hook, dean of Worcester, who was born in 1773, and died on the 5th of February 1828. Dr. Hook married a daughter of Sir James Farquhar, physician, in 1797; and wrote two musical pieces, 'Jack of Newbury' (1795) and 'Diamond cut Diamond' (1797), which were never printed; and two clever novels, 'Pen Owen' and 'Percy Mallory,' which have been republished. Theodore Hook's mother died in 1802, while he was yet a school-boy at Harrow. His father did not send him again to school after the funeral; and not long afterwards he married again.

Theodore Hook was a handsome boy, and remarkably clever; he had a fine ear, was an expert performer on the pianoforte, had a sweet and powerful voice, and sang a pathetic song well and a comic song delightfully. His father was employed at Vauxhall and the theatres, and Theodore wrote songs for him, and sometimes composed the airs. The stripling soon received a free admission before the curtain and behind it, and had his share of his father's profits. His brother, who had taken his degrees at St. Mary's Hall, Oxford, and was then advancing in the Church, seeing the danger to which the young man's character was exposed in this career of dissipation, persuaded his father to send him to the university, and the future dean went with him to be entered at Oxford. But in order to go through a prescribed course of reading, he was not to commence his residence at the university till after the expiration of a couple of terms, and he returned with his brother to London. He immediately set about writing an operatic farce, 'The Soldier's Return' (1805), which was very successful, and he gave up all thoughts of the university. He afterwards wrote several other successful operatic pieces and farces:—'Catch him who can,' 1806; 'The Invisible Girl,' 1806; 'Tekeli,' 1806; 'The Fortress,' 1807; 'Music Mad,' 1808; 'Siege of St. Quentin,' 1808; 'Killing no Murder,' 1809; 'Safe and Sound,' 1809; 'Ass-assination,' 1810; 'The Will, or the Widow,' 1810; 'Trial by Jury,' 1811; 'Darkness Visible,' 1811. In 1809 (he was then only twenty) he made his first essay as a novelist by the publication of 'The Man of Sorrow,' under the assumed name of Alfred Allandale, Esq. It was a very flimsy work, and had no success. His life at this time was a series of riotous buffooneries. In 1809 he played off one of the most audacious and reckless hoaxes on record, which is known as the 'Berners-street Hoax.' Not only Berners-street, but all the streets connected with it, were rendered almost impassable by vehicles of all descriptions laden with goods of all kinds, from the heaviest to the lightest; and persons of all ranks and professions, including the commander-in-chief, the Archbishop of Canterbury, and the lord mayor, received invitations, and most of them attended.

Hook was even at this period distinguished for his conversational powers, but his talent as an 'improvisatore' is described as marvellous. He was the companion of the first Charles Matthews; and Mrs. Matthews, in her 'Memoirs' of her husband, relates numerous instances, not only of Hook's displays of improvisation, but of the feats of mimicry which they played off separately and conjointly. Hook was invited to perform before the Prince Regent, who was so much delighted, that after some similar exhibitions at Lady Hertford's and elsewhere, the Regent declared that "something must be done for Hook;" and late in 1812 something was done for him:—he was appointed Accountant-General and Treasurer to the Colony of the Mauritius, with a salary and allowances amounting to nearly 2000*l.* a-year. He reached his destination on the 9th of October 1813, being then only twenty-five years of age. The climate, the society, the amusements, everything delighted him, and he indulged in the most lavish expenditure. Towards the close of 1817, General Farquhar, the governor, sailed for England, and Major-General Hall was sworn in as deputy-governor during his absence. An examination of the accounts and state of the treasury took place, and the report of the examiners declared that everything was correct. Soon afterwards however a man of the name of Allan, who was in the treasury department, made a declaration that he knew and had long known that there was a deficiency of 37,000 dollars. Further examinations took place, more deficiencies were discovered, and the result was that Hook was arrested on the 9th of March 1818; all his property was seized, and he was sent back to England in custody. The ship reached Portsmouth in January 1819, and the documents were submitted to the law-officers of the crown. The attorney-general's report was, that though Hook might be liable to a civil prosecution for debt, there was no apparent ground for a criminal prosecution, and he was set at liberty with only two gold mohurs in his pocket. He took a small cottage in Somers Town, and formed connections with newspapers and magazines, by which he was enabled to supply himself with the present means of subsistence. He lived in obscurity, and was known only to a few of his old associates, such as Matthews, Terry, Tom Hill.

In 1820 Sir Walter Scott was in London, and, dining one day with his old friend Terry, met there Matthews, and, for the first time, Hook. The inquiry into Hook's defalcation was still before the audit-board, and the proceedings were represented to Scott as a cruel persecution; he was much pleased with Hook's conversational powers; they were both staunch Tories; and Scott having soon afterwards been applied to by a nobleman of influence to recommend an editor for a provincial news-

paper, he named Hook. Hook however was not destined for provincial celebrity. The 'John Bull' newspaper was established, with Hook for its editor. The career of the 'John Bull' is well known; its attacks upon Queen Caroline and her supporters, its virulence, its personalities, and the talent which raised its circulation to so great a height. Hook, in its prosperous state, received full 2000*l.* a year from it; and though its circulation gradually diminished, he derived a considerable profit from it up to the time of his death. Meantime the Whigs took care that the inquiry before the audit-board should not be dropped; and the result was, that at first the balance found against him was 20,000*l.*, which on further investigation was reduced to 15,000*l.*, and at last the extent was issued for 12,000*l.* Hook admitted at an early date that the deficiency was 9000*l.*, but afterwards asserted that a strict scrutiny would have struck off 3000*l.* from that sum. There is no proof of actual peculation on the part of Hook; but there is proof that he himself and his officers kept the treasury books with the most culpable and scandalous carelessness, and that the keys of the treasure-chest were frequently left with underlings while he was absent on pleasure excursions. In August 1823 he was arrested under a writ of Exchequer, his property was sold, and realised about forty pounds, and he was taken to a spunging-house in Shire-lane, Fleet-street, where he remained till April 1824, whence he was transferred to the Rules of the King's Bench, and he remained there till May 1825, when he was released from custody, but with an intimation that the crown abandoned nothing of its claim for the debt. He then took a cottage at Putney.

Hook published his first series of 'Sayings and Doings' in February 1824, while confined in the spunging-house, and his diary records the profit to have been 2000*l.*, and he realised sums almost as large by the novels and other works which he published in rapid succession afterwards. The following is a list of the whole of them:—'Sayings and Doings,' First Series, 3 vols., 1824; Second Series, 3 vols., 1825; Third Series, 3 vols., 1828; 'Maxwell,' 3 vols., 1830; 'Life of Sir David Baird,' 2 vols. 8vo., 1832; 'Parson's Daughter,' 3 vols., 1833; 'Love and Pride,' 3 vols., 1833; 'Gilbert Gurney,' 3 vols., 1835; 'Jack Brag,' 3 vols., 1837; 'Births, Deaths, and Marriages,' 3 vols., 1839; 'Gurney Married,' 3 vols., 1839; 'Precepts and Practice,' 3 vols., 1840; 'Fathers and Sons,' 3 vols., 1840; 'Peregrine Bunce,' 3 vols., 1841; some months after his death. In 1836 he became editor of the 'New Monthly Magazine,' and 'Gilbert Gurney,' 'Gurney Married,' 'Precepts and Practice,' and 'Fathers and Sons,' were originally published in periodical portions in that work. He also wrote 'Kelly's Reminiscences,' from Kelly's notes, in 1836, without remuneration, and merely out of kindness to his old friend.

While residing at Putney he gradually mixed more and more freely in society; and in 1827 took a house in Cleveland Row, St. James's, which has since been the residence of a wealthy nobleman; he became a member of divers first-rate clubs, received invitations from persons of the highest distinction, in town and country, and ran himself rapidly and deeply into debt, notwithstanding the large sums which he obtained by his literary labours. By his ambitious and criminal extravagance, which he supplied at a ruinous expense of labour of mind and body, his constitution, excellent as it was originally, was completely broken up. In July 1841, when dining at Brompton, he was observed to be unwell, and as he stood with the coffee in his hand, turned suddenly to the mirror, and said, "Ay, I see I look as I am; done up in pure, in mind, and in body too at last."

From that time he was confined to his house. About the middle of August he requested the Rev. Mr. Gleig, chaplain of Chelsea Hospital, who was an old acquaintance, but had never been at his house, to pay him a visit. He did so, and being known to the servant as a clergyman, was admitted without announcement. Hook was somewhat confused at being caught in dishabille, but after a moment's pause observed, "Well, you see me as I am at last—all the bucklings and paddings, and washings, and brushings, dropt for ever—a poor old grey-headed man, with my belly about my knees." He had latterly been much made-up. He died August 24, 1841, in the fifty-third year of his age. His novel of 'Gilbert Gurney' contains a sort of autobiography of himself.

While living at Somers Town he had become acquainted with a young woman, and by her he had six children: she was respectable, and he always behaved well to her, but he had not the moral courage to marry her, though, according to his diary, he had sometimes thoughts of doing so. A few hundred pounds were subscribed for her and the children after Hook's death. He was a good-natured man, and willing to do acts of kindness, but he had no moral principle sufficiently strong to restrain the impulses of the moment.

Hook's conversational power was greater than his power as a writer. He was an admirable narrator, abounded in smart sayings, which, if not of the highest quality of wit and humour, were so said as to appear the best things ever uttered, and he could intermix serious remarks full of good sense and derived from a wide observation of life. His novels are not of a high order; they contain indeed excellent descriptions of the various forms of life with which he had been conversant, rapid but striking sketches of character, and laughable extravagances, conveyed in a clear, fluent, and often picturesque style. He was well calculated for a popular writer, but is not likely to continue popular long. His novels will shortly share the fate of

his dramatic pieces, and be forgotten. His satirical poems are little better than doggerel, and the points, now that the circumstances which gave rise to them have passed away, seem very blunt indeed: his power in these poems was generally in the coarseness of his invectives, not in satirical wit, of which indeed he had little, and that of inferior quality.

(*Quarterly Review*, May 1842, an entertaining and instructive article, written in a fair spirit, by one who knew Hook well, reprinted in Murray's *Railway Reading*; and *Life and Remains of Theodore Hook*, by the Rev. R. H. Barham.)

* HOOK, REV. WALTER FARQUHAR, D.D., is the son of the Rev. James Hook, Dean of Worcester. He was educated at Winchester College, and at Christchurch, Oxford, where he graduated in 1821. After being for some time curate at Whippingham, Isle of Wight, he was appointed in 1827 lecturer at St. Philip's Church, Birmingham. In 1829 he became vicar of Trinity Church, Coventry. In 1837 he was chosen vicar of Leeds, which office he still retains, and is also rural dean, prebendary of Lincoln, and chaplain in ordinary to the queen. Dr. Hook has greatly distinguished himself in the parish of Leeds by his activity and usefulness, as well in the performance of his clerical duties as by his successful efforts to extend education among the poorer classes. He was also one of the promoters of the Act of Parliament for the division of populous parishes, and is a member of the commission for that purpose. His own parish was divided under the Act, and his own income thereby greatly reduced. The parish church of St. Peter, Leeds, was rebuilt at an expense of 30,000*l.*, and was consecrated Sept. 2, 1841, by the Bishop of Ripon. In 1851, on the tenth anniversary of the consecration, he preached a sermon, in which he stated that thirteen new churches had been erected in the parish in as many years, that others were building, and that school-rooms had been provided for 10,000 children. In 1856 Dr. Longley, bishop of Ripon, on taking leave of the clergy of his diocese, stated that twenty churches had then been built in Leeds through the exertions of Dr. Hook.

Dr. Hook is the author of several works, of which the following are the most important:—*An Ecclesiastical Biography*, containing the Lives of Ancient Fathers and Modern Divines, interspersed with Notices of Heretics and Schismatics, forming a Brief History of the Church in every Age, 8 vols. 12mo, London, 1845-52; *A Church Dictionary*, 8vo, 7th ed., 1854. This work originally appeared in monthly tracts, intended to explain to the author's parishioners the more important doctrines of the church and the fundamental truths of the Christian religion. As the circulation was large, he was induced to alter and extend his plan so as to render it a work of more general utility than was at first designed. *Sermons suggested by the Miracles of our Lord and Saviour Jesus Christ*, 2 vols. 12mo, 1847; *On the Means of rendering more effectual the Education of the People*, 8vo, 10th ed., 1851; *The Three Reformation*s, 8vo, 3rd ed., 1854; *Discourses bearing on the Controversies of the Day*, 8vo, London, 1853; *Family Prayers*, 18mo; *Private Prayers*, 18mo; *Church of England Vindicated* (sermons), 12mo; *Sermons at Oxford*, 12mo; *Last Days of our Lord's Ministry*, 12mo. Dr. Hook is also the author of several sermons which have been published separately, and has edited some useful devotional works written by others.

HOOKE, NATHANIEL, died in 1764. We are ignorant of the place and time of his birth. He was a Roman Catholic, enjoyed the friendship of Pope, and was intimate with most of his eminent literary contemporaries. He is said to have lost his fortune in the South Sea scheme. The work by which Hooke is principally known is entitled *The Roman History, from the Building of Rome to the Ruin of the Commonwealth*, which was originally published in 4 vols. 4to, 1733—1771, and though now of little value has been frequently reprinted. This work is little else than a translation of the classical writers on Roman history; and in those parts which relate to the contests between the Patricians and Plebeians the author defends the cause of the latter with as much partiality as Middleton, in his *Life of Cicero*, had supported the side of the former. Hooke also published a work on the Roman Senate in answer to Dr. Middleton's and Dr. Chapman's treatises on the same subject, 1758; and translated from the French the *Life of Fenelon*, 1723, and Ramsay's *Travels of Cyrus*, 1739.

HOOKE, ROBERT, was born July 18, 1635, at Freshwater, in the Isle of Wight, of which parish his father was then minister. After leaving Westminster School, where he had been placed under the care of Dr. Busby, he entered Christchurch, Oxford, in the year 1653; and shortly afterwards, having been introduced to the Philosophical Society of Oxford, we learn that he was engaged to assist Dr. Wallis in his chemical experiments, and that he subsequently served Mr. Robert Boyle in a similar capacity. In 1662 he was appointed curator of experiments to the Royal Society; and when that body was incorporated by charter the following year, Mr. Hooke was one of those Fellows who were first nominated by the council. (Thomson's *Hist. of the Royal Society*, appendix iv.) In 1664 he succeeded Dr. Dacres as professor of geometry in Gresham College; and two years after, having produced a plan for rebuilding the city of London, which had been recently destroyed by fire, he received the appointment of city surveyor, and from the emoluments of that office he subsequently acquired considerable wealth. (Ward's *Lives of the Gresham Professors*, London, 1740, fol.) In 1668, Hevelius

having sent a copy of his *'Cometographia'* to Mr. Hooke, the latter, in return, sent Hevelius a description of his new dioptric telescope, which led to a dispute wherein several of the members of the Royal Society afterwards became involved. [HEVELIUS.] In 1677 he succeeded Oldenburg as secretary to the Society. In 1691 he was created Doctor of Physic, by a warrant from Archbishop Tillotson. He died at Gresham College in 1702, in his sixty-eighth year, exhausted by long-continued and meritorious exertions in the cause of science. His funeral was attended by all the members of the Royal Society, and his remains were interred in the church of St. Helen, Bishopgate Street. In his person Hooke was short of stature, thin, and crooked. He seldom retired to bed till two or three o'clock in the morning, and frequently pursued his studies during the whole night. His inventive faculty was surprisingly great, but he was chiefly characterised by his mechanical turn and his great sagacity in discovering the general laws of phenomena, in proof of which it will be sufficient to give the following extract from a paper communicated by Dr. Hooke in 1674 (*'Phil. Trans.'* No. 101, p. 12), entitled *'An Attempt to prove the Motion of the Earth from Observation'*, wherein he says "he will explain a system of the world differing from any yet known, but answering in all things to the common rules of mechanical motions, which system depends upon three suppositions. 1. That all celestial bodies whatsoever have an attraction or gravitating power towards their own centres, whereby they attract not only their own parts and keep them from flying from them (as we may observe the earth to do), but also all other celestial bodies that are within the sphere of their activity. 2. That all bodies whatsoever that are put into a direct and simple motion will so continue to move forward in a straight line till they are by some more effectual power deflected and bent into a motion that describes some curved line. 3. That these attractive powers are so much the more powerful in operating, by how much nearer the body wrought upon is to their own centres." "This," observes Mr. Barlow (*'Ency. Metro.'* art. *'Astronomy'*), "was a very precise enunciation of a proper philosophical theory." The works left by Dr. Hooke are too numerous to mention here; but the reader will find a complete list of those published during his lifetime, and also of his posthumous works, in Ward's *'Lives of the Gresham Professors.'*

HOOKER, otherwise VOWELL, JOHN, an English historian, born at Exeter about 1524. His father, Robert Hooker, was mayor of that city in 1529. John Hooker was bred at Oxford, but whether in Exeter or Corpus Christi College, Wood was uncertain. He afterwards travelled in Germany, and studied law at Cologne. Soon after his return to England in 1554, he was made chamberlain of his native city, being the first person who held that office. He was subsequently sent into Ireland upon the affairs of Sir Peter Carew, and was elected Burgess for Athenry in the parliament of 1568. In 1571 he represented Exeter in the parliament of England. His printed works were:—1. *The Order and Usage of Keeping of the Parliaments in England*, 4to, London, 1572; written for the purpose of regulating and conducting the proceedings of the parliament of Ireland. 2. *The Events of Comets or Blazing Stars made upon the Sight of the Comet Paganica*, which appeared in November and December, 1577, 4to, London, 1577. 3. *The Description of the Cittie of Excester*, 4to. 4. *A Pamphlet of the Offices and Duties of everie particular sworne Officer of the Cittie of Excester*, 4to, London, 1584. 5. *A Catalogue of the Bishops of Excester*, 4to, London, 1584. The three last catalogues were reprinted together at Exeter, 4to, 1765. Hooker was also the principal editor of Holinshed's *'Chronicles'* in 1586, which he greatly augmented and continued, more particularly in what related to Ireland. He also added to Holinshed a translation of Giraldus Cambrensis. He died in 1601, and was buried in the cathedral of Exeter. (Wood, *Ath. Ox.*, last edition, vol. i., p. 718; Herbert, *Typogr. Antiq.*; Prince, *Worthies of Devon*; Tanner, *Bibl. Brit. Hib.*)

HOOKER, RICHARD, was born at Heavytree, near Exeter, about 1553, according to Walton, or about Easter, 1554, according to Wood. By the kindness of his uncle, John Hooker, chamberlain of Exeter, he obtained a better education at school than his parents could have afforded; and he was afterwards introduced by the same relative to the notice of Bishop Jewel, who procured him in 1567 a clerkship in Corpus Christi College, Oxford. In December 1573 he became a scholar of that college, and a fellow and master of arts in 1577. In 1579 he was appointed lecturer on Hebrew in the university, and in October of the same year he was expelled his college, with Dr. John Reynolds and three other fellows, but restored the same month. In about two years he took orders, and was appointed to preach at Paul's Cross. On this occasion he lodged with Mr. John Churchman, whose daughter Joan he married in the following year. "This lady," Isaac Walton says, "brought him neither beauty nor portion." His fellowship being vacated by his marriage, he was presented to the living of Drayton-Beauchamp, in Bucks, by John Cherry, Esq., in 1584. Here he received a visit from an old pupil, Edward Sandys, who took pity on his poverty, and obtained from his father, the Archbishop of York, a promise of preferment for him. Through the archbishop's influence he was appointed Master of the Temple in 1585. Here he became engaged in a controversy on church discipline and some points of doctrine with Walter Travers, afternoon lecturer at the Temple, who had been ordained by the Presbytery at Antwerp, and held most of

the opinions of the divines of Geneva. Travers being silenced by Archbishop Whitgift, appealed to the privy-council, but without success. His petition to the council was published, and answered by Hooker. Travers had many adherents in the Temple, and it was their opposition, according to Izaak Walton, which induced Hooker to commence his work on the 'Laws of Ecclesiastical Polity.' Finding that he had not leisure at the Temple to complete that work, he applied to Whitgift for removal to a more quiet station, and was accordingly presented to the living of Boscombe in Wiltshire in 1591. On the 17th of July in the same year he was made a prebendary of Salisbury. At Boscombe he finished four books of the 'Ecclesiastical Polity,' which were published in 1594. On the 7th of July 1595 he was presented by the queen to the living of Bishopsbourne in Kent, which he held till his death, on the 2nd of November 1600. He was interred in the church at Bishopsbourne, where a monument was afterwards erected to his memory by Sir William Cowper.

Hooker's manner was grave even in childhood; the mildness of his temper was proved by his moderation in controversy; and his piety and learning procured him the general esteem of his contemporaries. His great work is his defence of the constitution and discipline of the Church of England, in eight books, under the title of 'The Laws of Ecclesiastical Polity.' This work obtained during the author's lifetime the praise of a pope (Clement VIII.) and a king (James I.), and has ever since been looked upon as one of the chief bulwarks of the Church of England and of ecclesiastical establishments in general. As a work of solid learning, profound reasoning, and breadth and sustained dignity of style, it is indeed beyond praise; but the common objection is a just one, that Hooker's reasoning is too frequently that of an advocate. The publication of the first four books has been mentioned above; the fifth was published in 1597. He completed the last three books, but they were not published till several years after his death. The account which Walton gives of the mutilation of the last three books is very improbable, and little doubt can be entertained of their authenticity, though they are certainly imperfect, and probably not in the condition in which he left them.

Besides the 'Ecclesiastical Polity,' Hooker left some tracts and sermons. The latest and best editions of his works are those printed at the Clarendon Press, Oxford.

*HOOKER, SIR WILLIAM JACKSON, an eminent botanist, was born in the year 1785 at Norwich. He was originally destined for trade, but his love of botany induced him early in life to make a tour in Iceland, for the purpose of studying its natural history. He unfortunately lost the whole of his collection, but in 1809 he published his 'Tour in Iceland,' in which he gave an account of the plants of that island. He subsequently devoted himself entirely to the pursuit of botany, and has published a great variety of valuable works in different departments of this science. In 1812 he published the first part of his 'Monograph on the British Jungermannia,' which was completed in 1816. In this year he also undertook the continuation of Curtis's 'Flora Londinensis,' in which a variety of new plants were described. In 1818, in conjunction with Dr. Taylor, he published the 'Muscologia Britannica,' in which for the first time a complete account was given of the British mosses. In 1821 he published the 'Flora Scotica,' and in 1823 he commenced the 'Exotic Flora,' a work embracing figures and descriptions of new, rare, or otherwise interesting exotic plants, especially such as were desirable for cultivation. In this work a large number of new plants were for the first time described and figured. He also edited a continuation of Curtis's 'Botanical Magazine,' and from 1823 to 1833 published a 'Botanical Miscellany,' in which also figures and descriptions of plants were given, and especially of those which were of use in the arts, medicine, or domestic economy. This work with the same design has been continued in the 'Journal of Botany.' From 1826 to 1837, Sir William Hooker was employed in publishing, in conjunction with Dr. Greville of Edinburgh, the 'Icones Filicum,' consisting of figures and descriptions of Ferns. Assisted by the Rev. M. J. Berkeley, he published a continuation of Smith's 'English Flora,' comprising the *Fungi*. In 1830 he brought out the 'British Flora,' a work containing a complete description of British plants. This work, like Smith's 'English Botany and Flora,' was originally published on the Linnæan or artificial system of classification, but on its reaching the fifth edition, the natural system was adopted. As editor of the 'Journal of Botany,' and one of the editors of the 'Annals and Magazine of Natural History,' Sir William Hooker has described a large number of plants, and he deservedly ranks amongst the most distinguished cultivators of systematic botany of the present century.

For many years Sir W. J. Hooker was Professor of Botany in the University of Glasgow. He was removed from this position to that which he at present occupies as Director of the Royal Gardens of Kew. His management of the Botanic Garden of Glasgow and his extensive knowledge of plants prepared him to do justice to this position. From the time this garden was placed under his direction, a continued series of improvements have taken place, and it now stands unrivalled in the world for the variety and beauty of its collections of living plants. Under his management the large conservatory and other new houses have been erected. The museum of the useful products of the vegetable kingdom was also commenced under his direction, and a new building is now erecting (1856) for this truly

national collection. The facilities of access have also been greatly increased, and these gardens are bidding fair to become a great educational establishment for the diffusion amongst the people of a knowledge of the natural history of the vegetable kingdom. He has also published a very useful popular guide to the treasures which the garden contains.

In 1836 Sir William Jackson Hooker was knighted, and he is one of the few men of science in this country who have received this honour on account of their scientific attainments. He has been for many years one of the vice-presidents of the Linnæan Society, and a Fellow of the Royal Society. He is also an honorary member of many foreign scientific societies. In 1845 he received the honorary degree of D.C.L. from the University of Oxford. In 1855 he was made knight of the Legion of Honour. In 1814 Sir W. J. Hooker married the eldest daughter of Dawson Turner, Esq., F.R.S., of Yarmouth, who is well known for his devotion to natural history pursuits.

*HOOKER, JOSEPH DALTON, M.D., the only surviving son of Sir William Jackson Hooker, is, like his father, distinguished as a botanist. Educated for the medical profession, and holding the degree of Doctor of Medicine, Dr. Hooker has forsaken the practice of his profession for the more fascinating pursuit in which his father has so greatly distinguished himself. Dr. Hooker is already known as a traveller, and his contributions to the science of botany are so extensive and valuable, that the son's reputation is bidding fair to eclipse that of the father. In 1839, on the occasion of the fitting out of the expedition to the Antarctic Ocean, under Sir James Ross, Dr. Hooker was appointed assistant-surgeon on board the Erebus. Although appointed surgeon, his real object was to investigate the botany of the district through which the expedition passed—an object which was generously encouraged by the enlightened commander of the squadron. The result was the publication of the 'Flora Antarctica,' in which Dr. Hooker has not only figured and described a large number of new plants, but by comparison of the species obtained in this voyage with those of other parts of the world, has succeeded in advancing greatly our knowledge of the laws which govern the distribution of plants over the surface of the earth. In 1848 Dr. Hooker started on another expedition. He had investigated the plants of temperate and cold climates, and he could not rest till he had investigated those of tropical countries. His choice lay between the Andes and the Himalaya, and it fortunately fell upon the latter. His route lay through districts not under British superintendance: his adventures were numerous, and his position occasionally even dangerous, having been for some time kept prisoner by the presiding governor of a district in the Sikkim-Himalaya. He returned to England in 1852, and published his 'Himalayan Journals,' in 2 vols., constituting one of the most readable contributions to scientific travelling that has been made during the present century. His 'Himalayan Journals' however give but an imperfect idea of his scientific labours. His large collections of plants, and the first volume of a large work entitled 'Flora Indica,' afford the best evidence of the industry and intelligence displayed during his three years' peregrinations in the Sikkim and Nepal Himalayas. Some of his contributions to scientific botany are better known than his 'Flora Indica;' thus in 1851, long before he returned to this country, the public were surprised at receiving from his pen and pencil descriptions, with beautiful illustrations, of a large number of new species of Rhododendrons from the Sikkim-Himalaya. Many of these species have been since introduced, and are the glory of our annual exhibitions of Rhododendrons and their allied forms. In these travels Dr. Hooker received considerable assistance from the government, but a large proportion of the expense was defrayed from his own private resources.

Previous to his travels in the Himalaya, Dr. Hooker held an appointment in the Museum of Economic Geology, and has contributed a most valuable paper to the second volume of the 'Transactions' of that institution. This paper was on a subject with which he was peculiarly fitted to deal, and was entitled 'On the Vegetation of the Carboniferous Period, as compared with that of the present day.'

On his return from the Himalaya, Dr. Hooker married the eldest daughter of the Rev. W. Henslow, Professor of Botany in the University of Cambridge. He is one of the examiners of the candidates for the East India medical service. He is a Fellow of the Royal Society, and a member of the council of the Linnæan Society.

HOOPER, JOHN, one of the most venerated martyrs of the Reformation, was born in Somersetshire about 1495, and educated at Oxford, where, by study of the Scriptures and the works of the foreign reformers, he was converted to Protestantism. On this account he found it expedient to quit the university, and finally the kingdom, apparently about 1540. For some years he led a wandering life, part of which was spent in Switzerland, the stronghold of the Reformation, where he met with a most friendly reception from the chief divines. On the accession of Edward VI. in 1547, he returned to England, and settled in London, where he was very diligent, and greatly followed and admired as a preacher. In 1550 he was appointed bishop of Gloucester; but his assumption of the office was long delayed by his scrupulousness as to the use of the episcopal dress. By way of overcoming his reluctance he was confined to his own house, and finally committed, during some months, to the Fleet prison. Even the Swiss divines however regretted that his influence in the Church should

be marred by such considerations, and exhorted him to compliance. Finally the matter was compromised. In 1552 he received the bishopric of Worcester in commendam. "While he was bishop," Wood says, "he preached often, visited his dioceses, kept good hospitality for the poorer sort, and was beloved of many. But when Queen Mary began to reign, in July 1553, he was persuianted up to London in the latter end of August, and committed to the Fleet, where, remaining some months, he was at length examined several times, and required to recant his opinions; but standing constant and resolute to them, was condemned to be burnt in January 1555." He suffered accordingly on the 9th of February, at Gloucester, bearing his torments, which were dreadful, with exceeding courage. His works are numerous, chiefly controversial. (Wood, *Ath. Oxon.*; Fox, *Martyrs*; Burnet, *Hist. Ref.*; &c.)

HOPE, THOMAS, a descendant of the wealthy family of the Hopes of Amsterdam, was born about the year 1770. "From an infant," as he himself tells us, "architecture was always my favourite amusement. . . . No sooner did I become master of myself, which unfortunately happened at the early age of eighteen, than disdaining any longer to ride my favourite hobby only in the confinement of a closet, I hastened in quest of food for it in all the different countries where any could be expected." He remained abroad several years: his passion for architecture inducing him to explore regions that were then considered almost beyond the track of civilisation—to study the monuments of Egypt on the banks of the Nile; those of Ionia, Northern Greece, the Peloponnesus, and Sicily; those of the Tartar and Persian styles in Turkey and Syria; of the Moorish and Arabian on the coasts of Africa and in Spain; those of the Etruscan, Lombardic styles, &c., in Italy; and finally, those of the Gothic, in France, Germany, Spain, Portugal, and afterwards here at home.

Eight years, he tells us, were thus occupied by him with a persevering application that would have daunted most professional students, more especially as his researches were attended with many fatigues and privations, and frequently with great risks. Soon after his return to England, he began to apply his studies practically by remodelling and enlarging his mansion in Duchess-street, Portland-place, extending the plan of the original house very considerably by galleries carried round three sides of the court-yard. Of these rooms, which are in continuation of the apartments on the principal floor, the largest one (about 100 feet by 24) is on the north side, and the others, consisting respectively of a suit of small cabinets filled with Etruscan or Greek fictile vases, on the east side, and the statue gallery on the west; and in addition to these, Mr. Hope added several years afterwards (1820) the Flemish Gallery, so called from being entirely occupied by productions of that school. He thus rendered his house one of the largest private mansions in the metropolis; and though he did not bestow on it the slightest beauty of exterior, or even any regard at all to appearance, he fitted up and furnished the interior in a style of refined classical taste that was then a decided novelty in this country. His first publication on 'Household Furniture,' in 1805 (a splendid folio volume, with 60 plates finely engraved in outline, and representing together with views of the rooms the furniture and decorations of his own mansion), created an entire change in taste, though it also drew down upon him the undesired ridicule of the 'Edinburgh Review,' which could not resist sneering at the gentleman-upholsterer.

In 1809 appeared his 'Costume of the Ancients,' which had also great influence in promoting a taste for classical design and study; and in the same year he contributed to a periodical (by J. Landseer) entitled 'Review of Publications of Art,' an essay on the 'Architecture of Theatres.' Mr. Hope had been the first to discern and patronise the talent of Thorwaldsen, whom he commissioned to execute his 'Jason' for him in marble; but he was not always so fortunate as to select worthy objects of patronage, for in one instance he bestowed it where it was altogether unmerited. Some dispute arising between him and a French artist named Dubost, the latter painted and made a public exhibition of a libellous picture professing to be the portraits of Mr. and Mrs. Hope, and announced under the title of 'Beauty and the Beast.' As may be supposed, the affair, which occurred in 1810, made a very great noise at the time; but the exhibition was soon brought to a close in a very summary manner by Mrs. Hope's brother, who mutilated the picture by thrusting his stick through the canvas. Dubost brought his action for the injury, but did not succeed in obtaining damages.

With the exception of a minor work entitled 'Modern Costumes,' in 1812, Mr. Hope did not publish anything further till 1819, when appeared his 'Anastasis, or Memoirs of a Modern Greek at the close of the Eighteenth Century,' but as his name was not attached to it, he was so far from being known or even suspected to be the author, that it was at first confidently attributed by many to Lord Byron, as the only person capable of having produced it. Of his two last works, both of them published posthumously, one of them was even still more remote from what may be supposed to have been the constant tenour of his studies, for that 'On the Origin and Prospects of Man' was almost the very last subject that would have been expected from his pen: from furniture to cosmogony the distance is immeasurable. Abstruse in its speculations, it was utterly unphilosophical in its matter, and being considered unorthodox in its opinions, it was afterwards withdrawn from publication; while his 'Historical Essay on

Architecture,' first published in 1835, on the contrary, became a popular work, and passed through three or four editions. Still it is nothing more than a mere essay, which touches indeed upon a good deal that is passed over in other treatises on the subject, yet very slightly; and towards the end it becomes very little more than a series of hasty fragmentary notes.

Besides the above works, Mr. Hope was author of several minor productions and pieces of criticism, one of them being a 'Letter to James Wyatt,' relative to his designs for Downing College, Cambridge, upon which he animadverted very freely, and apparently very justly. Another work—if so it may be called—of his, was his villa of Despedene, in Surrey, which, if he did not entirely build, he very greatly enlarged, and embellished both the house and the grounds, which contain a handsome family mausoleum. Mr. Hope died Feb. 3, 1831.

HÔPITAL, GUILLAUME-FRANÇOIS-ANTOINE L', Marquis de Sainte Mesme and Count d'Entremont, commonly known as the Marquis de l'Hôpital, was born at Paris, in the year 1661, and died in 1704. He entered the army at an early age, and served during several years in the capacity of captain of cavalry; but the weakness of his sight and his desire to prosecute the study of the mathematics with less interruption than was compatible with active service, induced him to quit a profession in which he might otherwise have followed the footsteps of his ancestors. Among other anecdotes which are related in attestation of his early acquaintance with the mathematics, it is said that, at the age of fifteen, happening to be in company with a number of savans at the house of the Duke de Roannes, when great admiration was expressed of a solution which Pascal had recently given of a problem relative to the cycloid, L'Hôpital expressed his belief that the question was not beyond his own powers, and two days afterwards he supported his pretensions by answering it on different principles. The name of the Marquis de l'Hôpital is intimately connected with the early history of the differential and integral calculus. In 1691 no knowledge whatever of the calculus existed in France, and indeed throughout the Continent it appears to have been known only to Leibnitz, and to the brothers John and James Bernoulli. About this time John Bernoulli arrived at Paris, and spent some time at the residence of L'Hôpital for the purpose of giving him instructions in the differential and integral calculus. With such assistance, he was not long in becoming one of the first mathematicians of Europe, and he soon after distinguished himself by his solution of the great problem in mechanics relative to the brachystochron, or curve of quickest descent, which Bernoulli had proposed as a challenge to the geometricians of the day, and to which, at the end of ten months, only four solutions had been given, by Newton in England, Leibnitz in Germany, James Bernoulli in Switzerland, and L'Hôpital in France. Still however the calculus was regarded as a sort of mystery by most of those mathematicians by whom it was not actually opposed; and with the exception of the papers by Leibnitz dispersed in the Acts of Leipzig, there existed no work from which any information could be obtained. To remedy this defect L'Hôpital wrote and published his 'Analyse des Infiniment-Petits,' which appeared in 1696, Paris, 4to. "The appearance of this work," says M. Boucharlat, "marked the epoch of a great revolution in science. Mathematicians hastened to initiate themselves into the wonders of the infinitesimal calculus, and doubts concerning its truth were advanced only by those who were blinded by their prejudices in favour of ancient methods." L'Hôpital has been accused by Montucla ('Histoire des Math.,' vol. ii. p. 397) of not having sufficiently acknowledged his obligations to John Bernoulli, from whom he is said to have derived the principal methods that are given in the work just mentioned; but M. Boucharlat is of a different opinion. The work itself has gone through several editions, of which the latest, we believe, is that edited by Lefèvre, in 1781. At his death in 1704, when only forty-three years of age, L'Hôpital left an 'Analytical Treatise on Conic Sections,' which was published in 4to, the following year, and was for a long time considered the best treatise on the subject. (A memoir of the family of BERNOULLI, omitted accidentally in its proper order, will be given with other supplementary notices.)

HÔPITAL, or HOSPITAL, MICHEL DE L', born in 1505, near Aigueperse in Auvergne, was the son of Jean de l'Hôpital, physician to the Connétable de Bourbon, of whom he held a small estate. While L'Hôpital was studying law at Toulouse, his father was involved in the proscription of the Connétable, whom he accompanied to Italy; he was condemned to perpetual banishment, and his property was confiscated. His son, although only eighteen years of age, was arrested, examined, and kept for a short time in confinement. On being released, he went to Milan to join his father, who sent him to Padua to finish his studies. L'Hôpital remained in that celebrated university six years, during which the Connétable de Bourbon lost his life under the walls of Rome, and Jean de l'Hôpital found himself without a protector in a foreign land. He however took his son to Rome to see the coronation of Charles V., and it was in that city that the Cardinal de Grammont, the French ambassador, became interested in favour of the young man, and induced him to return to France, where he began to practise at the bar of the parliament of Paris. His merit, added to his having married the daughter of the lieutenant-criminel Morin, procured for him a seat on the bench of the councillors of the parliament, where, by his assiduity, his learning, and his

probity, he won the favour of the chancellor Olivier, and of Duchâtel, bishop of Tulle and librarian to Francis I. L'Hôpital was named ambassador to the Council of Trent, which had been just removed by the pope to Bologna; but the dissensions among the members of that assembly rendered his mission useless, and he was recalled to France by Henri II. The Duchess of Berry, daughter of Francis I., a princess fond of learning, invited L'Hôpital to her court, and recommended him to her brother the king, who appointed him superintendent of the finances. L'Hôpital endeavoured to check prodigality, mismanagement, and corruption, by which course he made himself many enemies. There was another subject upon which he differed from the court party, and that was the persecution to which the Protestants were subject. L'Hôpital, with several of his friends in the parliament, such as Du Ferrier, Paul de Foix, Christophe de Thou, and others, petitioned Henri II. to suspend the proscriptions and executions until the newly-assembled council should decide on the religious controversy; but the king considered their remonstrances as rebellious, and he ordered Montgomery, the captain of his guards, to arrest Paul de Foix, Louis du Faur, Anne du Bourg, and other members of the parliament. Du Bourg, who had spoken the most boldly, was soon after hanged, and his body burnt. During the minority of Francis II., a special court, appropriately called the 'burning-chamber,' was instituted to punish heretics. The Guises were now all-powerful in the state, and the chancellor Olivier himself signed the ordinance by which the Duke de Guise was appointed lieutenant-general of the kingdom. The old chancellor died soon after, and Catherine de' Medici, alarmed at the power of the Guises, chose L'Hôpital, of whose integrity she was assured, to replace him in 1560. His office was not an enviable one in those times. He strenuously opposed the Cardinal de Lorraine, who wanted to establish the Inquisition in France, and he proposed instead of it to give to the bishops cognisance of matters of heresy within their respective dioceses. This resolution was proclaimed in the edict called 'De Romorantin,' which the chancellor laid before the parliament to be registered, observing at the same time that opinions can only be subdued by exhortations and reasoning, and not by violence and persecution.

L'Hôpital's next thought was that of assembling the states-general, which had not met for eighty years, but the Guises opposed the proposal, which they feared would prove fatal to their power. L'Hôpital accordingly contented himself with assembling the nobility and high clergy at Fontainebleau. Francis II., with his wife Mary Stuart, presided in the assembly, and the chancellor made a report upon the state of the kingdom, and the religious and civil discontents which prevailed. Coligny next presented to the king two petitions from the Protestants of Normandy; and Montluc, bishop of Valence, and the archbishop of Vienne, strongly censured the system of persecution adopted against the Protestants; they spoke of the indulgence of the primitive church on similar occasions; they complained of the perpetual obstacles presented by the court of Rome to the convocation of a general council, which might restore peace to Christendom; and at last they proposed, as the only remedy to existing evils, the convocation of the states-general, and also of a national synod. The Guises consented to the first, but violently opposed the national synod as dangerous to the faith and the unity of the church. L'Hôpital hastened to obtain an edict from the king, convoking the states-general for the 10th of December 1560, at Orleans, and meantime suspending all prosecutions on charges of heresy. But in the interval Francis II. died, and Catherine de' Medici, regent for her second son Charles IX., hesitated about opening the assembly of the states. But the chancellor overcame her doubts and fears, and he opened the assembly with a speech in which he explained the numerous and important subjects which demanded the attention of the states, and above all, he insisted on the claims of the Protestants, censuring the spirit of persecution as unchristian and impolitic: "Let us do away," said he, "with those diabolical words of Lutherans, Huguenots, and Papists, names of party and sedition; do not let us change the fair appellation of Christians."

Each of the three orders composing the states now chose its own orator, and it soon became apparent that no harmony could prevail in the assembly. The orator of the third estate, or commons, without being favourable to the Protestants, loudly censured the scandalous and negligent conduct of the Roman Catholic clergy. The orator of the nobility, reflecting on the wealth and luxury of the church, demanded freedom of worship for the Protestants. The orator of the clergy maintained that heresy was a capital crime, and ought to be punished by the law, and at the same time he claimed exemption for his order from all taxes and other public burdens. The only useful result of the assembly was the passing of an ordinance prepared by L'Hôpital, which abolished arbitrary taxes, regulated the feudal authority of the nobles, and corrected many abuses in the judicial system. Soon after, July 1561, L'Hôpital obtained from the regent Catherine an edict, in the name of the king, ordering the release of all prisoners suspected of heresy. By another edict Roman Catholics were forbidden, under pain of death, from forcing an entrance into the houses of Protestants under pretence of dispersing their meetings. The parliament of Paris opposed these measures; but the chancellor prevailed, and the edicts were enforced. L'Hôpital was present at the conference of Poissy, where Beza and other

Protestant theologians argued on matters of doctrine against the Cardinal de Lorraine and other Roman Catholic divines, but which ended, as such meetings generally end, in mutual recriminations. In January 1562 L'Hôpital obtained from another assembly, consisting of deputations from all the parliaments of the kingdom, an edict of tolerance granting liberty of worship to the Protestants, except within the walled towns, and under the condition "that they should not teach anything contrary to the council of Nicæa, or to the books of the Old and New Testaments." But soon after, the massacre of Vassy by the attendants of the Duke of Guise became the signal of fresh persecutions, followed by civil war. [GUISE.] After the death of the Duke of Guise, 1563, L'Hôpital prevailed upon Catherine to grant the edict "of peace," by which, among other conditions, all prisoners on both sides were released, and the Protestants were allowed the exercise of their religion within the towns which they had occupied during the war. He also prevailed upon Catherine to declare the majority of her son Charles IX., whom he afterwards induced to make a tour through the various provinces of the kingdom. The chancellor took this opportunity of reading some sharp lectures to the various parliaments, especially that of Bordeaux, which had encouraged persecution and civil war. In 1566 L'Hôpital again assembled the deputies from the various parliaments and the chief nobles at Moulins, where an ordinance was issued for the reform of justice, which is one of the best judicial regulations adopted in France previous to the reign of Louis XIV. Soon after the civil war broke out again, to the great sorrow of L'Hôpital, who endeavoured, during every cessation from actual fighting, to restore peace between the two parties. He thus became obnoxious to the Guises, who desired nothing less than the extermination of the Protestants. At last a bull came from Rome authorising the king to levy 100,000 écus yearly on the revenues of the clergy, for the purpose and on the condition of rooting heresy out of his kingdom. The chancellor opposed the bull; he besought the king and his mother not to inundate France again with blood; he seemed to have prevailed, but soon afterwards the seals were taken from him, and he retired to his country-house at Vignay, in 1568, deploring the calamities of his country which he could no longer prevent. After some years of retirement the news of the St. Barthélemi massacre came to give the finishing blow to his exhausted frame. He was himself in danger of his life, but was spared through the influence of the Duchess of Savoy, the former duchess de Berry, his early benefactress. His only daughter, who had embraced the Reformed religion, was saved by the widow duchess of Guise, who concealed her in her hotel at Paris. L'Hôpital survived that horrible tragedy only six months; he died at Vignay on the 15th of March 1573. An upright and enlightened magistrate in an age of the worst corruption and ignorance, a benevolent Christian amidst the most furious fanaticism, his memory is deservedly consecrated in the annals of his country. His epistles in Latin verse, reflecting on public and domestic occurrences, were published, and are not without poetical merit. Several of his harangues and discourses have also been published, as well as his testament. His life has been written by Bernardi; and Villemain, in his 'Nouveaux Mélanges Littéraires,' has also written his biography.

HOPPER, THOMAS, architect, was born at Rochester, in Kent, on July 6th 1775 or 1776, and, according to a family tradition, was descended from a natural daughter of Richard III. Thomas Hopper, when very young, was placed under his father, a clever measuring surveyor, and it is believed he very soon had the chief duty and responsibility of the business. Thus led to direct his attention to architecture, he became in some degree a self-taught architect; and being about this time introduced to Mr. Walsh Porter, a friend of the Prince Regent, and a sort of authority in matters of taste, Hopper was so fortunate as to please Porter, and was employed by him in extensive alterations and decorations to his house at Fulham, called Craven Cottage. This house became a remarkable specimen of the 'cottage-ornée' style, afterwards so fashionable, and which Hopper perhaps was the means of introducing. The house contained a "robbers' cave," entered from the top; an octagonal vestibule, with the roof supported by palm-trees; a 'gothic' chapel with stained glass, and other whimsies; and externally presented the appearance of a thatched cottage, with trellis-work and creeping plants. Here the prince often supped. Hopper was made known to him, and was employed at Carlton House in some alterations, as well as on the Conservatory there—a sort of imitation of Henry the Seventh's Chapel, which was erected at one end of the lower suite of rooms, and used at the fête to the allied sovereigns in 1814. Here supper-tables were placed—down their length being a narrow tank for water, in which live fish disported. Hopper's taste, and the art of the day—the character of which last has been sufficiently pointed out above—were suited to one another; and, favourably introduced, and possessing great energy, a wonderful flow of conversation, and high spirits, it is not surprising that, at a time when there were fewer professional architects than there are now, Thomas Hopper should have speedily entered upon a large practice. Amongst the buildings of all kinds which he was employed in either erecting or altering, may be named—Slane Castle, in Ireland, for the Marquis of Conyngham; Penrhyn Castle, near Bangor, North Wales; Gosford Castle, Armagh; Easton Lodge, Dunmow, for Viscount Maynard; Leigh Court, near Bristol; the house at Kimmel Park, near

St. Asaph, for Lord Dinorben; one at Amesbury Park, near Salisbury; Danbury Palace, Essex; Gatton House, Surrey; Wyvanhoe Park; Llanover Court, Monmouthshire, for Sir Benjamin Hall; Stansted Park, near Havant, Hants; Margam, in South Wales; Alton Towers, Staffordshire; Rood Ashton, near Trowbridge; and many others of the same class—the works which were of the nature of alterations generally involving complete remodelling of the structure and of its architectural character. He attempted several different styles—the baronial castellated, then in favour, being of course amongst the number. Penrhyn Castle is perhaps the best exemplification of the latter kind of taste, and is indeed in many respects impressive in effect, and may be regarded as Hopper's best work. A vast amount was expended on it. He designed a baronial castle for the Duke of Atholl at Dunkeld in Scotland, which if completed would have rivalled Windsor Castle in extent, though the building never got beyond the foundations. He erected several prisons, amongst them the Essex County Gaol, to which afterwards he made alterations costing 40,000*l.* on its conversion for the cellular system. In London he was the architect of Arthur's Club-house in St. James's Street, the Legal and General Life Insurance Office in Fleet Street, and the Atlas Fire Office in Cheapside. His general manner for such buildings was derived from the class of edifices to which the Banqueting House, Whitehall, belongs. His last work, St. Mary's Hospital, Paddington, which is inferior in character, was designed and superintended by him gratuitously; but in it he met with much vexation and legal expense. He was for many years the county surveyor of Essex, and surveyor to the Atlas Fire Office. He was a competitor for the General Post Office in St. Martin's-le-Grand, when nearly one hundred designs, by eighty-nine competitors, were submitted. Sir Robert Smirke, who had not been a competitor, was ultimately engaged to erect the building; and Mr. Hopper contended that his design had been used, with the omission of some columns and of a few other features; and this, in a letter to Lord Melbourne in 1839, 'On the Building of the Royal Exchange,' he showed, by the aid of plans and elevations, might have been the case. He was also a competitor for the new houses of parliament, and published his designs in folio at some expense. Amongst many designs which he has left, are one for an alteration of the National Gallery, and another for a column of Victory to be erected in India with cannon placed in successive tiers, from the base upwards, of the shaft.

Although not possessing those high qualifications in art and science which the architect now strives to bring to his profession, Hopper's life is not the less an important one in the later history of architecture. He lived to enter the eighty-first or eighty-second year of his age, dying on the 11th of August 1856 at his cottage, which had been built by him, at Baywater Hill. In life, he possessed a frame which could support almost any amount of fatigue,—and although he was contemporary with the *bon vivants* of the Georgian era, he never drank anything but water. He practised athletic exercises with Jackson the boxer, and was active in command of a company of the volunteers. His features and form have been exactly given by Mr. J. Ternouth, the sculptor, in the relievo on the eastern compartment of the Nelson Column, to the sailor who is supporting a wounded boy. He was always connected with the leading personages of his day, and this circumstance afforded him inexhaustible anecdotes. The Prince Regent would have conferred on him the honour of knighthood, but this he declined, as well as offers from Alexander I, emperor of Russia and the Duchess of Oldenburg, for him to settle at St. Petersburg. The obituary notice in the 'Builder' (vol. xiv., p. 481)—the facts of which are apparently, like those above, derived from family sources—calls him "a man of mark and power," a conclusion which may help to justify the position which we have given to his name.

HOPPNER, JOHN, R.A., was born in London in 1759. "There is a mystery," says Cunningham (who however, it must be remembered, delighted in a bit of scandal), "about his birth, which no one has ventured to explain: all that is known with certainty is, that his mother was one of the German attendants at the Royal Palace." When young he was one of the choristers in the Chapel Royal. He studied afterwards in the Royal Academy of Arts; and before he was thirty years of age he had, owing to the active patronage of the Prince of Wales, painted more royal and noble portraits than usually falls to the lot of distinguished portrait-painters during the whole of a long life. Hoppner soon distanced Opie and Owen in fashionable favour, and for eighteen years Lawrence was his only rival: Lawrence was patronised by the king, while the prince and his party patronised Hoppner. Hoppner's style is easy and effective, but gaudy; his heads have frequently much character, and are well modelled, though perhaps the opposite case occurs more frequently, especially in his male heads: he had also some skill in landscape painting. He died of dropsy in 1810. His son was for some years British consul at Venice.

At the exhibition of works of 'deceased British artists,' at the British Institution in 1817, there were seven portraits by Hoppner, including his own, a very spirited work, which he presented to the Royal Academy in 1809, upon his election as a member of that body. His portrait of Nelson was in the exhibition at the same institution, in 1820, of 'Portraits representing distinguished persons in the history and literature of the United Kingdom:' it is however a less manly head than the one painted by Lemuel Abbot, which was engraved by J. Heath in 1801.

HORAPOLLO, or HORUS APOLLO, the author of a treatise on Egyptian Hieroglyphics. Several writers of this name are mentioned by Suidas, Stephanus of Byzantium under Phenobethis, Photius (p. 536, ed. Bekker), and Eustathius (Hom., Od. Δ); but it is doubtful to which of them the treatise on Egyptian Hieroglyphics should be ascribed. According to the inscription, which is found in most manuscripts, the work was originally written in the Egyptian language, and translated into Greek by Philip. Horus was the name of one of the Egyptian deities, who was considered by the Greeks to be the same as Apollo. (Herod., ii. 144-156.) We learn from Lucian ('Pro Imag.', sec. 27) that the Egyptians were frequently called by the names of their gods. But whatever opinion we may form respecting the author, it is evident that the work could not have been written before the Christian era, since it contains allusions to the philosophical tenets of the Gnostics. The value of this work in interpreting existing hieroglyphics has been differently estimated. Champollion, Leemans, and other recent scholars are disposed to attribute greater importance to it than former critics had been willing to allow.

This work was printed for the first time by Aldus (Venice, 1505), with the Fables of Æsop. The best editions are by Mercer, 1651; Hoeschelius, 1595; De Pauw, 1727; and Leemans, Amst., 1834, who has discussed in his Introduction the date and authorship of the work; see also Bunsen's 'Aegyptens Stelle in der Weltgesch.', vol. i.

HORATIUS FLACCUS, QUINTUS, was born at Venusia, or Venusium, December 8, B.C. 65, during the consulship of L. Aurelius Cotta and L. Manlius Torquatus ('Carm.', iii. 21, 1; 'Epod.', xiii. 6). His father, who was a 'libertinus,' or freedman, had gained considerable property as a 'conactor,' or servant of the money-brokers (1 'Sat.', vi. 86), with which he purchased a farm in the neighbourhood of Venusia, on the banks of the Aufidius. In this place Horatius appears to have lived till his eleventh or twelfth year, when his father, dissatisfied with the country school of Flavius (1 'Sat.', vi. 72), removed with his son to Rome, where he was placed under the care of a celebrated schoolmaster, Orbilius Pupillus, of Beneventum, whose life has been written by Suetonius ('De Illustr. Gramm.', c. 9). After studying the ancient Latin poets (2 'Ep.', i. 70, 71), Horatius learned the Greek language (2 'Ep.', ii. 41, 42). He also enjoyed during the course of his education the advice and assistance of his father, who appears to have been a sensible man, and who is frequently mentioned by his son with the greatest esteem and respect (1 'Sat.', iv. 105-121; vi. 76-89). It is probable that soon after he had assumed the toga virilis, at the age of about seventeen, he went to Athens to pursue his studies (2 'Ep.', ii. 43-45), where he appears to have remained till the breaking out of the civil war during the second triumvirate. In this contest he joined the army of Brutus, was promoted to the rank of a military tribune (1 'Sat.', vi. 43), and was present at the battle of Philippi, B.C. 42 ('Carm.', ii. 7, 9). Though the life of Horatius was spared, his paternal property at Venusia was confiscated (2 'Ep.', ii. 49-51), and he repaired to Rome with the hope of obtaining a living by his literary exertions. Some of his poems attracted the notice of Virgil and Varius, who introduced him to Mæcenas, whose liberality quickly relieved the poet from all pecuniary difficulties. (1 'Sat.', vi. 54-62; 'Epod.', i. 31, 32; 'Carm.', ii. 13, 11-14; iii. 16, 37-38.)

We are informed by Suetonius, in his life of Horatius, that he purchased a place as clerk in the treasury. From his introduction to Mæcenas till the time of his death Horatius appears to have enjoyed exemption from all cares: he was intimate with Virgil, Tibullus, and other distinguished literary men in Rome, and was a great favourite of his patron Mæcenas and also of Augustus. He resided principally at Rome, or at his country-house in the Sabine Valley, which had been given him by Mæcenas. He also had in the latter part of his life another country residence at Tibur, or, as it is now called, Tivoli. The fact of his having a house at the last place, though denied by some critics, is abundantly established by many passages in his works. ('Carm.', i. 7, 10-14; ii. 6, 5-8; iii. 4, 21-24; iv. 3, 10-12; 1 'Ep.', vii. 44, 45; viii. 1, 2.) Horatius died on the 27th of November, B.C. 8, when he had nearly completed his fifty-eighth year.

Many critics have maintained that each ode, each satire, &c., was published separately by Horatius; but Bentley, in the Preface to his edition of the poet's works, argues from the words of Suetonius, the practice of other Latin poets, and the expressions of Horatius himself ('Carm.', i. 1; ii. 20; iii. 30; 'Epod.', xiv. 7; 1 'Sat.', x. 92; ii. 1; 'Ep.', i. 1; i. 20), that his works were originally published in books in the order in which they now appear. He maintains that the first book of the 'Satires' was composed B.C. 40-38; the second book B.C. 35-33; the 'Epodes' B.C. 32-31; the first book of 'Odes' B.C. 30-28; the second book B.C. 26-25; the third book B.C. 24-23; the first book of 'Epistles' B.C. 20-19; the 'Carmen Sæculare' and the fourth book of 'Odes' B.C. 17-15; the second book of 'Epistles,' and the Epistle to the Pisos, called 'De Arte Poetica,' were written last, but at what period is uncertain. The works of Horatius have been printed in this order by Mr. Tate, under the title of 'Horatius Restitutus, or the Books of Horace arranged in chronological order,' Camb., 1832, 2nd edit., 1837, with a preliminary dissertation, in which he brings forward many reasons for adopting the order of Bentley.

The poetry of Horace is differently estimated according to the taste of each individual. In our opinion the Satires and Epistles, which are familiar moral discourses, and are hardly worthy of the name of

poetry, according to the usual acceptation of the word, are by far the most valuable of his works. The Odes, which for the most part are little more than translations or imitations of the Greek poets, are generally written in a very artificial manner, and seldom depict the stronger and more powerful feelings of human nature. The best are those in which the poet describes the pleasures of a country life, or touches on the beauties of nature, for which he had the most lively perception and the most exquisite relish ('*Epod.*, 2); nor are his lyrical productions altogether without those touches which excite our warmer sympathies. But if we were to name those qualities in which Horace most excels, we should mention his strong good sense, his clear judgment, and the purity of his taste. Many readers, we are aware, attribute still greater merit to the poetry of Horace than we are disposed to allow.

The following are the most esteemed editions of Horace:—Lambinus, 1561; Heinsius, 1629; Bentley, 1711; Burmann, 1713; Sanadon, 1723; Mitscherlich, 1800; the edition of Baxter, edited by Gesner and Zeune, frequently printed; Döring, 1828-29; Braunhard, 1833. Milman's '*Life and Works of Horace*,' London, 1849, is an eminently beautiful work. Horace has been translated into almost all the European languages, both in prose and verse. A few of the Odes and Satires have been well translated into English, especially those freely rendered by Pope and Swift; but there is no good translation in English of the whole of his works. That of Francis (4 vols. 12mo, 1747) is a poor and lifeless performance.

HORMISDAS, a native of Frusino, succeeded Symmachus in the see of Rome in 514. Theodoric was then king of Italy, and under his wise administration the country enjoyed peace and prosperity. Theodoric made valuable presents to Hormisdas to adorn the basilica of the Vatican. Hormisdas repeatedly sent legates to Constantinople to the Emperor Anastasius II. and his successor Justinus, in order to put an end to the schism between the Greek and the Roman churches which had originated with the patriarch Acacius. [GELARIUS I.] A reconciliation was effected, at least for a time. Hormisdas died in the year 523, and was succeeded by John I.

HORNE, GEORGE, D.D., Bishop of Norwich, was born November 1, 1730, at Otham, near Maidstone in Kent. At the age of thirteen he was sent to school at Maidstone, under the care of the Rev. D. Bye, and at fifteen was removed to University College, Oxford. He was afterwards elected a Fellow of Magdalen; of which college he was appointed principal in 1768. In 1776 he was vice-chancellor; and was appointed dean of Canterbury in 1781, and bishop of Norwich in 1789. He died January 17, 1792, in his sixty-second year.

Dr. Horne paid particular attention to the study of Hebrew and sacred literature; in which he adopted many of the principles of Hutcheson. His works, which are numerous, consist principally of sermons and pamphlets relating to questions which have long since been settled; of which a list is given by Jones in his edition of Horne's Works, 6 vols. 8vo, 1795. The most celebrated of Horne's works is his '*Commentary on the Book of Psalms*,' which was originally published at Oxford, 2 vols. 4to, 1776, and has since been frequently reprinted. (*Jones's Life of Horne.*)

HORNE, REV. THOMAS HARTWELL, was educated at the Charterhouse School, London. The death of his parents deprived him of the opportunity of prosecuting his studies at one of the universities, but having published the first edition of his '*Introduction to the Scriptures*,' the Bishop of London thought so well of it as the production of a layman that he admitted Mr. Horne to holy orders without the usual preliminary step of his having taken a degree. He afterwards received the degree of B.D. from St. John's College, Cambridge, and that of D.D. from Washington College, Hartford, Connecticut, and also from the university of Pennsylvania. The Bishop of London presented him to the rectory of the united parishes of St. Edmund the King and St. Nicholas Acons, London, and he has since been made a prebendary of St. Paul's Cathedral. Dr. Horne's great work is the '*Introduction to the Critical Study and Knowledge of the Holy Scriptures*,' 5 vols. 8vo, 9th edit. 1846, much improved and enlarged since the first edition, which was in 2 vols. 8vo, London, 1818. Besides the extensive circulation which this work has obtained in the universities and other theological seminaries of the United Kingdom, it has been adopted as a text-book in various universities and colleges in North America. The most important of his other works are the following: '*A Compendious Introduction to the Study of the Bible*, being an Analysis of the Introduction to the Holy Scriptures,' 12mo, 1827; '*Deism Refuted, or Plain Reasons for being a Christian*,' 12mo, 1819; '*Romanism contradictory to Scripture; or the Peculiar Tenets of the Church of Rome*, as exhibited in her accredited Formularies, contrasted with the Holy Scriptures,' 12mo, 1827; '*Mariolatry; or Facts and Evidences demonstrating the Worship of the Blessed Virgin Mary by the Church of Rome*; derived from the Testimonies of her reputed Saints and Doctors, from her Breviary and other authorised Formularies of Devotion, confirmed by the Attestations of Travellers,' 2nd edit. 1841; '*The Scripture Doctrine of the Trinity briefly stated and defended*, and the Church of England vindicated from the Charge of Uncharitableness in retaining the Athanasian Creed,' 12mo; '*A Manual of Parochial Psalmody*,' 18mo, 1829; '*A Manual for the Afflicted*,' 18mo, 1832; '*A Manual of Biblical Biography*,' 8vo; '*A Protestant Memorial*,' 12mo.

*HORNE, RICHARD HENRY, was born about the commencement of the present century. He was for a short time at Sandhurst, in expectation of a military appointment in the East India Company's service; but when he left that school, he entered into the Mexican service as midshipman, in which he remained until the termination of the war with Spain. On the conclusion of the war Mr. Horne turned his attention to literature. After contributing to the periodicals of the time, he wrote several dramas on the Elizabethan models, which he had already largely extolled. '*The Death of Marlowe*,' and '*Cosmo de Medicis*,' both published in 1837, were followed by '*The Death Fetch*,' and, in 1840, by '*Gregory the Seventh*,' to which was added a critical essay on Tragic Influence. About this time Mr. Horne published a work called '*An Exposition of the False Medium, excluding Men of Genius from the Public*,' in which he endeavours to show that the external machinery of literature deprives it of much of its internal influence. These views were probably derived from his own experience mainly, for it is evident that the works of Mr. Horne did not sell. He had founded, or allied himself with, a body of literary men holding peculiar views, and calling themselves Syncretics, who, admired and followed by a few, were derided or neglected by the many. Mr. Horne's next work was a '*Life of Napoleon*' (Tyas's Illustrated Edition), published in 1841; and in 1843 much merriment was excited by the announcement, '*Orion: an Epic Poem. Price One Farthing*.' It was understood as an indignantly sarcastic concession to the public appreciation of the value of such things. However, a very large number of farthing copies were sold; subsequent editions at a penny, at half-a-crown, and at five shillings, made '*Orion*' a good speculation, and secured its perusal by numbers who consider it one of the best epics of modern times. It contains lines which have passed into daily use. This was followed next year by '*A New Spirit of the Age*,' 2 vols., a work on the principle of Hazlitt's '*Spirit of the Age*.' It contains some fine criticisms of modern writers, with, of course, many exaggerative pros and cons, sins of omission and commission. '*Ballad Romances*,' followed in 1846; '*Judas Iscariot, a Miracle Play, with Poems*,' in 1848; '*The Poor Artist; or Seven Eyesights and one Object*,' in 1850; and '*The Dreamer and the Worker, a Story of the Present Time*,' 2 vols., in 1851. Mr. Horne has edited '*The Monthly Repository*,' and contributed largely to the '*Church of England Quarterly*,' the '*New Quarterly*,' and to '*Household Words*.' His last dramatic work, '*Alsargis*,' was produced in the present year, 1856, at Drury Lane Theatre. In 1852 Mr. Horne accompanied Mr. Howitt and some other friends to Australia, and met with various fortunes. Finding the labours and privations of gold-digging too severe, he became consecutively a Chief of Mounted Police, and a Gold Commissioner. Some of his experiences may be traced, anonymously, in '*Household Words*.'

HORNE TOOKE. [TOOKE.]

HORNER, FRANCIS, was born on the 12th of August 1778, in the city of Edinburgh, where his father was a merchant. He was educated at the High School of Edinburgh; in 1792 he matriculated at the University of Edinburgh, where he pursued his studies till the summer of 1795. He was then seventeen years of age, and being disposed to select the law as his profession, his father sent him to England, and placed him under the care of the Rev. John Hewlett, of Shacklewell, Middlesex, in order that he might get rid of his Scottish dialect, and gain some experience among strangers, as he had hitherto constantly lived at home. He returned to Edinburgh in November 1797, and having fixed upon the Scottish bar as his profession, at the age of twenty he laid down for himself a scheme of study which included almost every branch of science and literature. He studied Scotch law with his friend Henry Brougham, and with another friend, Lord Webb Seymour, he studied metaphysics and political economy.

In 1802 Horner began to have thoughts of exchanging the Scottish, for the English bar, and in April of that year he came to London in order to observe the proceedings in the courts of law, and fix his determination. His friendships and political opinions had associated him with the rising Whigs in Edinburgh; he was now received with alacrity by men of congenial opinions in London—by Mr. Abercrombie, Sir James Mackintosh, Sir Samuel Romilly, and others. He resolved to attach himself to the English bar, and in the spring of 1803 he took up his permanent residence in London. It was an eventful and a stirring time. The French war was again breaking out, the king's sanity was doubtful, and the Addington administration was giving way before the cross-firing of Pitt and Fox. Horner was not allowed to remain an unengaged spectator. As his abilities became more known, his connections with the leading Whigs were extended. On the death of Pitt in 1806 the government was placed in the hands of Lord Grenville and Mr. Fox. Horner accepted a seat at the Board of Commissioners established by the East India Company for settling the Nabob of Arcot's debts, an unsalaried office, which however was to be remunerated at the close of the investigation. On the 23rd of June 1806 Lord Henry Petty made him an offer, through the intervention of Lord Kinnaird, of a ministerial seat in the House of Commons, which, after consultation with his friends, was accepted, and in November 1806 he was returned for St. Ives. Fox had died in September, and the old Whig party, which he had held together, immediately fell to pieces. A new parliament was summoned, and met on the 15th of December. This parliament was very short-lived.

A change of ministers took place on the 24th of March 1807; parliament was prorogued on the 27th of April, and was immediately afterwards dissolved. Horner did not obtain a seat at the general election, but in the following July was elected for the borough of Wendover through the interest of Lord Carrington. He spoke little at first, on matters of business only, and briefly. By degrees he began to take a part in great questions. He entirely coincided with the Whig party in their condemnation of the seizure of the Danish fleet; he differed from them in their shrinking policy on the question of the Spanish war. In May 1809 he resigned his seat at the Board of Commissioners for investigating the debts of the Nabob of Arcot, in consequence of finding its duties interfere too much with the pursuit of his profession. On the 1st of February 1810 Horner made a motion for an inquiry into an alleged depreciation of bank-notes. The subject was one which he had studied extensively, and he made a decided impression on the House. He was appointed a member of the Bullion Committee, and by the part which he took in it, by his share in drawing up the report, and by his speeches on the question in the House, he acquired a solid reputation and a position and influence there which he afterwards rather augmented than diminished. On the Regency question he spoke on the side of his friends with great power and effect. In the negotiations for the formation of a ministry by Lord Grenville in 1811, Horner was offered the situation of one of the Secretaries of the Treasury, but he declined the offer. In the general election in 1812 he was not returned as a member, but by the intervention of Lord Grenville he was elected for St. Mawes, through the interest of the Marquis of Buckingham. In the sessions of 1813 and 1814 he took a prominent part in the debates, and became one of the acknowledged leaders of his party. He took advantage of the opening of the continent in 1814, and made the tour of Geneva and the north of Italy. In the great crisis arising from the return of Bonaparte from Elba, when Lord Grenville urged the necessity of a war, and Lord Grey deprecated the haste with which the country seemed disposed to enter upon it, Mr. Horner supported Lord Grey, and the difference of opinion seemed to be so irreconcilable that he offered to surrender his seat, but the Marquis of Buckingham declined to accept his resignation. On the 25th of June 1816 he made his last speech in parliament, in favour of the Catholic claims, and against the harsh treatment which Ireland had experienced from the government of this country. Symptoms of a pulmonary disease had already begun to show themselves in his constitution, and he was advised by his physicians to spend the winter in the South of Europe. Accompanied by his brother, Mr. Leonard Horner, he set out on his journey, and arrived at Pisa in the latter part of November. His disease grew rapidly worse, but he had no suspicion that it was dangerous, and he continued to lay down for himself plans for future studies of the most comprehensive extent. On the 6th of February his difficulty of breathing came on with increased severity. He died on the 8th of February 1817. His body was opened, and his complaint was found to be, not consumption, but induration of the substance of the lungs and enlargement of the air-cells to an extraordinary extent. He was buried in the Protestant cemetery at Leghorn, where a marble tablet was erected to his memory by his father. At one of the ends of the monument is a likeness of him in relief, of the size of life, by Chantrey. A marble statue of him, also by Chantrey, is placed in the north transept of Westminster Abbey, the cost of which was defrayed among his personal and political friends. It is one of Chantrey's best works, and indeed one of the finest portrait-statues in the Abbey.

The character of Horner's understanding was that of vigorous reasoning in pursuit of important and often difficult truth. He had no wit, and made no pretence to any. His knowledge was extensive, and his judgment accurate, not only in the various branches of political economy, but in a great many other departments of literature. He was one of the projectors of the 'Edinburgh Review,' and wrote many articles for it. As a public man his independence was unquestionable; his integrity, sincerity, and moderation were acknowledged by all parties. He was modest, free from pretension, and equally free from any kind of affectation or any trace of rancour. As a public speaker he was grave and forcible, without imagery or any of the accessories of oratory, but with an earnestness and evident sincerity of manner which produced an effect greater than he could have done by any appeals to the imagination or the passions.

(*Memoirs and Correspondence of Francis Horner, M.P.*, edited by his brother, Leonard Horner, Esq., F.R.S.)

* HORNER, LEONARD, the younger brother of Francis Horner, whose 'Memoirs and Correspondence' he edited in 1843, was born in Edinburgh, and was there educated. His eminent brother, as we may judge from several interesting letters dated 1811, speaks most encouragingly of the advance which Leonard had made in his favourite pursuit of geology, and especially of the merits of a paper which he had written, 'On the Mineralogy of the Malvern Hills.' Another letter also shows the interest which the younger brother had taken in the education of the people. On the formation of the London University, in 1827, Mr. Leonard Horner was placed in the responsible position of warden; and much of the organisation of that novel and important institution was the result of his labours. He indicated his desire to diffuse a knowledge of geological science by some admirable papers on 'The Mineral Kingdom,' published in 'The Penny Maga-

zine' in 1833-34. In 1833 the Factories' Act of 3 William IV. was passed, and Mr. Horner became one of the principal inspectors under that important statute. He has continued in that office to the present time, manifesting an unremitting solicitude for the health and moral and physical improvement of the great body of factory-workers, particularly of the thousands of children, of whom the state had assumed the duty of protector. In the course of his official career, he has occasionally had to encounter opposition from those who thought that their commercial interests were interfered with in the strict enforcement of the law, particularly with regard to the fencing of machinery for the prevention of accident. But whatever difference of opinion there may be on this subject, there can be no doubt that Mr. Horner has been a material instrument in promoting that kindly regard for the welfare of the operatives which must henceforth be aimed at in every well-regulated factory. Besides the 'Memoirs and Correspondence' of his brother, Mr. Horner is the author of various scattered writings on scientific and philanthropic subjects. Among these may be mentioned 'Remarks on Certain Charges of Misrepresentation of Lord Brougham's Education Bill in the Edinburgh Review, January 1838'; a treatise 'On the Employment of Children in Factories and other works,' 1840; and 'An Address delivered at the Anniversary Meeting of the Geological Society of London,' of which he was president, in 1847. He is a Fellow of the Royal Society.

HORREBOW, PETER, a Danish astronomer, was born in the year 1679. After studying medicine for several years he became the pupil of the celebrated mathematician and astronomer Olaus Roemer, whom in 1710 he succeeded as professor in the University of Copenhagen. The duties of this office he continued to discharge with great credit till about the year 1740, when he resigned in favour of his son Christian. Horrebow died at Copenhagen in 1764, at the advanced age of eighty-five years. His works are—'Clavis Astronomiæ, seu Astronomiæ Pars Physica,' Copenh., 1725, 4to, an attempt to explain the formation of the planets on the system of Descartes; 'Copernicus triumphans, sive de Parallaxi Orbis Anni Tractatus Epistolaris,' ib. 1727, 4to, in which he imagines himself to have proved, from Roemer's observations, that Sirius and a Lyrae have each 80" of annual parallax; 'Atrium Astronomiæ, sive Tractatus de inveniendis Refractionibus, Obliquitate Eclipticæ, atque Elevatione Poli,' ib. 1732, 4to; 'Basis Astronomiæ, sive Astronomiæ Pars Mechanica,' ib. 1735, 4to; 'Consilium de novâ Methodo Pæchali ad perfectum Statum perducendâ, ac deinceps omnibus Christianis commendandâ,' ib. 1738; 'Elementa Philosophiæ Naturalis,' ib. 1743, 4to; besides a few papers upon astronomical subjects in the 'Acts of Leipzig.' His works were collected and reprinted in 1740-41, at Copenhagen, in 3 vols. 4to. To his 'Basis Astronomiæ' is prefixed the 'Life of Roemer,' in which he has omitted nothing that could tend to perpetuate the memory of his predecessor.

HORREBOW, CHRISTIAN, son of the above, died in 1776, and, besides a Latin treatise on Spherical Trigonometry, he has left, 'Repetita Parallaxios Orbis Anni Demonstratio, ex Observationibus Ann. 1742 et 1743 deducta,' Copenh., 1744, 4to; and 'De Parallaxi Fixarum Annua et Rectascensionibus quam post Roemerum et Parentem demonstrat Auctor,' ib. 1747, 4to.

HORROCKS, JEREMIAH, often spelt HORROX, an astronomer who has obtained a lasting celebrity, though he died at the age of twenty-two, or thereabouts. During the time in which the court and parliament were occupied in the disputes which led to civil war, four men, three of them very young, and all personally acquainted with each other, were employed in advancing the theory and practice of astronomy. Three of them died very young, and their names had almost perished, and would probably have been lost, but for the more than usual talents of Horrocks. We have therefore reserved for this article the account of three of them; the fourth is noticed in a separate article. [GASCOYNE, WILLIAM.] They were made known to each other by Christopher Townley, of Carr in Lancashire, who was the particular friend of Edward Sherburne, the translator of Manilius (1675). This latter writer thus obtained some particulars of them, from which, with other sources, our account is taken.

1. JEREMIAH HORROCKS was born, it is supposed, about the year 1619, at Toxteth, near Liverpool. His father, a man of moderate means, placed him, before 1633, at Emanuel College, Cambridge, and there he soon began to turn his attention to astronomy. In the prolegomena to his astronomical writings he describes the difficulties under which he laboured in finding even so much as a direction to good authors. A treatise by Gellibrand led him to purchase the writings of Lansberg, on which he afterwards greatly regretted that he had wasted his time. Subsequently he became acquainted with those of Tycho Brahe and Kepler. Though his papers which he left behind him contain many good observations and ingenious remarks, he must now be considered as known by two particulars. He was the first who saw Venus on the body of the sun, and he was the first who remarked that the lunar motions might be represented by supposing an elliptic orbit, provided that the eccentricity of the ellipse were made to vary, and an oscillatory motion given to the line of apices. Newton afterwards showed that both suppositions were consequences of the theory of gravitation, and (book iii., prop. 35, scholium) attributes to Halley a part of what is really due to Horrocks, as explained by Flamsteed. But Horrocks has been more than avenged

by the foolish statement of Martin, in his 'Biographia Philosophica,' that Newton made Horrocks's theory the "groundwork of all his astronomy." This palpable misconception was copied by Dr. Hutton into his 'Mathematical Dictionary.'

The account given by Horrocks of his observation of Venus, November 24, 1639, entitled 'Venus in Sole visa,' was printed by Hevelius at the end of his 'Mercurius in Sole visus,' published at Danzig in 1662. The remainder of the works of Horrocks were published by Dr. Wallis, London, 1672, some copies bearing the title-page 'Opera Posthuma,' and others 'Opuscula Astronomica.' The lunar theory of Horrocks was there developed by Flamsteed, but Wallis afterwards added the original letter to Crabtree, in which it was contained, but only to some copies, which therefore exhibit certain pages (pp. 465-470) twice over. Lalande states that he had a copy with a third title-page, dated 1678, and containing some additional tracts of Wallis. This publication contains various astronomical tracts, with extracts from the letters of Horrocks to Crabtree.

The death of Horrocks took place January 3, 1641 (old style). Costard ('Hist. Astron.') calls him a young clergyman, but we cannot find that he was in orders. In the 'Companion to the Almanac' for 1837 will be found a list of the astronomical works in his possession, taken from a list written by himself at the end of his copy of Lansberg's 'Tabulæ Perpetuæ,' which was preserved by his friend Townley. The spelling of his name is taken from his own handwriting in this work.

2. WILLIAM CRABTREE, who died a few months after his friend Horrocks, at a very early age, was a clothier at Broughton near Manchester, and many of his observations were printed by Wallis in the work above cited, and afterwards in the discussion about Gascoygne, presently to be mentioned.

3. WILLIAM MILBOURN, curate at Brancespeth near Durham, was, according to Sherburne, well versed in algebra, having extracted the approximate root of an equation of the fifth degree before he had seen Hariott's work. In astronomy he had, by his own observations, detected the errors of Lansberg's tables, and verified those of Kepler. His observations were destroyed by the Scots in the year 1639, and some tables which he had sent to London for publication, were, in 1676, in the hands of Sir Jonas Moore.

4. WILLIAM GASCOYGNE, of Middleton in Yorkshire, the fourth of these friends, as already mentioned, is noticed under his own name. We may just add to what is there said, that though it appears now to be generally admitted that Gascoygne was the original inventor of the wire micrometer, of its application to the telescope, and of the application of the telescope to the quadrant; it is also admitted that the invention was never promulgated, even in England, until the undoubtedly independent inventions of Auzout and Picard had suggested their publication.

Sherburne particularly mentions these four, with some others of less note, in consequence of an assertion of Wallis, in his edition of Horrocks, that there were very few of that day in the north of England who cultivated the sciences. Among the lesser stars was JEREMIAH SHACKERLEY, whose 'Tabulæ Britannicæ,' published at London in 1653, were compiled mostly from papers of Horrocks, which were afterwards destroyed in the great fire of London. The rest of Horrocks's papers were rescued by Dr. John Worthington, afterwards rector of Hackney, from Crabtree's representatives.

* HORSLEY, JOHN CALLCOTT, A.R.A., was born in London in January 1817. Trained to art from childhood, Horsley became a contributor to the various pictorial exhibitions while quite a youth; but the works which first attracted notice, beyond his own friendly circle, were the 'Contrast' and 'Leaving the Ball,' exhibited at the Royal Academy in 1840, and belonging to a sentimental style at that time much in vogue. Other works similar in style engaged the young artist's pencil, till the proposals put forth by the Commission of the Fine Arts, in connection with the decoration of the new houses of parliament, incited him to a bolder flight. At the Cartoon Competition of 1843 Mr. Horsley, by his cartoon of 'St. Augustine Preaching,' secured one of the three second-class prizes of 200*l.*; and in the succeeding Fresco Competition he was one of the six artists who obtained commissions to prepare designs for executing in the House of Lords. The subject assigned to him was the 'Spirit of Religion,' and his design being approved, he painted it in fresco in one of the arches over the Strangers' Gallery in the peers' chamber. He has since painted another fresco in the Poets' Hall, 'Satan surprised, at the ear of Eve.' Mr. Horsley's principal cabinet pictures, painted since the completion of his frescoes, have been—'Malvolio i' the Sun,' exhibited at the Royal Academy in 1849; 'Hospitality—the Mote at Ightham,' 1850; 'L'Allegro and Il Penseroso,' painted for Prince Albert, and 'Youth and Age,' 1851; 'Master Slender' and the 'Madrigal,' 1852; 'Lady Jane Grey and Roger Ascham,' 1853; 'Scene from Don Quixote,' 1855—the most original and masterly of the genre pictures Mr. Horsley has yet painted; and the 'Administration of the Lord's Supper,' 1856. Mr. Horsley was elected an associate of the Royal Academy in 1855.

HORSLEY, SAMUEL, a distinguished prelate of the English Church, successively Bishop of St. David's, Rochester, and St. Asaph, was born in 1733. He was the son of John Horsley (whose father was originally a Nonconformist), who was for many years the clerk in orders at St. Martin's-in-the-Fields, and who held two rectories, Thorley in Hertfordshire, and Newington Butts in Surrey. The bishop was educated

at Westminster School, whence he passed to Trinity Hall, Cambridge, and had the rectory of Newington, which his father resigned to him soon after he had taken orders in 1759.

His more public career he may be said to have commenced in 1767, when he was elected a Fellow of the Royal Society, to which body he became the secretary in 1773. His earliest publications were certain small tracts on scientific subjects, but in 1776 he projected a complete and uniform edition of the philosophical works of Sir Isaac Newton. This design was not accomplished till 1784, when the fifth and last of the five quarto volumes made its appearance.

In the earlier years of his public life he found patrons in the Earl of Aylesford, and in Lowth, bishop of London; but we pass over, as uninteresting and unimportant, the presentations to his various livings, and the dispensations which the number of his minor preferments rendered necessary. In 1781 he was appointed Archdeacon of St. Albans. It was a little before the date last named that he first appeared in the field of theological controversy, in which he soon showed himself a very powerful combatant—powerful from the great extent of his knowledge and from the vigour of his intellect. The person against whom he chiefly directed his attack was Dr. Joseph Priestley, who in a series of publications defended with great subtilty and skill the doctrines of philosophical necessity, materialism, and Unitarianism. Dr. Horsley began his attack in 1778 on the question of 'Man's Free Agency;' it was continued in a 'Charge' delivered in 1783 to the clergy of his archdeaconry, in which he animadverted on many parts of Dr. Priestley's 'History of the Corruptions of Christianity.' This charge produced a reply from Dr. Priestley, which led to a rejoinder from Dr. Horsley in 'Seventeen Letters to Dr. Priestley,' a work which was regarded by the friends of the Church as a masterly defence of the orthodox faith, and as the secure foundation of a high and lasting theological reputation.

The tide of preferment now began to flow in upon him. Thurlow, who was then chancellor, presented him with a prebendal stall in the church of Gloucester, observing, as it is said, that "those who defended the Church ought to be supported by the Church;" and in 1788 he was made bishop of St. David's. In parliament he distinguished himself by the hearty support which he gave to the measures of Pitt's administration, and some of his declarations of political sentiment were thought by many persons to be as little in accordance with the true spirit of the English constitution as with the spirit of Christianity itself. But in judging on such a point as this the circumstances of the times are to be considered, opinions as strong in another direction being by many persons promulgated, and a disposition manifested by some to act according to them. His political conduct however gained him the favour of the court: in 1793 he was translated to Rochester, and in 1802 to St. Asaph. He died in 1806.

We have mentioned but a few of his published writings, which are very numerous; but a complete list may be found in Nichols's 'Literary Anecdotes of the Eighteenth Century.'

HORTENSIUS, QUINTUS, born B.C. 114 of an equestrian Roman family, began to plead at a very early age, and he had already attained a great reputation in his profession when Cicero made his appearance in the Forum. From that time Cicero and Hortensius were considered as professional rivals, but they lived on friendly and even intimate terms with each other, as Cicero acknowledges in several of his writings. At the beginning of his book 'De Claris Oratoribus,' Cicero pays an eloquent and apparently sincere tribute of praise to the memory of Hortensius, who was then lately dead. He styles him his friend and adviser, who often assisted him in their common career, "being not, as many imagined, a rival or detractor of his fame, but a fellow-labourer in a glorious vocation;" and yet in some of his letters (Epist. iii. of the 1st book 'Ad Quintum Fratrem') Cicero had bitterly complained of the duplicity and ungenerous conduct of Hortensius towards him when he was obliged to quit Rome in the Clodian business. Hortensius went through the regular career of public offices and honours; he was made in succession quaestor, aedile, praetor, and lastly consul, with Q. Cæcilius Metellus Creticus, B.C. 69. He appears to have acquired great wealth, which he spent liberally, and yet bequeathed an ample inheritance to his children. His villas at Tusculum, at Bauli, at Laurentum, and other places, are mentioned as splendid. He is charged by Cicero with having used bribery and other means to gain his causes, and to have received presents from his clients. Hortensius died B.C. 50, while Cicero was returning from his government of Cilicia (Epist. vi. of the 6th book 'Ad Atticum'; 'Brutus,' c. 64, 94); and Cicero considers it a continuation of the good fortune which had attended him through life, that he died just before the breaking out of the civil war, and was thus spared the grief of seeing the fall of the republic. The 'Orations' of Hortensius which are mentioned by Cicero and Quintilian are lost, as well as his 'Annals,' and some erotic poems which he is said to have written. Cicero ('Brutus,' c. 92, 95) has given his opinion of the character of Hortensius as an orator.

HOSEA, one of the twelve minor Hebrew prophets. We possess no particulars respecting the place of his birth, or his history; but it appears probable that he was a native of Samaria, since his prophecies relate principally to the ten tribes. We learn from the inscription of the book that he was the son of Beeri, and that he lived "in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah, and in the days of Jeroboam the son of Joash, king of Israel."

The reign of Jeroboam II. lasted from B.C. 823 to 783; and that of Hezekiah began B.C. 726. It is therefore evident, if this inscription is correct, that Hosea could only have entered upon his prophetic duties in the latter part of the reign of Jeroboam; which supposition is also rendered probable by the tenor of his prophecies, which describe the kingdom of Israel as in a weak and divided state, and obliged to seek assistance from foreign powers; whereas in the book of Kings (xiv. 25-28) the affairs of the kingdom of Israel are represented as in a very prosperous condition during the reign of Jeroboam II. But the prophecies of Hosea are quite in accordance with the period of anarchy and foreign invasion which followed the death of Jeroboam II. (2 Kings, xv. xvi.) It is therefore probable that the prophecies of Hosea extended over a period of about sixty years (B.C. 784-724); and that he was contemporary with Isaiah, Micah, and Amos.

The principal object of the prophecies of Hosea is to reprove the people of Israel on account of their sins; and to denounce the divine judgments which awaited them if they continued disobedient. The book may be divided into two parts; in the first of which, the prophet, under the supposed infidelity of his wife, represents the spiritual infidelity of the children of Israel, and foretells the judgment of God against them, and at the same time promises that God would at some future period receive them again into his favour (c. i.-iii.) In the second part, this symbolical representation is dropped; and the prophet foretells in express language that the country would be devastated by the Egyptians and Assyrians, and that the people would be carried away into captivity; and he concludes with an exhortation to repentance, and a promise that God "would heal their backslidings, would love them freely, and would turn his anger away from them." (c. iv.-xiv.)

"The style of Hosea," Bishop Lowth remarks, "exhibits the appearance of very remote antiquity: it is pointed, energetic, and concise. It bears a distinguished mark of poetical composition, in that pristine brevity and condensation which is observable in the sentences, and which later writers have in some measure neglected. This peculiarity has not escaped the observation of Jerome, who remarks that this prophet is altogether laconic and sententious. ('Præf.' in XII. 'Proph.')

But this very circumstance, which anciently was supposed to impart uncommon force and elegance, in the present state of Hebrew literature is productive of so much obscurity, that although the general subject of this writer is sufficiently obvious, he is the most difficult and perplexed of all the prophets." ('Prælect.' xxi.) Compare also Bishop Horsley's remarks on the style of Hosea, in the preface to his translation of this prophet. (p. xxix.-xliv.)

The canonical authority of the prophecies of Hosea has never been disputed. They are frequently quoted in the New Testament; compare Hos. vi. 6, with Matt. ix. 13, xii. 7; Hos. x. 8, with Luke xxiii. 30; Hos. xi. 1, with Matt. ii. 15; Hos. i. 10, ii. 23, with Rom. ix. 25, 26, and 1 Peter ii. 10; Hos. xiv. 2, with Hebr. xiii. 15.

(The *Introductions* of Eichhorn, Jahn, De Wette, Augusti, and Horne; Pococke, *Commentary on the Prophecy of Hosea*, Oxf., 1685; Kuinoel, *Hosæ Oracula, Hebraice et Latine*, Leip., 1792; Horsley, *Hosæ, translated from the Hebrew, with notes explanatory and critical*, London, 1801, 1804; Stuck, *Hosæ Prophetæ*, Leip., 1823, a useful work.)

HOSHEA, or HOSEA, King of Israel, was the son of Elah, and apparently not of the regal line. His predecessor was Pekah, who, after having ravaged Judah, then governed by Ahaz, with the assistance of Rezin, king of Syria, had seen his own kingdom in return ravaged by Tiglath-Pileser, the protector of Ahaz, who removed many of the inhabitants to Media and Assyria. In the confusion of this period Pekah was slain by Hoshea, who, after six years of anarchy, ascended the throne in B.C. 728. Scripture records that "he did that which was evil in the sight of the Lord, but not as the kings of Israel that were before him." He permitted the announcement of Hezekiah that he had purified the temple to be made throughout his kingdom, and his subjects were allowed to attend the worship of the true God at Jerusalem. Shortly after his accession Israel was invaded by the Assyrians under Salmanser, the successor of Tiglath-Pileser; Hoshea was unable to make any effectual resistance, and consented to become tributary. The yoke was however heavy, and he sought to throw it off by the assistance of So, king of Egypt. So, or Sabako, is the Sabakoph, whose name is found on Egyptian monuments, and was an Ethiopian who reigned in Egypt. Salmanser then again invaded Israel, besieged Samaria, and after a siege of three years took it, when, in the ninth year of his reign, Hoshea and the ten tribes were carried away into Assyria, and placed "in Halab and in Habor by the river of Gozan, and in the cities of the Medes," from which time they have been lost, and there is no statement of the fate of Hoshea; but at Arban, on the Khabour (the Kebar of Ezekiel), which falls into the Euphrates near Carchemish, Mr. Layard found Assyrian sculptures recording the conquest, and Jewish communities existed around its neighbourhood as late as the 12th century.

* HOSKING, WILLIAM, architect and civil engineer, was born at Buckfastleigh, Devon, in 1800, his father being at the time in partnership with an elder brother as serge-manufacturers and paper-makers. These manufactures proving unprofitable, in 1808 Mr. Hosking's father succeeded in obtaining an appointment in the public service in the

then convict colony of New South Wales, to which he at once proceeded with his wife and infant family. The means of education in New South Wales were, at that early period, very restricted, and of very low quality; and when the subject of this notice came to be fourteen or fifteen years of age, his father proposed to send him home to England for his better education. This he resisted, and preferred to be apprenticed to a surveyor and general builder, who had then recently arrived as an emigrant settler, and had established himself in business at Sydney. The business of the surveyor was of the most general nature, and his apprentice acquired a practical knowledge of almost all the mechanic arts applied in the rougher as well as the smoother operations of the constructor. Mr. Hosking's preliminary professional education was thus of the kind to which Telford in his autobiography tells the young engineer he must "descend" if he would excel, and which probably gave him that relish for truth in construction which he is known to possess. The family returned to England in 1819, and in 1820 the subject of the present notice was articled for three years to the late Mr. Jenkins of Red Lion-square, London, in whose office he acquired a knowledge of London surveying practice. Having qualified himself by previous studies in the higher branches of his profession, he spent a year in Italy and Sicily previous to establishing himself in London as an architect, in 1825. After this he contributed various articles to the 'New Monthly Magazine,' then edited by Thomas Campbell. In 1829 he delivered a course of Lectures on Architecture at the Western Literary and Scientific Institution; which being reported in the 'Athenæum,' led to his engagement to write the article 'Architecture' in the seventh edition of the 'Encyclopædia Britannica;' an elaborate treatise which was followed by another on 'Building;' and which have been issued in a separate volume. In 1834-5 Mr. Hosking became engineer of what is now known as the West London railway, for which he designed and executed the curious work, near Kenal Green, by which the Paddington Canal is passed over the railway, and a public carriage-road over the canal and railway together. The works and buildings of the Abney-Park Cemetery were designed by him. In 1840 he was appointed Professor at King's College, London, of 'The Arts of Construction in connexion with Civil Engineering and Architecture,' and in 1842 was added the Professorship of the 'Principles and Practice of Architecture.' His introductory lectures to these courses have been published. He has also written on the 'Composition and Construction of Bridges' to accompany Mr. Weale's folio volumes of 'Examples of Bridges.' In 1843, Mr. Hosking having given evidence before the Commissioners for inquiring into the state of large towns, his views attracted the notice of Lord Lincoln, then Chief Commissioner of Woods and Forests, and upon the passing of the Building Act in 1844, Mr. Hosking was appointed one of the Official Referees under that act, being the senior according to the date of appointment. In 1855 this Act was superseded by the Metropolitan Building Act, and Mr. Hosking and his colleagues retired upon two-thirds of their salary, under legislative arrangements. During his occupancy of the office of Official Referee, Mr. Hosking published a 'Guide to the proper regulation of Buildings in Towns.' In 1852 he undertook the gratuitous service of a Metropolitan Commissioner of Sewers, in addition to his other duties. His labours in his office under the Building Act were unremitting, and they were greatly increased by the conflicting and deficient powers of the Act itself, which neutralised the best exertions. Mr. Hosking's latest architectural work is the stack of buildings on the south side of Cannon-street, of which the establishment of Messrs. Berens, Blomberg and Co. forms the principal feature, and which possesses some peculiarities of construction, especially in the modes employed of draining, warming, and ventilating the several compartments into which the stack is divided for separate occupation. In June 1850 was published in 'The Builder,' a 'Plan showing Professor Hosking's Design for extending the accommodation of the British Museum,' which had been submitted to the Trustees. This plan contemplated the erection of buildings, in addition to the Museum, over the uncovered quadrangular court inclosed by the existing buildings. That plan has now been acted upon; and though the present arrangements differ from those of Mr. Hosking, his principle has been adopted.

HOTMAN, FRANÇOIS, called also by his Latinised name HOTMANUS, was born at Paris in 1524, of a family originally from Silesia. He studied law in the university of Orleans, and afterwards practised at the bar. About 1547 he embraced the Reformed religion, in consequence, it was said, of seeing the constancy with which Anne du Bourg, a counsellor to the parliament of Paris, supported the ignominious death to which he was condemned on account of his religion. [HÔPITAL, DE L'] His father having, in consequence of his change of religion, refused him his support, Hotman repaired to Switzerland, where he taught humanities in the College of Lausanne. In 1550 he was appointed professor of law at Strasbourg. He afterwards returned to France under the protection of the king of Navarre, and became professor of law first at Valence, and then at Bourges, from which last place he ran away after having concealed himself during the massacre of St. Bartholomew, and repaired to Geneva, and then to Basel, where he died in 1590. A collection of his works, in three volumes folio, was published at Geneva in 1599. His principal works are—1, 'Commentarius de Verbis Juris, Antiquitatum Romanarum Elementis amplificatus;'

2, *Commentarius in Quatuor Institutionum Juris Civilis Libros*; 3, *Commentatio Tripartita ad Libros Feudorum*; 4, *De Jure Regni Gallia Libri III.*; 5, *Disputationum Juris Civilis Volumen unum*; 6, *Antiquitatum Romanarum Libri Tres*; 7, *Commentarius in Orationes M. T. Ciceronis, eas maxime quæ aliquam Juris Questionem continent*; 8, *Commentarius in Epistolam Ciceronis ad Quintum Fratrem de Provincia bene administranda*; 9, *Consolatio e Sacris Literis*; 10, *Ad Remundum Rufum Defensorem Romanorum Pontificum contra Carolum Molinæum de Statu Primitivæ Ecclesiæ liber*; 11, *Franco Gallia*, in which he contended that France was an elective and not an hereditary kingdom; 12, *De Furoribus Gallicis et de Cæde Admiralis*; 13, *L'Anti-Tribonien, ou Discours sur l'Étude des Lois*, which he wrote at the request of the chancellor De l'Hôpital. A biography of Hotman is prefixed to the collection of his Latin Epistles, 4to, Amsterdam, 1700.

HOTTINGER, JOHN HENRY, born at Zürich in 1620, after studying in his native country repaired to Leyden in 1639, where Golius the Orientalist engaged him as his assistant. Hottinger learned the Arabic and Turkish languages under a native of Morocco, and gradually became a distinguished Oriental scholar. He made his Oriental studies subservient to his principal object, that of illustrating the Hebrew text of the Bible. He was appointed Professor of Scriptural Theology at Zürich, and in 1655 the Elector Palatine induced him to remove to Heidelberg, to fill the chair of Oriental Languages. He was afterwards made rector of that university, which flourished greatly under his administration. Being recalled to Zürich in 1661, he was employed by the government of his country in several important affairs. In 1667 the University of Leyden offered him the chair of theology, which he accepted; but while on the point of repairing to his destination he was drowned by the upsetting of a boat in the river Limmat. Hottinger left numerous works, chiefly on Oriental learning, the principal of which are—1, *Historia Orientalis*, which contains dissertations on the religion of the Sabæi, Nabathæi, and other ancient Arabic tribes; on the genealogy and history of Mohammed; on the various names of Saracens, Agareni, Ishmaelites, &c., given to his followers; on the condition of the Eastern Christians and Jews at the time of Mohammed; on the causes which have tended to maintain and to spread Mohammedanism; on the schisms and heresies among the Mussulmans, &c.; 2, *Etymologicum Orientale*, being a Lexicon of seven languages, Hebrew, Chaldaic, Syriac, Samaritan, Arabic, Ethiopic, and Thalmudico-Rabbinic; 3, *Promptuarium, sive Bibliotheca Orientalis*, being a catalogue of works in those languages. Hottinger had begun a work on the history of Mohammedanism on a large scale, which he styled *Theatrum Mohammedicum*, of which however he only published a *Compendium*, to which he added a *Topographia Ecclesiastica Orientalis*, and also a *Compendium Theologiæ Christianæ Ecclesiarum Orientalium*. He also wrote *Historia Ecclesiastica Novi Testamenti*, 9 vols 8vo, 1667. His son John James Hottinger, professor of theology at Zürich, wrote an *Ecclesiastical History of Switzerland*.

HOUBIGANT, CHARLES FRANCIS, a priest of the Oratory, and an eminent Biblical scholar, was born at Paris in 1686. He was distinguished in early life by his great attainments, and lectured successively on the belles-lettres at Juilly, on rhetoric at Marseille, and on philosophy at Soissons. He afterwards removed to Paris, where his devotion to study and the duties of his profession produced a serious illness, which terminated in total deafness. Being thus incapacitated for public duty, he devoted all his time to study, directing his principal attention to the Hebrew language, in which he followed the system of Masclaf, who was a strenuous opponent of vowel points. In 1732 Houbigant published his *Racines Hébraïques*; and in 1746, his *Prolegomena* to a new edition of the Hebrew Bible, in which he attempted to show that numerous errors had been introduced into the text. His great work, entitled *Biblia Hebraica cum Notis Criticis et Versione Latina ad Notas Criticas facta*, appeared at Paris in 1753, in 4 vols. fol.; each page is printed in two parallel columns, one of which contains the Hebrew text of Van der Hooght without points, and the other the Latin translation. In the margin of the Pentateuch the various readings of the Samaritan Pentateuch are given. The notes and emendations of the text are printed at the end of each volume. The critical notes and prolegomena were reprinted at Frankfurt, 2 vols. 4to, 1777; and the Latin version, which is usually considered very elegant and correct, at Paris, 5 vols. 8vo, 1753. Houbigant learned the English language late in life, and translated into French Sherlock's *Sermons*, Lesley's *Short Method against the Deists*, and Forbes's *Thoughts on Natural Religion*. Houbigant died on the 31st of October 1783, in the ninety-seventh year of his age. An account of Houbigant's life, together with a list of his works, is given by Adry in the *Magasin Encyclopédique*, May, 1806.

HOUBRAKEN, the name of two distinguished Dutch artists, father and son—

ARNOLD HOUBRAKEN, the father, was born of a good family at Dort, in 1660, and was the pupil of Samuel van Hoogstraten. He painted history and portrait, and executed many designs for booksellers. He lived chiefly at Amsterdam; but he visited this country and remained here eight or nine months, for the purpose of making drawings of some portraits by Vandyck, which were engraved by Van Gunst. Houbraken is however chiefly known for his account of the lives of

Dutch painters, with portraits engraved by his son, in continuation of Van Mander—*Groote Schouburg der Nederlandsche Konstschielders en Schilders*, in three parts. The first and second parts were published at Amsterdam in 1718 and 1719, for the author; the third part was published in 1721 for his widow; Houbraken died in 1719.

JACOB HOUBRAKEN, his son, was an admirable engraver; in execution he has never been surpassed, and perhaps seldom equalled. He was born at Dort in 1698, and accompanied his father when very young to Amsterdam. The excellent etched portraits of painters in his father's *Groote Schouburg* are among his earliest works, yet they are certainly of their class some of the finest etchings in existence. The most beautiful specimens however of Houbraken's engravings are some of *The Heads of Illustrious Persons of Great Britain*, published in London by the Knaptons in 1748: the excellence of some of these heads must be seen to be comprehended. Some of the heads however which were engraved by Houbraken, though of the highest excellence as works of art, want authenticity as portraits, as, for instance, those of Carr, Earl of Somerset, and Secretary Thurloe, which Walpole says are spurious. The collection is notwithstanding of great historical interest. Houbraken engraved also a great number of portraits of distinguished Dutch characters. He died in 1780.

(Van Gool, *Nieuwe Schouburg der Nederlandsche Kunstschielders, &c.*; Watelet, *Dictionnaire des Arts, &c.*; Huber, *Manuel des Amateurs, &c.*)

HOVEDEN, ROGER DE, an English historian, who seems to have been the same person whom Robert of Gloucester calls 'Hew of Howdane,' and who is supposed to have received his name from Hoveden, or Howden, in Yorkshire, the place of his birth. Walter of Coventry says he was in the household of Henry II.; probably as a chaplain, as that monarch is stated to have employed him in the service of visiting monasteries at the time when their abbots or priors died, and when the revenues of the respective foundations fell into the king's hands. The exact time of Hoveden's birth and death is unknown, but it was not till after the reign of Henry II. that he wrote his *History*, which commences in 781, where Bede ends, and continues to 1202, the third year of King John. Hoveden's *History* was published by Sir Henry Savile, in the *Scriptores post Bedam*, folio, London, 1595, at Frankfurt in 1601, and in Bohn's *Antiquarian Library*. Nicolson, upon the authority of Pitts, says that in 1291 Edward I. caused diligent search to be made in all the libraries in England for Hoveden's *History*, to adjust the dispute about the homage due from the crown of Scotland. Leland, Selden, Sir Henry Savile, and Nicolson, all bear testimony to the fidelity of Hoveden as an historian.

HOWARD, CHARLES, LORD HOWARD OF EFFINGHAM, second of that title, grandson of Thomas, second duke of Norfolk, was born in 1536. After seeing much service by land and sea, he was appointed in 1585 Lord High Admiral of England, and in that capacity had the chief management of the preparations made in defence of England against the Spanish Armada in 1588. He acquitted himself of this most weighty charge with signal prudence as well as bravery. In 1596 he was joined with Essex in the expedition against Cadiz, having command of the fleet, while Essex had command of the troops. A natural jealousy existed between the old soldier and the young favourite; nor did they quite agree as to the measures to be pursued. However the town was taken, and the ships in the harbour destroyed. [ESSEX, EARL OF.] For this service Lord Howard was created Earl of Nottingham, as declared in his patent, much to the annoyance of Essex, who would willingly have engrossed the glory himself, and sought to prejudice the queen against his late colleague. In 1599, in the anticipation of another Spanish invasion, coupled with suspicion of the Earl of Essex's intentions in Ireland, the queen reposed in the Earl of Nottingham the sole command of the army and navy, with the title of Lieutenant-General of England, which he held during six weeks—an extraordinary mark of confidence. He commanded the troops which put down Essex's rash attempt at rebellion, and treated him in his downfall, as he had during his prosperity, with respect and kindness. Under the reign of James I. he retained his high consideration at court, and was employed in several distinguished capacities. He died on December 14th, 1624, at the advanced age of eighty-seven, some years before which he had resigned the office of Lord High Admiral in behalf of the favourite Villiers, then earl of Buckingham, receiving in exchange a pension of 1000*l.* and the acquittal of a debt of 1800*l.* due to the crown. During half a century he possessed the favour, and for great part of that time the highest confidence of his sovereigns, without earning or retaining it by unworthy compliances or selfish and interested intrigues. His temper appears to have been no less upright, honourable, and generous, than his services were distinguished.

HOWARD, HENRY, EARL OF SURREY. [SURREY, EARL OF.]

HOWARD, HENRY, R.A., professor of painting in the Royal Academy, was born on the 31st of January 1769. He was a pupil of Philip Reinagle, R.A., and was admitted a student at the Royal Academy in March 1788. As a student his success was very decided; and it was his fortune, for the first time in the history of the institution, to receive on the same occasion, December 10th 1790, two of the highest premiums—the first silver medal for the best drawing from the life, and the gold medal for the best historical painting; and he at the same time received the special commendations of the president,

Sir Joshua Reynolds, for the excellence of his historical design. In the following year he visited Italy, and at Rome he and Flaxman pursued their studies in conjunction.

On his return to England Mr. Howard was employed to make drawings for the Dilettanti Society, and designs for book-plates; he also painted some portraits. His first contributions to the Royal Academy, 'Æneas and Anchises' and the 'Planets drawing Light from the Sun' (1796), were much admired by persons of classic tastes; and from this time for more than half a century Mr. Howard continued, without a single intermission, to send to each annual exhibition some paintings almost invariably of the classes of which these may be taken as the types. In fact the enormous number of pictures which he executed, though illustrating themes from the Scriptures, and from Greek, Roman, Italian, and English history, poetry and mythology, have all or nearly all the same character, for which perhaps there is no word so descriptive as that of 'academic.' His figures are almost always well drawn; of elegant proportions; have the established 'classic' contour and expression, or absence of expression; are clothed, or partly clothed, in the same conventional 'drapery' which nymphs and goddesses, whatever their position, wear so easily and gracefully in pictures and statues, despite the ordinary laws of gravity, which however may fairly be regarded as not applying to such beings; and they are so arranged as to afford a pleasing flow of line and an agreeable conformity to the rules of pictorial composition; while the colouring, if not rich and glowing, is chaste and harmonious. They were in fact good 'academic' pictures, and they are no more. Always strictly attentive to the proprieties, there is nothing in any one of his works, whether it be a 'Venus rising from the Sea,' a 'Love animating the Statue of Pysmalion,' or a cold 'Primeval Hope,' that can by any chance give the slightest shock to the nerves of the most susceptible—who is not shocked by any representation of undraped female beauty. But if his "bevy of fair forms" are never like those of Etty trembling on the verge of the voluptuous, they never like them are buoyant with the exuberance of life and youthful vigour—never exhibit the free abandon of riant enjoyment and unrestrained spontaneous action. They are works to be looked at with a certain quiet admiration of the artist's skill, not to seize the attention and linger in the memory. In a word, they are works of taste, not of genius.

Mr. Howard was elected an associate of the Royal Academy in 1801; in 1808 he became an academican; and in 1811 he was appointed secretary to the Academy, an office he held till his death, though for some years previously its active duties were performed by an assistant. He died on the 5th of October 1847.

The titles of a few of his pictures will sufficiently indicate the range and character of his subjects. Of his scriptural paintings, the most ambitious are 'Christ Blessing Little Children,' placed as an altar-piece in the chapel in Little Berwick Street; 'the Angel appearing to St. Peter in Prison;' and 'Aaron staying the Plague.' The great bulk of his pictures as already mentioned are however those in which the subjects were chosen with a view to afford the opportunity of painting the nude female form; and to this class his best pictures belong. The most admired of these is his 'Birth of Venus,' painted in 1829. Others are 'The Marriage of Cupid and Psyche,' 'Proserpine,' and like stock subjects; but a large number consists of figures floating in the air with such titles as the 'Pleiades,' the 'Solar System,' the 'Circling Hours,' 'Morning,' 'Night,' &c. Beside numerous pictures from Spenser, his favourite poet, Milton, Shakspeare (especially the 'Midsummer Night's Dream') &c., he painted many as 'Fairies on the Sea-shore,' with merely fancy titles; and he also painted many portraits. It deserves to be mentioned as illustrative of his life-long devotion to his art, that not only did he continue to paint pictures for the Academy exhibitions up to the year of his death, but that on the occasion of the first cartoon competition in 1843, he did not shrink from entering the lists, though then seventy-three years of age, and in the rude encounter with the young artists fresh from the schools, his cartoon, 'Man beset by contending Passions,' carried off one of the premiums of 100*l*.

In 1814 Mr. Howard won the prize for a medal for the Patriotic Society, and thenceforward he was generally employed in preparing the designs for the medals and great seals required by the government. He also made numerous designs for works to be executed in silver, chiefly for the house of Rundell and Bridge. Frank Howard, the son of Mr. Howard, is well known as an able designer, and the author of several elementary works on art. To a brief memoir of his father, contributed by him to the 'Athenæum' for November 13, 1847, we are indebted for most of the facts in this notice.

HOWARD, JOHN, one of the most disinterested, laborious, and useful philanthropists that have done honour to any age or nation, was born about 1726. His father was a London tradesman, who apprenticed him to a wholesale grocer, but dying when his son was about nineteen years of age, and leaving him in possession of a handsome fortune, young Howard, who was in weak health, succeeded in purchasing the time remaining of his indentures, and determined on making a tour in France and Italy. On his return, still in ill health, he took lodgings in Stoke Newington, where his landlady—a widow named Loidore—having nursed him carefully through a severe illness, he out of gratitude married her, though she was twenty-seven years his senior. She however died about three years after the

marriage; and he now conceived a desire to visit Lisbon, a chief inducement being his wish to do something to alleviate the miseries caused by the great earthquake in 1756. He embarked accordingly, but was captured by a French privateer, and carried a prisoner into the port of Brest, and subsequently removed into the interior, but after a while was permitted to return to England on the promise that if he could not induce the government to make a suitable exchange for him he would return to his captivity. The exchange was obtained however, and Howard retired to a small estate he possessed at Cardington, near Bedford; and there, in April 1758, he married a second wife, Miss Henrietta Leeds. The lady appears to have been in every way a suitable match for him; but it is mentioned as a characteristic trait, that he stipulated before marriage "that in all matters in which there should be a difference of opinion between them his voice should rule." For seven years they lived in unbroken happiness, leading a quiet domestic life: he chiefly engaged in improving his grounds, rebuilding his house, cultivating his farm, and with even more earnestness setting himself to the task of raising the physical and moral condition of the peasantry of Cardington and its neighbourhood, by erecting on his own estate better cottages, establishing schools, and visiting and relieving the sick and the destitute; and she in all ways assisting him in his benevolent exertions. But at the end of that time, after giving birth to a son, she died, March 1765, and Howard, who was devotedly attached to her, from that time lost his interest in his home and its occupations. Till it appeared advisable to send his son to a distance for his education, Howard lived at Cardington in seclusion; then, unable to bear the solitude of the place with all its painful associations, he made another continental tour. In 1773 he was nominated sheriff of Bedford. The sufferings which he had endured and witnessed during his own brief confinement as a prisoner of war struck deep into his mind. The impression was now renewed and intensified when, as sheriff, he had charge of the prisons of the county. Shocked by the misery and abuses which prevailed, he attempted to induce the magistrates to remedy the more obvious of them. The reply was a demand for a precedent, and Howard at once set out on a tour of inspection to other county prisons in the hope to find it. But he soon began to suspect that the evil was general, and now set himself diligently to work to inquire into the extent and precise nature of the mischief, and if possible to discover the true remedy for the evil. In that year he visited, in two journeys, most of the town and county jails of England, and accumulated a large mass of information, which, in March 1774, he laid before the House of Commons. This was the commencement of prison reform in England; for in the same session two acts were passed, one for relieving acquitted prisoners from payment of fees, the other for preserving the health of prisoners. Once actively engaged, he became more and more devoted to this benevolent pursuit; inasmuch that the history of his remaining years is little more than the diary of his journeys, the only exception being in fact his becoming a candidate with his friend Mr. Whitbread for the representation of Bedford in parliament. They were however defeated; and though a parliamentary scrutiny placed Mr. Whitbread at the head of the poll, his friend—fortunately for the cause of humanity—was only placed third on the list. Howard travelled repeatedly over the United Kingdom, and at different periods to almost every part of Europe, visiting the most noisome places, relieving personally the wants of the most wretched objects, and noting all that seemed to him important either for warning or example. The first fruit of these labours was a 4to volume entitled 'The State of the Prisons in England and Wales, with some preliminary observations, and an account of some Foreign Prisons,' 1777. "As soon as it appeared, the world was astonished at the mass of valuable materials accumulated by a private unaided individual, through a course of prodigious labour, and at the constant hazard of life, in consequence of the infectious diseases prevalent in the scenes of his inquiries. The cool good sense and moderation of his narrative, contrasted with that enthusiastic ardour which must have impelled him to his undertaking, were not less admired; and he was immediately regarded as one of the extraordinary characters of the age, and as the leader in all plans of meliorating the condition of that wretched part of the community for whom he interested himself." (Aikin.)

The House of Commons having seconded his views by the introduction of a bill for the establishment of houses of correction, Mr. Howard, in 1778, undertook a fresh tour, principally to revisit the celebrated Rasp-houses of Holland; but he continued his route through Belgium and Germany into Italy, whence he returned through Switzerland and France in 1779. In the same year he made another survey of Great Britain and Ireland. In these tours he extended his views to the investigation of hospitals. The results were published in 1780, in an 'Appendix to the State of the Prisons in England and Wales,' &c. In 1781, having now travelled over all the south of Europe, except Spain and Portugal, through which he went in 1783, he visited Denmark, Sweden, Russia, and Poland; and continuing at intervals his home inquiries, published in 1784 a second appendix, together with a new edition of the original work, in which the additional matter was comprised.

The importance, both in prisons and hospitals, of preventing the occurrence or spread of infectious diseases, produced in Mr. Howard a desire to witness the working and success of the Lazaretto system

in the south of Europe, more especially as a safeguard against the plague. Danger or disgust never turned him from his path; but on this occasion he went without even a servant, not thinking it right, for convenience sake, to expose another person to such a risk. Quitting England in 1785, he travelled through the south of France and Italy to Malta, Zante, and Constantinople; whence he returned to Smyrna, while the plague was raging, for the purpose of sailing from an infected port to Venice, where he might undergo the utmost rigour of the quarantine system. He returned to England in 1787, resumed his home tours, and in 1789 published the result of his late inquiries in another important volume, entitled 'An Account of the principal Lazarettos in Europe, &c., with additional Remarks on the Present State of the Prisons in Great Britain and Ireland.' The same summer he renewed his course of foreign travels, meaning to go into Turkey and the east through Russia. He had however proceeded no farther than the Crimea when a rapid illness, which he himself believed to be an infectious fever, caught in prescribing for a lady, put an end to his life on the 20th of January 1790. He was buried at Dauphny, near Cherson, and the utmost respect was paid to his memory by the Russian government. The intelligence of his death caused a profound feeling of regret in his native country, and men of all classes and parties vied in paying their tribute of reverence to his memory. A marble statue by Bacon of 'the philanthropist' was erected in St. Paul's Cathedral by a public subscription.

Mr. Howard's piety was deep and fervent, and his moral character most pure and simple. His education had been neglected, so that his literary acquirements were small; neither were his talents brilliant. But he was fearless, single-minded, untiring, and did great things by devoting his whole energies to one good object. The influence of disinterestedness and integrity is remarkably displayed in the ready access granted to him even by the most absolute and most suspicious governments, in the respect invariably paid to his person, and the weight attached to his opinion and authority. He was strictly economical in his personal expenses, abstemious in his habits, and capable of going through great fatigue; both his fortune and his constitution were freely spent in the cause to which his life was devoted. The only blemish which has ever been suggested as resting upon his memory is in connection with his conduct to his son. Mr. Howard was a strict, and has not escaped the charge of being a severe parent. The son, unhappily, in youth fell into dissolute habits, which being carefully concealed from the father, and consequently unchecked, brought on a disease which terminated in insanity. He survived his father nine years, dying on the 24th of April 1799; but he remained till his death a hopeless lunatic. The question of Howard's alleged harshness to his son has been thoroughly investigated and effectually disproved. (See Dixon's 'Life of Howard.') That his devotion to the great philanthropic object to which he gave up his life may not have interfered with his paternal duties it is of course impossible to affirm; but that John Howard was an affectionate and kind-hearted father, as well as a single-minded benefactor to his species, there can now be no reasonable doubt.

(*Lives of John Howard*, by Aikin and Dixon.)

HOWE, REV. JOHN, a distinguished nonconformist, was born on the 17th of May 1630, at Loughborough, in Leicestershire, where his father was the incumbent of the parish church, but having become a nonconformist, he was ejected from his living, and retired to Ireland. He did not remain long there, but returned to England, and settled in the town of Lancaster, where John Howe received his rudimentary instruction from his father. He was afterwards educated at Christ's College, Cambridge, where he took the degree of B.A. From Cambridge he removed to Brasenose College, Oxford, of which he became the bible-clerk in 1648, and where he again took his degree of B.A., January 18, 1649. He was made a demy of Magdalen College by the parliamentary visitors, and was afterwards chosen a fellow. On the 9th of July 1652 he took the degree of M.A. After having been ordained by a nonconformist divine, assisted by others, he became a minister at Great Torrington, in Devonshire. In 1654 he married, and soon afterwards Cromwell appointed him his domestic chaplain. He gave some offence to the Protector by one of his sermons, in which he censured certain opinions about divine impulses and special impressions in answer to prayer, but retained his situation till Cromwell's death, and afterwards till the deposition of Richard Cromwell. He then resumed and continued his ministry at Great Torrington till the Act of Uniformity, August 1662, obliged him to restrict his preaching to private houses. He went to Ireland in 1671, where he resided as chaplain to the family of Lord Massarene till in 1675 he accepted an invitation to become the minister of a congregation in London. In August 1685 he went to the continent with Lord Wharton, and in 1686 became one of the preachers to the English church at Utrecht. When James II. published the 'declaration for liberty of conscience' he returned to London, where he died April 2nd, 1705. John Howe was not only ranks as one of the most eminent of the Puritan divines, but was a man of great general learning, a good classical and Hebrew scholar, acquainted with the modern languages, and of superior manners and accomplishments. His 'Works' were published in 1724, 2 vols. folio, with a Life by Dr. Calamy the younger. They have since been republished, 'The Whole Works of the Rev. John Howe, M.A.,' 7 vols. 8vo, London, 1810-16, with an eighth vol.,

containing a Memoir and additional works, and again 'The Works of the Rev. John Howe, M.A., as published during his life, comprising the whole of the Two Folio Volumes, ed. 1724, with a Life of the Author, by the Rev. J. P. Hewlett,' 3 vols. 8vo, London, 1848. The more important of his works are the following: 'The Living Temple, or a designed Improvement of that Notion that a good Man is the Temple of God,' in 2 parts. 'A Treatise on Delighting in God,' in 2 parts. 'The Blessedness of the Righteous opened, and further recommended from the Consideration of the Vanity of this Mortal Life,' in Two Treatises. 'The Principles of the Oracles of God,' in a Series of Lectures. 'Life of John Howe, M.A., with an Analysis of his Writings, by Henry Rogers,' 12mo, London, 1836.

HOWE, RICHARD, EARL, the second son of Emanuel Scrope Howe, governor of Barbadoes, and Mary Sophia Charlotte, daughter of Baron Kielmansegge, master of the horse to George I. when elector of Hanover, was born in 1725. At the age of fourteen he left Eton, and joined the Severn, one of the squadron which, under the command of Commodore Anson, was sent to make war upon the western coasts of Spanish America. On his return he received an appointment in the Burford, one of the fleet destined to the West Indies; where his behaviour in an action was such as to hasten his promotion, and he was made lieutenant of the Comet in 1745. His name is first publicly mentioned in the account of the siege of Fort William, when he was in command of the Baltimore. Shortly after he joined the Greyhound frigate (Captain Noel), and, with her assistance, engaged two French ships at Loch Nouy, but did not succeed in capturing them: Commander Howe was wounded in the head. On his arrival in England he was raised to the rank of Captain, and at the request of Rear-Admiral Knowles, was sent to join his squadron on the Jamaica station, where he arrived too late for the action off the Havana, 2nd of October 1748; the Cornwall, which had severely suffered in the action, was sent home under his orders. In 1751 Captain Howe obtained a commission for the Glory, of 44 guns, destined for Africa, and on his return from thence, was successively appointed to the Mary yacht and the Dolphin frigate, in which he acquired much valuable knowledge of the navigation on the Barbary shores. In 1755 the command of the Dunkirk, 60 guns, was given to him, and he sailed with Admiral Boscawen. The fleet took up a position off Cape Race, Newfoundland, in order to intercept the French fleet. The fogs enabled the main body of the enemy to escape; but two ships, the Llys and the Alcide, struck to Captain Howe. Thus commenced the Seven Years' War.

In 1756 Howe was employed in the Channel service; during the following year he commanded the Magnanime, under Sir Edward Hawke, but the expedition proved unsuccessful, except in taking a fort on the island of Aix. On the 1st of June 1758 he hoisted his flag in the Essex, as commodore of the fleet destined to blockade Brest. Contrary winds forced them to put back, a month after their departure from St. Helen's; but sailing a second time, with the Duke of York on board the Essex, he reached Cherbourg, and instantly reduced it: after this he landed the troops in St. Lunaire bay to attack St. Malo, an object which they abandoned in order to engage with the French at Martignon, where many English were killed while endeavouring to embark. On this occasion Howe distinguished himself by his coolness and intrepidity. In 1758 he married Mary, daughter of Chiverton Hartop of Welby; and soon after, losing his brother Viscount Howe, he succeeded to his title and estate. In 1759 Lord Howe was re-appointed to the Magnanime, and on the 20th of June engaged with the squadron under M. de Conflans, in which Howe took the Thésée and the Formidable. His reputation was now so high that George II. complimented him by saying that "his life had been one continued series of services to his country."

After he had been again afloat in the Princess Amelia, he returned home; and peace being proclaimed, Howe occupied a seat at the Board of Admiralty for two years, and then filled the important office of Treasurer of the Navy, and was returned to parliament for Dartmouth. Except in questions that regarded naval administration, he took little part in the business of the house. In October 1770, he was promoted to be Rear-Admiral of the Blue, and commander-in-chief in the Mediterranean. In 1776 he sailed on board the Eagle for North America. He was successful in a brilliant action with D'Estaing's squadron off Rhode Island, which he quitted September 1778, and on the 30th of October landed at St. Helen's. On a change of ministers, his friends, who came into power, appointed him Admiral of the Blue, and to the command of the Victory; but failing in his attempt to intercept the West Indian traders, he soon returned to Spithead. He was then sent to relieve Gibraltar, which he accomplished, and arrived in England on the 14th of November. Lord Keppel having resigned his office, Lord Howe succeeded him as First Lord of the Admiralty. He quelled, in his own person, a mutiny on board the Janus. In three months he was obliged to resign, on another change of ministry, which restored Lord Keppel. At this time he was created Earl Howe, in acknowledgment of his services, with remainder of the barony of Langar to his eldest daughter. On the 22nd of June 1790 he was appointed to the command of the Channel fleet, with the additional and peculiar distinction of being ordered by his majesty to hoist the union at the main, on board the Queen Charlotte of 100 guns; but after cruising about in a fruitless

search for the Spanish fleet, he anchored at Spithead, 14th September, and enjoyed repose on shore for a considerable time. In 1794 he again advanced with the several convoys to the Lizard, and the same day discovered three frigates outside of Brest harbour. On the 25th of May two French corvettes were taken; and on the 28th of May several French vessels were seen far to the south-east, and the *Bellerophon* engaged with the *Révolutionnaire*. The enemy's motions having been watched during the night, the two fleets continued in the same relative position on the morning of the 29th: on the 30th and 31st the state of the weather prevented an engagement, but on the 1st of June the action commenced at 9 A.M. The *Marlborough*, *Defence*, *Queen Charlotte*, &c., broke the enemy's line: ten of the enemy's ships were dismasted, seven were taken, three only rejoined the French admiral, and Howe had the glory of towing into Portsmouth six ships of the line.

Lord Howe's health now began to fail; but notwithstanding his infirmities, he consented to go in person to quell the mutinies that had arisen at Portsmouth, Spithead, &c.; he ascertained the causes of complaint, and endeavoured to remove them by causing the obnoxious officers to be superseded: his concessions were judicious, but they did not escape censure.

This was the last public act of his life. With his wife and daughter he spent the rest of his life in retirement at his house at Porter's Lodge, in the enjoyment of a fortune of about 1800*l.* a year. He had declined a pension, which was offered him after the action of the 1st of June. On the death of Dr. Warren, and in the absence of his other medical adviser, Dr. Pitcairn, at Lisbon, he tried electricity as a remedy for his complaint; the disease, which was the gout, was by these means driven to his head, and after sinking rapidly, he expired on the 5th of August, 1799. He was buried in the family vault in Nottinghamshire, and a monument by Flaxman was erected to his memory at the public expense. In person Lord Howe was tall and well proportioned; his features strongly marked and dark—their expression generally harsh. His mind was strong, and his judgment usually correct. His reserve gave rise to the saying, that "Howe never made a friendship but at the mouth of a cannon." Bravery, patient endurance under adverse events, and coolness in danger, were his chief characteristics. He was the first sea-officer of his time. (Barrow, *Life of Howe*.)

HOWELL, JAMES, the son of a clergyman in Wales, was born near Brecknock, about the year 1596. He was educated at Jesus College, Oxford, where in 1613 he took his bachelor's degree, but then left the university. His father's family was numerous, and he had to shift for himself. Several men of rank having set up a patent glass-manufactory in London, Howell was appointed to be their steward or manager; and in 1619 he undertook for his employers a tour on the Continent, in the course of which he visited Holland, Flanders, France, Spain, and Italy. Returning home in 1621, he was elected a Fellow of Jesus College. He next travelled as tutor to a young gentleman; after which he was sent to Madrid to negotiate the restoration of a confiscated merchant vessel. His skill and activity in business had now made him well known. In 1626, after having been treated with for a diplomatic appointment, he became secretary to Lord Scrope, the president of the North, and was next year chosen to sit in parliament for the borough of Richmond. In 1632 he went to Denmark as secretary to an extraordinary embassy; and on his return he continued to be for some time unemployed, visiting Ireland to seek service under Strafford, but being disappointed by that nobleman's fall. In 1640 his diversified services were rewarded by an appointment to the clerkship of the Council at Whitehall; but the breaking out of the civil war soon made his place dangerous, and in no long time deprived him of it. In 1643 he was committed to the Fleet, where he was detained till after the king's death. He was penniless, and even in debt; but, with his characteristic versatility and spirit, he set about writing for the press, by which he contrived to maintain himself, both during his imprisonment and afterwards under the Protectorate. A little flattery which he had found it convenient to administer to Cromwell was forgiven at the Restoration, when the place of historiographer-royal was created as a means of providing for him. He retained this office till his death, which happened in November 1666. He was buried in the Temple church.

Howell's writings are very numerous. A few of them are in verse, the principal being his '*Dodona's Grove*, or the *Vocal Forest*,' 1640, which he himself translated into French. But his prose works alone deserve remembrance; and of these there are not a few which either were pamphlets of temporary interest or translations of historical pieces from the French and Italian, and were forgotten even in his own time. Howell's name is preserved by the good sense, sagacity, and liveliness of his letters, which were the earliest collection of the kind published in our country. They were whimsically called '*Epistolæ Ho-Elizianæ*': familiar Letters, domestic and foreign, partly historical, partly political, and partly philosophical.' The first volume appeared in 1645, the fourth and last in 1655, and they have since gone through many editions.

* HOWITT, WILLIAM AND MARY, are names associated in English literary history, and therefore to be treated together.

William Howitt was born in 1795 at Heanor in Derbyshire, of a family long settled in that county as proprietors of land. His father

on his marriage had joined the Society of Friends, to which his wife belonged, and his children were brought up in the principles of that religious body. William Howitt was one of six brothers. He was educated at various schools in the connection of the Society of Friends, supplementing the knowledge there obtained however by studies of his own ranging over a wider field, and including natural science, modern languages, and English literature generally. In his boyhood and youth he was also particularly fond of open-air sports, such as shooting and fishing; and thus he acquired much of that intimate knowledge of English rural nature and life which he has exhibited in his writings. He was already a writer of poems when his marriage in 1823, at the age of twenty-eight, with a lady of similar tastes, who had also become known in the circle of her friends as a poetess, helped to determine him to a life of authorship. The lady who then became Mrs. Howitt was Miss Mary Botham of Uttoxeter, of a family whose attachment to the principles of Quakerism reached back to the old times, when those who held those principles were proscribed and persecuted. Like her future husband, Miss Botham had by her own efforts in self-education, as supplementary to the instruction provided for her at home and at school, enlarged the range of her knowledge and her accomplishments far beyond what was then common in her circumstances. At the time of their marriage she and her husband were precisely in the same position—both were writers, and writers too of similar tastes and faculties; but neither of them had published. From the year 1823 commences the literary career of both. In that year appeared the '*Forest-Minstrel and other Poems*,' which bore their joint names on its title-page. They were then residing in Staffordshire, where however they remained but for a year, removing afterwards to other places of residence in the midland counties, including Nottingham, and only occasionally paying visits to London. During these three or four years their literary productions consisted almost exclusively of poetical and other contributions to annuals and periodicals. A selection of these contributions, with new additional poems, was published in 1827, under the title of '*The Desolation of Eyam, the Emigrant, and other Poems*.' During the next ten years their pens were occupied separately in works chiefly in prose. Mr. Howitt publishing successively his '*Book of the Seasons*' (1831), his '*Popular History of Priestcraft*' (1833), and his '*Tales of the Puntika, or Traditions of the most Ancient Times*,' and Mrs. Howitt at the same time publishing two works of fiction, namely, a collection of dramatic stories called '*The Seven Temptations*,' and a novel of English country life called '*Wood-Leighton*.' Mr. Howitt's '*History of Priestcraft*,' written as it was in a spirit of very pronounced political liberalism, led to his election as one of the aldermen of Nottingham, and to other connections with the active politics of the time. In 1837 he and Mrs. Howitt, with their family, removed to Esher in Surrey, in order to be nearer to London, and more out of politics; and here Mr. Howitt wrote in succession his '*Rural Life of England*' (1838); his '*Colonisation and Christianity*,' giving an account of the treatment of aborigines by European colonists (1838); his '*Boy's Country Book*' (1839); and the first series of his '*Visits to Remarkable Places—Old Halls, Battle-Fields, &c.*' (1840). Mrs. Howitt at the same time wrote some of her well-known tales for children, which form in themselves a series too long to be individually enumerated.

In 1840 the Howitts removed to Heidelberg for the education of their children; and their residence of two years at this place, varied as it was by tours through several parts of Germany, gave a new direction to the literary plans of both. Thus in 1842 Mr. Howitt, besides a second series of his '*Visits to Remarkable Places*,' published his work on the '*Rural and Domestic Life of Germany*,' which was followed in 1844 by his '*German Experiences addressed to the English*.' It was during the same residence in Germany that Mrs. Howitt, while continuing to write stories of her own for the young, was attracted, through a German translation of one of Miss Bremer's Swedish novels, to the rich field of Scandinavian literature generally. Perceiving what a freshness there was in this literature, she set herself to acquire the Swedish and Danish languages; and the results have been her well-known series of translations of Miss Bremer's novels from the one tongue, and of tales of Hans C. Andersen and other writers from the other. These translations were produced at intervals between 1844 and 1852; during which period also Mrs. Howitt, besides continuing her juvenile tales and contributions to periodicals, published her original fiction called '*The Heir of Wast-Waylan*' (1847), a new edition of her '*Ballads and other Poems*' (1847), and her '*Sketches of Natural History in Verse*' (1851). She also edited for three years the '*Drawing-Room Scrap-Book*,' writing for it among other things biographical sketches of the queens of England; she edited the '*Pictorial Calendar of the Seasons*,' published in Bohn's '*Illustrated Library*' in 1850; she translated '*Ennemoser's History of Magic*' for Bohn's '*Scientific Library*' (1847); and she wrote, along with her husband, '*Stories of English and Foreign Life*' in Bohn's '*Illustrated Library*' (1850).

Meanwhile Mr. Howitt had been equally indefatigable. In 1843 he translated the story of Peter Schlemihl; in 1846 he published a work of a political character entitled '*The Aristocracy of England*,' in 1847 he published, in two volumes, his '*Haunts and Homes of the most Eminent British Poets*,' in 1848 '*The Hall and the Hamlet*,' or, *Scenes and Characters of Country Life*,' in 1850 '*The Year-Book of the*

Country; and in 1851 a three-volume novel called 'Madam Dorrington of the Dena.' During a portion of this period he was connected, rather injuriously for his fortune, with the 'People's Journal,' a weekly periodical of literature and social topics. The journal was started in April 1846, and Mr. Howitt became first a contributor and eventually part-proprietor of it. Differences with the editor and co-partner led Mr. Howitt to withdraw, and to set up a rival periodical called 'Howitt's Journal,' of which three volumes were published. Neither periodical proved permanently successful. In June 1852 Mr. Howitt, in a spirit of blended adventure and historical and literary curiosity, set out, with two of his sons, and in company with other friends, for Australia. He remained there for upwards of two years, visiting Melbourne (where he had a brother settled as a physician), Sydney, and several of the 'diggings,' and undergoing many hardships in his practical experience as a digger, and in his journeys through the wilds. He formed very decided opinions as to the vices of the government system of management in the colony, particularly the system of refusing to let out land in moderate quantities. To this he traced many evils attending emigration to Australia as compared with emigration to America. While in Australia Mr. Howitt wrote 'A Boy's Adventures in the Wilds of Australia' (1854); and since his return to England in December 1854, he has given to the world, in a more elaborate form, the results of his observations of the colony, in a work in two volumes, entitled 'Land, Labour, and Gold; or, Two Years in Victoria, with Visits to Sydney and Van Diemen's Land,' 1855. During her husband's absence, Mrs. Howitt continued her 'Library for the Young' and her contributions to periodicals; and in the important work on 'The Literature and Romance of Northern Europe,' published in 1852 in the joint names of herself and her husband, perhaps the most considerable portion is hers.

It was also during Mr. Howitt's absence in Australia that his daughter, MISS ANNE MARY HOWITT, who had by that time, in the course of her education as an artist, given proofs of the possession of an inherited talent likely to display itself in the department of art, proved the same talent likewise in literature by publishing her work entitled 'The Art-Student in Munich' (1853). Miss Howitt has subsequently exhibited one or two paintings, which have attracted much notice.

HUCHTENBURG, JOHAN VAN, a celebrated Dutch battle-painter, was born at Haarlem in 1646. He studied with Vandermeulen at Paris, and etched some of his designs. In 1708 or 1709 he was commissioned by Prince Eugene to paint the series of battles which he and the Duke of Marlborough had gained together. Huchtenburg himself made etchings of these battles in copper: they were published at the Hague in 1725. His pictures are much in the style of Wouwerman, and are scarcely inferior to the works of that master. He lived chiefly at the Hague, but died at Amsterdam in 1733. (Van Gool, *Nieuwe Schouburg*, &c.)

HUDSON, HENRY, is eminent among those early navigators who sought a shorter passage to China than the circuitous route round the Cape of Good Hope. Nothing is known of him before 1607, when he was employed by some London merchants to command a ship fitted out to prosecute that object. In that year he advanced along the eastern coasts of Greenland beyond the 80th degree of latitude before he was stopped by the ice. In 1608 he kept more to the east, and in a lower latitude; but he was unable to get to the eastward of Nova Zembla. In 1609 he tried again the north-eastern route; and being again unsuccessful, bore away for America, along the coast of which he ran down as far as Chesapeake Bay, whence he returned to England. Not yet discouraged, and still finding persons willing to adventure their money in the lottery of maritime discovery, he undertook a fourth voyage, in hopes of discovering a north-western passage, in April 1610. In the course of June and July he sailed through the Strait, and discovered the Bay, both of which have since been called after his name, and hoped for a time that the much coveted object was attained; but finding that great inland sea to be but a bay, he resolved to winter in the southern part of it, hoping to pursue his discoveries in the spring. The insufficiency of provisions however exposed him and his companions to great hardship, and at last proved fatal to his scheme. The men became discontented and insubordinate; Hudson on the other hand seems to have lost his temper; and at last, while they were in the Strait on the voyage home, some of the boldest of the mutineers seized the captain and eight of his staunchest followers, and sent them adrift in an open boat, and they were never afterwards heard of. It may give a juster notion of the hardship of these old sailors, to know that in his first voyage his crew consisted of ten men and a boy; his last and largest ship's complement was only twenty-three men. For an account of his adventures, see Purchas's 'Pilgrims,' and Harris's 'Voyages.' He has a full article in the 'Biog. Britann.'

HUDSON, JOHN, D.D., was born at Wedehop in Cumberland, about the year 1662. He entered the University of Oxford in 1676, took the degree of M.A. in 1684, and was soon afterwards elected a Fellow of University College, of which he was tutor for many years. In 1701 he was appointed principal librarian of the Bodleian Library; and in 1712, principal of St. Mary's Hall. He died on the 27th of November 1719.

Hudson published editions, with critical notes, of several of the

classical authors, namely, Velleius Paterculus, 1693, 1711; Thucydides, 1696; 'Geographia Veteris Scriptores Graeci Minores,' with notes and dissertations by Dodwell, 4 vols. 8vo, 1698-1712; Dionysius of Halicarnassus, 2 vols. fol., 1704; Longinus, 1710, 1718; 'Mœris Atticista,' 1712; Æsop's 'Fables,' 1718; Josephus, 2 vols. fol., 1720, which was printed as far as the fourth index under the author's own superintendence; the last few pages were edited by his friend Hall, who has prefixed to the work a short account of the life and writings of Hudson.

HUDSON, THOMAS, was born in Devonshire in 1701. He came to London and became the pupil of Richardson the painter, and married his daughter. After the death of Gervas and Richardson, Hudson was the most successful portrait-painter in London, and, notwithstanding the rivalry of Vanloo and Liotard, he enjoyed the chief business in portrait-painting until the return of his pupil Reynolds from Italy, when, though he professed not to admire his pupil's innovation in portraiture, he gave up business and retired to his villa at Twickenham. Northcote describes an interview between Hudson and Reynolds in 1752, soon after the return of the latter from Italy, though he does not vouch for the fact: Hudson called on Reynolds to see a much-talked-of head of a boy with a Turkish head-dress—it was the portrait of the Italian boy Marchi, whom Reynolds had brought with him from Italy; "perceiving," says Northcote, "no trace of his own manner left, Hudson exclaimed, 'By God, Reynolds, you don't paint so well as when you left England!'" Hudson himself had also just returned from Italy: he visited Rome, together with Roubiliac. He entered Italy as Reynolds was leaving it, and the rising and setting stars of portraiture in England met on Mount Cenis in their passage over the Alps.

There is little to be said in commendation of Hudson's style: he was of the Kneller school; he made fair transcripts of his models, with little variety of posture, and not much more of costume. His masterpiece is the family piece of Charles duke of Marlborough, now in the hall at Blenheim. Many of his works were engraved in mezzotint by the younger John Faber. A portrait of Handel by Hudson in the Picture Gallery at Oxford is said to be the only portrait that the great composer ever sat for. There is a portrait by Hudson of Archbishop Potter in the same collection. Hudson was rich and contented. He had at his villa at Twickenham a good collection of cabinet pictures and drawings by great masters; many of the latter were purchased at the sale of Richardson's excellent collection. He survived Richardson's daughter, and married Mrs. Fiennes, a lady of fortune, and to her he bequeathed his villa. He died in January 1779.

HUERTA, VICENTE GARCIA, DE LA, was born in 1729, at Zafrá in Estremadura. Actuated both by national and academic pride, he became, through his numerous poetical effusions, the successful leader of that reaction which in the middle of the last century took place in Spain against the exotic Gallic school, which had been imported with its new dynasty, and was headed by his able adversary Luzán. The reputation of his fine tragedy, 'La Raquel,' which is a far superior composition to the short poem of the preceding century, with the same title, by Ulloa Pereyra, soon extended even to Italy, into which language it was translated, and where it was performed in 1780 at the theatre Zannoni of Bologna. It has however undergone the severest criticism of Boulerwerk and others, who in other respects highly commend the author. Huerta died at Madrid in 1797. Besides another inferior tragedy, partly taken from the 'Electra' of Sophocles, 'Agamemnon vengado,' he published 'Vocabulario Militar Español,' which portrays the great Spanish captains; 'Obras Poéticas,' 2 vols. 8vo; and a classical selection out of the amazing store of Spanish dramas, which he entitled 'Theatro Hespáñol,' 16 vols. 8vo.

Huerta must not be confounded with his brother Pedro, the laborious author of the 'Comentarios de la Pintura Encáustica del Pínel,' and of 'De las Líneas de Apeles y Protogenes;' nor with another academician, Francisco Manuel de Huerta, one of the three editors of the 'Diario de los Literatos de España;' nor with Lopez de la Huerta, who wrote the 'Examen de la Posibilidad de Fijar los Sinónimos de la Lengua Castellana.'

HUET, PETER DANIEL, Bishop of Avranches, was born at Caen on the 8th of February 1630. He was originally intended for the profession of the law; but he is said to have been induced to devote his attention to subjects of general literature by the perusal of the 'Principles' of Des Cartes, and Bochart's 'Sacred Geography.' In 1652 he accompanied Bochart to Sweden, and was solicited by the queen to settle in her dominions. This offer however he refused, and returned to France, where he acquired so great a reputation that he was appointed in 1670 sub-tutor to the Dauphin. During the next twenty years he was principally engaged in superintending the publication of the edition of the classics which is usually known by the name of 'In usum Delphini.' The first idea of this edition was started by the Duc de Montausier; but we are indebted to Huet for the plan and arrangement of the work. In 1674 he was elected a member of the French academy; and having taken orders in 1676, at the age of forty-six years, he was appointed to the abbey of Aunay near Caen, where he composed the greater part of his works. In 1685 he was made Bishop of Avranches, but was not consecrated till 1692, in consequence of some disputes between the pope and the French govern-

ment. He resigned his bishopric in 1699, in order to enjoy more time for study; and he obtained in exchange the abbey of Fontenay near the gates of Caen. During the latter years of his life he lived principally at Paris in the Maison Professe of the Jesuits. He died on the 26th of January 1721, at the age of ninety-one.

The best known of Huet's works is his 'Demonstratio Evangelica,' which was published originally at Paris in 1679, and has since been frequently reprinted. This book, like most of Huet's other works, is written with more learning than judgment. The most important of Huet's other works are:—'De Interpretatione libri duo,' Paris, 1661; 'Origenis Commentarii in Sacram Scripturam,' Rouen, 1668, 2 vols. fol., reprinted at Cologne, 1685, 3 vols. fol.; 'Censura Philosophiæ Cartesianæ,' Paris, 1689, 1694, 12mo; 'Quæstiones Alnetanæ de Concordia Rationis et Fidei,' Caen, 1690; 'De la Situation du Paradis Terrestre,' Paris, 1691, 12mo; 'Huetii Commentarius de Rebus ad eum pertinentibus,' Amst., 1718, 12mo, of which the title-page contains a curious instance of bad Latin; 'Traité Philosophique de la Faiblesse de l'Esprit Humain,' published after the author's death, by his friend the Abbé d'Olivet, Amst., 1723, 8vo.

HUGHES, JOHN, the son of a respectable citizen of London, was born in 1677, at Marlborough, in Wiltshire. He was educated in London, chiefly at a dissenting academy, where Isaac Watts was one of his fellow-pupils. His natural turn for study was encouraged by the delicacy of his health, which made his friends well pleased to obtain for him a small income in the public service. He held a clerkship in the Ordnance-office, and was secretary to several commissions issued under the great seal for improving harbours. In 1717, too late to permit him to enjoy affluence long, he was appointed by Earl Cowper to be clerk to the commissions of the peace. At the age of nineteen he had written a tragedy called 'Almasont, Queen of the Goths,' which however was never played or published. Several occasional poems and translations, the earliest of which, in 1697, celebrated the peace of Ryswick, introduced him to the acquaintance of Addison, Pope, and other literary men, whose liking he was well qualified to secure by his good temper and want of pretension. When Addison's critical friends, on reading the first four acts of 'Cato,' had condemned it, Hughes dissented, and insisted on its being completed; and although the author afterwards completed it himself, yet Hughes was in the first instance intrusted with that task. Hughes wrote a tragedy called 'The Siege of Damascus,' which is inserted in several modern collections, and merits its place for the excellence it possesses in language and in lofty and refined feeling. It was acted for the first time on February 17th, 1720, and received much applause. The author that night lay on his death-bed; and he expired before morning. Hughes was skilled also in music, and was frequently employed to write poetical pieces for musical accompaniment. Among his productions of this kind were English operas on the Italian model. But his best claim to remembrance rests on his having been one of the most frequent assistants of Addison and Steele in their periodical essays. He wrote some papers for the 'Tatler' and 'Guardian;' and to the 'Spectator' he contributed eleven numbers and a good many letters, being more than the quantity furnished by any other of the minor writers, except Tickell and Budgell. He edited respectably the works of Edmund Spenser, and translated Molière's 'Misanthrope,' and Fontenelle's 'Dialogues of the Dead.' The 'Letters of John Hughes, Esq.,' were published in 3 vols. 1778, with a preface containing some notice of Mr. Hughes by the editor, William Duncombe, Esq.

HUGO, VICTOR-MARIE, VICOMTE, an eminent French lyrical poet, dramatist, and romance writer, was born at Besançon, Feb. 26, 1802. He was the son of General Hugo, who assisted Augereau in dissolving the legislative body on the 18th fructidor, and whose long defence of Thionville, in 1814, was at the time highly spoken of. The general was the author of several military works; he died on the 30th of January 1828. The early education of the future poet was acquired at home, but that home was very unsettled, the military career of his father having removed the family to the island of Elba, to several of the Italian states, then to Madrid, and back to Paris, before the child was eight years old. In 1818 he went to the college Cordier, to be prepared for the Ecole Polytechnique; in this college he remained five or six years, and completed his education.

In 1817, whilst pursuing his studies at the college Cordier, he sent a poem to the Concours of the French Academy, on the 'Advantages of Study,' which obtained an honourable mention. The same year he wrote his tragedy of 'Irtamène;' it was modelled on the old classic school, and composed in verse. At this period Victor Hugo was a legitimist, and in all his writings warmly advocated the cause of royalty. Three successive prizes carried off at the competitions of the Academy des Jeux Floraux, won for him the title of Master in that institution. In 1822 he established with his two elder brothers the 'Conservateur Littéraire,' to which Victor Hugo contributed a large number of poems, besides his romance of Bug-Jargal. In 1823 he produced another romance, 'Han d'Islande,' in three volumes. His celebrated collection of poems, 'Odes et Ballades,' appeared the same year, and placed him at once in the front line among the living poets of France. All his early odes are replete with loyal and religious sentiments; the spirit of his mother, who was a Vendean, breathes in every one of them. The long drama of 'Cromwell,' 'Les Orientales,' another fine collection of poems; a sombre romance called

'Le Dernier Jour d'un Condamné,' and the drama of 'Hernani,' appeared between 1825 and 1830.

The fall of Charles X., and the agitation which followed the Revolution of July, produced a sudden change in the opinions, in the style, and in the *morale* of this author's works. For several years previously, a body of ardent and impulsive young writers, had been struggling to reanimate the literature of their country, which the reign of Napoleon had enslaved and almost extinguished. This body divided itself into two parties, the Classics, or those who adhered to the rules of the old masters; and the Romantics, or those who advocated a greater freedom and latitude in the art. None but those who were living in France between the years 1828 and 1832, can appreciate the heat and vivacity of this contention. All the most illustrious names in French literature were quoted by the young spirits of the day only to be ridiculed. "Nobody," said the critic Moreau, in the 'Courier Français,' "is now respected if he is above eighteen years of age." The classics of course resisted this opinion; but they consisted chiefly of old or middle-aged men, and for many years were borne down by the new school as by a torrent.

At the head of this school, which adopted the name of La Jeune France, Victor Hugo placed himself immediately after the July revolution. He abandoned tragedy, and adopted melo-drama in its place; he set aside the true, the terrible, and the beautiful, and took up with the specious, the horrible, and the monstrous. He denaturalised history, and ransacked its exhaustless stores, not to discover and hold up to admiration the eternal types of wisdom, patriotism, and rectitude, but those of folly, meanness, and indulgence. In this spirit he wrote his 'Marion Delorme,' which appeared in 1831; 'Le Roi s'amuse,' 'Lucrece Borgia,' and 'Marie Tudor,' which were produced in 1832 and 1833; his 'Angelo,' 'Emeralda,' and 'Ruy Blas,' which appeared in 1835, 1837, and 1838. The last of his dramas was 'Les Burgraves,' represented for the first time March 7, 1843, at the Theatre Français.

Whilst these dramatic works were in progress, he brought out his best romance, 'Notre Dame de Paris,' in 1831, and in 1832, his beautiful poems, 'Les Feuilles d'Automne,' usually cited as his best work. His 'Chants du Crepuscule' was published in 1835, his 'Voix Intérieures,' in 1837, 'Les Rayons et les Ombres,' in 1840. His 'Letters on the Rhine,' well translated into English by Mr. Aird, were published in 1841; in which year Victor Hugo, at the age of thirty-nine, became a member of the French Academy. Louis Philippe created him a peer, April 16, 1845.

After the dethronement of the citizen king, in 1848, Victor Hugo was twice returned for the Assemblée Nationale, and mingled in the ranks of the extreme democrats. In December 1852 he was exiled from France. He then took up his abode in the island of Jersey, where he continued three years, occupied in writing violent philippics both in prose and verse against Napoleon III. His recent departure from Jersey, and transference to the adjacent island of Guernsey, were the subjects of much discussion in the papers during the month of January 1856.

HUMAIÛN, NESIR-EDDIN MOHAMMED, the son of Baber, and the second emperor of the Tartar, or as it is more usually called, the Mogul dynasty in Hindustan, was born at Cabul, A.H. 913 (A.D. 1503). He accompanied his father Baber in his invasion of Hindustan, A.H. 932 (A.D. 1525), and commanded the right wing of the army in the decisive battle of Panipat, in which the Afghan Sultan Ibrahim Lodi was entirely defeated. After this battle, Humaiûn was sent against two Afghan chiefs, who had assembled an army of 40,000 or 50,000 men east of the Ganges; and after having defeated them he rejoined the army of Baber, and was present at the battle fought with the native Hindoo princes at Biara near Agra, in which he greatly distinguished himself.

Humaiûn ascended the throne on the death of Baber, A.H. 987 (A.D. 1530). Humaiûn does not appear to have possessed that energy and decision which characterised his father; in consequence of which the native princes of Hindustan quickly renounced their allegiance to the Mogul dynasty. Humaiûn was however at first successful in reducing them to subjection; Bahadur, the powerful monarch of Gujerat, was conquered; and the Hindoo princes were defeated in Bengal. But while he was employed in reducing these provinces, Shir Khan, the Afghan governor of Bahar, revolted against him. A battle was fought between them on the banks of the Ganges A.H. 947 (A.D. 1540); in which Humaiûn was entirely defeated, and obliged to retreat to Lahore. Soon after this he was deserted by his brothers Kamrân and Hindal; and after wandering for a year in the neighbourhood of the Indus, exposed to many hardships and dangers, he at length took refuge in the territories of Tahmâsp Mirzâ, king of Persia; who received him most hospitably, and assisted him with troops to enable him to recover his dominions. In A.H. 952 (A.D. 1545) he again entered Cabul; and was engaged for several years in a contest with Kamrân, who, though repeatedly conquered and as often pardoned by Humaiûn, did not cease making war against his brother till he was deprived of his eyes. In A.H. 962 (A.D. 1554-5) Humaiûn marched against Sekunder, the Afghan emperor of Delhi; and after defeating his forces near the river Sutlej, and at Sirhind (28th of June 1555), he again obtained possession of that part of Hindustan, which had been conquered by Baber. Humaiûn died on the 11th of

the month Rubby al Avul, A.H. 963 (21st of January 1556), in his forty-eighth year, in consequence of a fall from the terrace of his palace. He was succeeded by his son Akbar.

Humâidûn was distinguished by a greater love of justice and humanity than we usually meet with in Oriental sovereigns. He frequently pardoned his brothers who rebelled against him, and was with great difficulty persuaded to consent to the punishment of Kamrân. We are informed by Ferishta, that "he devoted himself to the sciences of astronomy and geography, and not only wrote dissertations on the nature of the elements, but had terrestrial and celestial globes constructed for his use." He also wrote several poems, which were extant in the time of Ferishta.

An interesting account of the life of Humâidûn is given in the 'Tezkereh al Vakiât, or Private Memoirs of the Mogul Emperor Humâidûn, written in the Persian language by Jouher, a confidential domestic of His Majesty;' of which an English translation was published by Major C. Stewart, London, 1832. See also Ferishta's 'History,' translated by Lieutenant-Colonel Briggs, vol. ii. pp. 70-97; 154-180.

HUMBERT, JOSEPH AMABLE, a French general, was born at Rouvray, near Remiremont, November 25, 1767. Deprived of both his parents in childhood, he was indebted for his imperfect education to an aunt, from whose house he ran away at sixteen. From this time he led a vagrant life for nearly nine years; at one time a servant to a tradesman at Nancy; then a common workman at Lyon, and for several years a hawk of rabbit-skins in his own neighbourhood. In this situation the Revolution found him, when he enlisted as a volunteer, in June 1792. Being one of the finest men in the French army, extremely brave, ready witted, and presumptuous, his natural gifts suited the times, so that he rose very rapidly, and within six months became a lieutenant, a captain, and a colonel. In April 1793 he was made a general of brigade; and during the invasion of Trèves, in August 1794, he gave proofs of reckless daring as a soldier. But his spirit of insubordination, at this period, drew upon him a severe rebuke from his commander, General Bournonville, in consequence of which he was removed to the army of the west, operating against the insurgents of La Vendée. Here he distinguished himself on several occasions under General Hoche, whose confidence he acquired; but having been employed to superintend the slaughter of the Royalist prisoners at Quiberon, whom he had induced to capitulate on the promise of honourable treatment, he bore for several years the stigma, which belonged rather to Tallien and the government. Nearly a thousand men were shot in this massacre, among whom were M. de Sombreuil, and several royalist officers of rank. In 1796 General Hoche, after great efforts to stimulate the Directory, was sent with an army of 9000 men to invade Ireland: he took with him General Humbert, who was made a general of division. But this expedition came to nothing, a violent storm having scattered the several ships of the squadron, and obliged Hoche to regain the French coast. At length, about the middle of August 1798, General Humbert was led to undertake a landing in Ireland, with a single division, consisting of 1500 troops. With this small force he landed at Killala, August 23, and took possession of the town. Three days after he marched from Killala to meet General Lake, who had with him a force superior in numbers, but consisting chiefly of yeomanry and militia. The forces encountered near Castlebar, and Lake was defeated. Humbert now took possession of Castlebar, which became his head-quarters. He and his lieutenant, Sarrazen, made the greatest efforts to induce the Irish to join his standard, in which he was assisted by one or two rebels of note belonging to the country. But the recent disastrous battle of Vinegar Hill (May 23, 1798); the weakness of his army, reduced to less than a thousand men; and his want of money even to pay his own troops, proved unfavourable to his views, and rendered his object abortive. In this forlorn condition he was met by the advanced guard of Lord Cornwallis and beaten; and soon after was obliged to capitulate, September 8, 1798. He was exchanged in March 1799, and returned to France.

In 1802 he was ordered to join the expedition of General Leclerc, destined against the blacks of St. Domingo, whom he repeatedly defeated. After the death of Leclerc he returned to France in the same ship with the widow of his leader, the beautiful Pauline, who is said to have promised him her hand when the term of her mourning had arrived. This presumption proved the ruin of Humbert; the indignant First Consul at once ordered him to leave Paris, and would have proceeded to harsher measures, had not the unfortunate general made his escape to America in 1804. He never afterwards appeared in his native country, but led for many years a new course of adventure among the Spanish settlements. Humbert died at New Orleans, February 27, 1823.

* HUMBOLDT, FRIEDRICH-HEINRICH-ALEXANDER, BARON VON, was born at Berlin September 14, 1769, two years after his brother, the celebrated philologist, Wilhelm. His father, Major Von Humboldt, had been in the service of Frederick the Great, and was a man of some distinction in Prussia, and possessed of considerable property: he died in 1779, but his widow survived till 1796. After having been carefully educated at home under tutors, Alexander von Humboldt went, in 1786, along with his elder brother, to the University of Frankfurt-on-the-Oder, where he studied natural science and political

economy, while his brother studied law. Already the two brothers had revealed the difference of their tastes—William devoting himself chiefly to philology, history, and art, while the passion of Alexander was for all studies referring to physical nature. In 1788 Alexander transferred himself to Göttingen, the university of which was then adorned by Blumenbach, Heyne, and Eichhorn. Here both brothers formed an intimate acquaintance with George Forster, Heyne's son-in-law, who had been the companion of Captain Cook in his voyage to the South seas. Forster's enthusiastic disposition made a strong impression on both the brothers, but especially on Alexander, whose eagerness for foreign travel, as well as the liberal and patriotic character of his political opinions, may be traced in part to this early friendship. In 1790 he made his first tour in Forster's company, visiting the Rhine countries, Holland, and England; and the result was his first work as a naturalist, entitled 'Mineralogische Betrachtungen über einige Basalte am Rhein' ('Mineralogical Considerations on certain Basaltic Formations on the Rhine'), Brunswick, 1790. As Humboldt had destined himself for official employment under the Prussian government, he went, on his return from this tour, to Hamburg, to learn book-keeping and the like at a commercial academy there; after which, as the particular employment for which he had devoted himself was one in connection with mining and metallurgical works, he betook himself, for special instruction in this department, to Freiburg, where Werner was then director of a mining academy (1791). In 1792 he was appointed to a post in the mining and smelting department of the Prussian public works, and was located at Bayreuth as mining superintendent. He remained in this situation till 1795, contributing during these years scientific articles on various subjects to German periodicals, besides writing and publishing by itself, in Latin, a botanical work of some importance, entitled 'Specimen of the Flora of Freiburg, exhibiting the Cryptogamic and especially the Subterranean Plants of the district; to which are added Aphorisms on the Chemical Physiology of Plants,' 4to, Berlin, 1793. In 1795 he resigned his mining appointment, having set his heart on travelling over some little-explored part of the globe as a naturalist. "I had from my earliest youth," he says, "felt a burning desire to travel in distant lands unexplored by Europeans." Owing to the state of the continent however, involved at that time in the general war consequent on the French revolution, it was not easy for the young naturalist to carry out his project. For a year or two he resided in various parts of Germany, more particularly at Jena, where he and his brother became intimately acquainted with Göthe and Schiller, and where high expectations were formed by these and other great Germans of the future career of a naturalist possessing so conspicuously as Alexander von Humboldt did, a keen spirit of generalisation, combined with a knowledge of all that had yet been done by his predecessors in every department of physical and physiological inquiry. His reputation in these respects was increased by two treatises published about this time—the one entitled 'Investigations on the Muscles and Nerve-Fibres, with Conjectures on the Chemical Process of Life in the Animal and Vegetable World,' Posen and Berlin, 1797; the other, 'On Subterranean kinds of Gas, and the Means of Lessening their Bad Effects,' Brunswick, 1799. At length, after whetting rather than abating his appetite for travel by a short tour in some parts of Italy, and finding it impossible to carry out a plan for visiting Egypt, Humboldt removed to Paris, in order to become acquainted with the distinguished savans then resident in that capital, and to make arrangements for accompanying, if even at his own expense, an expedition of exploration in the Southern hemisphere, then being fitted out under the auspices of the French government. This expedition was abandoned, but Humboldt had formed an acquaintance with a congenial spirit in Bonpland, who was to have been the naturalist of the expedition, and the two friends resolved to direct their joint energies towards some equivalent enterprise. They schemed a journey in Northern Africa; but that failing, they visited Spain, the government of which country gave their sanction to a plan of the two naturalists for an exploration of the Spanish dominions in South America. On the 4th of June 1799, Humboldt and Bonpland sailed from Corunna, escaped the English cruisers, and, after visiting Tenerife, where they ascended the Peak and collected some interesting observations on the natural history of the island, landed at Cumana, on the South American coast, on the 16th of July. The travellers were now in their element; and for five years they occupied themselves incessantly in travelling through tracts of the earth rich in all that could interest the scientific observer, and till then never scientifically described. Their journeyings during these five years form a story of personal adventure and scientific research, to which there are few parallels. They explored the regions of South America watered by the Orinoco and the upper part of the Rio Negro, fully tracing the connection between the Orinoco and the Amazon; they returned to the coast and sailed for Cuba, where they remained some months; leaving Cuba in March 1801, they returned to the South American continent, sailed up the Magdalena as far as they could—pursued their route by land to Popayan and Quito, and thence as far south as Lima, crossing the Cordilleras of the Andes no fewer than five times in the course of their journey, and, besides other mountain ascents, climbing Chimborazo (June 23, 1802) to an elevation of 19,300 feet, being the highest point of the Andes ever reached by man; from Lima they sailed to Guayaquil, and thence to Acapulco on the western coast of Mexico

(January 1803); some months were spent in examining the city of Mexico and other parts of the country round, and in a visit to the United States; and in January 1804 the travellers set sail for Europe, taking Cuba again on their way. They returned to Europe in August 1804, bringing with them, as the result of their five years' absence, an immense mass of new knowledge in geography, geology, climatology, meteorology, botany, zoology, and every other branch of natural science, as well as in ethnology, and political statistics.

The task of digesting and systematising this knowledge and presenting it to the scientific world still remained to be accomplished; and to this task Humboldt, taking up his residence in Paris, where Bonpland also resided, devoted almost exclusively the next twelve years of his life. Under the general title of '*Voyage de Humboldt et Bonpland dans l'intérieur de l'Amérique dans les années 1799-1804*,' a succession of six or seven works of large dimension, with illustrative plates and atlases, was issued between 1807 and 1817, each work being devoted to observations in a particular department; and even these left the total mass of results unexhausted. The first part of the general work, published in 1807, was by Humboldt himself, and was on the geography and distribution of plants in the equinoctial regions; the second, by Humboldt and Bonpland jointly, was on the zoology and comparative anatomy of the expedition; the third, by Humboldt, was a political essay on the kingdom of New Spain, in two quarto volumes; the fourth, edited by Oltmanns, contained a digest of observations in astronomy and magnetism; and the fifth, forming a huge work by itself, was specially botanical, and was entitled '*Plantes Equinoxiales recueillies au Mexique, dans l'Isle de Cuba, dans les provinces des Caraïbes, de Cumana, et de Barcelone, aux Andes de la Nouvelle Grenade, de Quito, et de Perou, et sur les bords du Rio Negro, de l'Orénoque, et de la Rivière des Amazons*.' All these instalments of the main work appeared originally in Paris; where also appeared in six volumes folio (1815-18), a separate work in Latin by C. S. Kunth, '*On the New Genera and Orders of Plants collected in their Exploration of the New World by Aimé Bonpland and A. de Humboldt, and by them described and partly sketched*.' Works also appeared in Germany and England, giving in a more popular form the results of the great American exploration; the most notable of which in England were—'*Researches concerning the Inhabitants of America, with descriptions and views of Scenes in the Cordilleras*,' 2 vols. 1814; and '*Personal Narrative of Travels in the Equinoctial Regions of the New Continent during the years 1799-1804*, by Alexander de Humboldt and Aimé Bonpland,' 5 vols. 1814-21—both translated and edited by Helen Maria Williams. It was not till about the year 1817 (if we except an '*Inquiry concerning Electrical Fishes*,' published at Erfurt in 1806) that Humboldt had leisure for works not immediately growing out of his American travels. In that year he published a general essay entitled '*De Distributione geographica plantarum secundum coeli temperiem et altitudinem montium prolegomena*.' In 1818 he revisited Italy with Gay Lussac, and afterwards spent some time in England; in 1823 he published '*A Geographical Essay on the Superposition of Rocks in both Hemispheres*;' and in 1826 he took up his residence in his native Berlin—where he has for the most part lived since, honoured with every mark of esteem both by Frederick William III. and by the present sovereign, and more and more beloved by the Berliners as age added its venerable dignity to his face and mien. In 1829, when in his sixty-first year, he accepted a pressing invitation of the Russian Emperor Nicholas to accompany Messrs. Rose and Ehrenberg in their travels into the Asiatic regions of the Russian empire. In the company of these gentlemen he visited Siberia and the shores of the Caspian, and advanced as far east as the frontiers of the Chinese empire, returning by Moscow and St. Petersburg. Among various works, issued by him or under his superintendence, giving the scientific results of this expedition, may be mentioned '*Fragments de Géologie et de Climatologie Asiatiques*,' 2 vols., Paris, 1831. Of Humboldt's subsequent works, the chief (omitting memoirs and essays scattered through scientific journals) are his '*Critical Examination of the History of the Geography of the New World, and of the progress of Astronomy in the 15th and 16th centuries*,' 5 vols., Paris, 1836-39; and his famous '*Kosmos: a general survey of the physical phenomena of the Universe*,' begun in 1845, and continued since. In this great work, of which there are several English translations, the naturalist passes into the sage, and communicates, as it were, the essence of all the accumulated knowledge of his life, in the form of a connected system of science pervaded by a philosophic meaning. The spirit of contemplation is here seen brooding, as it were, over the results of life-long acquisition, and imparting to them a poetic unity. Something of the same sublime tone of mind which is visible in this work is said to characterise the personal conversation of the man, as he moves about in the society of Berlin, a Nestor of eighty-seven, surrounded by men and women of two younger generations. With the present King of Prussia his intercourse is constant and familiar. His last visit to England was in 1842, when he came over to be present at the christening of the Prince of Wales. He will be remembered in future times as perhaps all in all the greatest descriptive naturalist of his age, the man whose observations have been most numerous and of the widest range, and the actual creator of several new branches of natural science.

HUMBOLDT, KARL WILHELM, BARON VON, one of the most

distinguished linguists of his time, was born at Potsdam, near Berlin, on the 22nd of June 1767, and after having received a careful education, together with his celebrated younger brother, the Baron Alexander von Humboldt, the subject of the preceding article, studied law in the universities of Göttingen and Jena. At Jena he formed an intimate and lasting friendship with the poet Schiller, who had great influence over him, and early turned his attention towards those studies in which he afterwards rose to great eminence,—philology, philosophy, and aesthetics. Humboldt wrote at an early age several essays and memoirs, and made translations from the Greek philosophers and poets, which appeared in different reviews in Germany; but though he was distinguished by his talents from most of his equals in age, he examined himself carefully before he entered upon any subject with a view to publish his ideas. He was thirty-three when he published his first great production, a critical essay on Goethe's poem '*Hermann and Dorothea*;' but this work at once established his fame, and is in its way a model of æsthetical criticism. After Humboldt had left Jena (1793) he carried on a correspondence with Schiller, which was published at Stuttgart in 1830, and which is one of the most remarkable collections of private letters that have ever been printed. They exchanged their ideas on various topics, especially on metaphysics, poetry, and history; the letters are extremely clear and well written, and those of Humboldt are quite as interesting as those of Schiller. It is pleasant to see that these two eminent men were just towards each other with regard to their respective accomplishments and deficiencies, as will be seen from Schiller's judgment of Humboldt in another part of this article. In 1802 Humboldt was appointed resident, and a few years afterwards minister plenipotentiary at the Holy See. After his return from Rome, in 1808, he was made chief of the departments of religion and public instruction in the home ministry, but tendered his resignation two years afterwards, and for some time retired to his seat at Tegel, near Berlin, where he devoted his time exclusively to literature, till, in 1812, he was sent as ambassador to Vienna. In this capacity he took part at the Conference of Prague in the summer of 1813, where, after long negotiations, Austria gave up her neutral position and espoused the cause of Prussia and Russia. During the campaigns of 1813 and 1814 he was in the head-quarters of the King of Prussia, Frederick William III.; assisted at the conferences of Châtillon; signed with Hardenberg the Treaty of Paris; and after the peace returned to Vienna, where he discharged the functions of minister-plenipotentiary of Prussia, together with Hardenberg, at the Congress of Vienna. The treaty of 1815, through which the King of Saxony lost one-half of his kingdom, which was given to Prussia, was contrived and signed by Humboldt. He continued his diplomatic career at Frankfurt, where he made himself conspicuous through his conciliatory eloquence in the delicate business of dividing Germany among its princes, and afterwards as ambassador at the court of St. James, which he left during a short time in order to assist at the Congress of Aix-la-Chapelle. In 1819 he was appointed minister and a privy councillor at Berlin. The retrograde policy of the King of Prussia was supported by the state-chancellor, Prince Hardenberg; but Humboldt and the ministers Von Beyme and Von Boyen tried to persuade the king to be faithful to those liberal principles which he had proclaimed in 1813, and especially advised him to keep the solemn promise he had given to introduce a general national representation. Unable to oppose a barrier to the king's policy, Humboldt, Beyme, and Boyen tendered their resignation, and Humboldt again retired to Tegel, where he henceforth devoted all his time to literature. He died on the 8th of April 1835.

During forty years he had enjoyed the well-deserved reputation of one of the greatest philosophers and linguists of Europe, and he was certainly an extraordinary man. The number of languages, most of them barbarous or half-civilised, which he had thoroughly studied, besides the classical languages, was very great. He acquired the most difficult languages, as, for instance, the Basque, in fewer months than others would have spent years in learning them. He was equally distinguished for the views he took in comparing the development of languages with the development of the human mind, as well as in comparative grammar; and as a critic of the ideal in poetry, philosophy, and the fine arts, he had few equals in Germany. Humboldt was mediocre as a poet, and it seems he felt his inferiority in this respect, for after having published a few poems, he stopped. He left a great number of poems in manuscript, chiefly sonnets, most of which were afterwards published by his brother Alexander; but though they are beautifully written and of a most elegant and delicate versification, they are vague and sentimental. Schiller, in a letter which was written when Humboldt first attempted authorship, speaks thus to his friend:—"I am convinced that the principal cause which seems to prevent your success as an author is the predominance of the reasoning faculties of your mind over the creating faculties, and consequently the preventive influence of criticism over invention, which always proves destructive to mental production. Your 'subject' becomes immediately an 'object' to you, although even in abstract sciences nothing can be created but by 'subjective' activity. In many concerns I cannot call you a genius; yet I must avow that you are a genius in others. For your mind is of so particular a description that you are sometimes exactly the contrary of all those

who are merely conspicuous through their reasoning faculties, through learning, or through abstract speculation. You will of course not attain perfection within the sphere of mental creation, but within the sphere of reasoning." Schiller's judgment was at once frank and correct: the spirit of universal criticism was embodied in Humboldt, who, with the exception of one large work which he left unfinished in manuscript, composed only minor works, most of them critical essays, which he published at different periods. The greater part of them was collected by his brother Alexander, and published under the title, 'Wilhelm von Humboldt's Gesammelte Werke,' Berlin, 1841, 4 vols. 8vo.

The principal productions contained in the first volume are—Two Memoirs on the 'Bhagavadgita,' a Sanscrit poem, the first of which was first printed in the 'Memoirs of the Royal Academy of Berlin,' and in Schlegel's 'Indische Bibliothek;' 'A Critique on F. A. Wolf's second edition of Homer's Odyssey,' previously printed in the 'Jenaische Literatur-Zeitung' (1795); 'Rom,' a poem, first published at Berlin, 1806; 'Die Sonne' (the Sun), a poem, first published at Berlin, 1820; Twenty-five Sonnets, not printed during the author's lifetime. Those of the second volume are—'Prüfung der Untersuchungen über die Urbewohner Hispaniens vermittelt der Vaskischen Sprache' ('Examination of the Researches on the Aborigines of Spain, by means of the Basque Language'), first published at Berlin, 1821, 4to. This is a celebrated work, and has become the type on which many similar investigations have been modelled. Humboldt purposely went to the Basque provinces in order to learn the Basque language, and he confounded for ever the absurd theories of Laramendi and many other Basque and Spanish scholars on the origin of the Basque language, which most of them endeavoured to establish as the primitive language of mankind, and consequently of paradise. Humboldt's opinion is that the present Basques are the only unmixed descendants of the ancient Iberians, and he shows that in remote times the Iberians inhabited the whole peninsula south of the Pyrenees, the southernmost part of France (Aquitania included), Liguria in Italy, and the islands of Sardinia, Corsica, part of Sicily, and the Balears. In the time of the Romans the central part of Spain was inhabited by Celtiberians, a mixture of Celts and Iberians: the limits assigned by Humboldt to this mixed race, that is, the extent of country where the ancient local names were not purely Iberian or Celtic, but mostly Celtic and Iberian compounds, correspond with those assigned to the Celtiberians by Cæsar, Strabo, and other ancient writers. In the countries inhabited by the Celtici (the southernmost part of Portugal) and the Tamarici (Galicia), the ancient names are so exclusively Celtic that the author concludes that both those nations were pure Celts. The Iberians, according to Humboldt, were of North African origin, and 'Berber' and 'Iber' are probably the same. The second volume also contains a 'Memoir on the Limits within which Governments ought to confine themselves in their care for the welfare of their Subjects;' A metrical German translation of the 1st-6th, the 12th and 14th of Pindar's Olympic Odes; the 1st, 2nd, and 4th-9th of the Pythian Odes, among which No. 4 appeared first, with a commentary, in the 'Neue Deutsche Monatschrift' (1795), and No. 9, with a commentary, in Schiller's 'Horen' (1797); the 4th, 6th, and 10th of the 'Nemean Odes;' Forty-one Sonnets printed from manuscript, &c. The contents of the third volume are:—A metrical German translation of the Agamemnon of Æschylus, first published, Leipzig, 1816, 4to, considered to be a masterpiece; A metrical German translation of the Chorus of the Eumenides; An Essay on the Drama in France, first printed in Göthe's 'Propylæen;' Travelling Sketches from Biscay; A most interesting Memoir on Comparative Linguistic, treated historically, and first printed in the 'Memoirs of the Royal Academy of Berlin;' Forty-two Sonnets from manuscript, &c. The fourth volume contains—the celebrated critical essay on Göthe's 'Hermann and Dorothea' (268 pages), which the author first published in the first volume of his 'Ästhetische Versuche,' Brunswick, 1799, 2 vols. 8vo; An Essay on the influence of different Sexes on Organic Nature; Fifty-seven Sonnets from manuscript, &c. Humboldt's 'Essay on the Dual' ('Ueber den Dualis'), Berlin, 1828, 4to, is not in this collection.

During the last ten years of his life Humboldt was actively engaged in investigating the Malay and American languages; but finding the task above his strength, he abandoned the American languages to his friend Dr. Buschmann, for whom he afterwards obtained the place of chief librarian of the Royal Library at Berlin, and he devoted his time exclusively to the Malay languages, on which he intended to write an extensive work. When he died, the first volume was nearly finished, and it was prepared for the press by Dr. Buschmann and Alexander von Humboldt, who published it, with a preface of his own, under the title, 'Ueber die Kawi Sprache auf der Insel Java,' Berlin, 1836, 8vo, which attracted the attention of all Europe. The greater portion of this work comprehends investigations of the progress of civilisation from the continent of India towards the large islands in the Indian Sea, which he traces in the monuments, the languages, and the literature of the different Malay nations; and only a small portion is devoted to the examination of the Kawi language. Humboldt bequeathed the store of valuable materials he had got together with so much labour, as well as a collection of rare manuscripts and books, chiefly on linguistic subjects, to the Royal Library at Berlin.

HUME, DAVID, was born at Edinburgh on the 26th of April 1711. His father's family was a branch of that of the Earl of Home, or Hume; but it was not a wealthy family, and Hume, being besides a younger brother, inherited but a slender patrimony. He was destined by his mother (his father had died when he was very young), for the profession of the law, but for this he showed no inclination, and it was eventually given up. The following is his own account of the matter:—"I passed through the ordinary course of education with success, and was seized very early with a passion for literature, which has been the ruling passion of my life, and the great source of my enjoyments. My studious disposition, my sobriety, and my industry gave my family a notion that the law was a proper profession for me; but I found an insurmountable aversion to everything but the pursuits of philosophy and general learning; and while they fancied I was poring upon Voet and Vinnius, Cicero and Virgil were the authors which I was secretly devouring."

We proceed with quotations from his autobiography:—"My very slender fortune however being unsuitable to this plan of life, and my health being a little broken by my ardent application, I was tempted, or rather forced, to make a very feeble trial for entering into a more active scene of life. In 1734 I went to Bristol, with some recommendations to eminent merchants, but in a few months found that scene totally unsuitable to me. I went over to France with a view of prosecuting my studies in a country retreat, and I then laid that plan of life which I have steadily and successfully pursued. I resolved to make a very rigid frugality supply my deficiency of fortune, to maintain unimpaired my independency, and to regard every object as contemptible except the improvement of my talents in literature." He first went to Rheims, and thence to La Flèche in Anjou; and at these two places, but chiefly at the latter, he composed his 'Treatise of Human Nature.' He returned to London in 1737, and published his 'Treatise' the year after. "Never," he observes, "was literary attempt more unfortunate than my 'Treatise of Human Nature.' It fell dead-born from the press, without reaching such distinction as even to excite a murmur among the zealots." But the disappointment did not affect him much or long; and going to Scotland to his brother's house, he there prosecuted his studies with vigour. In 1742 he published at Edinburgh the first part of his 'Essays,' which was on the whole favourably received, and the success of which consoled him in some measure for the failure of his first literary attempt.

In 1745 Hume went to live with the Marquis of Annandale, whose state of mind and health was such as to require a companion. He lived with him a twelvemonth, and received, it appears, a handsome salary. He had immediately after an invitation from General St. Clair to attend him as secretary to his expedition, which was at first intended against Canada, but ended in an incursion on the coast of France. Hume took the appointment, and the next year (1747) went as secretary to the same general in his military embassy to the courts of Vienna and Turin. "These two years were almost the only interruptions which my studies have received during the course of my life; I passed them agreeably and in good company; and my appointments, with my frugality, had made me reach a fortune, which I called independent, though most of my friends were inclined to smile when I said so; in short, I was now master of near a thousand pounds."

On his return to England he went again to his brother's house, and living there two years, composed his 'Political Discourses,' which formed the second part of his 'Essays,' and his 'Enquiry concerning the Principles of Morals.' These two works were published in 1752, the first in Edinburgh, and the second in London. Of the first he tells us that it was "well received abroad and at home;" but the other "came unnoticed and unobserved into the world." In the same year he was appointed librarian to the Faculty of Advocates, an office which was unattended with emolument, but which, as he tells us, gave him the command of a large library. He now formed the plan of writing the 'History of England.' "Being frightened," he says, "with the notion of continuing a narrative through a period of 1700 years, I commenced with the accession of the House of Stuart, an epoch when, I thought, the misrepresentations of faction began chiefly to take place." Priding himself much on his own impartiality, he was bitterly disappointed when, on the appearance of the first volume, he was accused on all hands of oneness. "I was assailed by one cry of reproach, disapprobation, and even detestation; English, Scotch, and Irish, Whig and Tory, churchman and sectary, freethinker and religionist, patriot, and courtier, united in their rage against the man who had presumed to shed a generous tear for the fate of Charles I. and the Earl of Strafford; and after the first ebullitions of their fury were over, what was still more mortifying, the book seemed to sink into oblivion. Mr. Millar told me that in a twelvemonth he sold only forty-five copies of it. . . . I was, I confess, discouraged; and had not the war been at that time breaking out between France and England, I had certainly retired to some provincial town of the former kingdom, have changed my name, and never more have returned to my native country. But as this scheme was not now practicable, and the subsequent volume was considerably advanced, I resolved to pick up courage and persevere."

In the interval between the appearance of the first and that of the second volume of his 'History,' he published his 'Natural History of Religion,' against which a violent pamphlet was written by Dr. Hurd.

The second volume of the 'History of England,' which embraced the period from the death of Charles I. to the Revolution, was published in 1756. "This performance," he says, "happened to give less displeasure to the Whigs, and was better received. It not only rose itself, but helped to buoy up its unfortunate brother." 'The History of the House of Tudor' was published in 1759; and the two volumes, containing the earlier English history, which completed the work, in 1761.

At this point in his autobiography, he remarks: "Notwithstanding the variety of winds and seasons to which my writings had been exposed, they had still been making such advances, that the copy-money given me by the booksellers much exceeded anything formerly known in England; I was become not only independent, but opulent. I retired to my native country of Scotland, determined never more to set my foot out of it; and retaining the satisfaction of never having preferred a request to one great man, or even making advances of friendship to any of them." His determination was not long adhered to. He received in 1763 an invitation from the Earl of Hertford to accompany him on his embassy to Paris, with a near prospect of being appointed secretary to the embassy, and, in the meanwhile, of performing the functions of that office. He at first declined the offer, but, on its being repeated, he availed himself of it. At Paris, as was to be expected, his literary fame brought him much attention; and he was greatly delighted with his residence there. When Lord Hertford was, in 1765, appointed Lord Lieutenant of Ireland, Hume remained at Paris as chargé d'affaires till the arrival of the Duke of Richmond. He returned to England in the beginning of 1766, and the year after was appointed Under-Secretary of State. He held this appointment about two years, and then returned to Edinburgh. "I returned to Edinburgh," he says, "in 1769, very opulent (for I possessed a revenue of 1000*l.* a year), healthy, and though somewhat stricken in years, with the prospect of enjoying long my ease, and of seeing the increase of my reputation."

In the spring of 1775 he was attacked by a disorder in his bowels, which at first caused him no alarm, but which ultimately carried him off. In the spring of 1776 he was recommended to go to Bath, to try the effect of the waters; and just before making the journey he wrote this autobiography from which we have quoted so largely. The waters were of no avail, and he shortly returned to Edinburgh, thoroughly resigned to his fate. He died on the 25th of August 1776, in his 66th year.

Together with Hume's autobiography was published, shortly after his decease, a letter from Dr. Adam Smith to Mr. Strachan, giving an account of his last days and of his death, and containing a lofty and glowing panegyric on his personal character.

As an author, Hume is to be viewed principally in two ways, as an historian and as a philosopher. The merits and the demerits of his history are generally very well known. It is written in a very easy and animated as well as thoughtful and philosophic style; but on the other hand it is disfigured by partiality, misrepresentation, and want of accuracy. He could not tolerate the labour of research into original documents, and he had not sufficient knowledge of the subject to indicate the steps by which the constitution has attained its present form, and the effect which successive enactments have had on the fundamental laws of property. As a philosopher, it has been observed that Hume is acute and ingenious, but not profound; and the remark is just, if applied to what he has done, rather than to what he perhaps might have accomplished. His treatises contain no complete system of any branch of philosophy; and the separate essays are chiefly valuable for acute observations and just deductions expressed in clear, concise, and appropriate words. Many of them will suggest further matter for reflection, though we think that few can be viewed as possessing the character of completeness. As a political writer, Hume cannot be ranked in the first class. To many of the literary essays of Hume we should assign a higher degree of merit than perhaps, at the present day, most people are disposed to give them. They appear to us to contain many most important truths expressed with great felicity; and if they seldom or never exhaust the subject, they perhaps always dispose the reader to further investigation. In his 'Enquiry concerning the Principles of Morals' he has made many ingenious elucidations of the principle of utility, as the fundamental principle of morals, but he has at the same time admitted a principle of conscience, independent of that principle of utility.

The editions of Hume's History are innumerable; and, as is well known, it now always goes along with that of Smollett, and to some recent editions is added a carefully written continuation, in which the narrative is carried on to the present time, from where Smollett left it, by the Rev. T. S. Hughes. The best edition of Hume's philosophical works is one published in Edinburgh, in 1826, in 4 vols. 8vo. A 'Life and Correspondence of David Hume,' by Mr. John Hill Burton, appeared in 1847, in 2 vols. 8vo.

HUME, JAMES DEACON, born 28th of April 1774, at Newington in the county of Surrey, was the son of Mr. James Hume, sometime secretary and afterwards a commissioner of the customs, and who was nephew of Dr. Hume, bishop of Salisbury. He was sent when very young to Westminster School, and in that establishment received during the head masterships of Dr. Smith and Dr. Vincent the whole of his school education. In 1790 Mr. Hume was appointed to a

clerkship in the Custom House, where he soon became conspicuous for that energy of character which accompanied him through life, so that at an unusually early age he was appointed to fill an office of much responsibility in the department. In 1798 Mr. Hume married, and shortly after fixed his residence at Pinner, near Harrow, where he rented a considerable extent of land, and commenced practical farmer upon a large scale, not however neglecting his official duties. He was always deeply interested in the science of agriculture in all its branches, and frequently in after-life referred to his practical experience as a farmer in support of those doctrines of political economy of which he became a zealous and enlightened advocate.

In 1822 he was induced to relinquish his rural pursuits and again to take up his residence in London. By this time his value had come to be highly appreciated by the government by means of reports which it became his duty to prepare upon subjects connected with the revenue, and in the following year he was appointed to reduce into one simple code the many hundred statutes (upwards of 1500), often contradictory of each other and not unfrequently unintelligible, which at that time formed "the intricate and labyrinthine chaos" of our custom-house legislation. This work had become one of necessity for the guidance as well of the government as of the commercial world. To no other man probably could its performance have been intrusted with anything like the same propriety. Three of the most valuable years of his life were devoted to the task, and to the unremitting labour which he applied to its accomplishment his friends attributed that inroad upon his bodily powers which was visible in the latter years of his life, and which too probably brought him to the grave sooner than with his originally excellent constitution was to be expected. The labour of the task was intense. During its progress he allowed himself no relaxation, and acquired the habit, which he afterwards continued, of working through the hours of the night and far into the morning. Of the value of the work thus performed it is hardly possible for any one to form an adequate estimate who should not have been practically acquainted with the condition of disorder that previously accompanied an important branch of the public business, and into which the acts prepared by Mr. Hume introduced clearness, harmony, and regularity. In the eleven intelligible acts of parliament prepared under Mr. Hume's direction, and passed in 1825, everything was preserved that it was desirable to retain, while all that had become worthless in the many hundreds of repealed statutes was discarded. So intricate and confused had the laws indeed been rendered by successive patch-work pieces of legislation, that even those persons who had made it the study of their lives were often at fault in its application, and the practice of our tribunals upon this branch was frequently contradictory.

So sensible were the ministers by whom this work was intrusted to Mr. Hume of the ability with which it was performed, that he was presented by the treasury on its completion with the sum of 5000*l.* over and above the salary of his office, from the duties of which he had been relieved during the period devoted to the task; and thereafter scarcely any question of importance was decided, having reference to the trade of the country, without his opinion concerning it having first been obtained. So frequent did these consultations become, that a room was fitted up for his use in the office of the Board of Trade; and at length, in July 1829, his services were wholly transferred to that department, where an office was created for him as joint-assistant-secretary. In the performance of the important duties thus intrusted to him, Mr. Hume used the same degree of zeal and intelligence which had marked his previous course, and which secured for him the respect and confidence of the successive chiefs of the department.

At the beginning of 1840 the inroads upon his health, caused by a long life of unremitting labour, were so apparent, that Mr. Hume's retirement from the public service became in a manner necessary. By this time he had completed forty-nine years of active service, forty-four of those years having been passed in situations of responsibility; and he was allowed to retire on a pension of the same amount as the salary attached to his office, which appears by a treasury minute presented to parliament, in which was expressed their lordships' "full approval of his long and faithful services, accompanied by their regret that the public service would be deprived by his retirement of his great experience and of his profound and intimate acquaintance with the mercantile system of this country." The regret thus expressed was in effect uncalled for, as on all occasions, up to the close of his life, on which his advice and experience were desirable, they were freely sought and communicated; and it is probable that at no time during his active career was he able to render more essential services to the best interests of commerce, than by the suggestions made by him after his nominal retirement, and especially by the evidence given by him before the Import Duties Committee of 1840; evidence which, having been frequently quoted with commendation by all parties in the House of Commons, has been brought forward to support measures of reform in our fiscal system proposed and carried in conformity with his recommendations.

After an illness of some weeks' duration, but from which no serious result was apprehended, Mr. Hume was seized with a stupor of an apoplectic character, and two days after died, on the 12th of January, 1842, in the sixty-eighth year of his age.

Although Mr. Hume may almost be said to have lived with the pen in his hand, he published but little, the object of his labours being for

the most part confined to the preparation of official papers, which may nevertheless have exercised a greater influence upon society than could have followed from the publication of his opinions. He wrote however several valuable papers upon subjects connected with commerce, which appeared from time to time in the 'British and Foreign Review.' One of these papers, on the timber trade and duties, may be said to have exhausted the subject. He is better known as the author of a series of letters which, under the signature 'H.B.T.', appeared first in the 'Morning Chronicle,' and have since been collected, and more than once reprinted. These letters contain, within a very small compass, the most admirable and unanswerable arguments for those changes in our fiscal system which have since been carried out, and for which his labours essentially cleared the way. Mr. Hume's style partook of the characteristics of his mind, which was vigorous and original.

HUME, JOSEPH, was born at Montrose in the year 1777. His father was the master of a small coasting-vessel, and after his death his widow supported herself by keeping a shop in Montrose. Having received the merest rudiments of education, including Latin and a smattering of accounts, at a school in his native town, he was apprenticed in his fourteenth year to a surgeon. In 1793 he entered the University of Edinburgh for the purpose of prosecuting his medical studies; and having taken a medical degree, and passed the London College of Surgeons, he was appointed surgeon to an East Indianman in 1797. He distinguished himself not only in his medical capacity, but also by acting as purser on his voyage out, and conducting a most complicated business in a very successful manner. On reaching India he mastered the native languages, and, in addition to his functions as an army surgeon, he became Persian interpreter, commissary-general, and pay-master and post-master of the forces in the prize agencies. It is said that he owed the first step of his promotion to his knowledge of chemistry, which enabled him to detect the presence of damp in the government stores of gunpowder on the eve of Lord Lake's Mahratta war. Nothing is more surprising than the amount of hard work performed by the young civilian at this time, and its success enabled him to return to England in the prime of life with a fortune of about 30,000*l*. On returning to England he commenced studying the history and resources of Great Britain, and acquired that insight into the condition of both the government and people which formed the foundation of his subsequent exertions in the cause of reform. In the same spirit he visited a large portion of the Continent, and made a tour through Spain, Portugal, Turkey, Greece, and Egypt, to increase his stores of political experience.

In 1812 he entered parliament under the auspices of the late Sir J. Lowther Johnstone, Bart., as member for Melcombe Regis, which now forms part of the borough of Weymouth, but failed to secure his re-election in the autumn of the same year. In the interval between this date and 1818 he became acquainted with Place, Mill, and other disciples of the school of Jeremy Bentham; and devoted considerable time and energy to the foundation of savings banks and of schools on the Lancastrian system. He was also a candidate—though an unsuccessful one—for a seat at the Board of East India Directors. In 1818 he re-entered parliament as member for the Montrose burghs, for which he continued to sit without interruption until 1830, when he was chosen by the constituency of Middlesex. He represented that county during all the period of agitation which preceded the passing of the Reform Act down to 1837, when he was defeated, but returned through the influence of Mr. O'Connell for Kilkenny. In 1841 he contested Leeds without success; but in the following year was re-elected for his native Montrose burghs, which he represented down to his death, a period of thirteen years.

For many years Mr. Hume stood nearly alone in the House of Commons as the advocate of Financial Reform: indeed in the cause of reduction of taxation and public expenditure no man ever did so much practical good as Joseph Hume, through a long career of perseverance and industry. Disregarding the fashion of the age and the opinions of the world, he adhered in the smallest matters to what he thought just and right. In most of the political and social movements of the last quarter of a century he was an important actor: the working man eats bread which he helped to cheapen, walks through parks which he helped to procure for him, and is in a fair way to attain further educational advantages in consequence of his exertions. He more than once refused to accept office under Liberal governments, and he devoted a part of his own wealth to the social and political objects which he had in view. His speeches delivered in parliament occupy in bulk several volumes of 'Hansard's Debates.' He incessantly advocated reforms of our army, navy, and ordnance departments, of the Established Church and Ecclesiastical courts, and of the general system of taxation and the public accounts. He early advocated the abolition of military flogging, naval imprisonment, and imprisonment for debt. With little active assistance, he carried the repeal of the old combination laws, the laws prohibiting the export of machinery, and the act for preventing mechanics from going abroad. He was unceasing in his attacks on colonial and municipal abuses, election expenses, the licensing systems, the duties on paper and printing, and on articles of household consumption. He took an active part in carrying Roman Catholic emancipation, the repeal of the Test and Corporation Acts, and in the passing of the Reform Act of 1832. A remarkable passage in his life was his discovery, in 1835,

of an extensive Orange plot, commencing before the accession of William IV. An account of this transaction, in all the minuteness of detail, will be found in Miss Harriet Martineau's 'History of the Thirty Years' Peace.'

The health of Mr. Hume began to break soon after the parliamentary session of 1854, and he died at Burnley Hall, his seat in Norfolk, on the 20th of February 1855. At the time of his death he was a magistrate for Norfolk, Westminster, and Middlesex, and a deputy lieutenant for the latter county. As a proof of the general esteem in which he was held, we may add, that in the House of Commons speakers of all parties took occasion to pay a tribute to his character. He married a daughter of the late Mr. Burnley, by whom he left a family of several sons and daughters. His eldest son is Mr. Joseph Burnley Hume, barrister-at-law.

HUMMEL, JOHANN-NEPOMUK, a composer and performer on the pianoforte highly distinguished during the present century, was born at Presburg in 1778. At a very early age he received instructions in music from his father, a master at the military institution of Wartberg, and evinced so decided a talent that, when he had scarcely completed his seventh year, he was sent to Vienna, and placed under Mozart, who, though he had a natural repugnance to teaching, took so promising a genius into his house as a pupil, where he remained two years, and imbibed much of the knowledge and laid the foundation of that fine taste which at a later period of life were developed in so striking and profitable a manner. In his tenth year he set out on a visit to the principal cities of Germany, Denmark, and Holland, and reached London in 1791, where he was much noticed, and had the honour to perform at Buckingham House before the royal family.

At the expiration of six years Hummel returned to Vienna, pursued the study of composition under Albrechtsberger, and further improved himself by friendly intercourse with Salieri. In 1803 he engaged in the service of Prince Esterhazy; and a few years after, when the Imperial Theatre fell into the hands of some noblemen, with that wealthy and powerful prince at their head, Hummel took an active part in the management, and produced several successful operas. In 1811 he withdrew from the prince's establishment, and wholly dedicated the next five years to the lucrative branches of his profession.

In 1816 he became Kapellmeister to the King of Württemberg, in whose service he remained till the year 1818, when he engaged himself in the same capacity to the Grand-Duke of Weimar, which appointment he retained to the close of his life. But his duties at the court of Weimar were not of a nature to prevent his frequent journeys to other countries. In 1821 he made a very profitable visit to St. Petersburg and Moscow, and two years after to Amsterdam. In April 1830 M. Hummel arrived in London, and immediately gave a concert at the Hanover-Square Room, which was so crowded, and his performance of his own compositions made so great a sensation, that it was followed by two other concerts in May and June, which were as fully attended as the first. This success induced him to return in the spring of the following year, when he also gave three concerts; but trusting too much to his individual exertions, they proved rather less attractive than those of the preceding season. In 1833 he repeated his visit to London, and a single concert convinced him that his popularity had deserted him: he was no longer new, and had no connection to supply the want of that novelty for which in our fashionable circles there is so insatiable a thirst. M. Hummel returned to Weimar, and had the order of the White Eagle conferred on him. He died of water on the chest, in October 1837, leaving a widow and two sons amply provided for by a good fortune acquired by his talents and accumulated by his prudence. M. Hummel's compositions are very numerous. Of his operas, 'Mathilde von Guise' is the best; and in his two masses—in D minor and E flat—are clever and charming movements. But his reputation will rest on his pianoforte works: some of these will not soon be forgotten, particularly his beautiful and masterly concerto in A minor.

* HUNT, JAMES HENRY LEIGH, was born at Southgate in Middlesex, October 19, 1784. His father, by birth a West Indian, had married an American lady, and was residing in North America when the war of Independence broke out. Taking the loyalist side in the strife, he was obliged to flee to England, where he took orders in the English Church, and was for some time tutor to Mr. Leigh, nephew of the Duke of Chandos. Of several sons Leigh became the most distinguished: he was educated, as his friends Coleridge, Charles Lamb, and Barnes, afterwards well known as editor of the 'Times,' had been, at Christ's Hospital, London; and even while there he revealed his natural genius for literature by numerous attempts in verse, some of which were published in 1802 by his father, under the title of 'Juvenilia, or a Collection of Poems written between the ages of twelve and sixteen.' After leaving Christ's Hospital, at the age of fifteen, he was for some time in the office of one of his brothers, who had become an attorney, and afterwards he had a situation in the War-office. While in these employments he contributed to various periodicals; writing, more especially, theatrical criticisms and literary articles for a weekly newspaper which had been started in 1805 by his elder brother, John Hunt. Of his theatrical criticisms, which were in a style then quite new, a selection was published in 1807 in a more lasting form, in a volume of 'Critical Essays on the Performers of the London Theatres.'

In 1808 Mr. Hunt left the War-office, at the age of twenty-four, to become joint editor and joint-proprietor of the 'Examiner' newspaper—a journal, the high reputation of which, both for liberal politics and for literary ability, was first acquired under the management of the Hunts. The reputation however was not acquired, in those days of political persecution, without some serious personal consequences to the partners. Although more literary than political in his tastes, the articles of Leigh Hunt, as well as those of his brother, were of a kind to give offence to the ruling powers of the day; and on three several occasions the 'Examiner' had to stand a government prosecution. On the first occasion, in 1810, when the cause of offence was an article on the Regency, reflecting on the rule of George III., the prosecution was abandoned; on the second, which was caused in 1811 by an article on Flogging in the Army, the brothers were tried before Lord Ellenborough, but being defended by Mr. Brougham, were acquitted by the jury; on the third however, when the cause was an article referring to the Prince Regent in rather severe terms, and calling him "An Adonis of fifty," the brothers were sentenced to pay a fine of 500*l.* each, and to two years' imprisonment. The imprisonment, though actually undergone, was lightened by the public sympathy with the captives; and Leigh Hunt describes the two years as being spent very pleasantly amid flowers and books, with occasional visits from friends, such as Byron, Moore, Charles Lamb, Shelley, and Keats, some of whom he then became acquainted with for the first time. Keats's sonnet, 'Written on the day that Mr. Leigh Hunt left Prison,' is a fine poetical expression of the affection with which Mr. Hunt was regarded at that time by a wide circle of literary friends. Among the literary fruits of his leisure in prison, published after his release, were 'The Descent of Liberty, a masque,' 1815; 'The Feast of the Poets, with notes, and other pieces, in verse,' 1815; and the well-known 'Story of Rimini,' 1816—the last of which gave the author at once a place among the poets of the day. In 1818 appeared 'Foliage, or Poems, original, and translated from the Greek of Homer, Theocritus, Bion and Moschus, and Anacreon, and from the Latin of Catullus.' About the same time Mr. Hunt started the 'Indicator,' a small weekly paper, on the model of the Queen Anne Essayists. In 1823 he published 'Ultra-Crepidarius, a Satire on William Gifford'—a retaliation on the 'Quarterly Review' for its severe treatment of the school of poetry to which Mr. Hunt was most closely related. Before this satire was published however, Mr. Hunt, whose circumstances had not recovered from the confusion into which they were thrown by his imprisonment and by the expenses of the 'Examiner,' had accepted an invitation from Shelley and Lord Byron, and gone over to Italy (1822) to assist them in carrying on 'The Liberal,' a journal the opinions of which were to be of an extreme kind both in politics and literature. The death of his kindest friend, Shelley, at the very moment of his arrival (July 1822), was a heavy blow to his fortunes; and, though Mr. Hunt lived for a time under the same roof with Lord Byron, the connection was not of a kind to last. 'The Liberal' was discontinued—Byron and Hunt parted, less mutually friends than when they had met. Byron died in 1824; and after living with his family some time in Italy, Mr. Hunt returned to England. The publication in 1828 of 'Lord Byron and some of his Contemporaries, with Recollections of the Author's Life and his Visit to Italy,' gave much offence to Lord Byron's admirers, and especially to Moore; and Mr. Hunt has himself subsequently declared the criticisms of Byron's personal character and behaviour there contained to be unnecessarily harsh and bitter. In 1828 Mr. Hunt (who had meanwhile been contributing largely, together with Lamb, Hazlitt, &c., to various periodicals, including the 'London Magazine') started 'The Companion,' a kind of sequel to the 'Indicator;' and the 'Indicator and Companion,' republished together in 1834, has been deservedly among the most popular of modern collections of light and fanciful essays. In 1833 was published a collected edition of Leigh Hunt's poetical works, since superseded by later editions, which include, in addition to other later poems, his celebrated 'Captain Sword and Captain Pen,' first published separately in 1835. In 1834 he started a new serial, 'The London Journal,' which he continued to edit during that and the following year; he then wrote for periodicals till 1840, when he published 'A Legend of Florence, a play' (acted with some success at Covent-Garden), and several parts of a new serial, called 'The Seer, or Commonplaces Reported,' and also edited the 'Dramatic Works of Wycherley, Congreve, Vanbrugh, and Farquhar.' These works were followed in 1842 by 'The Palfrey, a Love Story of Old Times,' and 'One Hundred Romances of Real Life, selected and translated,' 1843. A larger work of fiction was 'Sir Ralph Esher, or Memoirs of a Gentleman of the Court of Charles II.,' a new edition of which appeared in 1850. Of Mr. Hunt's later works the following are the chief:—'Imagination and Fancy' (a series of extracts from the English Poets, with five critical elucidations and a preliminary essay on poetry), 1844; 'Wit and Humour' (a similar collection), 1846; 'Stories from the Italian Poets, with Lives' (a collection of admirably translated pieces), 1846; an edition of the 'Dramatic Works of Sheridan,' with biography and notes, 1846; 'Men, Women, and Books, a selection of Sketches, Essays, and Critical Memoirs,' 1847; 'A Jar of Honey from Mount Hybla' (a collection in prose and verse), 1848; 'A Book for a Corner' (also a collection of pieces in prose and verse), 1849; the author's 'Autobiography,' in 3 vols., 1850; a volume of 'Table-Talk, with Imaginary Conversations of Pope and

Swift,' 1851; 'The Town, its remarkable Characters and Events' (a delightful book of gossip about London streets), 2 vols., 1848; 'The Religion of the Heart, a Manual of Faith and Duty,' 1853; a collection of 'Stories in Verse,' from the author's earlier writings, 1855; and 'The Old Court Suburb, or Memorials of Kensington, regal, critical, and anecdotal,' 2 vols., 1855. In 1847 Mr. Hunt received from the crown a literary pension of 200*l.* per annum, which he still enjoys, with the goodwill of thousands whom his numerous writings, both in prose and in verse, have instructed and charmed, and among whom he is the representative of an age of poets now all but vanished.

* HUNT, ROBERT, a writer and popular lecturer on the physical sciences, was born September 6th, 1807, at Devonport, in Devonshire. He was brought up to business, and owes his scientific position to his own unaided efforts. In the earlier part of his career his knowledge of chemistry and fondness for science recommended him to the Cornwall Polytechnic Society, of which he was secretary for five years. In this position he devoted considerable time and attention to the study of mineral veins and metalliferous deposits. He was thus recommended to the attention of Sir Henry de la Beche, and shortly after the opening of the Museum of Economic Geology, Mr. Hunt was appointed Keeper of the Mining Records. When this institution was removed to Jermyn-street, Mr. Hunt was appointed professor of mechanical philosophy, an office which he has since resigned.

Mr. Hunt first became known as an author by his 'Researches on Light,' published in 1844. In this work he gave a general account of the physical phenomena of light, and drew more particular attention to the chemical action exerted by some of the rays, which he first named 'actinic.' In 1848 he published a work called the 'Poetry of Science,' in which he drew attention more especially to the action of the great forces in nature—heat, light, and electricity. This was succeeded by a work of a more imaginative character, entitled 'Panthea, or the Spirit of Nature.' On obtaining the position of professor of mechanics at the Museum of Practical Science, he published an elementary treatise on physics, which has since been published in a cheap form. From the time of the discoveries of Daguerre and Fox Talbot, Mr. Hunt has taken great interest in the art of photography, and has written a manual for the guidance of those who would practise it. He has also contributed a report to the 'Transactions' of the British Association on the influence of the rays of light on the growth of plants. Besides this, he has been a frequent contributor to many of the literary and scientific journals. He took an active part in the arrangements of the Great Exhibition in 1851, and wrote an essay upon the science involved in that great display of human industry. Mr. Hunt is well known throughout the country as an able and eloquent lecturer on the various departments of science to which he has turned his attention.

* HUNT, WILLIAM, one of the most original of the English school of painters in water-colours, was born in London in 1790. Of his early studies we have no information, but there can be little doubt that, as an artist, his style was formed on the Dutch and Flemish painters of homely, and what is termed 'still' life. Mr. Hunt became a member of the Society of Painters in Water-Colours in 1824, and from that year to the present his works have formed an unfailing source of attraction at the annual exhibitions of that society. Offering but a confined range of subjects, and utterly devoid of all imaginative or poetic flights, his pictures, in their downright matter-of-fact fidelity to nature, and their entire freedom from pretence and affectation, have won the suffrages of all classes of visitors and critics. In looking over the long file of exhibition catalogues, and drawing upon the stores of memory, we are almost astonished to find with how little deviation Mr. Hunt has for more than forty years trod and retrod his chosen path, and at the same time how we have continued to receive, not only without wearisomeness but with ever new pleasure, the specimens he has picked up in his way. And these specimens are just such "common things" as a more profound or scientific collector would be most likely to look down upon as beneath his notice. For year after year he has shown us some healthy, ruddy, broad-faced, ugly and stolid, but thoroughly good-tempered 'peasant boy,' in green smock-frock and battered felt, either (as the 'Catalogue' carefully informs us) 'laughing' or 'crying;' 'idle,' 'tired,' 'sleeping,' or 'fast-asleep;' 'scared,' 'astonished,' or downright 'panic-struck;' 'catching flies' or 'blowing bubbles,' or 'giving himself (h)airs;' 'going to bed,' or 'doing penance' on a stool; 'puzzling over a sum,' or some 'long word' in 'a spelling lesson;' 'amusing himself and terrifying his juniors with a 'paper lantern,' or 'a turnip bogie;' or else contemplating the charms of some 'sleeping beauty,' and affording our painter a new reading of 'Cymon and Iphigenia.' Or he has presented a nearly parallel series of portraits of his favourite 'peasant girl,' showing her either as 'the village pet' or 'farm-house beauty;' as 'nursing a pig;' in her best frock as a 'Sunday scholar,' or perchance as he caught her 'fast asleep' when she ought to have been busy at work. Of course he loitered awhile now and then with an adult 'hermit,' an 'old pilot,' or a 'fisherman,' or occasionally amused himself by sketching a mulatto girl or a negro boy (whom he names 'Masa Sambo'); but he has shown decisively that his delight has all along been in watching the growth and noting the doings of the many generations of young urchins whom he has seen in turn succeed to each other's tricks as well as places. At the same time he has never neglected to observe

and commemorate the bounties of nature as shown in the hedgerow or the orchard, or even refused to stoop and admire what an art-critic in high repute when Mr. Hunt commenced his career termed 'ditch trumpery.' Like a thorough Londoner he scarce ever lets a season pass without going into the fields to gather a 'bunch of May' (as he always affectionately names the hawthorn-blossom), and never before was the 'May' so exquisitely painted, as probably it never again will be. But 'apple-blossoms,' 'plums,' 'grapes,' 'birds'-nests and eggs, 'primroses,' even 'mossy stones' have engaged equally careful if not quite such frequent notice, and each in its turn has formed the subject of a charming little picture. Belonging to a more exotic class are 'grapes and quinces,' 'pine-apples,' and 'preserved ginger.' Then again we have in-door themes, generally designated as 'interiors,' whether of 'cottage' or 'church,' 'wood-house' or 'laboratory,' kitchen or drawing-room; and all painted with the same rigorous fidelity. If we add a few simple figure-pieces of a loftier aim, as 'Devotion,' 'The Oratory,' 'Asking a Blessing,' &c., and a few studies of 'oak-trees' and the like, we shall have pretty well exhausted the titles of Mr. Hunt's almost unlimited number of pictures. Their character is even more uniform than their subjects. No one lays claim to be more than an accurate representation of a simple object; but whatever that object be, it is evident that nothing less than that claim will be admitted. Everything is painted with the most scrupulous attention to truth of form, local colour, and natural light and shadow, exactness and variety of texture, and statement of details; yet the painter-like breadth of effect is never disturbed. In his peasant boys and girls, with the least possible exaggeration, there is ever the most unmistakable rusticity of character and expression, and the idea is conveyed at once broadly and lucidly, yet not seldom with a keen dry touch of genuine humour. His manipulative dexterity could only have been acquired in the comparatively intractable materials he employs (though he makes free use of body colour) by long years of incessant practice and diligent observation, followed out with that thorough enjoyment in his occupation which all his works evince; but the spirit which animates them can only be ascribed to native genius.

* HUNT, WILLIAM HOLMAN. About 1849 or 1850, when mediævalism in theology and architecture was at its height, a few painters, all very young and mostly fellow-students in the Royal Academy, became converts to the prevalent fashion. They had before them the example of the great restorers of historical and religious art in Germany, who some forty years previously had associated themselves together in the hope, by devoted and exclusive study of the early 'Christian' painters—Giotto, Francia, Masaccio, Perugino, &c.—to restore to art the religious depth, earnestness, truth and simplicity, which had characterised it at the date of those masters, and which it had, as they averred, lost under the dominion of their successors, Raffælle, Michel Angelo, Titian, and Correggio, who had drawn their inspiration rather from classical and Pagan than Christian and ecclesiastical sources. Adopting somewhat similar views, though only adopting them in part, and in practice carrying them out on an infinitely smaller scale, our young English painters resolved in like manner to cast off the trammels of modern examples; and as a pledge of their purpose, announced themselves to the world as the 'Pre-Raphaelite Brethren.' Among these from the first Mr. Hunt took a foremost place, and while others of the fraternity have grown lukewarm, or apostatised, he has hitherto continued steadfast in the faith.

Prior to this period he had been for three or four years a contributor to the exhibitions of the Royal Academy, but his works had all been of the usual character. His first picture, sent in 1846, was entitled 'Hark,' then followed 'A Scene from Woodstock,' another from Keats's 'Eve of St. Agnes,' and then, in 1849, one from Bulwer Lytton's 'Rienzi.'

In 1850 appeared the first of the Pre-Raphaelite series, 'A Converted British Family sheltering a Christian Missionary from the Persecution of the Druids;' in 1851 there followed a Pre-Raphaelite reading of 'Valentine rescuing Sylvia from Proteus;' in 1852 the 'Hiring of the Shepherd;' in 1853 'Claudio and Isabella,' and a remarkable bit of landscape, 'Our English Coasts;' in 1854 the 'Light of the World' and the 'Awakened Conscience;' and in 1856—Mr. Hunt having in the interval gone to the Holy Land with a view to make studies for scriptural designs—'The Scapegoat.'

That these pictures exhibited very considerable and every year increasing artistic power there could be no question. But the application of that power has called forth considerable difference of opinion. Briefly it may be said, that Mr. Hunt's pictures are characterised not by an imitation of the manner, or an attempt to catch the tone of thought which distinguishes the works of Raphael's predecessors, but (along with a little perhaps that might be regarded as approximating to the mediæval misal spirit) by a studious observation of the minutiae of nature, and the most accurate and specific imitation of details. To the ordinary observer however it appears as though for the most part this minute accuracy is obtained by the neglect of a broad or comprehensive survey. Each portion of the picture seems to be painted as though the eye were engaged in making a picture of it alone. The flower in the foreground, or the lichen on the distant wall, is painted as though for the illustration of a botanical description, while the influence of intervening atmosphere, the proximity of more attractive

objects, or the occurrence of some absorbing event is overlooked or disregarded. A peculiarity in the skin of the model, the exact marking of a piece of lace, is elaborately rendered, but mental expression appears uncared for, and the countenance is a blank. Thus it happens that while from the extraordinary faithfulness of the details the painting appears admirable when examined bit by bit, it becomes to an eye not schooled in the new philosophy of art, painful when regarded as a whole, from what would seem to be the absence of all comprehensiveness of grasp, largeness of conception, or breadth of thought. Still this truthfulness in detail, even when unaccompanied by unity of view and grandeur of composition, is, as a matter of executive art, better than the vague conventional generalisations which had for some time too commonly prevailed, and against which it was the perhaps overstrained reaction; and to Mr. Hunt and his compatriots is due the credit of acting to a certain extent as pioneers in the truer way towards which it may be hoped the English historical school of art is approaching.

But there is no sufficient reason why Mr. Hunt should not himself be a leader in that better way. He is still very young—little we believe above thirty—he possesses a very unusual amount of technical knowledge and manipulative skill, and he has shown that he can think and act for himself. To become a truly great painter however—in the sense in which the eminent men of old were great as painters or poets—it will be necessary for him to reflect more deeply on the purpose and the limits of his art, to learn that he must appeal to the common heart and common sense of mankind, rather than to a sectional sentiment and an exoteric understanding, and gain comprehensiveness of vision by larger intercourse with nature and deeper study of the human mind, as shown in the works of great poets and imaginative writers, as well as painters. As yet the grand mistake of Mr. Hunt (as of the Pre-Raphaelites generally), apart from the question of minute imitation, has been in his choice of subjects, and the point of view from which he has regarded them. Too often he selects a theme which might make an angel pause, and at once brings it down to the commonest realities of life. The picture is worked out with the utmost practicable realism of style, and yet a profound religious purpose is claimed for it. Thus Mr. Hunt's last two pictures have been symbolical representations—so his admirers say, and his notes on the frames and in the catalogues intimate—of the second person in the Trinity: a subject it is needless to observe which every right-minded person will approach with the profoundest reverence. The first of these pictures (1854) was entitled the 'Light of the World,' and in it the glorified Redeemer is depicted in the gawdy vestments of a Romish priest, bedizened all over with gilt embroidery and jewellery, and bearing in his hand a lantern of indubitable modern manufacture. Again in his last picture, 'The Scapegoat' (1856), we have a representation of the Dead Sea and the hills of Edom, painted on the spot, with a most minutely careful rendering of the present appearance of every part of the scene, while occupying the foreground is a large and ugly goat, which has been hunted almost to death, and with all the symptoms of exhaustion faithfully copied; and this is we are informed to be regarded as the symbolic representation of Him who bore the sins of the world. It may well be doubted whether any artistic skill or devotional treatment could render such subjects other than repugnant to the feelings of the larger portion of the painter's countrymen, or indeed whether they are not altogether beyond the limits of the painter's art.

HUNTER, JOHN, was born in 1723, at Long Calderwood, in Kilbride, a village near Glasgow, where his father possessed a small farm. Being the youngest of ten children, and his father dying when he was very young, his education was almost entirely neglected. His whole time was devoted to the amusements of the country till he was seventeen years old, when he went to stay with his brother-in-law Mr. Buchanan, who was a cabinet-maker at Glasgow, and who needed his assistance to extricate him from some pecuniary difficulties. Hunter worked at the trade for nearly three years, and probably thus acquired much of his manual dexterity. At the end of that time, hearing of the great success which his brother [HUNTER, WILLIAM] had met with in London as an anatomical and surgical lecturer, he wrote to offer him his services as assistant in the dissecting-rooms. His offer was accepted, and in 1748 he commenced his anatomical studies, in which he at once distinguished himself both by his arduous and his skill. In 1749 Hunter became the pupil of Cheselden, then surgeon to Chelsea Hospital, where he attended for nearly two years, and in 1751 he went to St. Bartholomew's Hospital, and attended the practice of Mr. Pott. In 1753 he entered as a gentleman-commoner at St. Mary's Hall, Oxford, intending to practise as a physician; but he seems soon after to have given up this idea, for in 1754 he entered as a surgeon's pupil at St. George's Hospital, in the hope of becoming at some future time a surgeon to that institution. In the same year his brother made him his partner in the school, and he delivered a part of each annual course of lectures till 1759, when his constant and severe labours in anatomy, to which he had lately added comparative anatomy and physiology, began to affect his health so seriously that it became advisable for him to resort to some milder climate. With this view he obtained an appointment as staff-surgeon, and early in 1761 proceeded to Belle-Isle with the armament ordered to lay siege to that town. He afterwards went to the

Peninsula, and remained in active duty till the end of 1763, when a peace was negotiated, and, his health being completely restored, he returned to London, and commenced practice.

At first Hunter met with little success in his profession; the roughness of his manners, the consequence in part of his hasty disposition, but more of his deficient education, prevented him from rising in public estimation. Besides, he paid but little attention to his practice, regarding it, as he always did, only as a source from which he might obtain the means of carrying on the scientific investigations to which he was far more attached, and which he had steadily pursued while in the army. To defray the expenses which these entailed, he again commenced lecturing on anatomy and surgery; but notwithstanding the talent and extensive knowledge which his lectures evince, they were little appreciated, and he never had a class of more than twenty pupils, so that he was constantly obliged to borrow money for the purchase of animals and other similar purposes, after he had spent on them all that he did not require for the actual necessities of life. Every year however added to his reputation, and in 1767 he was elected a Fellow of the Royal Society, and in 1768 surgeon to St. George's Hospital. The latter appointment was of the greatest value to him; it increased his income, both by adding to his surgical reputation, and by enabling him to take pupils, from whom he received large fees. Among his pupils were Jenner, with whom he remained throughout his life on terms of the closest intimacy, and Sir Everard Home, whose sister he afterwards married. From the time of his appointment to St. George's, Hunter's life was occupied with a constant and laborious investigation of every branch of natural history and comparative anatomy, physiology, and pathology, to all of which he devoted every hour that he could snatch from the requirements of an increasing surgical practice. In 1773 he suffered from the first attack of the disease of the heart, of which he ultimately died. He had a severe spasm of the chest, and remained pulseless and cold, though perfectly sensible, for three-quarters of an hour. For many years after however his health seemed pretty good, and he was subject to slighter returns of the disease only when much excited or fatigued; but in 1785 the attacks became more frequent, and he was obliged to leave London. In the following years he became gradually more debilitated, and the slightest fit of anger, to which he was unfortunately prone, was sufficient to induce severe spasms. In October 1793 he was engaged in warm disputes with his colleagues at the hospital; and a remark being made by one of them at a meeting of the governors, which Hunter regarded as an insult, he left the room that he might repress or at least conceal his rage, and had scarcely entered the adjoining apartment, when he fell dead in the arms of Dr. Robertson, one of the physicians of the hospital.

The extent and importance of John Hunter's works will be best shown by a brief account of his museum and his chief publications. The museum consisted, at the time of his death, of upwards of 10,000 preparations, illustrative of human and comparative anatomy, physiology and pathology, and natural history. The main object which he had in view in forming it was to illustrate as far as possible the whole subject of life by preparations of the bodies in which its phenomena are presented. The principal and most valuable part of the collection, forming the physiological series, consisted of dissections of the organs of plants and animals, classed according to their different vital functions, and in each class arranged so as to present every variety of form, beginning from the most simple, and passing upwards to the most complex. They were disposed in two main divisions: the first, illustrative of the functions which minister to the necessities of the individual; the second, of those which provide for the continuance of the species. The first division commenced with a few examples of the component parts of organic bodies, as sap, blood, &c.; and then exhibited the organs of support and motion, presenting a most interesting view of the various materials and apparatus for affording the locomotive power necessary to the various classes of beings. It was succeeded by a series illustrating the function of digestion (which Hunter placed first because he regarded the stomach as the organ most peculiarly characteristic of animals), and those of nutrition, circulation, respiration, &c. These were followed by the organs which place each being in relation with the surrounding world, as the nervous system, the organs of sense, the external coverings, &c. The other chief division of the physiological part of the collection contained the sexual organs of plants and animals in their barren and impregnated states; the preparations illustrative of the gradual development of the young, and of the organs temporarily subservient to their existence before and after birth. Parts of the same general division, though arranged separately for the sake of convenience, were the very beautiful collections of nearly 1000 skeletons; of objects illustrative of natural history, consisting of animals and plants preserved in spirit or stuffed, of which he left nearly 3000; of upwards of 1200 fossils; and of monsters.

The pathological part of the museum contained about 2500 specimens, arranged in three principal departments: the first illustrating the processes of common diseases and the actions of restoration; the second the effects of specific diseases; and the third the effects of various diseases arranged according to their locality in the body. Appended to these was a collection of about 700 calculi and other norganic concretions.

These few words may give some idea of Hunter's prodigious labour and industry as a collector. But his museum contains sufficient proof that he was no mere collector; it was formed with a design the most admirable, and arranged in a manner the most philosophic; and when it is remembered that it was all the work of one man, labouring under every disadvantage of deficient education, and of limited and often embarrassed pecuniary resources, it affords perhaps better evidence of the strength and originality of Hunter's mind than any of his written works, where he speaks of the facts which in his museum are made to speak for themselves. Nor should it be omitted that the manual dexterity exhibited in displaying the various objects is fully equal to the intellectual power which determined their arrangement. The museum was sold after Hunter's death to pay the debts which he had incurred in its formation, and to afford the means of support to his family, to whom it was almost all that he had to leave, although for many years before his death he had been earning a very large income. The government gave 15,000*l.* for it, and presented it to the College of Surgeons, London, by whom it has been greatly augmented.

For several years before his death Hunter had been anxious to form a complete catalogue of his collection, and to embody in one large work the results of all his labours and observations. He died when he had completed but a small portion of his design, and left only the materials, with which his successors might have completed a work which would undoubtedly have been the most valuable of its kind ever published. These materials were contained in nineteen folio manuscript volumes written under Hunter's dictation, and the ten most valuable of them contained records of his dissections, of all of which he had made copious notes. The formation of the catalogue was intrusted to Sir Everard Home, the brother-in-law and only surviving executor of Hunter; but from year to year he deferred his task, and after supplying only two small portions of his undertaking, he at length announced that, in accordance with a wish which he had heard Mr. Hunter express, he had burned the manuscripts which he had taken without leave from the College of Surgeons, and among which were the ten volumes of dissections, and numerous other original papers. Thus nearly the whole labours of Hunter's life seemed lost: a few only of the least important of his writings remained, unless indeed we reckon as his the numerous essays which Sir E. Home published as his own in the 'Philosophical Transactions,' and subsequently collected in 6 vols. 4to of 'Lectures on Comparative Anatomy.' Many of these give strong evidence of his having used Hunter's writings in their composition; and the fear lest his plagiarism should be detected is the only probable reason that can be assigned for so disgraceful an act. The papers being thus lost, the formation of the catalogue was necessarily dependent on the arrangement of the preparations themselves, the published works, and the few scattered manuscripts that remained, and such information as those who had associated with Hunter could give. By these means however, and by making numerous fresh dissections, and comparing them with the original preparations, the catalogue was eventually formed in a manner which, although it could not compensate for the loss of the other, conferred the highest credit on those by whom it was made.

Hunter's principal published works were the 'Treatise on the Natural History of the Human Teeth,' 2 vols. 4to, 1771-78; 'Treatise on the Venereal Disease,' 4to, 1786; 'Observations on Certain Parts of the Animal Economy,' 4to, 1786; and 'Treatise on the Blood, Inflammation, and Gun-Shot Wounds,' 2 vols. 8vo, 1794. Of these the two last afford the best proofs of his genius. The 'Animal Economy' consists of a republication of several papers from the 'Philosophical Transactions,' and of nine others relating to various anatomical and physiological discoveries which Hunter had made. It is difficult to say which deserves the most admiration, the faultless accuracy of the observations themselves, or the clearness and simplicity of the deductions drawn from them. His 'Treatise on the Blood,' &c., although he had been collecting materials for it from the time of his entrance into the army, was not written till late in his life, when he was worn down by disease; and it was rather carelessly completed after his death by his executors, Sir E. Home and Dr. Baillie. It contains his opinions on disease in general, the results of his long experience, illustrated by numerous physiological investigations. As a collection of observations these volumes are invaluable; but it is unfortunate that Hunter's reputation has been based upon them rather than upon his museum or his strictly physiological writings, for in the former his mode of reasoning is often obscure and hasty, and his conclusions far more general than the evidence warranted. His doctrines were purely vital. The 'materia vitæ diffusa,' a term which he says was recommended to him by his friends to express the power, or, as he supposed, the subtle matter, which he believed to be contained in the blood and all the tissues, and to govern all the functions of the living body, was to him the sole agent in the phenomena of life. But his errors were those of ignorance of collateral subjects, rather than of a deficient acquaintance with that which he made the object of his study; and when we consider that he was so little educated, that he was not even well acquainted with his own language, and was ignorant of all others, and that he had only the most superficial knowledge of the physical sciences, which every year now shows to have more applications in the study of the living body, we can only wonder the more at the genius which could surmount such difficulties.

Hunter is, by the common consent of all his successors, the greatest man that ever practised surgery. Considered merely as a surgeon, and with reference only to the direct improvements which he effected in its practice, he stands inferior to few: his improvement of the operation for aneurism was undoubtedly the most brilliant discovery in surgery of his century. He first described the important disease of inflammation of the veins; he first published lucid views on the venereal disease; and by his work on inflammation improved the modes of practice applicable to nine-tenths of the diseases which fall within the province of the surgeon. But it was less by individual discoveries than by the general tone of scientific investigation which he gave to surgical practice that he improved it. Before his time surgery had been little more than a mechanical art, somewhat dignified by the material on which it was employed. Hunter first made it a science, and by pointing out its peculiar excellence as affording visible examples of the effects and progress of disease, induced men of far higher attainments than those who had before practised it to make it their study.

As an anatomist and physiologist, his museum alone is sufficient to show that he has had no superior; and while his published works confirm this opinion, and exhibit what he knew, they add to the regret that so much more should have been lost. Every year, as his museum is more closely studied, proves that Hunter had been well aware of facts for the discovery of which other observers have since his death received the honour. His remarks on fossil bones, for example, evince his knowledge of the principle carried out by Cuvier, by which their investigation might be made the clue to the history of a former world. His notices, though short, of monstrosities prove that he knew the fact that they are, as it were, representations of the natural form of animals lower in the scale of creation, and possess the form natural to themselves at an earlier period of development, a law since more fully demonstrated by Geoffroy St. Hilaire, Meckel, Von Baer, &c.; and it is now certain, from the drawings which he had made from his preparations, that he was well acquainted with nearly the whole of that most interesting department of physiology which relates to the development of the embryo. The number of individual facts, for the discovery of which he has lost his due honour by the destruction of his manuscripts, cannot now be calculated.

As a natural historian, Hunter's merits were of no ordinary character, as is sufficiently shown by his descriptions of various animals from New South Wales, published in Mr. White's 'Voyage' to that country, and by his papers on the wolf, &c. He seems however to have regarded the study of zoology as very inferior to that of physiology, and it is probable that the large collection of animals which he left preserved in spirit was only intended as a store of subjects for future dissection.

The whole of John Hunter's works have been edited in 4 vols. 8vo by Mr. James F. Palmer, who has added to those published by himself numerous papers from different periodicals, his surgical lectures, from notes taken by some of his pupils, and his Croonian Lectures. Biographies of Hunter have been written by Sir Everard Home, Mr. Jesse Foote, and Dr. Adams. A life by Mr. Drewry Ottley is prefixed to Mr. Palmer's edition of his works.

*HUNTER, REV. JOSEPH, son of Mr. Michael Hunter, was born at Sheffield, and educated at York for the ministry among the English Presbyterian Dissenters, and was for twenty-four years their minister at Bath, where he collected materials for an interesting work, 'The connection of Bath with the Literature and Science of England.' He also published, besides other works, his 'History of Hallamshire,' in one vol. fol., the 'Hallamshire Glossary,' 'English Monastic Libraries,' and his great work on the 'History and Topography of the Deanery of Doncaster, South Yorkshire.' He likewise edited several works for the Record Commission. In 1833 he accepted the post of sub-commissioner of the Public Records, and from that time he has been industriously occupied in that department. His indefatigable zeal has lately been directed to the arranging of the records of her Majesty's Remembrancer of the Exchequer in Carlton Ride, thus rendering accessible a large amount of Record Evidence previously useless. Since the commencement of his official career he has found time even amid his laborious toils to produce 'Illustrations of the Life, Studies, and Writings of Shakespeare,' a 'Disquisition on the Scene, Origin, and Date of the Tempest,' as also various other works on Archæology and Ecclesiastical history. He has been a liberal contributor to the 'Archæologia,' the 'Retrospective Review,' and the Archæological Institute. He is also well known as a staunch upholder of Lady Hewley's Foundations, and of the claims upon them by the Presbyterian ministry of England, and has rendered America his debtor by pointing out the precise localities in the mother country from which the earliest families settled in New England took their origin.

HUNTER, WILLIAM, was born in 1718 at Long Calderwood, near Glasgow. He was entered at the University of Glasgow in 1732, and remained there for five years studying for the church; but while hesitating whether he should pursue that profession he met with Cullen, who was at that time practising as a surgeon and apothecary at Hamilton. An intimate friendship was soon formed between them, the result of which was that Hunter determined to study medicine, and to practise in partnership with Cullen. Part of the agreement into which they mutually entered was, that each of them should alternately pass a winter at some large medical school, while the other remained

in charge of the business in the country. The success of Cullen, and his exaltation to the highest celebrity in Scotland, has been already mentioned [CULLEN, WILLIAM], and Hunter was destined to attain a reputation scarcely inferior in England. In 1741 he visited London, where he resided with Smellie, the celebrated accoucheur, and studied anatomy under Dr. Nicholls, and surgery at St. George's Hospital. Dr. Douglas, to whom he brought a letter of introduction, engaged him soon after his arrival to assist him in completing an anatomical work which he was publishing, and to educate his son. He resided in the family till 1744, when Mr. Sharpe having resigned a lectureship on surgery to a Society of Naval Surgeons, Hunter was elected to fill his place, and at once met with the most marked success. In 1746 he commenced lecturing on anatomy, and in 1747 became a member of the Corporation of Surgeons. But he had always preferred the practice of midwifery to that of surgery; and several circumstances coinciding to give a favourable prospect of success, he determined in 1749 to confine himself exclusively to the former subject. In 1750 he took a Doctor's degree at Glasgow; in 1764 was appointed physician extraordinary to the queen; in 1767 he became a Fellow of the Royal Society. His time was now so completely occupied in the practice of his profession, that he was obliged to give up a part of his lectures, and his brother John, Hewson, and Cruickshank, were successively his partners. He amassed a large fortune, and died in 1783, with a reputation inferior only to that of his brother, of whom it was not his least honour that he had been the preceptor and first patron. They had been unhappily estranged for many years before Dr. Hunter's death, in consequence of a dispute relative to their mutual claims to the discovery of the structure of the placenta: which was most in fault is still unknown; but their hostility, which was at first very warm, did not cease till William was on his death-bed. Even then the reconciliation was only partial, for he left nearly the whole of his large property to those who were distantly connected with him, although his brother was at the time in embarrassed circumstances.

William Hunter's principal work was the 'Anatomy of the Gravid Uterus,' on which he was engaged for nearly thirty years. It contains thirty-four folio plates, most accurately and beautifully engraved from dissections by himself and his brother, illustrative of the most important subjects in obstetrics. A work descriptive of these plates, and containing several other points of great interest collated from the original manuscript, was published after Dr. Hunter's death by his nephew Dr. Baillie. He was also the author of numerous essays in the 'Philosophical Transactions,' and the 'Medical Observations,' of which the most important are those relating to his discoveries of the varicose aneurism, of the origin and use of the lymphatics, the retroversion of the uterus, and the membrana decidua reflexa. William Hunter had long wished to found an anatomical school in London, and in 1765 he offered to expend 7000*l.* on a building fit for that purpose, to endow a professorship, and to give his museum and library, if the government would grant him a piece of ground to build upon. This munificent offer was refused, and he therefore bought some ground in Windmill Street, where he built a private house, with a museum and dissecting-rooms adjacent to it. He at the same time added to his museum, which already contained a large number of very valuable anatomical and pathological preparations, a choice library of Greek and Latin works, a cabinet of the rarest ancient medals, which cost him 20,000*l.*, and numerous objects of natural history. He bequeathed all these to Dr. Baillie, who was to hold them for thirty years, and then to transmit them to the University of Glasgow, to which he had also left 8000*l.*, for their maintenance and increase.

If William Hunter was inferior in intellect to his brother John, he was free from many of his faults; he was a good scholar, a clear and elegant writer, and an accomplished gentleman. He was the most scientific man that had ever practised as an accoucheur; and midwifery is as much indebted to him as surgery is to his brother. Each not only improved the practice of his profession, but conferred a far greater benefit by introducing the scientific principles of physiology into what had, before their time, been little more than mechanical arts.

HUNTINGDON, SELINA, COUNTESS OF, a lady distinguished in the religious history of the century to which she belonged, was born in 1707, and was one of the three daughters and co-heirs of Washington Shirley, earl Ferrers, the other two being Lady Kilmorey and Lady Elizabeth Nightingale, the lady for whom there is the well-known monument in Westminster Abbey. Selina, the second daughter, married, in 1728, Theophilus Hastings, earl of Huntingdon, a nobleman of retired habits, with whom she appears to have had a very happy life till his sudden death, on the 13th of October 1746, of a fit of apoplexy. She had many children, four of whom died in youth or early manhood.

It was probably these domestic afflictions which disposed this lady to take the course so opposite to that which is generally pursued by the noble and the great. She became deeply religious. It was at the time when the preachers and founders of Methodism, Wesley and Whitefield, were rousing in the country, by their exciting ministry, a spirit of more intense devotion than was generally prevalent, and leading men to look more to what are called the distinguishing truths of the Gospel than to its moral teachings, to which the clergy had for

some time chiefly attended in their public ministrations. She found in these doctrines matter of consolation and delight, and she sought to make others participate with her in the advantages they were supposed by her to afford.

The doctrine to which she most inclined was that of Whitefield, whom she appointed her chaplain, and who adopted the tenets of Calvinism rather than the doctrine of Wesley, which was Arminian. Whitefield made no attempt to found a separate sect, but when the countess chose to assume a sort of leadership among his followers, and to act herself as the founder of a sect, those who might properly have been called Whitefieldian Methodists came to be known as 'the Countess of Huntingdon's Connexion.' The countess had the command of a considerable income during the forty-four years of her widowhood, and as her own personal expenses were few, and she engaged the assistance of other opulent persons, members of her own family or other persons who were wrought upon as she was, she was enabled to establish and support a college, at Trevecca in Wales, for the education of ministers; to build numerous chapels, and to assist in the support of the ministers in them. She died in 1791, and the number of her chapels at the time of her death is stated to have been sixty-four, the principal of which was that at Bath, where she herself frequently attended. She created a trust for the management of her college and chapels after her death. The college was soon after removed to Cheshunt, Herts, where it still flourishes; but her chapels have for the most part become in doctrine and practice almost identical with those of the Congregational or Independent body, the chief distinction being in the use of a portion at least of the 'Book of Common Prayer,' though where not expressly directed in the trust-deed that practice has in many instances been abandoned. In 1851 there were, according to the Census, 109 chapels belonging to the Countess of Huntingdon's Connexion in England and Wales.

Other ladies of the family of Hastings were distinguished for their piety and zeal. Lady Elizabeth Hastings, half-sister to her lord, died in 1739, when Methodism was first beginning to attract very much of the public attention. She made large gifts to religious objects, but she confined them to the Church, and subjected them to the general regulations of the affairs of that community. Lady Margaret, the own sister of the earl, gave herself in marriage to one of the Methodist preachers, Mr. Ingham. Lady Catherine, another sister, married a clergyman, the Rev. Granville Wheeler. Of Ferdinando Hastings, a brother of the earl, who died in 1726, at the age of twenty-seven, there is an agreeable picture of a pious and amiable person in Wilford's 'Memorials.'

HUNTINGTON, ROBERT, D.D., was born in February 1636, at Deorhyrst in Gloucestershire, where his father, of the same name, was parish clergyman. After having received the rudiments of a classical education at the free-school of Bristol, he was admitted in 1652 a portionist of Merton College, Oxford; and, having taken his Bachelor's degree in 1658, he was soon after elected to a fellowship in that college. He took his degree of Master of Arts in 1663; and, having then applied himself with great success to the study of the oriental languages, he was in 1670 appointed to the situation of chaplain to the English factory at Aleppo. This post he held for above eleven years, during which time he visited Jerusalem, Galilee, Samaria, Cyprus in 1677, and Egypt in 1680, and again in 1681, besides making an unsuccessful attempt in 1678 to reach Palmyra. He returned home in 1682, through Italy and France, and, resuming his college life, accumulated the degrees of Bachelor and Doctor in Divinity in June of the following year. In the latter part of that year he was prevailed upon with much reluctance to accept the place of provost or master of Trinity College, Dublin; but after first taking flight on the invasion of Ireland by the deposed king after the revolution, and then returning to that country for a short time, he resigned in 1691, and once more came over to England. In August 1692 he was presented by Sir Edward Turner to the rectory of Great Hallingbury, in Essex; and while there he married a sister of Sir John Powell, one of the justices of the King's Bench. He seems still however to have felt uncomfortable in what he describes in some of his printed letters as a rustic solitude, where he was banished alike from books and friends, from the living and the dead; and, although he had some years before refused the bishopric of Kilmore in Ireland, his aversion to that country gave way so far that in 1701 he consented to accept that of Raphoe. But he died there on the 2nd of September in the same year, twelve days after his consecration.

The only literary performance that Bishop Huntington published was a short paper in the 'Philosophical Transactions' (No. 161), entitled 'A Letter from Dublin concerning the Porphyry Pillars in Egypt.' The writer of his Life in the 'Biographia Britannica' states that some of his observations are printed in Ray's 'Collection of Curious Travels and Voyages,' 2 vols. 8vo, 1693; but all which that work contains is the 'Letter on the Porphyry Pillars,' which is in vol. ii, pp. 149-155. At the end of the reprint is a notice extracted from the 'Journal des Savaans' (No. 25, 1692), of a letter from M. Cuper to the Abbé Nicaire, intimating that he had just heard from Aleppo "that some English gentlemen, out of curiosity going to visit the ruins of Palmyra, had found 400 marble columns, of a sort of porphyry, and also observed some temples yet entire, with tombs, monuments, Greek and Latin inscriptions," of all of which he hoped

to get copies. This would probably be the earliest information received by the English public of the successful accomplishment of the first modern journey to Palmyra, which was achieved by some gentlemen of the factory at Aleppo in 1691, and of which a full account was given in the 'Philosophical Transactions' for 1695. Ray's book may have been printed in the latter part of 1692, though not published till May 1693, on the 3rd of which month the imprimatur is dated.

Dr. Huntington is principally remembered for the numerous oriental manuscripts which he procured while in the east and brought with him to this country. Besides those which he purchased for Archbishop Marsh and Bishop Fell, he obtained between six and seven hundred for himself, which are now in the Bodleian Library, to which he first presented thirty-five of them, and then sold the rest in 1691 for the small sum of 700*l*. Huntington however missed what was the principal object of his search, the very important Syriac version of the epistles of St. Ignatius, a large portion of which was at length recovered in 1843 by Mr. Tattam from one of the very monasteries in Nitria which Huntington had visited in the course of his inquiries, and having been deposited by him in the British Museum, was published under the care of the Rev. William Cureton, keeper of the oriental manuscripts in that establishment. Several of Huntington's letters, which are addressed to the Archbishop of Mount Sinai, contain inquiries about the manuscript of St. Ignatius; and the same earnest inquiries are made in his letters to the Patriarch of Antioch.

There is a 'Life of Bishop Huntington,' in Latin, by Dr. Thomas Smith, at the end of which are thirty-nine of his letters, all in Latin, published in 8vo, at London, in 1704; and he is the subject of an article in the 'Biographia Britannica.'

HURD, RICHARD, D.D., Bishop of Worcester, was born in 1720. Bishop Hurd is eminent rather as an elegant scholar than a divine, and is more spoken of on account of his connection with Warburton than for his own merits, which were however of no mean order. He was born in Staffordshire, the son of John and Hannah Hurd, "plain, honest, and good people," as he himself has described them, renting a considerable farm in that county. It was the good fortune of Hurd to live in his childhood near a well conducted grammar-school, that of Brewood, where he had an excellent master, who prepared him well for the university. He went to Cambridge at a much earlier age than is now the custom, about fifteen; and his history from that time is that of a scholar, university man, author, and divine, taking his degrees, being ordained, gaining some little preferment, which is followed by greater, and publishing sundry sermons, tracts, and books. An ample detail of all this may be read in the sixth volume of Nichols's 'Literary Anecdotes of the Eighteenth Century.'

Dr. Hurd continued to reside at Cambridge as a Fellow of Emmanuel till 1757, when he became rector of Thurcaston in Leicestershire, where he went to reside. In 1765 he was made preacher of Lincoln's Inn, and in 1767, archdeacon of Gloucester, by his friend Bishop Warburton. In 1775 he was made bishop of Lichfield and Coventry, whence, in 1781, he was translated to Worcester, where he continued till his death, declining the offer which was made him of becoming archbishop of Canterbury on the death of Archbishop Cornwallis in 1783. He died in 1808. The writings of Bishop Hurd are too many to be particularly named. The most remarkable are his 'Dialogues,' his 'Letters on Romance and Chivalry,' his 'English Commentary on the Epistle of Horace on the Art of Poetry,' and the ingenious Essays published with it, his 'Twelve Discourses on the Prophecies,' his Sermons, and his Life of his friend Bishop Warburton. There is also an octavo volume of the correspondence between Warburton and Hurd, a very pleasing book, and calculated to remove some portion of the ill opinion which many persons have formed of the real character of Warburton, and of the nature of that friendship which so long subsisted between "Warburton and a Warburtonian."

HURDIS, JAMES, was born at Bishopstone, in Sussex, in the year 1763, and brought up at Chichester school, where he early showed a taste for poetry and music. In 1780 he entered at St. Mary Hall, Oxford, and was subsequently elected demy and fellow of Magdalen College, in that university, and took orders. In 1788 he published 'The Village Curate,' which seems to have been first produced anonymously. This work was followed by a tragedy, called 'Sir Thomas More,' and some other poetical works, as well as by two theological critiques on Genesis, and 'Remarks on the Arrangement of the Plays of Shakspeare.' In 1793 he was elected professor of poetry in the university of Oxford, and in 1801 he died.

Hurd is now remembered chiefly for his friendship with Cowper, which began about the beginning of the year 1791, and several of Cowper's letters are addressed to him. But we wish also to point attention to him as one of those who awakened or attempted to awaken interest on the subject of Shakspeare criticism, as it is most desirable that all who study Shakspeare should be made acquainted with the several steps which have been made both here and elsewhere, in the critical investigation of his writings.

* HURLSTONE, FREDERICK YEATES, president of the Society of British Artists, was born in London in 1801. Mr. Hurlstone began to exhibit at the Royal Academy about 1820, and for some ten years his name appears regularly in the catalogue; but becoming dissatisfied with the place assigned to his pictures he ceased to send his works to

the annual exhibition, and consequently cut himself off from all chance of the coveted academic distinctions. Soon after his secession from the academy Mr. Hurlstone joined the Society of British Artists, and for a long series of years his pictures have formed one of the leading features of the annual exhibition in Suffolk-street. In the movement which resulted in obtaining a charter of incorporation for that society, Mr. Hurlstone took an active part; and he has borne in the society most of the posts of responsibility and honour which it can confer. As a portrait painter Mr. Hurlstone is a disciple of the school of Sir Joshua Reynolds, and his heads possess often much of the vigour, breadth of effect, and fine colour of that great master. But Mr. Hurlstone has acquired also considerable reputation as a painter of historical and fancy subjects, his inclination leading him to select scenes of southern life, chiefly either Spanish, Moorish, and Italian peasants, or episodes from the history or poetry of those people; and they are treated with a breadth of handling and style of composition and colour which appear intended to remind the observer sometimes of Murillo and the Spanish, sometimes of one or other of the great Italian colourists. His works are not however merely imitative exercises. Mr. Hurlstone has been a frequent visitant to Spain and Italy, and if he has acquired much from the study of the works of the great masters in those countries, he has been a still more diligent student of the people, and it may fairly be presumed that much of the resemblance which his works sometimes bear to those of the old masters is due to his having followed in their steps, and studied and painted the same people under the same climate and subject to similar influences.

HUSKISSON, WILLIAM, was born March 11, 1770, at Birch Moreton Court, Worcestershire, where his father occupied an extensive farm. The family had long been settled in Staffordshire, and for several generations had been in the possession of a moderate landed estate on which they resided. On the death of his mother in 1774, his father removed into Staffordshire, married a second wife, and resided upon his patrimony until his death in 1790. He had alienated a considerable portion of his property in order to make provision for his younger children. The entailed property descended to the subject of the present notice, who cut off the entail and disposed of the landed property altogether.

In 1788, when in his fourteenth year, William Huskisson was sent to Paris, at the request of his maternal uncle, Dr. Gem, physician to the English Embassy. Dr. Gem was on terms of intimacy with Franklin and Jefferson, and the party known as the 'Encyclopædists.' William Huskisson, as was natural to a young man, became an enthusiast in the cause of the French Revolution. He was present at the taking of the Bastille in 1789, and became a member of the 'Société de 1789,' established in 1790. The object of this club was to sustain the new constitutional principles. His connection with it led to the charge which was often brought against him of having been a member of the Jacobin Club. In August 1790, he pronounced a 'Discours' at the 'Société de 1789' against the proposed creation of paper-money to a large extent, which obtained for him at the time considerable celebrity in the French capital. He withdrew from the 'Société' after the legislature had determined upon the issue of assignats. In the same year (1790) he became private secretary to Lord Gower (afterwards the Marquis of Stafford), who was then the English ambassador. A letter dated a few days after the attack on the Tuileries on the 20th of June 1792, shows that Mr. Huskisson's views respecting the Revolution had undergone a change. After the events of the 10th of August 1792, the English ambassador was recalled, and Mr. Huskisson returned with him to England. He continued to pass the greater part of his time with Lord Gower at Wimbledon, where he often met Mr. Pitt and Mr. Dundas. In January 1793, by desire of Mr. Dundas, he undertook the duties of a small office which had just been created for investigating the claims of French emigrants who were then thronging in crowds to England. Early in 1795 he was appointed under-secretary of state in the department of War and Colonies under Mr. Dundas. In this situation he soon became distinguished by his talents for business. In the 'Biographical Memoirs,' attached to the edition of his 'Speeches,' it is stated that he was often called to the private councils of Mr. Pitt. He conducted the equipment of Sir Charles (afterwards Earl) Grey's expedition to the West Indies. Towards the end of 1796 he was brought into parliament as member for Morpeth, by the Earl of Carlisle; but he does not appear as a speaker before February 1798. On the retirement of Mr. Pitt he resigned his official situation. He was unsuccessful in procuring a seat at the general election in 1802, and did not appear again in parliament until 1804, when he sat for Liskeard. Under the administration formed by Mr. Pitt in 1804, he was Secretary of the Treasury; and after the death of that minister, and during the Whig administration of 1806-7, he was an active member of the opposition. At the general election in 1806 he was re-elected for Liskeard; and after the dissolution of parliament in 1807 he sat for Harwich, and continued to do so until 1812. From this period until 1823 he represented Chichester, in which neighbourhood he had, in 1801, purchased a small estate. From 1823 until his death he represented Liverpool. On the retirement of the Whigs from office, in 1807, Mr. Huskisson resumed his former post as Secretary of the Treasury. In 1807 he was strongly invited by the Duke

of Richmond, then viceroy of Ireland, to become chief secretary; but his services could not at the time be dispensed with in the office he already filled. He resigned office in 1809, along with Mr. Canning, when the latter left the ministry on account of differences with Lord Castlereagh.

From motives of friendship and personal attachment Mr. Huskisson refused to accept any official appointment during Mr. Canning's exclusion from power; and it was not until Mr. Canning accepted the post of ambassador at Lisbon, that he again entered the public service. In August 1814 he was appointed Chief Commissioner of Woods and Forests. In 1823 he became President of the Board of Trade, and Treasurer of the Navy. His predecessor had been a cabinet minister, and Mr. Huskisson considered that his position entitled him to the same distinction, and after some delay, occasioned by the cabinet already consisting of a larger number than usual, he became one of its members. After the death of Mr. Canning, in 1827, Mr. Huskisson held the office of Secretary for the Colonies in Lord Goderich's cabinet; and he retained his post when this cabinet was broken up and the Duke of Wellington became the head of a new ministry. He had to defend himself for remaining in office after his friends in the former cabinet were excluded from power; and he did so on the ground that the measures to which he was more particularly pledged would be followed up by the then existing administration. On the 19th of May 1829, the debate on the East Retford Disfranchisement took an unexpected turn, and Mr. Huskisson was called upon to redeem a pledge which he had given in a former discussion on the question; and he accordingly voted in favour of the bill and in opposition to his colleagues. This led to his placing his resignation in the hands of the Duke of Wellington, and after some correspondence it was accepted. The resignation of Mr. Huskisson was followed by that of Lord Palmerston, Mr. Grant, and several others who had belonged to what was called 'Mr. Canning's party.' In the session of 1830 he appeared on several occasions as a formidable opponent of some of the measures of the government, and, but for his death so soon afterwards, there is every probability that he would have become a member of the Whig cabinet. His commercial principles were held by him in common with them, and in his general views he was approximating towards the Whig party. He had always been in favour of the Roman Catholic claims, and in opposing the repeal of the Corporation and Test Acts, he did so on the ground of its being a partial measure, and likely to retard Roman Catholic emancipation. He supported in May 1829, Mr. Grant's bill for relieving the Jews of their disabilities. He had left the ministry for having supported a measure of reform, and in the same session he had voted in favour of giving representatives to Manchester, Leeds, and Birmingham.

In parliament Mr. Huskisson seldom spoke except upon financial or commercial subjects. He was an active member of the Bullion Committee, and defended the principles in the Report of that committee in a pamphlet entitled 'The Question concerning the Depreciation of our Currency stated and examined,' which was published in 1810. In the debates on the corn-laws, in 1814, he supported the system of protecting agriculture by high duties, on the ground that commerce and manufactures were similarly protected, and that our whole system was one of artificial restraints. He was at that time merely for free-trade in the abstract. The question was postponed to the following year, and he supported the corn-bill of 1815, and thought that less than 80s. a quarter, a fixed duty of 15s. should be permanently charged on the importation of foreign wheat. In 1827 however he acknowledged that the policy of the corn-laws must be viewed in relation to the changes in the growth and price of corn abroad as well as at home; and he abandoned the corn-bill which had been brought in by the government, after the Duke of Wellington had carried an amendment, the effect of which would have been to prohibit the release of bonded wheat so long as the price should be less than 63s. the quarter. In 1819 he was appointed a member of the Committee of Finance. It is understood that he was principally concerned in drawing up the long Report of the Committee of Agriculture which sat in 1821. It advocated a relaxation of the corn-laws, for which he was never forgiven by the landed interest.

In 1822 Mr. Wallace and Mr. Robinson (now Earl of Ripon) had taken some preliminary steps for relaxing restrictions on commerce; and these efforts were carried on more actively and on a larger scale by Mr. Huskisson. In 1823 he carried through parliament an act for enabling the king in council to place the shipping of foreign states on the same footing with British shipping, provided that similar privileges were given to British ships in the ports of such states. He abandoned the old restrictive system of colonial trade, and, under certain regulations, threw open the commerce of the colonies to other countries. He reduced a great number of duties which had been imposed for the protection of the home produce. The shipowners, and the silk manufacturers, and a host of other interests were now in arms against him. They represented him as a cold and heartless theorist, and he was attacked very generally, both in and out of parliament, for his departure from the ancient commercial policy of the country. His speeches in parliament in defence of his measures

are his best; and his expositions of the commercial condition of the country always excited great interest. He was far from adopting in anything like their fulness the principles of free trade which have since been adopted, but he was the great pioneer of the crusade; and it must be borne in mind that even the reforms which he did effect excited great clamour and opposition, in many instances from the very parties who afterwards saw cause to advocate a far more extensive change; while the advantages of the changes he did effect were not recognised until some time afterwards. Mr. Huskisson was likewise active in procuring the repeal of the combination laws; and he relaxed the restrictions on the exportation of machinery.

At the close of the session of 1830 Mr. Huskisson left London to be present at the opening of the Liverpool and Manchester railway, on the 15th of September. When the train reached Parkside, near Newton, he got out of the carriage with many others, and had just been speaking to the Duke of Wellington, when an alarm was raised on the approach of an engine on the other line. Mr. Huskisson attempted to regain his seat, but fell to the ground at the moment the engine passed, and was dreadfully injured. He was conveyed to the house of the Rev. Mr. Blackburne, of Eccles, but the shock to the system was so great, that after enduring great agony with much fortitude and resignation, he died at nine o'clock the same evening. At the request of a large and influential portion of the mercantile classes of Liverpool his remains were interred in the new cemetery, where a handsome monument with a statue by Gibson was erected to his memory by his constituents. A second statue has since been erected in the Exchange of Liverpool, and another, also by Gibson, in Lloyd's Rooms, London.

Mr. Huskisson was married in 1799 to the youngest daughter of Admiral Milbanke, but had no family. On retiring from office in 1828 he entered upon the receipt of one of six pensions of 3000*l.* a year, which the Crown was empowered to grant for long public services. He was nominated for this pension by Lord Liverpool shortly before his political demise. He was for many years Agent for Ceylon, the salary of which was increased from 800*l.* to 1200*l.* a year; he resigned this post when appointed to the Board of Trade in 1823.

(*Speeches of the Right Hon. W. Huskisson, with a Biographical Memoir*, 3 vols. 8vo, London, 1831.)

HUSS, JOHN, was born at Hussinatz, a village of Bohemia, of humble parents, about the year 1370. He studied in the University of Prague, where he distinguished himself by his assiduity and talents. Being ordained priest in 1400, he soon after adopted the opinions of Wycliffe, which he proclaimed loudly from the pulpit, and by so doing gave offence to the Archbishop of Prague, who denounced his tenets as heretical. But Huss was confessor to Sophia, queen of Bohemia, and was favoured by King Wenceslaus himself, and thus he was able to maintain his ground for several years. In 1408 the heads of the university declared that whoever taught the opinions of Wycliffe should be expelled from that body. Huss identified his cause with that of his Bohemian countrymen, ever jealous of German influence, and the consequence was that the German students withdrew from the university and the city of Prague, and repaired to Leipzig, where the elector of Saxony founded a university for them. Huss being now installed rector of the University of Prague, inculcated the doctrines of Wycliffe, whose works he caused to be translated into Bohemian. The Archbishop of Prague ordered these works to be publicly burned, and excommunicated those who still adhered to the opinions contained in them. He also suspended Huss from his sacerdotal functions, who however assembled the people, either in private houses or in the fields, where he preached against the pope, against purgatory, and above all against indulgences. The people were thus invited and encouraged to examine doctrines, which till then had been considered the sole province of the clergy; and the humblest among them, women as well as men, began to discuss the mysteries of grace, predestination, and justification. The Archbishop of Prague took the alarm, and Huss was summoned by the Pope, John XXIII., to appear in person at Bologna to answer the charges against him, which neglecting to do, he was excommunicated. Huss however had a strong party in his favour, and the consequence was that frequent tumults occurred in the streets of Prague between his partisans and those who supported the papal authority. Unwilling to appear as encouraging these disorders, Huss retired to his native village, and there both by his tongue and pen he defended the propositions of Wycliffe, rejecting at the same time all human authority in matters of faith, and exhorting the multitudes who flocked to hear him to make the Scriptures alone their rule of faith. Some time after, on the death of the archbishop Huss returned to Prague, and there publicly opposed a papal bull which had been just issued by the court of Rome against Ladislaus, king of Naples, and which invited all Christians to a crusade against him. In the University of Prague Huss stood on vantage ground, and being assisted by his clever disciple Jerome, he began to denounce the sale of indulgences in the strongest terms.

Fresh tumults took place; and after more citations from the pope which Huss disdained to obey, the council of Constance at last assembled. Huss was cited to appear before the council, and he obeyed in 1414, after receiving a safe conduct from the Emperor

Sigismund. On arriving at Constance however he was arrested; his doctrines were condemned as heretical, and as he would not retract, he was publicly degraded from his priestly office, and then consigned to the civil magistrate, who by order of the emperor had him burnt. Huss died with a fortitude which was admired even by his antagonists: while the infamous conduct of the emperor has branded the name of Sigismund with an indelible stigma. (Braconioli, Poggio, 'Epiistle' to Leonardo Aretino; and Aeneas Sylvius, 'Historia Bohemica.') The morals of Huss were irreproachable; his opinions, whether right or wrong, were conscientiously entertained; and it is but a poor excuse for the members of the council to say that they did not condemn him to death, but consigned him to the secular arm, as they were perfectly well aware of the meaning of that expression. The council thus gave a fatal example, which was followed over all Europe for centuries after, and almost to our own days. Jerome of Prague soon after met with the same fate as his master. The death of these two distinguished men created a revolt in Bohemia. The Hussites began a furious war against the Roman Catholics; they burned churches and monasteries, they overawed King Wenceslaus, and after his death his brother, the Emperor Sigismund, found himself opposed by the Hussite leader Ziska, a man of extraordinary powers, who had taken possession of Prague. Sigismund, after a great loss of men in the field, was glad to come to an accommodation upon the following terms:—1. That the church-service should be celebrated in the vulgar tongue; 2. That the communion should be administered in both kinds; 3. That clergymen should be deprived of all temporal jurisdiction; 4. That moral crimes should be punished with the same severity as violations of the criminal laws of the country. This truce however was of no long duration, and Ziska carried on the war with success against the emperor. The Hussites now divided into several branches, some very fanatical and cruel, such as the Taborites, the Horebites, and the Adamites, of whom strange but not well authenticated stories are told; and others more moderate and rational, such as the Callixtines. After the death of Ziska the warfare between the Bohemian Hussites and the Imperial troops continued until the convocation of the council of Basel, in 1431. After long and tedious conferences the council conceded to the Bohemian laity the use of the cup in the communion, and the Emperor Sigismund on his side agreed that the Hussite priests should be tolerated, even at court, that no more monasteries should be built, that the University of Prague should be reinstated in all its former privileges, and a general amnesty granted for all past disturbances. Thus peace was concluded in 1437. Bohemia however remained still in a feverish state until about a century after, when the reform of Luther revived old feelings and antipathies, of which the Thirty Years' War, which another century later desolated all Germany, may be said to have been the remote consequence.

There are a few Hussites now in Bohemia; the rest have merged into Calvinists, Lutherans, Moravians, and other sects.

HUTCHESON, FRANCIS, the reviver of speculative philosophy in Scotland, was born in Ireland, August 8th, 1694. His father was minister to a Presbyterian congregation. After completing his studies at Glasgow, Hutcheson officiated for some time in a similar capacity in the north of Ireland. In 1720 he first became known to the literary world by the publication of his 'Inquiry into the Original of our Ideas of Beauty and Virtue, &c., with an Attempt to introduce a Mathematical Calculation in Subjects of Morality,' and acquired by it the friendship of Archbishop King, author of the treatises on the 'Origin of Evil' and 'Predestination,' &c. His essay 'On the Nature and Conduct of the Passions and Affections' appeared in 1723, and in the following year he was appointed professor of moral philosophy in the University of Glasgow, where he was admitted to the degree of Doctor of Laws. He published, as manuals for his class, 'Synopsis Metaphysicæ Ontologiam et Pneumatologiam complectens,' and 'Philosophiæ Moralis institutio compendiaria Ethicæ et Jurisprudentiæ Naturalis Principia complectens.' His great work, in 2 vols. 4to, entitled 'System of Moral Philosophy,' did not appear until after his death, which took place at Glasgow in 1747. It was published by his son, Dr. F. Hutcheson, with a life of the author, by Dr. Leechman.

In his metaphysical system Hutcheson rejected the theory of innate ideas and principles, but insisted upon the admission of certain universal propositions, or, as he terms them, metaphysical axioms, which are self-evident and immutable. These axioms are primary and original, and do not derive their authority from any simpler and antecedent principle. Consequently it is idle to seek a criterion of truth, for this is none other than reason itself, or, in the words of Hutcheson, "menti congenita intelligendi vis." Of his ontological axioms two are important:—Everything exists really; and no quality, affection, or action is real, except in so far as it exists in some object or thing. From the latter proposition it follows that all abstract affirmative propositions are hypothetical, that is, they invariably suppose the existence of some object without which they cannot be true.

Truth is divided into logical, moral, and metaphysical. Logical truth is the agreement of a proposition with the object it relates to; moral truth is the harmony of the outward act with the inward sentiments; lastly, metaphysical truth is that nature of a thing wherein it is known to God as that which actually it is, or it is its absolute reality. Perfect truth is in the infinite alone. The truth of finite

things is imperfect, inasmuch as they are limited. It is however from the finite that the mind rises to the idea of absolute truth, and so forms to itself a belief that an absolute and perfect nature exists, which in regard to duration and space is infinite and eternal. The soul, as the thinking essence, is spiritual and incorporeal. Of its nature we have, it is true, but little knowledge; nevertheless its specific difference from body is at once attested by the consciousness. It is simple and active; body is composite and passive. From the spiritual nature however of the soul Hutcheson does not derive its immortality, but makes this to rest upon the goodness and wisdom of God.

In his moral philosophy Hutcheson adopted the views of Lord Shaftesbury. Accordingly his first endeavour is to show that man desires the happiness of others not less than his own, and that benevolence can no more be explained by selfishness than selfishness by benevolence. In proof of this he examines successively the several solutions of benevolence, and shows of all that they are contrary to facts. He then concludes that man desires the good of his fellows in consequence of having within him an original inclination which aspires to secure the good of others as its final cause. Benevolence therefore is primary and irreducible. There are then two classes of human affections; the one impels man to his own happiness, the other to the well-being of his fellows. But alongside of these two there exists a third, incapable of being reduced to either of them; the end it has in view is moral good, of which the idea is primary, simple, and irreducible.

In order to establish this proposition, Hutcheson successfully demonstrates that by moral good is understood neither that which pleases ourselves by gratifying our benevolent affections, nor that which is good to others, nor any conformity to the will of God, or to order, or law, or truth, nor any other idea distinct from that which the word itself expresses, and which is as simple and primary and incapable of being expressed by any other word as are taste and smell. From this simplicity and originality of the notion Hutcheson infers that the quality about which it is concerned can only be perceived by a sense, and that this sense must be special, because the quality it perceives is distinct from all others. In further confirmation of this conclusion he observes that the perception of this quality, like all other sensuous perceptions, is accompanied with pleasure, and that moral good is an end and a motive, but that the understanding is incapable of discovering any of the ends of human conduct, or of exercising any influence on the will.

Moral good then is perceived by a sense, and the perception of it or its contrary is accompanied with an agreeable or disagreeable feeling. Now this feeling being a consequent of the perception of the quality, it is impossible to resolve into it either moral good or the approbation we award to moral virtue; for this would be to resolve the cause into the effect, and the principle into the consequence. This sense Hutcheson denominates, after Shaftesbury, the moral sense. Now as the quality of which it is percipient exists only in certain mental dispositions and the acts to which these give rise, it is necessarily internal. According to Hutcheson there are several internal senses; among others the sense of beauty, whose office is to perceive the primary and irreducible quality of beauty. This character of inwardness is all that distinguishes the inner from the outer senses. Although indeed they are not of the same gross nature, they are nevertheless subject to the same laws and conditions. The moral sense therefore, as a sensuous quality, is affected by its objects immediately, and according as the sensations it experiences are agreeable or disagreeable, they are accompanied by desire or repugnance, that is, by approbation or disapprobation.

The moral sense moreover is capable of regulating all the other faculties of our nature. Whence it derives this authority Hutcheson does not attempt to show, and is content with observing that we are directly conscious of its rule.

As to the question, what are the mental dispositions which this sense approves as good and moral, he at once excludes all those whose end lies in the attainment of man's personal happiness. No action the end of which is the profit of the agent can be accounted virtuous; it may be blameless, it cannot be moral. Nevertheless the neglect of one's own interests becomes culpable whenever the advancement of them will enlarge the sphere and the means of beneficence. Benevolent dispositions and acts alone are the objects of moral approbation. Universal beneficence constitutes moral excellence, and the degrees of morality coincide with those of benevolence.

In this system the part of reason is very subordinate. Excluded from the privilege of determining the proper objects of human conduct and of acting directly on the will, it is a mere servant, whose task is to discover and to digest the proper means for the attainment of those ends which the moral sense proposes. As to the 'motive' to virtuous determinations, Hutcheson is not more explicit than Shaftesbury, but as he makes the moral sense to be something more than a simply perceptive faculty, and, like all other senses, to influence the will, it would appear that he regarded it as the moral motive also.

As a writer Hutcheson is remarkable for chasteness and simplicity of style, with great clearness of expression and happy fullness of illustration.

HUTCHINSON, JOHN, author of a mystical and cabalistic inter-

pretation of the Hebrew scriptures, was born in 1674, at Spennithorne in Yorkshire. Having received an excellent private education he became at the age of nineteen steward to Mr. Bathurst, in which capacity he afterwards served the Duke of Somerset, who bestowed upon him many marks of confidence and esteem, and when master of the horse appointed Mr. Hutchinson his riding purveyor. Availing himself of the opportunities which his situation afforded him for cultivating his favourite pursuit of mineralogy and natural history, he made a large and valuable collection of fossils, which, with his own observations, he consigned to the care of Dr. Woodward to digest and publish. This duty Woodward failed to discharge, but bequeathed the task and the collection to the University of Cambridge. In 1724, Hutchinson published the first part of a curious work entitled 'Moses's Principia,' in which he attempted to refute the doctrine of gravitation as taught in the 'Principia' of Newton. In the second part of this work, which appeared in 1727, he continued his attack upon the Newtonian philosophy, and maintained, on the authority of scripture, the existence of a plenum. From this time to his death, he published yearly one or two volumes in further elucidation of his views, which are written in a rambling and uncouth style, but evince a profound and extensive knowledge of the Hebrew scriptures. He died on the 28th of August, 1737.

According to Hutchinson, the Old Testament contains a complete system of natural history, theology, and religion. The Hebrew language was the medium of God's communication with man; it is therefore perfect, and consequently as a perfect language it must be co-extensive with all the objects of knowledge, and its several terms are truly significant of the objects which they indicate, and not so many arbitrary signs to represent them. Accordingly Hutchinson, after Origen and others, laid great stress on the evidence of Hebrew etymology, and asserted that the Scriptures are not to be understood and interpreted in a literal, but in a typical sense, and according to the radical import of the Hebrew expressions. By this plan of interpretation, he maintained that the Old Testament would be found not only to testify fully to the nature and offices of Christ, but also to contain a perfect system of natural philosophy. His editors give the following compendium of the Hutchinsonian theory: "The Hebrew scriptures nowhere ascribe motion to the body of the sun, nor fixedness to the earth; they describe the created system to be a *plenum* without any *vacuum*, and reject the assistance of gravitation, attraction, or any such occult qualities, for performing the stated operations of nature, which are carried on by the mechanism of the heavens in their threefold condition of fire, light, and spirit, or air, the material agents set to work at the beginning:—the heavens thus framed by Almighty wisdom are an instituted emblem and visible substitute of Jehovah Aleim, the eternal three, the co-equal and co-adorable Trinity in Unity:—the unity of substance in the heavens points out the unity of essence, and the distinction of conditions the triune personality in Deity, without confounding the persons, or dividing the substance. And from their being made emblems they are called in Hebrew *Shemim*, the names, representatives, or substitutes, expressing by their names that they are emblems, and by their conditions or offices what it is they are emblems of." As an instance of his etymological interpretation, the word 'Berith,' which our translation renders Covenant, Hutchinson construes to signify "he or that which purifies," and so the purifier or purification 'for,' not 'with,' man. From similar etymologies he drew the conclusion "that all the rites and ceremonies of the Jewish dispensation were so many delineations of Christ, in what he was to be, to do, and to suffer, and that the early Jews knew them to be types of his actions and sufferings, and that by performing them as such were in so far Christians both in faith and practice."

A complete edition of the works of Hutchinson was published in 1748, entitled 'The Philosophical and Theological Works of the late truly learned John Hutchinson, Esq.,' 12 vols. 8vo.

Hutchinson's philological and exegetical views found numerous followers, who without constituting a doctrinal sect came to be distinguished as 'Hutchinsonians.' In their number they reckoned several distinguished divines in England and Scotland, both of the Established churches and of Dissenting communities. Among the most eminent of these were Bishop Horne and his biographer Mr. William Jones Romaine, and Mr. Julius Bates, to whom the Duke of Somerset on the nomination of Mr. Hutchinson, presented the living of Sutton in Sussex; Mr. Parkhurst, the lexicographer; Dr. Hodges, provost of Oriel; and Dr. Wetherell, Master of University College, Oxford; Mr. Holloway, author of 'Letter and Spirit,' and Mr. Lee, author of 'Sophron, or Nature's Characteristics of Truth.' The principles of Mr. Hutchinson are still entertained by many divines without their professing to be followers of Mr. Hutchinson, but the number of professing Hutchinsonians is now very small.

HUTTON, CHARLES, was born at Newcastle-upon-Tyne on the 14th of August 1737. He was descended from a family in Westmorland which had the honour of being connected by marriage with that of Sir Isaac Newton. His father, who was a superintendent of mines gave his children such education as his circumstances would permit, which did not extend beyond the ordinary branches. Charles, the youngest of the sons, manifested at an early period an extraordinary predilection for mathematical studies, and while yet at school he is said to have made considerable progress with little or no aid from his

master. Upon the death of his father, which happened before he had completed his eighteenth year, he became teacher in a school at the neighbouring village of Jesmond; and some years afterwards his master, who was a clergyman, having been presented to a living, resigned the school in his favour. In 1760 Hutton married, and removed his establishment to Newcastle, where he met with considerable encouragement. While engaged in tuition he wrote his first work, entitled 'A Practical Treatise on Arithmetic and Book-Keeping,' which appeared in 1764, and soon passed through several editions. In 1771 he published his 'Treatise on Mensuration,' 4to, London; and the same year the bridge of Newcastle having been nearly destroyed by a great flood, he drew up a paper upon the best means of securing its future stability, which was afterwards published under the title of 'Principles of Bridges, and the Mathematical Demonstration of the Laws of Arches,' 8vo, Newcastle, 1772. In 1773 he became a candidate for the professorship of mathematics at the Royal Military Academy of Woolwich. The examination was conducted with exemplary impartiality by four eminent mathematicians—Dr. Horsley, afterwards bishop of Rochester; Dr. Maskelyne, the astronomer-royal; Colonel Watson, the chief engineer to the East India Company; and Mr. Landen. After its termination the examiners expressed high approbation of all the candidates, who were eight in number, but gave a decided preference in favour of Mr. Hutton, and he was accordingly appointed to the professorship. On the 10th of November 1774 (Thomson's 'History of the Royal Society') Hutton was elected a Fellow of the Royal Society, and upon the accession of Sir John Pringle to the presidency he was appointed foreign secretary to that body, which office he continued to hold with the greatest credit until he was displaced by Sir Joseph Banks in 1778-79, on the plea that it was requisite the secretary should reside constantly in London. [BANKS, SIR JOSEPH.]

In 1775 the Royal Society instituted a series of experiments on the mountain Schellien in Perthshire, with a view to determine the mean density of the earth. These were conducted principally under the direction of Dr. Maskelyne, and when completed the labour of making the necessary calculations was allotted to Mr. Hutton, who was considered the most competent person for the undertaking. His report is contained in the 'Philosophical Transactions' of the year 1778. In the year 1779 the degree of LL.D. was conferred upon him by the University of Edinburgh. In 1781 he published his 'Tables of the Product and Powers of Numbers,' 8vo, London; and in 1785 his 'Mathematical Tables,' containing the common, hyperbolic, and logistic logarithms, with the sines, tangents, &c., both natural and logarithmic, 8vo, London. To these succeeded his 'Tracts on Mathematical and Philosophical Subjects,' 4to, London, 1786, which were reprinted in 1812, 3 vols. 8vo, London. In 1795 appeared his 'Mathematical and Philosophical Dictionary,' in two large quarto volumes, which has since supplied all subsequent works of that description with valuable information both in the sciences treated of and in scientific biography.

About this time he undertook, in conjunction with Drs. Pearson and Shaw, the arduous task of abridging the 'Philosophical Transactions.' The work was completed in 1809 in 18 vols. 4to, and Dr. Hutton is said to have received for his labour the sum of 6000*l.* In 1806 he was attacked by a pulmonary complaint, which a few years after led to his retirement from the academy, when the Board of Ordnance manifested their approbation of his long and meritorious services by granting him a pension for life of 500*l.* per annum. Dr. Hutton died on the 27th of January 1823 in the eighty-sixth year of his age, and was buried at Chariton in Kent.

Dr. Olinthus Gregory, the successor and biographer of Dr. Hutton, says in his memoir, that as a preceptor he "was characterised by mildness, kindness, promptness in discovering the difficulties which his pupils experienced, patience in labouring to remove those difficulties, unwearied perseverance, and a never-failing love of the art of communicating knowledge by oral instruction." He was equally characterised by an unassuming deportment and general simplicity of manners, by the mildness and equability of his temper, and the permanency and warmth of his personal attachments. His benevolence was great, and he was a kind friend and benefactor to the needy votary of science.

Towards the close of Dr. Hutton's life a subscription was entered into by his friends and pupils for a marble bust, which was admirably executed by Gagan, and at his death was bequeathed to the Literary and Philosophical Society of Newcastle, where it now is.

Besides the works above mentioned, and the papers in the 'Transactions of the Royal Society,' Dr. Hutton was a constant contributor to the 'Lady's Diary,' of which periodical he was editor for many years. His remaining works consist of—'Elements of Conic Sections,' 8vo, 1787; 'A Course of Mathematics, designed for the Use of Cadets in the Royal Military Academy,' 3 vols., London, 1798-1801, of which several later editions have appeared; 'Recreations in Mathematics and Natural Philosophy, from the French of Montucla,' 4 vols. 8vo, London, 1803; and some others.

HUTTON, WILLIAM, was born at Derby, of poor parents, on the 30th of September 1723. By frugality, industry, and integrity he raised himself to opulence and eminence. It has been said of him that "in many particulars of energy, perseverance, and prudence he deserves to be called the English Franklin." At the age of seven he

was sent by his father to work in the silk-mill at Derby, which occupation he quitted at seventeen, and was bound apprentice to an uncle at Nottingham, who was a stocking-maker. He ran away during his apprenticeship, and wandered as far as Birmingham, the town in which he subsequently acquired a fortune; but distress compelled him to return to his uncle. The poor remuneration which he obtained for his labours at the stocking-frame induced him to look anxiously towards some other means of gaining a livelihood; and in 1746 he bought an old worn-down press, and taught himself the art of book-binding. In 1749 he walked to London and back to purchase a few bookbinders' tools. In the same year he commenced attending Southwell, fourteen miles distant from Nottingham, on the market-day; and there he rented a shop at twenty shillings a year, and opened it for the sale of books. In his autobiography he says: "During this rainy winter I set out at five every Saturday morning, carried a burden of from three pounds' weight to thirty, opened shop at ten, starved in it all day upon bread, cheese, and half a pint of ale, took from one to six shillings, shut up at four, and by trudging through the solitary night and the deep roads five hours more, I arrived at Nottingham by nine, where I always found a mess of milk-porridge by the fire, prepared by my valuable sister." Hutton's sister was a woman of superior mind, and he owed much to her encouragement. His object was to save a small sum to enable him to commence business in a large town; and in 1750, after having twice visited Birmingham in order to see the chances of success which the place offered, he on the third visit took the lesser half of a small shop, at a rent of one shilling per week, and furnished it with a small supply of books. The overseers teased him for two years under the idea that he would become chargeable to the parish. Five shillings a week covered all his expenses, and at the end of the first year he had saved 20*l.* Fortune continued to smile upon him, and in 1755 he married. In 1791 his property was destroyed during the Church and King Riots at Birmingham in that year, but after great difficulty he succeeded in recovering 5390*l.* from the county. He now relinquished business in favour of his son. He had filled successively all the local offices of the town. In 1781 he wrote and published his 'History of Birmingham,' and this was followed by other works in the following order: 'Journey to London,' 1784; 'The Court of Requests,' 1784; 'The Hundred Court,' 1788; 'History of Blackpool,' 1788; 'Battle of Bosworth Field,' 1789; 'History of Derby,' 1790; 'The Barbers, a Poem,' 1793; 'Edgar and Elfrida, a Poem,' 1793; 'The Roman Wall,' 1801; 'Remarks upon North Wales,' 1801; 'Tour to Scarborough,' 1803; 'Poems, chiefly Tales,' 1804; 'Trip to Coatham,' 1808.

Mr. Hutton died September 20th, 1815, a few days before the completion of his ninety-second year. In 1816 his daughter published 'The Life of William Hutton, Stationer, of Birmingham, and the History of his family: Written by Himself.' This work is one of the most entertaining and instructive pieces of autobiography in the language. An edition of this work was published in 1841, in the series of 'Knight's English Miscellanies.' This edition contains some interesting notes by Catherine Hutton, Mr. Hutton's daughter, who was then in her eighty-fifth year; and passages of a personal nature from Hutton's works are added as notes.

HUYGHENS, CHRISTIAN, son of Constantine Huyghens, possessor of Zulichem, Zelhem, &c., in Holland; whence Huyghens (Latinised Hugenius) is often called Zulichemius, though his inheritance was the second-named estate, and the initials C. H. & Z., or C. H. D. Z., often appear on the titles of his works.

For the life of Huyghens our authority is the account prefixed by S'Gravesande to the edition of his works. The éloges by Condorcet is superficial, and appears to us partial. The various historical works on mathematics may of course be consulted on points of scientific character.

Christian Huyghens was born at the Hague, on the 14th of April 1629. His father had been secretary to three princes of Orange, and was advantageously known by some Latin poems and other small works: he died in 1687, at the age of ninety. His eldest son, Constantine, succeeded him in the post of secretary, and accompanied William III. to England in that capacity in 1688. The subject of this article, his second son, from his boyhood showed an aptitude for mathematical and mechanical studies, and in 1645 he prosecuted them at the University of Leyden under the care of Schooten. In 1648-48 he studied civil law at Breda, a course being then and there established, partly under the management of his father. In 1649 he accompanied a count of Nassau to Denmark; and in 1655 he visited France. He then remained in Holland till 1660, when he went again to France, and in 1661 to England, both which voyages he repeated in 1663. In 1665 he was invited to France by Colbert, where he remained from 1666 to 1681, with the exception of two trips to Holland in 1670 and 1675 for health. This consideration prompted his final return to Holland in 1681: he was again in England in 1689, and died at the Hague on the 8th of June 1695. The preceding enumeration of changes of place is almost all that can be said of Huyghens unconnected with his philosophical fame. Condorcet informs us that the edicts against the Protestants occasioned his relinquishment of the honours and emoluments which he held in France; and that he refused to be made a special exception, we suppose to the edict incapacitating Huguenots from office. His family also, according to

Condorcet, were displeased at this step, which may have been the case, since his father was a strong partisan of the French. ('Biog. Univ.,' art. 'Const. Huyghens.') The same writer says it was reported at Paris that he wrote verses ('assez mauvais') to Ninon de L'Enclos.

The greater part of the works of Huyghens which were published during his lifetime were collected into four volumes by S'Gravesande, under the title of 'Christiani Hugenii Zulichemii dum viveret Zelemii Toparobæ, Opera Varia,' Lugd. Bat., 1724. But Huyghens left his papers to the University of Leyden, with the request that two professors, De Volder and Fullen, would select and publish what they thought fit. The consequence was a volume entitled 'Christiani Hugenii, &c., Opuscula Posthuma,' Amsterdam (?), 1700. But in 1728 S'Gravesande completed his edition of the works printed by Huyghens himself, and also re-published the 'Opuscula Posthuma:' this edition, entitled 'Opera Reliqua,' was printed at Amsterdam. To these two works, which contain almost all that Huyghens wrote, and all that he published, with the exception of papers in the 'Philosophical Transactions' and other periodicals, we must add the mention of his correspondence, published under the following title:—'Christ. Hugenii aliorumque Exercitationes Mathematicæ et Philosophicæ ex MSS. in Bibl. Acad., Lugd. Bat., edente P. J. Uylenbroek,' Hag. Com., 1833, &c. Weidler also mentions a volume of posthumous works published at Leyden in 1703. We shall presently notice the several writings of Huyghens, first observing that he occupies a most conspicuous place among the immediate precursors of Newton: had it not been known that Newton was in possession of at least the main points of his system before 1674 it would undoubtedly have been fair to suppose that the researches of Huyghens gave most material suggestions to the investigator of the theory of gravitation. His writings seem to form the natural and proper step in the chain between those of Galileo and Newton.

We shall give the list of Huyghen's works in the order of subjects, with a short description of what is now memorable in each.

I. Geometrical Works.

'Theoremata de Quadraturâ Hyperbolæ, Ellipsis, et Circuli, ex dato portione Gravitatis Centro; quibus subjuncta est 'Eξέραις Cyclometria Cl. Viri Gregorii à S. Vincentio,' Lugd. Bat., 1651. The theorems have more merit than use: it is to be remembered that they followed the work of Guldinus. [GULDINUS.] The answer to the quadrature of the circle by Gregory of St. Vincent will be further noted in the article on that subject.

'De Circuli Magnitudine inventâ. Accedunt ejusdem Problematum quorundam illustrium Constructiones,' Lugd. Bat., 1651. In this work Huyghens gives some new and very close approximations to the quadrature of the circle; he was also engaged in a controversy with James Gregory on this subject, for the details of which see 'Journal des Sçavans,' July and November 1668, and 'Phil. Trans.,' Nos. 37 and 44. There are some minor geometrical writings of Huyghens in the 'Divers Ouvrages de Mathématique et de Physique,' Paris, 1693.

II. Mechanical Works.

'Horologium,' Hag. Com., 1658, and 'Horologium Oscillatorium, sive de Motu Pendulorum et Horologia aptato Demonstrationes Geometricæ,' Parisiis, 1673. In the first of these tracts Huyghens simply describes the application of the pendulum to the clock, of which improvement he is the inventor. The idea came to him in 1656, and the pendulum employed was the common circular one. In the second he describes the well-known but now disused apparatus by which the geometrically isochronous or cycloidal pendulum was obtained. But this is the least part of the celebrated work before us, which contains four distinct and new discoveries of first-rate importance. The first is that of the cycloid being the curve; all whose arcs measured from the lowest point are synchronous. The second is the invention of the involutions and evolution of curves, in which the proposition is established that the cycloid is its own evolute. The third is the method of finding the centre of oscillation, being the first successful solution of a dynamical problem, in which connected material points are supposed to act on one another. The fourth is the announcement (without demonstration) of those relations between the centrifugal force and velocity of a body revolving in a circle, which were afterwards proved in the 'Principia.' It thus appears that Huyghens was in complete possession of the solution of the problem of circular motion: had his mind not been pre-occupied by the Cartesian system, it is most probable that he would have gone at least to the extent of deducing Kepler's laws from the assumption of gravitation. Demonstrations of the theorems on centrifugal force were found among his papers, and published in the 'Opera Reliqua.' It is possible that these might have been written after he had seen the 'Principia' of Newton.

The publication of the treatise above mentioned drew on a controversy with the Abbé Catelan, in which John Bernoulli, De L'Hôpital, and others took part.

In the 'Journal des Sçavans,' February 1675, Huyghens described the spring pendulum, such as is now used in watches. Though there can be no doubt that this was an independent invention, yet its priority has been questioned.

Huyghens was one of the first who gave the laws of impact; the Royal Society of London had invited attention to the question, and

Huyghens, Wren, and Wallis sent solutions to the Royal Society about the same time (1669). There is an extract from his paper in the 'Phil. Trans.' for that year; but the whole paper (perhaps enlarged) appears among the posthumous works.

The treatise 'Sur la Cause de la Pésanteur' was first printed in French (Leyden, 1690), at the end of the 'Traité de la Lumière.' Both are Latinised in the 'Opera Reliqua.' There are several minor pieces on different problems of mechanics.

III. Astronomical Works.

'De Saturni Lunâ Observatio Nova,' Hag. Com., 1656. This is a tract of two pages printed at the end of Borelli, 'De vero Telescopii Inventore.' It announces the discovery of a satellite to Saturn, being that which we now call the fourth. This took place on the 25th day of March 1665, and Huyghens immediately (as was then common) communicated the following cipher:—"Admovere oculis distantia sidera nostris vvvvvvvcccrhmbqæ;" which being transposed will make the following:—"Saturno luna sua circumducitur diebus sexdecim horis quatuor." In the present tract he explains this enigma, and adds that he is about to publish on the Saturnian system. In the meanwhile he adds another logograph to substantiate his right to another discovery; it is as follows:—"aaaaaaccccccdeeeeghiiiiiiiilllmmnnnnnnnnnooooooppqrrstttttuuuuu." The explanation of this dark saying was given in the 'Systema Saturnium,' printed at the Hague in 1759. It should be remembered that Galileo's telescopes showed him nothing more as to Saturn than that it appeared to have some lateral appendages which looked like handles. In 1655, Huyghens had applied himself, in conjunction with his elder brother Constantine, to the manufacture of large telescopes. The meaning of the enigma was, Annulo cingitur tenui, plano, nusquam cohærente, ad eclipticam inclinato; that is, he had discovered Saturn's ring. The 'Systema Saturnium' gives an account of the discovery, fixes the position of the ring, and explains the phenomena of its appearance and disappearance, &c. This work also occasioned some controversy, now forgotten. It is worth while to take notice that Huyghens was prevented from looking for any more satellites by the notion, then not uncommon, that the whole number of satellites in the solar system could not exceed that of the planets.

The 'Cosmotheoros' was passing through the press when Huyghens died. It was printed at the Hague in 1698, and was twice printed in English, first in 1698, and next at Glasgow in 1757; besides several translations into continental languages. It defends the Copernican system, and enters into a large number of speculations on the physical constitution and probable inhabitants of the planets.

IV. Optical Works.

These are—the 'Traité de la Lumière,' Leyden, 1690, Latinised in the 'Opera Reliqua;' the Dioptrics, and the 'Commentarii de Vitris Figurandis,' both first given in the posthumous works. The first treatise was reprinted by Baron Maseras in his 'Scriptores Optici,' London, 1823. It was written in 1678, and must now be considered as the 'Principia' of optics. Huyghens took up the theory of undulations in opposition to that of emanation, which was adopted by Newton. By this theory he gave a sufficient explanation of the phenomena of reflexion and refraction, and also of that of double refraction, in which Newton could not succeed; that is, he gave an explanation of all the prominent phenomena of optics. The undulatory theory is now almost universally received, and Huyghens must be considered as the founder of it; for though Hooke had previously advanced the notion, yet he made no application of it to the explanation of phenomena.

It remains to mention the treatise 'De Ratiociniis in Ludo Aleæ,' which was printed at the end of Schooten's 'Exercitationes Mathematicæ,' Leyden, 1657. It is the earliest regular treatise on questions of chances, and first points out the manner in which the expectation of a player is determined. Some minor writings we leave unnoticed.

As a philosopher, Huyghens is distinguished by correctness, penetration, and a freshness of intellect which never left him. Before he was in possession of the formal differential calculus he was able to supply its place. His power of acquisition lasted to the end of his life. He was near sixty when he read the 'Principia,' and past that age when he began to study the Calculus of Leibnitz. At that time of life persons seldom change old opinions, but Huyghens admitted the theory of Newton instantaneously; and he was probably the first continental philosopher who published his adhesion to the theory of gravitation, not generally, but after minute examination.

HUYSUM, JOHN VAN, born at Amsterdam in 1682, was the most eminent painter of flowers and fruit in the 18th century. His father, a picture-dealer and painter, was the instructor of his son, who at an early period resolved to devote himself entirely to that branch of the art in which he attained such unrivalled eminence. Every term of panegyric that language can furnish has been lavished, and with justice, on his productions; he seems to have dived into the mysteries of nature to represent the loveliest and most brilliant of her creations with all the magic of her own pencil. His flowers however are more beautiful and true to nature than his fruits. He is equally successful in the accessories; the drops of dew, the insects, birds' nests, with their eggs and feathers, are all painted so as almost to deceive the eye. The vases in which he puts his flowers are always from some elegant model, and the bas-reliefs are finished with the same exquisite care. He was the

first that painted flowers on a light ground. He is supposed to have possessed some secret in the mixing of his colours and preserving their lustre. His pictures sold at very high prices during his life, and are still held in the highest estimation. He died in England in 1749. Four of his pictures are in the Dulwich Gallery.

HYDE, EDWARD, EARL OF CLARENDON, the third son of Henry Hyde, of Dinton, in Wiltshire, near Salisbury, and Mary, one of the daughters and co-heiresses of Edward Langford, of Trowbridge, in the same county, was born at Dinton on the 18th of February 1608. He was first instructed by the clergyman of the parish, who was also a schoolmaster, and afterwards at Magdalen College, Oxford, where he was entered in 1621. It was his father's desire to make him a clergyman, but by the death of his two elder sons he was induced to alter his intention: the law, under these circumstances, was thought a more desirable profession; and Edward, under the auspices of his uncle Nicholas Hyde, who was treasurer of the Middle Temple, was entered as a student in that society. Three several impediments obstructed his early legal studies; the weakness of his health, the habits of his companions, and an attachment which he entertained towards the daughter of Sir George Ayliffe, of Grettenham, in Wiltshire, whom he married in 1629. The death of this lady six months after their marriage blighted the happy prospects he had enjoyed. In 1632, having been three years a widower, he was again married. His second wife was Frances, daughter of Sir Thomas Aylesbury.

After his father's death Hyde found himself in possession of such a competent fortune as to render exertion in his profession, in a pecuniary point of view, unnecessary. His studies however were not neglected: he devoted the forenoon to the business of the courts, and the evenings to taking instructions and other legal employment. It was his habit to dine, not in the Temple Hall, as most of the other students were accustomed to do, but with some of the many eminent friends whom his abilities and increasing reputation had attached to him.

In the spring of 1640 he commenced his political career: he was returned to parliament by the constituencies both of Shaftesbury and Wootton Bassett, and made his election to serve for the latter. The question of granting the supply demanded by the king formed the principal subject of discussion. Hyde argued in favour of a grant, but was successfully opposed by Hampden. The king dissolved this moderate and well-inclined parliament twenty-two days after its assembly. Hyde was named upon seven of twenty-one committees that were appointed. The borough of Saltash returned him to the Long Parliament (November 1640), and he laid aside his legal practice in order to devote himself exclusively to parliamentary business. The earl-marshal's oppressive court was abolished through his efforts; he also attacked the despotic 'Court of the North'; he was active in the condemnation of the judges' decision respecting ship-money, and took a share in the proceedings against Strafford. Up to this time he had acted with the more moderate of the popular party; but now he thought fit to detach himself from these friends. Within a week after the fall of Strafford a bill was passed for preventing the dissolution of parliament without its own authority and consent. The knowledge that this encroachment on the constitution would render the parliament more powerful than the crown probably determined him to alter his political course. A conversation with Martin and Fiennes, in which these adherents of the parliamentary party expressed strongly democratic opinions, is thought to have confirmed his determination. He now gave his support to the church, and defended the prerogative of the crown. His votes and speeches soon attracted the attention of the court; he was summoned to a private conference with the king, and received his thanks for the service he had rendered him. He daily increased in favour at court. An answer which he wrote to 'The Remonstrance' was adopted and published by the king in his own name; and so sensible was Charles of the importance of this paper, and its author's utility to his cause, that he offered to make him his solicitor-general. The office was declined, but a request that accompanied the offer of it was complied with, and Hyde consented to meet frequently with Lord Falkland and Sir John Colepepper to consult on the king's affairs, and to conduct them in parliament.

It may be thought that because the king had promised to take no step without the advice of these three counsellors, they are in a great degree responsible for his conduct; but this is not the case: Charles sometimes acted without their consent and without their knowledge on the most important occasions. For instance, in the attempt to seize the five members, his advisers were wholly ignorant of his intention, and so displeased and dejected by its perfidy and rashness, that Clarendon writes ('Hist. Reb.' vol. ii. p. 133), "They were inclined never more to take upon them the care of anything to be transacted in the house; finding already that they could not avoid being looked upon as the authors of those counsels to which they were so absolute strangers, and which they so perfectly detested."

The queen quitted England in 1642, and Charles—as it would seem against Clarendon's advice, who was for the making of moderate compliances with the popular will—left London, not again to reside there until he was a prisoner. But although Hyde was suspected of framing the king's papers and the answers which he sent to the messages of the parliament, and danger was to be apprehended in case of discovery, he continued to write them. He used more moderation than the king would have used, and indeed more than was pleasing to many Royalists.

It will be seen by comparison that his papers were drawn with an ability far superior both in argument and eloquence to that which was evinced in the manifestoes of the parliament. So necessary were his services to the king that he received a summons to repair to York, whither the king had retired (1642), as soon as he could be spared from London. He escaped from the parliament with difficulty, and reached York by circuitous and unusual routes, and continued to act as the king's adviser until the civil war broke out.

In the spring of 1643 a considerable change took place in the fortunes and condition of Hyde; instead of the secret counsellor of the king, he became his avowed and responsible servant. After he had declined the office of secretary of state, the chancellorship of the exchequer was accepted by him, and he was knighted and sworn a member of the privy council. In this disastrous year he vainly endeavoured to compromise the differences of the contending parties: neither the summons of a parliament at Oxford, nor his subsequent negotiations with the parliamentary leaders and commissioners, was of any avail to arrest the rapid decline of the royal cause. In 1645 the king thought fit to send the Prince of Wales into the west, and to name Hyde one of the councillors to attend upon and direct him. On the 5th of March he had an interview with the king, the last time that he ever saw him, and afterwards repaired to Bristol to enter on the functions which he had undertaken. Disputes and difficulties arose; the prince's army was disorganised; and his situation daily became more hazardous, on account of the many defeats which the king sustained during the autumn. In December letters were received from the king urging the prince's speedy removal either to Denmark, France, or Holland. His advisers hesitated about his departure, because there were differences of opinion as to where he should be sent: at length danger compelled his flight; and Hyde and others of his suite sailed with him, first to Soilly, and thence to Jersey, where he landed on the 16th of April 1646. After a short residence in this island, the prince, persuaded by the queen, who desired to have him in her power, joined her in France. Hyde remained in Jersey. His situation at this time was most painful; he could not return to England because of the enmity of the parliament; he even feared an attempt upon Jersey from the parliament; and impressed with a sense of imminent danger on that account, made his will, and wrote letters to be delivered to the king and the prince after his death. It might be expected that under such adverse circumstances his spirits would have failed, but constant occupation sustained them; he collected all the materials that he was able, and commenced his 'History of the Rebellion.'

After the seizure of the king his cause appeared to be desperate; there were however occasionally revulsions in his favour which spread a faint gleam of hope upon the minds of his adherents. Among these was the desertion of 17 ships of war from the parliament to the prince. This event had an influence upon the proceedings of Sir Edward Hyde, who received orders to join Prince Charles. After some fruitless travelling in quest of him, Hyde heard that he had sailed for the Thames, and procured a small vessel in order to join him. Ill-fortune awaited him; he was becalmed, and seized by several pirates from Ostend, who took him prisoner, and plundering him of all his money and goods, landed him at Ostend. In September 1648 Hyde rejoined the prince at the Hague; and there he heard of the execution of the king.

The disposition of the Spanish court towards the youthful Charles II. disposed him to send an embassy to Madrid, and Hyde and Cottington were fixed upon for the ambassadors. In May 1649 the two ambassadors left the Hague: Hyde established his wife and children at Antwerp, and after some delay landed in Spain. During fifteen months negotiations were carried on, until it became evident that none of the desired objects would result from the embassy. At length the ambassadors received the command of the king of Spain to retire, having suffered mortification from neglect, and inconvenience from excessive poverty. Hyde quitted Madrid in 1651, and lived at Antwerp with his family until the autumn, when the king returned to Paris. Here he conducted the principal business of the English court, collecting for their benefit such sums as he could procure to diminish their pecuniary embarrassments. That they were in extreme penury is evident from Hyde's correspondence. He says in 1652, "I have neither clothes nor fire to preserve me from the sharpness of the season;" and in the following year, "I have not had a livre of my own these three months." He had also other evils to contend with; the queen was his open foe, and he had enemies striving to undermine him in the favour of the king; and though the behaviour of the king was friendly, he could not avoid being vexed at his indolence and inordinate dissipation. Thus Hyde followed the fortunes of the king, affording him during his exile all the service that he was able; conducting his affairs, advising his actions, and composing the quarrels of his supporters. He was rewarded with the appointment of lord-chancellor, an empty title, as the king was then situated, powerless and poor, yet, in all respects, the utmost that could be bestowed on him.

The death of Oliver Cromwell revived the hopes of the Royalists. During the short protectorship of his son the restoration of Charles became daily more probable. "Hyde, Ormond, Colepepper, and Nicholas were at this time the four confidential counsellors by whose advice Charles was almost exclusively directed. Of these four Hyde

bore the greatest share of business, and was believed to possess the greatest influence. The measures he recommended were tempered with sagacity, prudence, and moderation. "The chancellor was a witness of the Restoration: he was with Charles at Canterbury in his progress to London, followed his triumphal entry to the capital, and took his seat on the 1st of June (1660) as speaker of the House of Lords; he also sat on the same day in the Court of Chancery." He retained the office of chancellor of the exchequer until the king could find a fit person to succeed him. Thus from a powerless and poverty-stricken guardian of an exiled king he suddenly rose to be the "first in place, favour, and authority, among the ministers of a monarch, who, while invested by the public with sovereign power, still evinced towards him the deference of a pupil."

The part that Hyde took in the principal measures that occupied the parliaments assembled after the Restoration may be learned from Lord Clarendon's 'Life,' written by himself, in Mr. Lister's 'Life of Clarendon,' and 'Burnet's 'History of his own Times.' We pass to the narration of an event of immediate personal importance and interest to the chancellor which occurred in the autumn of 1660. Anne Hyde, his daughter, who was in the household of the Princess of Orange, during a visit to the queen at Paris had contracted an attachment to the Duke of York, the result of which was a secret marriage, solemnised in September, in time to legitimatise their first child, born on the 22nd of the following month. This marriage was offensive, not only at court, but also to the chancellor, "who broke out," as he tells us, "into an immoderate passion against the wickedness of his daughter." It was at first doubtful whether this unpopular marriage might not tend to diminish the favour and power of the chancellor. These doubts however were soon removed. The king entertained no suspicions of artifice or collusion on the part of Hyde, and to prove that he entertained none, created him a baron, under the title of Lord Hyde of Hindon. On the occasion of the coronation, which took place in April 1661, the further dignity of the earldom of Clarendon was conferred on him, and he received from the king a gift of 20,000*l.*

The principal events which now took place were, the king's marriage with Catherine of Portugal, the negotiation of a loan from the King of France, and the sale of Dunkirk. Clarendon took an active part in bringing each of these events to pass: his authority and station required that in all important matters his opinions and decision should be expressed. Whatever may be thought of his share in the promotion of the king's unhappy marriage, or in the sale of Dunkirk, there can be no second opinion as to his deep culpability in sanctioning Charles in becoming a dependent borrower from the king of France.

The opposition of the chancellor to the king's inclination to Roman Catholicism, as well as to other wishes he had formed, diminished his share of royal favour, and gave opportunity to his enemies to cabal against him with a greater probability of accomplishing his overthrow, than had ever been reasonably entertained. Among these enemies was the Earl of Bristol, a bold, ambitious, intriguing man, who sought to aggrandise himself at Clarendon's expense. Bristol, who was politically embarrassed to such an extent that he could only extricate himself by some desperate effort, thinking that Clarendon might be successfully attacked, drew up articles of impeachment, and accused him of high treason, in the House of Lords. "The Lords referred the charges to the Judges; the Judges unanimously returned an answer that the charge had not been regularly and legally brought in, inasmuch as a charge of high treason cannot be originally exhibited to the House of Peers by any one peer against another; and that if the charges were admitted to be true, yet there is not any treason in them." "The Lords resolved unanimously, that they concurred with the Judges. Bristol absconded, and a proclamation was issued for his apprehension; and thus ridiculously and utterly failed this rash attempt to assail the character and power of Clarendon."

Clarendon still continued the principal conductor of the public affairs, and such was the condition of the kingdom in politics both domestic and foreign, the poverty of the exchequer, the difficulty of raising supplies, the profligacy of the court and the king's absolute neglect of business on the one hand, the relation of England to foreign powers and the Dutch war on the other, that he had difficulties of no ordinary magnitude to contend with. Discontent was general throughout the country; the war with Holland was unpopular, and the terms of peace which followed it were still more so. These feelings of irritation and disgust were vented upon Clarendon, and the public, without regard to justice, heaped upon him the odium of every measure and event.

"The war, which he had originally opposed," says Mr. Lister; "the division of the fleet, which he had not suggested; even the want of royal issue, which he could not have foreseen (the queen having lately miscarried), were all laid to his charge. Old topics of complaint were revived by the pressure of a calamity with which those topics had no connection; and in the midst of the panic and rage of the populace, at the alarming news that the Dutch were at Gravesend, they broke the windows of Clarendon's house, and painted a gibbet on his gate, accompanied with this rude rhyme,—

"Three sights to be seen:
Dunkirk, Tangiers, and a barren queen."

The vulgar belief that he had appropriated to his own use the

revenues of the state was fostered by a standing eyesore, a magnificent house that he had built, and which in derision was called Dunkirk House, Tangier Hall, and such significant nicknames. At court the king's profligate associates used all the means in their power to foster and nourish his long-conceived dislike to his principal counsellor; and by the persuasion of Lady Castlemaine, Buckingham, the chancellor's greatest enemy, was restored to office. The influence of Clarendon was successfully undermined: by the king's command he resigned the great seal on the 30th of August 1667; and in such a manner was he held up as an object for persecution, that it became evident that some proceedings would be instituted against him. The Commons, angry with him for many causes, but more especially for his recommendation of their dissolution, met in October, when a resolution was passed, "that it be referred to a committee to reduce into heads the charges against the Earl of Clarendon." Seventeen articles of impeachment were drawn up, and, after some discussion, an accusation was agreed upon and forwarded to the Lords; it was rejected however, "because the House of Commons only accused him of treason in general, and did not assign or specify any particular treason." Upon this refusal to commit, a serious contest arose between the two houses; and great excitement prevailed. To compose these animosities by withdrawing the object of contention, the friends of Clarendon advised him to quit the kingdom. After some hesitation he consented to their proposal; and on the 29th of November 1667, he sailed for Calais, leaving behind him an address written to the Lords, exculpating himself from the charges made against him, of which his flight might otherwise have been thought to be an acknowledgment. "A bill for banishing and disabling Lord Clarendon was passed by the Lords on the 12th of December, and by the Commons on the 18th. By this bill, unless he returned and surrendered himself before the 1st of February, he was to be banished for life; disabled from ever again holding any office; subjected, if he afterwards returned to England, to the penalties of high treason; and rendered incapable of pardon without the consent of the two Houses of Parliament."

The public life of Clarendon was now at an end; he was permitted somewhat reluctantly by the king of France to reside within his kingdom. At Evreux he narrowly escaped assassination at the hands of some English sailors; from Evreux he went to Bourbon, thinking to derive benefit to his health from the mineral waters; from Bourbon he removed to Montpellier; from Montpellier to Moulins, where, in the enjoyment of the society of his children, he commenced the continuation of his 'Life.' In the spring of 1674 he procured a house at Rouen, which was his last residence. Repeated attacks of gout had enfeebled his frame and constitution, and his malady continually increased: at length he expired on the 9th day of December 1674, in the sixty-fifth year of his age. His body was brought to England, and, according to the statement of Anthony Wood, was buried on the north side of Henry VII.'s chapel in Westminster Abbey. No monument has been erected, and no inscription marks the place of interment. A statue of him has however been raised in that part of the new palace at Westminster known as St. Stephen's Hall.

By his second wife, who died in 1667, at the time that difficulties were multiplying around her husband, he had six children, four sons and two daughters. Henry, the second earl of Clarendon, died in 1709; Lawrence, created earl of Rochester, died in 1711; Edward and James died unmarried; Anne married James, duke of York, and was the mother of Queen Mary and Queen Anne; Frances was married to Thomas Keightly, of Hertingfordbury.

Clarendon's abilities were great. As a minister he was wanting more in courage and firmness than in sagacity and foresight: it was his "disposition to be too much contented with temporary expedients and to be too little mindful of remote consequences." He was pure according to the standard of the times. "He had one great merit," says Mr. Lister, in his studied and careful character of this great man, "rare and valuable at all times, but peculiarly so at such a period as the Restoration. He was not disposed (except perhaps when the interests of the church were concerned) to govern in the spirit of a partisan. He aimed at appearing, not the leader of a political faction, but the minister of the nation—a minister to whom royalist and republican might equally look up for justice." His industry was remarkable, and of his oratory Pepys says (vol. iii., p. 62), "I am mad in love with my lord chancellor, for he do comprehend and speak out well, and with the greatest easiness and authority that I ever saw a man in my life."

As a judge there are but scanty materials for the estimation of his character: the judicial functions of a chancellor were at this time very subordinate to the political: high legal attainments were not considered essential qualifications. We do not find that he was negligent of the duties and improvement of his court.

In private life he was a warm and constant friend, and strict observer of moral duties, in an age when vice was openly countenanced and preferred. Haughtiness and irritability of temper were his principal failings. In his 'History of the Rebellion,' and in his 'Life' of himself, there are many inaccuracies. In the latter he appears to have trusted chiefly to the recollection of a somewhat fallacious memory. We must refer to Mr. Lister's 'Life of Clarendon' for an account of his writings. (Lister, *Life of Clarendon*; *Life of Clarendon*, by himself; Burnet, *Own Times*; *Diaries of Evelyn and Pepys*.)

HYDE, SIR NICHOLAS, was appointed chief justice of the King's Bench in 1626. He was the uncle and preceptor of the first Earl of Clarendon, whose mind he had great share in forming, by proposing daily to him legal questions for solution. He owed his promotion to the patronage of the Duke of Buckingham, who having employed him to draw his successful answer to the impeachment of the House of Commons, afterwards procured him to be appointed chief justice, when Sir Randolph Crewe was removed from that post in consequence of his lukewarmness in advancing a loan which Charles I. attempted to raise without the authority of parliament. The most important trial upon which Sir Nicholas Hyde presided after his elevation to the bench was the one in which Eliot, Hollis, and Valentine were indicted for forcibly holding down in his chair the speaker of the House of Commons, at the violent close of the parliament of 1627. The court refused to allow to the prisoners their Habeas Corpus, and inflicted fines upon them of considerable amount. This conduct (Sir Nicholas Hyde's curious apology for which may be seen in Rushworth, vol. i. p. 461) was afterwards voted by the long parliament a delay of justice. He died at his seat (Hinton Lodge), in the parish of Catherington, Hampshire, on the 26th of August 1631, aged fifty-nine. Four of his letters are extant in the Bodleian library. A beautiful full-length marble effigy of him still exists in the obscure parish church of Catherington. He was succeeded in his estate by his son,

LAWRENCE HYDE, who became principally remarkable for the personal share which he had in furthering the escape of Charles II. after the battle of Worcester. The king in his memorable wanderings was concealed for a night at the house of one of Mr. Hyde's tenants. But as this tenant was too hot-headed a royalist to be safely intrusted with the secret of his guest's quality, the king was accordingly passed off as a roundhead, and was in that character compelled to drink what must then have appeared hopeless success to the royal cause. After some difficulty Charles was withdrawn from the man's house by Lord Southampton and Mr. Hyde, and by them safely conducted the next day to Shoreham, where they succeeded in procuring a passage for him to Fécamp. The circumstances are told in detail in a manuscript written by Mr. Hyde's cousin Colouel Gounter, himself an actor in the events. This manuscript is now deposited in the British Museum, and contains the only authentic account of the escape of the king. Lawrence Hyde was M.P. for Winchester after the Restoration; he married the only daughter of Sir John Grenville, the negotiator between General Monk and Charles II. for the restoration of the king; and died in 1682.

HYDE, THOMAS, D.D., was born on the 29th of June 1636, at Billingsley, near Bridgenorth, in Yorkshire. He received his first instruction in the oriental languages from his father, and afterwards studied them under Wheelock, professor of Arabic in the University of Cambridge. He only remained at Cambridge about a year; and afterwards went, at the age of seventeen, to London to assist Walton in editing the Polyglott Bible; he transcribed for this work, in Persian letters, the Persian translation of the Pentateuch, which had previously been published at Constantinople in Hebrew characters, and also translated it into Latin; he also assisted in the correction of the Arabic and Syriac versions. In 1658 he entered Queen's College, Oxford; in 1659 was appointed under-librarian of the Bodleian Library, and in 1665 principal librarian. In 1660 he became a prebendary of Salisbury; in 1678 archdeacon of Gloucester; and in 1682 took the degree of D.D. On the death of Pococke, in 1691, Hyde was appointed Laudian professor of Arabic, and not long afterwards Regius professor of Hebrew and canon of Christchurch. He resigned the librarianship of the Bodleian in 1701, and died on the 18th of January 1703, in his sixty-eighth year. He was interpreter of oriental languages during the reigns of Charles II., James II., and William III.

Hyde possessed an accurate knowledge of almost all the Asiatic languages which were at that time accessible to European scholars. In addition to Hebrew, Syriac, Persian, Arabic, &c., he was also acquainted with the Malay and Armenian languages, and was one of the first Europeans who acquired a knowledge of Chinese, which he learned from a young Chinaman called Chinfo-coung, who had been brought to Europe by the Jesuits. His most celebrated work, entitled '*Veterum Persarum et Magorum Religionis Historia*,' Oxford, 1700, reprinted in 1760, displays an extraordinary acquaintance, considering the time in which he lived, with oriental languages and literature. Of his other works, the most important are—'*Tabula Stellarum Fixarum ex Observatione Ulugh Beighi*,' Oxf., 1665, with a learned commentary on the different names of the stars among the Greeks and orientals; '*Quatuor Evangelia et Acta Apostolorum, Lingua Malaica caracteribus Europæa*,' Oxf., 1677; '*Epistola de Mensuris et Ponderibus Serum sive Sinenarium*,' published at the end of Dr. Bernard's book '*De Mensuris et Ponderibus*,' Oxf., 1688; '*De Ludia Orientalibus*,' Oxf., 1691. All the works of Hyde, with the exception of the '*Veterum Persarum et Magorum Religionis Historia*,' were republished by Granville Sharp under the title of '*Syntagma Dissertationum quas olim Hyde separatim edidit*,' Oxf., 1767, 2 vols. 4to. In this edition Sharp has printed several of Hyde's works which had previously been unpublished, and has also given a list of many other works which have never been published, amongst which he mentions translations in Latin of Abulfeda, Abdallatif, and the history of Tamerlane, and dictionaries of the Turkish and Persian languages.

HYDER ALI is well known as the ablest and most formidable enemy of the British power in the East Indies. He was a soldier of fortune, who began his career in the service of the Raja of Mysore in 1749, and, a-cending step by step, reached in 1759 the rank of commander-in-chief of the Mysorean troops. The raja however was but a puppet; and after one or two turns of fortune, Hyder not only established himself firmly as prime minister, but pensioned off his master with three lacs of rupees yearly, and became in 1761 the undisputed ruler of Mysore. From this moment he applied diligently and successfully to the increase of his power. His encroachments led to an offensive alliance between the Mahrattas, the Nizam of the Deccan, and the Company; but he found means not only to break up this confederacy, but to engage the Nizam in war against his late friends the British in 1767. This war was carried on, little to the advantage of the English, for two years, when at last Hyder, by a bold and able stroke, placed himself in a condition to prescribe terms of peace. He drew the British troops to a considerable distance from Madras, and, availing himself of his great superiority in that arm, he put himself at the head of 6000 horse, and marching 120 miles in three days, suddenly appeared at the very gates of the capital. Fort St. George indeed might have defied his cavalry for ever, but the rich villas of the neighbourhood, the town and its mercantile wealth, lay at his mercy; and the presidency felt compelled to negotiate a peace, of which the chief conditions were a mutual restitution of conquests and an alliance in defensive wars.

This treaty was not very well kept by the British. In 1770 the Mahrattas invaded Mysore, and reduced Hyder to great difficulty. He earnestly besought assistance, but obtained nothing beyond neutrality; and in 1772 was obliged to conclude peace on disadvantageous terms. In 1774 the divisions of the Mahrattas gave him an opportunity of recovering his losses, which he diligently improved; and between that time and 1778 he had done much to restore order, improve the revenue, and increase the strength of Mysore.

In 1777-78 fresh disturbance from the Mahrattas led him again to seek help from Madras. Disgust at a second disappointment, stimulated by the influence of the French, of whom he had many in his service, and with whom, so long as they retained possessions in India, he was united by mutual jealousy of the British, with other grounds of discontent and alarm, induced him in 1779 to form a second alliance with the Nizam and the Mahrattas. Little or no preparation had been made by the Madras presidency, when in July 1780 Hyder burst with a vast army into the Carnatic. The open country was ravaged almost to the walls of Madras, and as the peasantry regarded the British as oppressors, he had always minute information as to the motions of the British troops; while they, on the other hand, found great difficulty in gaining trustworthy intelligence. During 1780 and the following year the war on the part of the British was chiefly defensive. Hyder endeavoured to avoid pitched battles, and to surprise and cut off detachments; and meanwhile he succeeded in taking several of the most important towns and fortresses. His enormous superiority in numbers and cavalry gave him the entire command of the country, which after two campaigns was so entirely wasted, that want of provisions in the autumn of 1782 reduced the army, the garrisoned places, and Madras itself, to great distress. Peace was offered by the new governor of Madras, Lord Macartney, but Hyder declined his overtures. The war therefore continued on the same footing during the following year, until in the autumn Madras was reduced to a frightful state of famine; in short, the entire ruin of the presidency seemed at hand, when the death of Hyder, in November 1782, relieved the English from a danger which his talents only had made formidable.

Hyder's son and successor, Tippoo, inherited the resentment but not the ability of his father. He found it expedient to evacuate the Carnatic in 1783, and in March 1784 concluded peace on the terms of a mutual restitution of conquests.

(Mill, *History of British India*.)

HYGINUS, CAIUS JULIUS (written also Higinus, Hygenus, Yginus, or Iginus), a freedman of Augustus Cæsar, a celebrated grammarian, and a friend of Ovid, was, according to some, a native of Spain, but according to others, a native of Alexandria. He was placed by Augustus over the library on the Palatine Hill, and also gave instruction to numerous pupils. His works, which were numerous, are frequently quoted by the ancients with great respect. The principal appear to have been:—'*De Urbibus Italicis*;' '*De Trojanis Familiis*;' '*De Claris Viris*;' '*De Proprietatibus Deorum*;' '*De Diis Penatibus*;' a Commentary on Virgil; and a treatise on agriculture.

The works mentioned above have all been lost; those which are extant, and are ascribed to Hyginus, are more probably the writings of Hyginus Garmmaticus who lived in or shortly after the reign of Trajan. These are:—1, '*Poeticon Astronomicum*,' libri iv., Ferrar, 1475; 2, '*Fabularum Liber*,' Basæ, 1535. Another collection of 234 fables is also attributed to Hyginus; 3, part of a treatise, '*De Castrametatione*,' published by Scriverius at the end of his edition of Vegetius, 1607, and by Scheel together with the treatise of Polybius 'On the Roman Camp,' Aust., 1660; 4, '*De Limitibus Constituentiis*,' edited by Rigaltius, 1618, and by Goossius in the '*Rei Agraricæ Auctores*,' 1674. Some good critics are still inclined to ascribe the '*Poeticon Astronomicum*' to Caius Julius Hyginus. The researches of Cardinal Mai have however shown that there were probably other writers of the same

name, and it is by no means clear to which of them the various works really belong.

HYNDFORD, JOHN CARMICHAEL, Third EARL OF, a Scottish nobleman of some diplomatic celebrity in the reign of George II., was born in 1701, and succeeded to the family honours in 1737. He represented, as one of the Sixteen Peers, the Scottish nobility in several parliaments, acted for two successive years (1739, 1740) as Royal Commissioner to the General Assembly of the Church of Scotland, and held the dignity of lord-lieutenant of the county of Lanark, in the upper district of which the family estates were situated. His diplomatic life began upon the occasion of the seizure of Silesia by Frederick the Great in 1741, when his lordship was deputed envoy extraordinary and plenipotentiary to the Prussian court. In this mission he succeeded in effecting an accommodation between that unscrupulous prince and the Empress-Queen Maria Theresa, by a treaty concluded the following year at Breslau. So sensible were the contracting parties of the value of his lordship's mediation and services, that by a grant from the King of Prussia, ratified subsequently at Vienna by the empress-queen, he was permitted to assume, in addition to the family armorial bearings, the Silesian eagle, with the motto "ex bene merito," and was moreover honoured by his own king with the national decoration of the order of the Thistle. At Berlin he became acquainted, through the introduction of Frederick, with the famous Baron Trenck, who gratefully acknowledges in his 'Memoirs' the "parental trouble" which his lordship took in counselling him and promoting his interests when they met some years after at Moscow. In 1744 Lord Hyndford was sent ambassador to Russia, where he became a great favourite with the Empress Elizabeth, who took an active part in behalf of Maria Theresa; and he was highly instrumental in bringing about, in 1748, the peace of Aix-la-Chapelle, which terminated what is known in history as the war of the Austrian Succession. In this mission his lordship continued till the end of 1749, and on his return was constituted a privy councillor and lord of the bed-chamber. In 1752 he was sent to the court of Vienna on his third embassy, with which, after a few months, his career as a diplomatist terminated, though he did not altogether withdraw from political life. In 1764 he received a further mark of the king's esteem in the appointment of lord vice-admiral of Scotland. After his return from Vienna his time was divided between London and the family seat at Carmichael, in the vicinity of which the memory of the 'ambassador' is still cherished with almost filial regard by the descendants of those who benefited by the munificence and public spirit which he never ceased to manifest in promoting the interests of his county. During his whole lifetime, and particularly his latter years, his attention was unremittingly devoted to his estates, which he enhanced in value by extensive improvements, and enlarged by judicious purchases and advantageous exchanges. He died in 1767, leaving no issue. His official correspondence, extending to twenty-three volumes in manuscript, is now deposited in the British Museum, to which it was secured by purchase in 1838.

HYPATIA of Alexandria was the daughter of Theon the younger, by whom she was instructed in mathematics and philosophy. Like her father, she professed the old heathen doctrines, and she was regarded as one of their most eloquent advocates. So eminent did she become in the ancient philosophy, that in the early part of the 5th century she publicly lectured on Aristotle and Plato, both at Athens and Alexandria, with immense success. At Alexandria she presided over the neo-platonic school of Plotinus, and attracted a large number of students. But it is her miserable fate, far more than her extraordinary ability, which has preserved her memory. We give the narrative of the ecclesiastical historian Socrates (from Wells's translation, 1709, of the Latin of Valerius); and his simple manner of relating, in all its enormity, a circumstance which it was so much the interest of his party to conceal, or at least to soften, might have been a lesson to his successors in the task of writing history: "There was a woman at Alexandria by name Hypatia. She was daughter to Theon the philosopher. She had arrived to so eminent a degree of learning that she excelled all the philosophers of her own times, and succeeded in that Platonic school derived from Plotinus, and expounded all the precepts of philosophy to those who would hear her. Wherefore, all persons who were studious about philosophy flocked to her from all parts. By reason of that eminent confidence and readiness of expression, wherewith she had accomplished herself by her learning, she addressed frequently even to the magistrates with a singular modesty.

Nor was she ashamed of appearing in a public assembly of men, for all persons revered and admired her for her eximious modesty. Envy armed itself against this woman at that time; for, because she had frequent conferences with Orestes [the prefect of Alexandria], for this reason a calumny was framed against her among the Christian populace, as if she hindered Orestes from coming to a reconciliation with the bishop. Certain persons therefore, of fierce and over-hot minds, who were headed by one Peter, a reader, conspired against the woman, and observed her returning home from some place; and having pulled her out of her chariot, they dragged her to the church named Cæsareum, where they stripped her and murdered her. And when they had torn her piecemeal, they carried all her members to a place called Cinaron and consumed them with fire. This fact brought no small disgrace upon Cyrillus and the Alexandrian Church."

Cyril's alleged share in this horrible murder, and some other particulars connected with it, are noticed under CYRIL. The death of Hypatia occurred in 415. Damascius (the author of the 'Life of Isidore,' in Photius) says that Hypatia was the wife of this Isidore, and that Cyril was the instigator of the murderers. Some particulars are added in Suidas (*Ἰσίδωρος*), who states that Hypatia wrote commentaries on Diophantus, and the Conics of Apollonius, and also an astronomical canon. The story of Hypatia, as will be remembered, has been made the subject of a novel by the Rev. Charles Kingsley.

HYPERIDES, or **HYPERIDES**, an Athenian orator, a contemporary of Demosthenes, and one of the ten from whose writings the Lexicon of Harpocration was formed. According to Arrian, Hyperides was one of the orators whom Alexander demanded of the Athenians after the destruction of Thebes; but the list which the author of the 'Life of Demosthenes' (attributed to Plutarch) gives as the most trustworthy, does not contain the name of Hyperides. He was engaged in the Lamian war, which immediately followed the death of Alexander (B. C. 323), and he spoke a funeral oration over those who fell in the battle, which was highly commended by antiquity. A considerable fragment of this oration is preserved by Stobæus. (Serm. 123.) In B. C. 322, Hyperides, with Demosthenes and others, having fled from Athens, was condemned to death, and the sentence was carried into effect by Antipater. (Arrian, 'History of Alexander's Successors,' Photius, c. 92.) These two great orators, who had been in their lifetime both friends and enemies, died in the same year. There is no extant oration of Hyperides. The critics of antiquity unite in the highest eulogiums of Hyperides as an orator. Dionysius of Halicarnassus, in his remarks on Dinarchus (c. 5, &c.), characterises his style as marked by excellences of the highest order.

HYRCANUS, JOHN, one of the Asmonæan rulers of Judæa, succeeded his father Simon in the high priesthood, B. C. 135. His father and his two elder brothers, Judas and Mattathias, were treacherously murdered at a feast by Ptolemæus the son-in-law of Simon; and it was with great difficulty that Hyrcanus, who was not with them when they were murdered, escaped to Jerusalem. During the first year of his reign (B. C. 134) Jerusalem was besieged by Antiochus Sidetes; and after a long siege Hyrcanus was obliged to submit. The walls of Jerusalem were destroyed, and a tribute imposed upon the city. Hyrcanus afterwards accompanied Antiochus in his expedition against the Parthians; but returned to Jerusalem before the defeat of the Syrian army. After the defeat and death of Antiochus, B. C. 130, Hyrcanus took several cities belonging to the Syrian kingdom, and completely established his own independence. He strengthened his power by an alliance with the Romans; and extended his dominions by the conquest of the Idumæans, whom he compelled to submit to circumcision and to observe the Mosaic law; and also by taking Samaria, which he levelled to the ground, and flooded the spot on which it had stood. The latter part of his reign was troubled by disputes between the Pharisees and Sadducees. Hyrcanus had originally belonged to the Pharisees; but had quitted their party in consequence of an insult he received at an entertainment from Eleazar, a person of importance among the Pharisees. By uniting himself to the Sadducees, Hyrcanus, notwithstanding the benefits he had conferred upon his country by his wise and vigorous government, became very unpopular with the common people, who were for the most attached to the Pharisees. Hyrcanus died B. C. 106, and was succeeded by his son Aristobulus, who was the first of the Asmonæan princes who assumed the royal title.

HYRCANUS II. [ASMONÆANS.]

HYSTASPES. [DARIUS I.]

I

IAMBlichus (IAMBlichus CHALCIDENUS), a celebrated neo-Platonist of the 4th century, was born at Chalcis in Cælo-syria, and is distinguished by his birth-place from another of the same name and of the same school and century, born at Apamea in Syria, of whom however little is known. From his admirers and disciples Iamblichus received the flattering titles of "most divine teacher" and "wonderful," and enjoyed a reputation among his contemporaries which cast

into the shade the fame of his teacher Porphyry, whom nevertheless he was far from equalling either in extent of learning or in powers of mind. The literary career of Iamblichus extends from the reign of Constantine the Great to that of Julian the Apostate, whose esteem and favour he obtained, not only on account of his general adherence to and defence of the old national religion, but particularly for his 'Life of Pythagoras.' (Iamblichi de Vita Pythagoricæ liber, Gr. et

Lat. illustratus a L. Küstero. Accedit Malchus sive Porphyrius de vita Pythag. &c. &c. Amstelodami, 1740, 4to.; the same by Kiessling, Leipzig, 1815, 2, Th. 8vo.) In this work Iamblichus ascribed to the Italian philosopher miraculous powers and acts which might rival, if not surpass, the signs and wonders on which the Christians not only founded the divine authority of their creed, but still laid claim to. ('Hebenstreit, Disa. de Iamblichi Philosophi Syri Doctrina Christianæ Religioni, quam imitari studet, noxiâ, Leipz., 1704, 4to.) At this period indeed the philosophemes of the East were exerting a corrupt influence not only upon Christianity, but also upon philosophy; and a belief in magic and divination, in miraculous gifts and the operation of celestial agents, was universally prevalent, and found numerous and zealous adherents, as well among heathens as among Christians. An important element in the eclectic, or rather syncretistic, system of the neo-Platonists was the Oriental dogma of emanation, according to which the souls of all creatures, after passing through certain states and periods of purification, return unto God, from whom they originally emanated, and afterwards falling away, contracted a stain and pollution. Of such a doctrine it was a consequence to believe that a life of asceticism and self-denial would enable the sage even in this life to attain to an intimate union with immaculate deity. Consistently with these views Iamblichus made the perfection of man's moral nature to consist in a state of contemplative innocence. ('De Vita Pythagoræ et Protreptica Orationes ad Philosophiam,' lib. ii., Gr. et Lat., ed. Joh. Arceus Theodorotus, Franck., 1598, 4to.)

From the same source of mystical and visionary speculation Iamblichus drew his ontological system. He asserted the existence of several classes of spiritual essences, or demons, and attempted to determine the mode and occasions of their manifestation and operations, and lastly, the means by which man may subject them to himself, and employ their influence and agency in the execution of his own designs. Several legends are extant in which Iamblichus is described as actually exercising this power, and compelling the spirits to obedience. The work on the Egyptian mysteries ('De Mysteriis Ægyptiorum libri, seu Responsio ad Porphyrii Epistolam ad Anebonem Prophetam,' Gr. et Lat., præmissa ep. Porph. ad Anebonem; ed. T. H. Gale, Oxford, 1678, fol.) is an attempt to show the possibility of this intimate and actual union (*ἁσαστική ἔνωσις*) with the Divine being, which gives a supernatural elevation to the powers of man, which however cannot be gained by the mere cultivation of the rational powers, but by the employment of certain secret symbols and forms, which have been imparted by the gods themselves to their priests, from whom only they are to be learned. The epistle of Porphyry to Anebo the priest contains many doubts concerning the Egyptian mysteries, which Iamblichus refutes by the authority of the writings of Hermes and the philosophy of Plotinus. The genuineness of this work however seems justly doubted. (Meiner, 'Judicium de Libro qui de Myst. Ægypt. inscribitur,' in the fourth volume of the 'Commentatt. Soc. Scient.,' Gott., 1782, p. 50.)

Besides the works above noticed of Iamblichus, we have the following fragments from his ten books on the Pythagorean school and doctrines:—Lib. iii., 'De Generali Mathematico Scientia,' Gr., ed. Villoison in 'Anecdott. Gr.,' t. ii. p. 188, &c., coll. Friisii; introd. in lib. iii., 'Iambl. de Gen.' &c.; Kopenh., 1790, 4to; lib. iv., 'In Nicomachi Geraseni Arithmeticom,' introd. et 'De Fato,' Gr. et Lat., ed. Sam. Tennulius, Arnheim, 1668, 4to; lib. vii., 'Theologumena Arithmetica,' Par., 1543, 4to, of which the treatise 'De Fato' is a portion.

(Consult *Eunapii, Vit. Soph.*, pp. 20-32, Heidelberg, 1596-98; Buhle, *Gesch. d. Philos.*, 4er Theil; and Ritter, *History of Philosophy*, vol. iv.)

IGNATIUS, one of the earliest of the apostolic fathers, called also THEOPHORUS. Antioch was a great seat and centre of Christianity from the very earliest times. St. Paul resided there many years, and brought the Christian community into regular church order. Ignatius was one of the earliest successors to St. Paul (if not the next) in the presidency over this church, or in the office of minister, superintendent, bishop, or by whatever name the connection which the Apostles and the more eminent of the early Christians bore to the churches may be designated. His connection with the church at Antioch begun as early as 67, that is, before Jerusalem was destroyed, and while still there were innumerable persons living who remembered our Saviour and the circumstances of his life, teachings, and death. This is inferred from what is related of him, that he had been forty years connected with that church when, in 107, the emperor Trajan visited Antioch, and instituted a violent persecution against the Christians. Of course Ignatius, occupying the most prominent station, would be among the first to suffer from it. They first tried to induce him to abandon his opinions and his charge, but the old man was inflexible. The issue was that he was sent to Rome, and there put to death in a very cruel manner, being thrown to the lions in a public spectacle, on one of the great festival days of the Saturnalia, the 13th of the Kalends of January, or, according to our mode of reckoning, on the 20th of December 107, according to the received opinion, though some writers make the martyrdom of Ignatius to have occurred as late as 116. What little was left of the feeble old man was gathered by a few friends and followers, and, in the spirit which prevailed so generally in the early ages of the church, removed to Antioch, and preserved there as sacred relics. It seems scarcely to have occurred to the Reformers when they set themselves to defame and destroy the relics

of saints and other holy men enshrined in the ancient churches of Christendom, that they were abolishing one of the most valuable evidences of the reality of many facts in the early history of Christianity.

However, better remains of St. Ignatius are preserved to us: four short epistles addressed to the Romans, the Philadelphians, the Smyrneans, and to Polycarp. There is also a relation of his martyrdom by some who were present. It is this relation from which the facts of his history are chiefly, if not wholly, drawn. An English translation of it, as also of his four epistles, may be found in Archbishop Wake's 'Genuine Epistles of the Apostolic Fathers,' London, 8vo, 1693. The best editions of the Epistles of Ignatius are that contained in Le Clerc's edition of the 'Patres Apostolici' of Cotelerius, 2 vols. fol., Amsterd., 1724; and that included with the epistles of Clement of Rome and Polycarp, by Jacobson, 2 vols. 8vo, Oxford, 1838. But see as to the authenticity of the shorter epistles, and the interpolations in all, the valuable work entitled 'The Ancient Syriac Version of the Epistles of St. Ignatius,' &c., by the Rev. William Cureton of the British Museum, 8vo, Lond., 1845.

IGNATIUS, Patriarch of Constantinople. The schism of the Greek and Roman churches, which began under Photius, who persecuted this prelate, and usurped his see [PHOTIUS], gives importance to the life of Ignatius. He was born in 799, and was the son of the Emperor Michael Curopalates, and his mother Procopia was the daughter of the Emperor Nicephorus. On the revolt of Leo the Armenian, Michael surrendered to him the throne, which he had occupied during only a year and nine months, and embraced the monastic life. His sons followed the example of their father, and the youngest, Nicetas, then aged fourteen, changed his name into that of Ignatius. The new emperor, in order not to be disturbed in the possession of power, separated the several members of the family of Michael, and caused his two sons Eustratius and Nicetas to be made eunuchs.

During the reign of the three emperors Leo, Michael II., and Theophilus, they were allowed to enjoy in tranquillity the monastic life to which they had devoted themselves. Ignatius was admitted into the order of priesthood by Basil, bishop of Paros in the Hellepont, a prelate who had suffered much persecution in opposing the Iconoclasts, and to whom Ignatius was much attached. On the death of Theophilus, the Empress Theodora was declared regent in the name of her son Michael III. Being opposed to the Iconoclasts, she banished John, the Patriarch of Constantinople, and caused Methodius to be elected in his place. Four years after, on the death of Methodius, the patriarchal dignity was bestowed upon Ignatius, who was compelled to leave his monastery, where he had acquired a high reputation for piety and talent, and to accept this perilous honour.

He had not long enjoyed this see when the possession of it was troubled by his contest with Bardas, the brother of the empress, whom he had excommunicated on account of his scandalous excesses. Bardas having obtained considerable influence over the mind of the young Emperor Michael, whose vices he flattered and encouraged, induced him to take the reins of government, and to compel his mother to withdraw to a convent, and to accept the vows. Ignatius, when summoned to lend his authority to this unfilial act, did not content himself with remonstrating against it, but gave them a stern refusal. He was in consequence banished to the Isle of Terebinthos, and deprived of his see, which he had held for eleven years; every means were afterwards employed, but without effect, to induce him to resign. Photius, a eunuch related to Bardas, and a person of considerable learning, who favoured the Iconoclasts, was by the will of the emperor, but without the consent of the church, appointed to the Patriarchate of Constantinople. The controversy of Photius with the Church of Rome, and its issue, are fully detailed in the article PHOTIUS.

In 866 Bardas was put to death; and Basil, the Macedonian, became possessed of the supreme power. One of the first acts of his reign was to banish Photius and to recall Ignatius, who was triumphantly reinstated in his patriarchal dignity on the 3rd of November 867. At his suggestion a Council was assembled at Constantinople, which ranks in the Roman church as the eighth œcumenical. It was presided over by the legate of Pope Adrian II., and in it Photius and his partisans were excommunicated, and their opinions condemned. From this time Ignatius was allowed to rule the Greek Church without opposition, and his episcopacy was adorned by many Christian virtues, and by a piety which long and severe persecution had chastened. He died on the 23rd of October 878, on which day the Greek and Roman Churches still celebrate his memory. He was buried in the church of St. Sophia; but his remains were afterwards transferred to that of St. Michael, near the Bosphorus. The details of his life are chiefly drawn from Nicetas David, who had known him personally.

IGNATIUS LOYOLA. [LOYOLA.]

IHRE, JOHAN, the most eminent of Swedish philologists, and often called the Swedish Varro, was descended from a Scottish family which originally bore the name of Eyre, and settled at Wisby, in the isle of Gothland, before the island passed from the Danes to the Swedes. He was born on the 3rd of March 1707 at Lund, where his father, Thomas Ihre, author of an excellent Latin grammar entitled 'Roma in Nucæ,' was at that time professor of theology in the university. After the

death of his father in 1720, he was brought up by the family of his mother, Brigitta Steuch, whose father became Archbishop of Upsal, and whose brother was chosen archbishop at his father's death—an event to which there is no parallel in the ecclesiastical history of Sweden, or perhaps of any other country. Young Ihre was sent by his grandfather to the University of Upsal, on quitting which at the age of twenty-three with unexampled honours, he travelled abroad for three years to complete his studies, passing most of his time at Oxford, London, and Paris. His return to Upsal was followed by his appointment in succession to the posts of under-librarian, secretary of the Academy of Sciences, professor of poetry, professor of theology, and finally Skyttian professor of polite literature and political science, the latter one of the highest positions in the university, which he held for forty years.

Ihre was remarkable for vivacity as well as learning, and this vivacity led him occasionally into serious difficulties. Some expressions in one of his disputations on the connection of natural and revealed religion gave offence to several of his colleagues, who denounced him to the government as heterodox; but the authorities merely directed that the matters in dispute should be made the subject of a public academical discussion, in which Ihre gained a complete triumph. In one of his political disputations in 1745, 'De Pœna Innocentium,' he advanced the singular doctrine that, if a powerful state should demand the surrender to it of one of the subjects of a weaker state, with a threat of hostilities in case of refusal, it would be the duty of the person demanded to give himself up for the good of his country, which would, in the case of his objecting, have a right to sacrifice him for the common welfare. As at the time of the appearance of this disputation the belief was general that Russia was about to demand from the Swedish court the surrender of Count Tessin, who opposed the Russian party, it is not surprising that the count lodged a complaint against the professor, which ended in Ihre's being condemned to pay a fine of 700 dollars. This affair seems not to have diminished the esteem in which Ihre was held so much as might have been expected. It may perhaps have led him to confine his attention more exclusively afterwards to philology. The first occasion of his entering deeply into this study was singular. The queen, Ulrika Eleonora, the sister and, according to some Swedish historians, the murderess of Charles XII., had been so especially charmed with the merits of the 'Lady's Library,' a sort of 'Whole Duty of Woman,' edited by Sir Richard Steele, that she was anxious to see it in Swedish. The Archbishop of Upsal, the second Steuch, on whom she urged the task of translation, grew tired of it after getting through a few chapters, and with her permission transferred it to his nephew. Ihre, in endeavouring to render Steele's elegances into Swedish, found his native language less capable and more stubborn than he had supposed it, but succeeded in publishing a 'Fruntimmers-Bibliothek' (3 vols., Stockholm, 1734-38), which was received with great approbation for the beauty of its style. The reflections on the state of the Swedish language, which his experience on this occasion induced him to make, were embodied in an 'Outline of Lectures' on the subject, which was printed in 1751. This and some other publications so raised his reputation as a critic of Swedish that, when he proposed to occupy himself in compiling a Swedish glossary, the States of the kingdom voted him in 1758 a grant of 10,000 dollars. The year 1762 was originally named as that in which the work was to be given to the public, and when the time had elapsed without its completion, the States grew so indignant that in 1766 it was seriously proposed to make the professor refund a portion of the money; but the government interposed in his favour, and finally in 1769 the volumes appeared. "With this great work," to use the language of Palmblad's 'Biographical Dictionary,' "it may be said that Swedish philology in a higher sense began—and ended." The 'Glossarium Suiogethicum' (2 vols., Upsal, 1769) is indeed a mine from which most of the succeeding philological writers throughout Europe have largely drawn. It consists of an extensive alphabetical series of those Swedish words on which the author has remarks to offer, and these remarks, which are couched in classical Latin, embrace investigations as to the origin of each word, and as to its affinities in nearly all the different languages of Europe except the Slavonic, with which Ihre was unacquainted. The close connection between many branches of the Swedish and English vocabularies renders his researches nearly as available and useful to an English philologist as to a Swede. It is observable however that, unless his printers have done him wrong, his knowledge of our language was not very accurate. There is a Swedish word 'makalös,' meaning 'mateless' or 'matchless,' which Queen Christina in a strange whim caused to be inscribed in Greek characters on a medal struck at Rome, and which the antiquaries, taking the medal to be ancient, made the subject of much discussion, Kircher maintaining that the word was Coptic. Ihre, in mentioning it, compares it with two English words, which he gives thus—'makeless' and 'peerless.' In spite however of trifling blemishes, the 'Glossarium' is a vast monument of learning, judgment, and ingenuity. After its publication Ihre's reputation stood very high, and he died full of years and honours on the 1st of December 1780, soon after the publication of Lindahl and Öhrling's 'Lexicon Lapponicum,' the first dictionary of the Lappish language, to which he contributed an excellent preface, which is enlivened with flashes of humour.

Ihre was twice married, and the circumstances of his first marriage

are often related as a proof of his youthful vivacity. Walking out with a fellow-student when at the university, they saw a remarkably handsome young lady driving past in her carriage, and Ihre laid a wager that he would contrive to kiss her. The method he adopted was simply to go up and stop the carriage, and, getting on the foot-board, inform the lady of the wager he had laid, and entreat her not to make him lose it. He was a very handsome man, the lady blushed and complied, and a few years afterwards she became his wife. His second wife, whom he married in 1759, survived him, and died in 1822 at the age of ninety-four.

In addition to the works already mentioned, Ihre was the author of 453 academical disputations. Most of these were on philological subjects, and many of first-rate excellence. A series on the Mœsogothic version of the gospels by Ulphilas, preserved in the so-called 'Codex Argenteus' of the library at Upsal, was republished in Germany by Büsching; and Cardinal Mai declared him to be on this subject "our greatest teacher." He was also particularly successful in elucidating the Edda. A lexicon of the Swedish 'Dialects,' which he published in 1766, is hardly considered worthy of his reputation.

IMOLA, INNOCENZIO DA, a pupil of Francia, and a distinguished painter, of the early half of the 16th century. His family name was Francucci; he was born in the latter part of the 15th century at Imola, whence his surname, but he lived chiefly at Bologna. He painted from 1506 until 1549: Vasari says he died aged fifty-six, but this is apparently an error, or he must have commenced to paint when only thirteen years of age. However, about 1506, he was placed with Francia, and, according to Vasari, he studied also with Albertinelli at Florence. In 1517 he produced what is now considered his masterpiece. It is a large picture, now in the Academy at Bologna, but formerly over the great altar of San Michele in Bosco, representing in the lower part, the Archangel Michael vanquishing Satan, Saints Peter and Benedict at the sides, and above in the clouds the Madonna and Child surrounded by angels; the whole is treated much in the second manner of Raffaele. It has been engraved by A. Marchi for the 'Pinacoteca di Bologna.' There is also a very superior work by him in the cathedral of Faenza. Da Imola's style is termed by Lanzi Raffaellesco, and it appears that several of his works have passed for the works of Raffaele, that is, for works of his second style. He was also a good fresco painter.

INA, called also INAS, and IN, king of the West Saxons, and one of the most distinguished kings of the heptarchy, was the son of Cenred, whose descent is carried up through Ceolwald, Cutha; and Cuthwin, to Ceawlin, the third king of Wessex, the son of Cenric, and the grandson of Cerdic, the founder of the monarchy. There are some difficulties however about this account of the genealogy of Ina, on which see a note in Sir F. Palgrave's 'Rise and Progress of the English Commonwealth,' part i., p. 408. He succeeded Ceadwalla, but how is not known, in 689, in the lifetime of his father Cenred; for a collection of laws which he published in the fifth year of his reign are stated in the introductory paragraph to have been enacted with the advice of Cenred and other counsellors. These laws of Ina, which are probably in great part ratifications of older laws, are seventy-nine in number: by them, to quote the summary of Dr. Lingard, "he regulated the administration of justice, fixed the legal compensation for crimes, checked the prevalence of hereditary feuds, placed the conquered Britons under the protection of the state, and exposed and punished the frauds which might be committed in the transfer of merchandise and the cultivation of land." The first of the great military successes of Ina was achieved against the people of Kent, who, some years before his accession, had slain Mollo, the brother of Ceadwalla, but who, with their King Wihtred, were, in 692, forced to submit to Ina, and to pay him the full *were*, or legal compensation, for the murder of Mollo, which the Saxon Chronicle states at 80,000 pounds of silver, and Malmsbury, certainly by a great exaggeration, at 30,000 marks of gold. In 710 we find Ina engaged in war with the Britons of Cornwall, under their king Gerent or Geraint (in Latin, Gerontius or Geruntius), whom he finally subdued, and even, it is said, compelled to resign his dominions. A subsequent contest with Ceolred, king of Mercia, was terminated, in 715, by the battle of Wodnesbeorhe, where however it is doubtful which side obtained the victory. The last years of Ina's reign were disturbed by the attempts of several pretenders to the throne—one of whom, called the Atheling Cynewulf or Cenulf, was slain in 721; and another of whom, called Eadbyrht, after being driven from the castle of Taunton, in which he had in the first instance fortified himself, was placed at their head by the people of Sussex, and was not finally put down till 725, after a war of more than two years' duration. In 728 Ina, on the persuasion, it is said, of his wife Ethelburga, who was a daughter of King Escwin, the predecessor of Ceadwalla, resigned his crown in the Witenagemot, and retired to Rome, where he appears to have lived for a few months in obscurity, and to have died before the expiration of the year, his own death being soon followed by that of his wife. There seems to be no truth in the story told in the History ascribed to Matthew of Westminster, that he founded an English school or college at Rome, and established for its support the tax called first Romescot, and afterwards Peter's Pence. He was however a great benefactor of the church; and the abbey of Glastonbury in particular was indebted to him for ample augmentations both of its

revenues and its privileges. He is of course a great favourite of the monkish historians; but in this instance their panegyrics seem to have been deserved by the real merits of Ina, both as a warrior and a legislator.

INCHBALD, MRS. ELIZABETH, whose maiden name was Simpson, was the daughter of a Suffolk farmer residing near Bury St. Edmunds. She was born in 1753. Prone to romantic notions, and losing her father in youth, she ran away at the age of sixteen to seek her fortune, and endeavoured to procure an engagement as an actress in London. After several adventures, she obtained a place in a country theatre, and soon married Mr. Inchbald, a respectable actor, much older than herself, with whom she lived for some years in mutual regard and comfort. Mr. and Mrs. Inchbald performed for four seasons in Edinburgh, and, after an engagement at York, went to France for a time. In 1779 Mr. Inchbald died at Leeds; and in the winter of 1780-81 Mrs. Inchbald began to play secondary parts at Covent-Garden. She continued on the stage till 1789, but always owed her favour with the public less to her merits as an actress than to the sweetness of her face and manner, and to the blameless character which she was known to maintain in private life. She had begun to write dramatic pieces several years before her retirement from the stage: the first of these, a slight afterpiece, was acted and printed in 1784; and from that time till 1805 she wrote plays in rapid succession, producing nineteen in all, one of which, 'Lovers' Vows,' is an adaptation from Kotzebue. Her dramatic genius was not of a very high class: but several of her comedies had much success, and one or two of them still keep their place on the stage. They gained for her the means not only of supporting herself with honourable economy, but of making a handsome allowance to an invalid sister, and of saving a considerable sum. Her melodramatic comedy of 'Such Things Are' gained for her more than 400*l.*: as much was produced by 'Wives as they Were and Maids as they Are;' and for 'Every One has His Fault,' the most strongly characterised of her plays, she received 700*l.* She edited, with biographical and critical remarks, 'The British Theatre,' a collection of acting plays, 25 vols., 1806-9; 'The Modern Theatre,' 10 vols., 1809; and a collection of 'Farces,' 7 vols. Mrs. Inchbald's literary talents are best exhibited by her two novels, 'A Simple Story,' first published in 1791, and 'Nature and Art,' in 1796. Both became extremely popular, and deservedly so, and have been reprinted in our time in collections of standard novels. She died on the 1st of August 1821. She had written an account of her own life, but had refused an offer of 1000*l.* for it; and, in obedience to her will, it was destroyed after her death. But her journal, kept regularly for many years, was preserved; and from it and her letters were written Mr. Boaden's 'Memoirs of Mrs. Inchbald,' 1833.

* INGEMANN, BERNHARD SEVERIN, a popular Danish poet and romance writer, was born on the 23th of May 1789, at Torkildstrup, in the island of Falster. At the age of ten he lost his father, who was the parish-priest, but means were found of sending him to the grammar school of Slagelse, and to the university of Copenhagen, where in 1812 he won a gold medal for his answer to the prize question, "In what relation do Poetry and Eloquence stand to each other?" Already in the preceding year he had published a volume of lyric poems, which achieved a sudden popularity. A poem in six cantos which followed, 'De Sorte Ridderne' (The Black Knights), is a mixture of epic and allegory, and as in its great prototype 'The Faery Queen,' the allegory was thought to injure the narrative. Ingemann next turned his attention to the drama, and his name was soon placed by the public side by side with that of Oehlenschläger. His tragedies of 'Blanca' and 'Masaniello,' especially the former, were favourites on the stage, but the ill-success of 'The Shepherd of Tolosa,' which was acted only one night, appears to have disgusted the poet with the theatre, and the plays he afterwards composed were not intended for representation. Several of his dramatic works were analysed with translated extracts in Mr. Gillies's attractive series of 'Horæ Danicæ' in 'Blackwood's Magazine.' In a tour to Germany, Switzerland, Italy, and France, which Ingemann commenced in 1818, and which he afterwards celebrated by a volume of verses, he completed at Rome a drama on the subject of Tasso. The fortunes of the Italian poet have been made the theme of some of the finest compositions in the various languages of Europe—the 'Torquato Tasso' of Goethe, Byron's 'Lament of Tasso,' the 'Dying Tasso' of Batyushkov, and the 'Tasso's Deliverance' of Ingemann. The productions of the Russian and the Dane both turn on the circumstances of Tasso's death. Not long after his return to Denmark Ingemann produced a series of romances on the mediæval history of the country, three of which have been translated into English, 'Waldemar the Victorious,' and 'King Eric and the Outlaws,' by Miss Chapman, and 'The Childhood of King Erik Menved,' by Mr. Kesson, leaving only one, 'Prince Otho of Denmark,' untranslated. The style of narrative is in imitation of Walter Scott, but the incidents are kept in subordination to historical truth. The popularity of these romances in Denmark was very great on their first appearance, probably from the subject chosen; the works themselves may more fitly be compared with those of Mr. G. P. R. James than those of Walter Scott. 'Queen Margaret,' 'Ogier the Dane,' and 'Kunnok and Naja, or the Greenlanders,' are the titles of three of the more recent poems of Ingemann.

In 1822 he was appointed professor of the Danish language and literature at the college or high-school of Sörøe, a sort of Danish Eton, and twenty years afterwards, in 1842, he became the director of the same establishment. His fame, which has been for some time on the decline, would probably have stood higher had he written less. A collection of his works has been published in Danish.

INGEN-HOUSZ, JOHAN, a distinguished natural philosopher, was born at Breda in 1730. For some years he practised medicine in that city, and employed his leisure in the performance of experiments in chemistry and electricity; but at length quitting his native country he came to London, where his discoveries in those branches of science soon attracted the notice of the English philosophers, and led in 1769 to his being elected a Fellow of the Royal Society. He had the good fortune to obtain an introduction to Sir John Pringle; and this celebrated physician, immediately appreciating his merits, warmly encouraged him in the prosecution of his researches, and honoured him with his esteem and friendship. He appears also occasionally to have corresponded with Franklin on the subject of electricity, which was at that time rapidly rising in importance.

The reputation of Ingen-housz as a physician must have been great, for the Empress Maria Theresa, who had lost two of her children by the small-pox, having directed her ambassador in London to consult Sir John Pringle respecting the choice of a physician whom she might invite to her court for the purpose of inoculating the young princes and princesses of the imperial family, Sir John, then president of the Royal Society, without hesitation recommended Dr. Ingen-housz; the latter, accepting the invitation, set out, in 1772, for Vienna, where he performed the operations with complete success. The example of the sovereign was followed by the nobility of Austria, and the children of the highest families of the country were inoculated by Ingen-housz or under his immediate inspection. The empress, in testimony of her sense of his merit and attention, gave him the titles of Aulic Councillor and Imperial Physician, and accompanied these honours with the grant of a pension, which he enjoyed during the rest of his life.

During his residence on the Continent, Ingen-housz visited Italy, where he made experiments on the torpedo, France, and various parts of Germany; and at intervals continued to prosecute his researches in electricity and magnetism, and on the air produced by plants. While at Vienna the Emperor Joseph II. honoured him with especial notice, inviting him frequently to the palace, and occasionally visiting him at his own house, in order to witness the performance of his philosophical experiments. After an absence of several years, Dr. Ingen-housz returned to England, where he continued to prosecute his experiments; and an account of an electrophorus, which he had invented, is described in the 'Philosophical Transactions' for 1778. About the same time he made the discovery that plants exposed to the light while growing discharge oxygen gas from their leaves into the atmosphere; and an account of his researches relating to this subject was published in London in 1779, under the title of 'Experiments upon Vegetables, discovering the power of Purifying the Air in the Sunshine and of Injuring in the Shade,' &c. The work was translated into French by the author, and published in Paris in 1780.

In the 'Philosophical Transactions' for 1779 there is an account of an electrical machine, which about that time Dr. Ingen-housz had constructed, and which probably led to the invention of the plate electrical machine, which is generally ascribed to Ingen-housz. Dr. Ingen-housz died on the 7th of September 1799.

Dr. Ingen-housz published in English a work entitled 'New Experiments and Observations concerning Various Physical Subjects,' which was translated into French and published in Paris. He also published in French a work entitled 'Essai sur la Nourriture des Plantes,' which was translated into English and published in London in 1798.

INGHIRAMI, CAVALIER FRANCESCO, a distinguished Italian archaeologist, was born in 1772, at Volterra in Tuscany. From the completion of his education he devoted himself with unwearied diligence to the study of ancient art. He wrote several papers in the artistic and antiquarian journals, which secured him a high place among the Italian art authorities; but the work which acquired for him a European reputation was the splendid publication entitled 'Monumenti Etruschi,' of which the first part appeared in 1821, and which was finally completed, in 6 vols. 4to, in 1826. This great work was intended to comprise a complete survey of all the existing remains of ancient Etruria; and it has formed the great treasury of all subsequent writers on Etruscan antiquities and the Etruscan people. His other more important works are—'Lettere di Etrusca Erudizione,' 8vo, 1828-30; 'Galleria America,' 3 vols. 8vo, 1829-31, a work intended to illustrate the 'Iliad' and 'Odyssey' by the monuments of antiquity; 'Pittura di Vasi Fittili esibite dal Cav. F. Inghirami,' 4 vols. 4to, 1835-37, in which it was his avowed object to illustrate the mythology and the history of the ancients; and 'Storia della Toscana ed in sette, Epoche distribuita,' 16 vols. 12mo, 1841-43, the last two volumes being devoted to the bibliography and index. He also wrote many memoirs and papers on particular points in archaeology and history in the 'Archivio Storico Italiano,' &c. Cavalier Inghirami was for several years keeper of the Laurentine Library at Florence. He died on the 17th of May 1846.

INGLIS, SIR ROBERT HARRY, BART., many years M.P. for the University of Oxford, was the only son of Sir Hugh Inglis, Bart.,

formerly chairman of the East India Company. He was born in 1786, and received his early education at Winchester, and Christchurch, Oxford. Soon after taking his degree, he became private secretary to the late Viscount Sidmouth, and was appointed by him one of the commissioners for settling the affairs of the Carnatic. In 1824 he entered parliament as member for Dundalk, a borough at that time in the patronage of the Earl of Roden. In 1826 he was elected for Ripon, the representation of which borough he resigned in the spring of 1829, in order to contest the University of Oxford against the late Sir Robert Peel, when the latter accepted the Chiltern Hundreds on introducing the Roman Catholic Relief Bill. From that time he continued to represent the University until January 1853, when he retired from parliamentary life, and was sworn a member of the Privy Council. His public life was devoted to the cause of Church and State, upon which question he inherited the ancient opinions of Lords Sidmouth and Liverpool; he steadily opposed the Repeal of the Test and Corporation Acts, the Roman Catholic Relief and Reform Bills, and the admission of Jews into parliament, and every measure which he religiously thought would tend to unchristianise the legislature. On these points his position was strong and consistent, though to a certain extent characterised by partiality and prejudice. He took an active part in the management of the religious societies of the Established Church, and also of the learned societies of the metropolis. In private life he was highly respected as an amiable and accomplished gentleman. He died in Bedford Square, London, May 5, 1855.

* **INGRES, JEAN-DOMINIQUE-AUGUSTE**, an eminent French painter, was born at Montauban in August 1781. By his father he was designed for a musician, but as he grew towards manhood his taste for painting became so decided that his father at length consented to gratify his ardent longing, and after some preparatory instruction from a provincial painter, he was placed in the atelier of David. Here his progress was very rapid, and he soon came to be regarded as one of the most promising of that artist's pupils. On leaving David, he spent fifteen years at Rome and four years at Florence, before he settled in Paris. He had from an early period abandoned David's manner, though it was then at its highest popularity, and adopted a freer and less formally academic one, though in the long course of years during which he has pursued his art his style has in its turn come to be regarded as too much characterised by classicism and an antiquated preciseness of manner. It is now considerably more than half a century since M. Ingres obtained his first artistic success—winning in 1800 the second and in 1801 the first prize of the *Académie des Beaux Arts*. He has ever since steadily prosecuted his profession, and though the veteran might long since have reposed on his laurels, he has never ceased to paint, and this present year (1856) he has completed a picture of 'The Birth of the Muses presided over by Jupiter,' which contains some fifteen figures, and is said to be elaborately finished. Of course it would be impossible to give a list of even the more important productions of a painter so industrious as M. Ingres and of such long standing, and one to whose works an entire salon was appropriated at the great exposition of 1855; it may suffice therefore to say that several of his historical and classical paintings have been purchased by successive governments and now adorn the public museums of France; that he painted the ceiling of one of the apartments of the Louvre, the subject being the 'Apotheosis of Homer;' that he has painted portraits of a large number of royal and distinguished Frenchmen from Napoleon I. (his portrait of whom painted in 1808 is now in the *Hôtel des Invalides*) downward; and that he has made designs for the stained glass windows of some churches and chapels (particularly those of St. Ferdinand and Dreux) which are regarded by his countrymen as models in that department of art. A volume of 102 engravings by M. Reveil from the principal paintings of Ingres, was published at Paris in 1851, and an examination of it will give a good general idea of his style.

M. Ingres after his return to Paris was made professor in the *Ecole des Beaux Arts*. In 1829 he was appointed to succeed Horace Vernet as director of the Academy at Rome, and his services as chief of that important institution have been highly eulogised, though, as was almost inevitable, they have not escaped severe adverse criticism; indeed it has been the lot of M. Ingres to have to sustain more persevering depreciation, as well as extravagant praise, than almost any of his eminent artistic contemporary countrymen. In 1834 M. Ingres was nominated Chevalier, and in 1845 Commander of the Legion of Honour. He was elected Member of the Institute in 1825.

INGULPHUS, the author, or pretended author of a work entitled, '*Historia Monasterii Croylandensis*' (the 'History of the Monastery of Croyland, or Crowland, in Lincolnshire'), which has been considered one of the most valuable of our ancient historical monuments. The facts of the life of Ingulphus are nearly all found in this work, and in the continuation of it by Peter of Blois. According to the account there given, Ingulphus was the son of English parents, was born in London about the year 1030, and was educated, first at Westminster, and afterwards at Oxford, where he speaks of having imbued himself especially in the study of the philosophy of Aristotle and the rhetorical books of Tully. It was apparently before he went to Oxford that he obtained the notice of Edgitha, or, as he calls her, Egitha, the queen of the Confessor, whom, he tells us, he used often to see when, being yet a boy, he went to visit his father, who lived in the palace (in *regis*

curia morantem). The queen, he says, when she met him, used to examine him in grammar and dispute with him in logic, and never dismissed him without some pecuniary mark of her favour or ordering him to be taken to have something in the buttery. His proper introduction to court however did not take place till some years after this. "When," he says, in another place, "I had become a young man (adulescentior), disdaining the poverty (*exiguitatem*) of my parents, I became every day more and more impatient to leave my paternal lares, and, affecting the palaces of kings or princes, to be invested and clothed in soft and splendid raiment." He accordingly contrived to get himself introduced to Duke William of Normandy when that prince visited the court of the Confessor in 1051, and he made himself so acceptable to William, that he took him with him on his return to the Continent, and made him his prime-minister, with unbounded power, which Ingulphus confesses that he did not exercise with much discretion. However after some years he relinquished this situation to accompany Sigfrid, duke of Mentz, on a pilgrimage to the Holy Land, which turned out a very disastrous adventure. On his return, Ingulphus became a monk in the abbey of Fontenelle, in Normandy. Here he remained till 1076, when he came over to England on the invitation of his old master, now seated on the throne of that country, and was appointed abbot of Croyland. Through the favour of the king and Archbishop Lanfranc he was enabled to be of great service to this monastery, which was indebted to him both for the re-edification of its buildings, destroyed two centuries before by the Danes, and for a great extension of its privileges and immunities. Here he resided till his death, on the 17th of December 1109. A tract on the miracles of St. Guthlac (the patron of Croyland) is attributed to Ingulphus; but the only work claiming to be his that is now extant is his History already mentioned. This production was first printed in an imperfect form in Sir Henry Savile's '*Rerum Anglicanarum Scriptores post Bedam Præcipui*,' fol., Lond., 1596, and Francof., 1601; it was printed entire, along with the continuation by Peter of Blois, in the '*Rerum Anglicanarum Scriptorum Veterum, tomus primus*,' fol., Oxon, 1684 (commonly called Feli's, or the first volume of Gale's Collection). In this last edition the work of Ingulphus, which is in some degree a history of the kingdom as well as of the monastery of Croyland, and extends from the year 664 to 1039, fills 107 pages; and the continuation, extending to 1117, twenty-five more. Scarcely any of our early histories contains so many curious incidents and notices as are found in this work; and until lately its authenticity was not suspected, though Henry Wharton ('*Origines Britannicæ*') and after him Hicks and others pointed out many passages which if the work were authentic must have been interpolations. A very formidable attack however was at length made upon its claims to be regarded as anything better than 'an historical novel,' a mere monkish invention or forgery of a later age, by Sir Francis Palgrave, in an article in the '*Quarterly Review*' for June 1826 (No. 67, pp. 289, &c.); and though other critics have not entirely adopted his trenchant denunciation, there seems to be a general disposition to acquiesce in the belief that the greater part of the Chronicle is the work of a much later writer than Ingulphus. Palgrave has placed its composition in the 13th or 14th centuries; and there seems good reason to believe that all that relates to the charters of the Abbey is at least as late as the 14th century. A translation of the Chronicle ascribed to Ingulphus, with its continuation by Peter of Blois, &c., by Mr. T. H. Riley, forms a volume of Bohn's '*Antiquarian Library*,' and in the Introduction the question of the authenticity of the Chronicle is discussed: see also Wright's *Biog. Brit. Literaria*; Anglo-Norman period; Lappenberg, &c.

INNOCENT I. succeeded Anastasius I. as Bishop of Rome in the year 482. He wrote to the Emperor Arcadius in favour of St. John Chrysostom, who had been deposed from his see and exiled from Constantinople. When Alaric marched against Rome, Innocent proceeded to Ravenna in order to induce the Emperor Honorius to make peace with him, but meantime Alaric entered Rome and plundered it. He urged more than any of his predecessors the claims of the see of Rome to a superiority over the whole Western Church, and the style of his letters in addressing bishops is remarkably imperious. He also issued a decretal against the marriage of priests. The bishops of Africa having applied to him to confirm their decrees against the Pelagians, he willingly complied with their request. He died in the year 417, and was succeeded by Zosimus. Innocent's letters and decretals have been collected and published by Constant.

INNOCENT II. **CARDINAL GREGORIO PAPE**, was elected by his party, after the death of Honorius II. in 1130, but another party elected a candidate who took the name of Anacletus II. An affray between the adherents of the two followed this double election, and Innocent was obliged to leave Rome and repair by sea to France. That kingdom as well as several Italian states acknowledged him as pope, but Roger of Sicily, the conqueror of Apulia, took part with Anacletus, who in return crowned him king of Sicily and Apulia, in 1130, at Palermo. Innocent meantime crowned the king of Germany, Lotharius, at Liege, as king of the Romans, and Lotharius in 1133 marched with troops into Italy to put an end to the schism by placing Innocent on the see of Rome, which city he entered, and was himself crowned emperor by Innocent in the Basilica of the Lateran. Anacletus however hid himself up in the castle St. Angelo, and the emperor, not being

able to dialodge him from thence, left Rome, followed by Innocent, who withdrew to Pisa, where he held a council, at which St. Bernard was present, and in which Anacletus and his partisans were excommunicated. In September 1135, Lotharius marched again into Italy with numerous troops, followed by a number of German bishops and archbishops, and after having held his court in the plains of Roncaglia, where he published a law concerning the tenure of fiefs, he fought his way in the following spring into Lower Italy, defeated Roger, and obliged him to withdraw to Sicily, took Capua, Benevento, Bari, and other towns, while Innocent entered Rome and again took possession of the Lateran. Lotharius however soon after died, and in 1138 Anacletus died also. The party of the latter, supported by Roger, elected another antipope styled Victor IV., who was soon after persuaded by St. Bernard to resign his claims, and thus restore peace to the church. Roger however continued hostile to Innocent, for which he was excommunicated in the second council of the Lateran, but Innocent, having gone as far as San Germano with a body of troops to meet Roger, was surprised and taken prisoner by him. This led to a peace, by which Innocent acknowledged Roger as king and his son as duke of Apulia. It was then that the city of Naples first acknowledged Roger as its sovereign. In 1139 Arnaldo da Brescia began to preach at Rome, but being banished from that city, he repaired to France. [ARNALDO DA BRESCIA.] The remaining years of Innocent's pontificate were disturbed by a war between the Romans and the people of Tibur, and by a revolt in Rome itself, when the people, excited perhaps by the partisans of Arnaldo, assembled on the capitol, re-established the senate, and asserted their independence. In the midst of these troubles Innocent died, in September 1143, and was succeeded by Celestine II.

INNOCENT III., CARDINAL LOTHARIUS, son of Trasimund, count of Segni and of Clarcia, of a noble family of Rome, was unanimously elected in 1198, after the death of Celestine III. He ascended the papal throne at the vigorous age of thirty-seven, possessed of very great abilities, indefatigable industry, and a firm resolve to raise the papal power, both temporal and spiritual, above all the churches, principalities, and powers of the earth; and he very nearly accomplished his purpose during the eighteen years of his pontificate. He had distinguished himself while at the universities of Paris and Bologna in the studies of philosophy, theology, and the canon law, and also by several written compositions, especially by his treatise 'De Miseria Conditionis Humane.' The gloomy ascetic views which he took in this work of the world and of human nature show a mind filled with contempt for all worldly motives of action, and not likely to be restrained in forwarding what he considered to be his paramount duty by any of the common feelings of leniency, conciliation, or concession, which to a man in his situation must have appeared sinful weaknesses. His ambition and haughtiness were evidently not personal; he was in this respect more disinterested than his prototype, Gregory VII. His interest was totally merged in what he considered the sacred right of his see, 'universal supremacy,' and the sincerity of his conviction is shown by the steady uncompromising tenor of his conduct, and by a like uniformity of sentiments and tone throughout his writings, and especially his numerous letters. ('Innocentii III., Opera,' and his 'Epistles' and 'Decretals,' published separately by Baluze, in 2 vols. fol., Paris, 1682, with a fairly written biography of Innocent by an anonymous contemporary.)

External circumstances favoured Innocent's views. The Emperor Henry VI., king of Italy, and also of Sicily, had lately died, and rival candidates were disputing for the crown of Germany; whilst Constance of Sicily, Henry's widow, was left regent of Sicily and Apulia in the name of her infant son Frederick II. Innocent, asserting his claim of suzerainty over the kingdom of Sicily, confirmed the regency to Constance, but at the same time obtained from her a surrender of all disputed points concerning the pontifical pretensions over those fine territories. Constance dying shortly after, Innocent himself assumed the regency during Frederick's minority.

At Rome, availing himself of the vacancy of the imperial throne, he bestowed the investiture on the prefect of Rome, whom he made to swear allegiance to himself, thus putting an end to the former though often eluded claim of the imperial authority over that city. In like manner, being favoured by the people, ever jealous of the dominion of foreigners, he drove away the imperial feudatories, such as Conrad duke of Spoleti and count of Assisi, and Marculdus marquis of Ancona, and took possession of those provinces in the name of the Roman see. He likewise claimed the exarchate of Ravenna; but the archbishop of that city asserted his own prior rights, and Innocent, says the anonymous biographer, "prudently deferred the enforcement of his claims to a more fitting opportunity." The towns of Tuscany, with the exception of Pisa, threw off their allegiance to the empire, and formed a league with Innocent for their mutual support. It was on this occasion that Innocent wrote that famous letter, in which he asserts that "as God created two luminaries, one superior for the day, and the other inferior for the night, which last owes its splendour entirely to the first, so he has disposed that the regal dignity should be but a reflection of the splendour of the papal authority, and entirely subordinate to it."

In Germany, Innocent, acting as supreme arbitrator between the rival aspirants to the imperial crown, decided at first in favour of

Otho, a Welf, on condition of his giving up to the Roman see the disputed succession of the Countess Mathilda; but some time after he agreed to an arrangement between Otho and his rival Philip, whom he acknowledged as emperor. Philip being murdered in 1208, Otho resumed his claims, and was crowned by the pope at Rome; but having displeased Innocent in the business of the Countess Mathilda's succession, the pope quarrelled with him; and Otho having invaded part of Apulia and of the papal territory, Innocent excommunicated and deposed him, and proposed to the electors in his place his own ward Frederick of Sicily, who repaired to Germany, and after a gallant struggle obtained the crown shortly before the death of his late guardian the pope.

Innocent, at the beginning of his pontificate, wrote a long epistle (209 of B. 11) to the Patriarch of Constantinople, and other letters to the Emperor Alexius, with the view of inducing the former to acknowledge the supremacy of the see of Rome; and although he failed in this, he had soon after, by an unexpected turn of events, the satisfaction of consecrating a prelate of the Western Church as patriarch of Constantinople.

The Crusaders, whom Innocent had sent forth, as he thought, for the re-conquest of the Holy Land, after taking Zara from the King of Hungary, for which they were severely censured by the pope, proceeded to attack Constantinople, and overthrew the Greek empire. [BALDWIN I., Emperor.] All this was done without Innocent's sanction; but when Baldwin wrote to him acquainting him with the full success of the expedition, Innocent, in his answer to the Marquis of Montferat, forgave the Crusaders in consideration of their having brought about the triumph of the holy church over the Eastern empire. Innocent sent also legates to Calo Johannes, prince of the Bulgarians, who acknowledged his allegiance to the Roman see. ('Innocentii III., Epistolae.')

Leo, king of Armenia, received likewise Innocent's legates, who bestowed upon him the investiture of his kingdom. Innocent also excommunicated Svercum, who had usurped the kingdom of Norway.

Innocent was very strict and uncompromising in his notions of morality and discipline. He repressed venality and irregularity wherever he discovered them. He excommunicated Philippe Auguste of France because he had repudiated his wife Ingerburga of Denmark and had married Agnès de Meranis, and after a long controversy the pope obliged the king to dismiss Agnès and to take Ingerburga back. The King of Leon, having married his cousin, the daughter of the King of Portugal, was likewise excommunicated; and as he would not submit, and was supported in his resolution by his father-in-law, Innocent, by means of his legates, laid both kingdoms under an interdict.

John of England having appointed John de Gray, bishop of Norwich, to the vacant see of Canterbury, Innocent would not approve of him, and bestowed the canonical investiture upon Stephen Langton, and the monks of Canterbury would receive no other archbishop. In a fit of rage John drove away the monks and seized their property, for which the whole kingdom was laid under an interdict; and as John continued refractory, the pope pronounced his deposition, released his vassals from their oath of allegiance, and called upon all Christian princes and barons to invade England and dethrone the impious tyrant, promising them the remission of their sins. The consequent preparation of Philippe Auguste to carry out the pope's invitation, and John's dastardly submission, will be found related at length under JOHN. The king, as will be remembered, not only agreed to submit to the pope's will in all things for which he had been excommunicated, and pay damages to the banished clergy, but took an oath of fealty to the pope, and at the same time delivered to the papal envoy a charter testifying that he surrendered to Pope Innocent and his successors for ever the kingdom of England and lordship of Ireland, to be held as fiefs of the Holy See by John and his successors, on condition of their paying an annual tribute of 700 marks of silver for England and 300 for Ireland. Pandulph, the papal legate, then undertook to forbid Philippe of France attempting anything against a faithful vassal of the Church.

Against those who separated themselves from the body of the Roman Church, Innocent was stern and uncompromising. He considered heresy as the deadliest of sins, and its extirpation as the first of his duties. He sent two legates, with the title of inquirers, to extirpate heresy in France. One of them, Castelnau, having become odious by his severities, was murdered near Toulouse, upon which Innocent prescribed a crusade against the Albigenses, excommunicated Raymond count of Toulouse for abetting them, and bestowed his domains on Simon count of Montfort. He addressed himself to all the faithful, exhorting them "to fight strenuously against the ministers of the old serpent," and promising them the kingdom of Heaven in reward. He sent two legates to attend the crusade, and their letters or reports to him are contained in the collection of his 'Epistles,' especially 'Epistola 103 of B. xii.,' in which the legate Arnaldus relates the taking of Beziers and the massacre of 30,000 individuals of every age, sex, and condition. Innocent however did not live to see the end of the conflagration he had kindled. He held a general council at the Lateran in 1215, in which he inculcated the necessity of a new crusade, launched fresh anathemas against heretics, determined several points of doctrine and discipline, especially concerning the

auricular confession, and sanctioned the establishment of the two great mendicant monastic orders, the Dominicans and Franciscans, the former to extirpate heresy, and the latter to preach sound doctrines and to assist the parochial clergy in the execution of their duties. In the same year he caused his legate in Germany to crown Frederick II. at Aix-la-Chapelle. In the following year Innocent fell ill at Perugia, and died in the month of July, at the early age of fifty-six. He was an extraordinary character, and in several respects the most illustrious, as he was certainly one of the most ambitious, among the many distinguished men who have filled the papal chair. His pontificate must be considered as the period of the highest power of the Roman See.

INNOCENT IV., SIBIBALDO DE' FIESCHI, of Genoa, succeeded Celestino IV. in the year 1243. In the preceding bitter quarrels between Gregory IX. and the Emperor Frederick II., Cardinal Sibibaldo had shown himself rather friendly towards the emperor; and the Imperial courtiers, on receiving the news of his exaltation, were rejoicing at it; but the experienced Frederick checked them by remarking: "I have now lost a friendly cardinal, to find another hostile pope. No pope can be a Ghibeline." Anxious however to be relieved from excommunication, Frederick made advances to the new pope, and offered conditions advantageous to the Roman see; but Innocent remained inflexible, and suddenly leaving Rome, embarked for Genoa, whence he went to Lyon, where he summoned a council in 1245, to which he invited the emperor. Thaddeus of Sessa appeared before the council to answer to the charges brought by the pope against Frederick; and after much wrangling, Innocent would listen to no terms, but excommunicated and deposed the emperor, commanded the German princes to elect a new emperor, and reserved the disposal of the kingdom of Sicily to himself. In Italy the only consequence was that the war which already raged between the Guelphs and Ghibelines continued fiercer than before; but in Germany some of the electors raised a contemptible rival to Frederick in the person of Henry, landgrave of Thuringia, who was defeated by Conrad, Frederick's son. At last Frederick died in Apulia, A.D. 1250; and Innocent, having returned to Italy, began to offer the crown of Sicily to several princes, one of whom, Richard of Cornwall, observed that the pope's offer "was much like making him a present of the moon." The pope at the same time excommunicated Conrad, the son of Frederick, who however went into Italy in 1252, took possession of Apulia and Sicily; and he dying two years after, his brother Manfred became regent, and baffled both the intrigues and the open attacks of the court of Rome. Innocent died soon after, at the end of 1254, at Rome, leaving Italy and Germany in the greatest confusion in consequence of his outrageous tyranny, and his unbending hostility to the whole house of Swabia. He was succeeded by Alexander IV. (Raumer, *Geschichte der Hohenstauffen*, and the numerous historians of the popes.)

INNOCENT V., PETER OF TARANTASIA, succeeded Gregory X. in 1276, and died the same year, after a pontificate of five months.

INNOCENT VI., ETIENNE D'ALBERT, a Frenchman, succeeded Clement VI. in 1352. He resided at Avignon, like his immediate predecessors; but, unlike them, he put a check on the disorders and scandals of that court, which have been so strongly depicted by Petrarch, Villani, and other contemporary writers. He reformed the abuses of the reservations of benefices, and he enforced the residence of bishops on their sees. He sent to Italy as his legate Cardinal Alborno, who, by skill as well as force, reduced the various provinces of the papal state, which had been occupied by petty tyrants. He sent back to Rome the former demagogue Cola di Rienzo, who, being still dear to the people, repressed the insolence of the lawless barons; but becoming himself intoxicated with his power, committed acts of wanton cruelty, upon which the people rose and murdered him in 1354. In 1353 the Emperor Charles IV. was crowned at Rome by a legate deputed by Pope Innocent for the purpose. Innocent died at Avignon, at an advanced age, in 1362.

INNOCENT VII., CARDINAL COSMO DE' MIGLIORATI, of Sulmona, was elected at Rome, after the death of Boniface IX., in 1403. This was the period of what is called "the Great Western Schism," when there were two and sometimes three rival popes, each acknowledged by a part of Europe. Innocent's rival was Benedict XIII., who held his court at Avignon. [BENEDICT, ANTIPOPE.] After the election of Innocent a tumult broke out in Rome, excited by the Colonna and by Ladislaus, king of Naples, which obliged the pope to escape to Viterbo. Ladislaus however failed in his attempt upon Rome; and Innocent having returned to his capital, excommunicated him. Innocent died at the end of 1406, after having made his peace with Ladislaus.

INNOCENT VIII., CARDINAL GIOVANNI BATTISTA CIBO, of Genoa, succeeded Sixtus IV. in 1485. He favoured the revolted Neapolitan barons against Ferdinand I. of Naples, in consequence of which the troops of Ferdinand ravaged the territory of Rome, but through the mediation of Lorenzo de' Medici and of the Duke Sforza of Milan, peace was re-established between the two parties. Pierre d'Aubusson, grand-master of the order of St. John of Rhodes, having sent to Rome Zizim, brother of Bayazid sultan of the Turks, who had run away from his brother, and who was considered as an important hostage, the pope received him with great honour, but took care to secure his person. It was also during this pontificate that Giovanni de' Medici,

son of Lorenzo, and afterwards Pope Leo X., was made cardinal when only fourteen years of age. Innocent died in 1491, and was succeeded by Alexander VI. He enriched his natural sons; and the family of Cibo, which was already possessed of the duchy of Massa, became by a marriage alliance with the family of Malaspina possessed also of that of Carrara, which their descendants have retained till within our times.

INNOCENT IX., GIOVANNI ANTONIO FACCHINETTI, of Bologna, a man of learning and piety, was elected after the death of Gregory XIV., in October 1591. He died two months after his election, and was succeeded by Clement VIII.

INNOCENT X., CARDINAL GIOVANNI BATTISTA PANFILI, was elected in September 1644, after the death of Urban VIII. He was then seventy-three years of age, and is said to have been in great measure ruled by his sister-in-law Donna Olimpia Maidalchini Panfili, who appears to have been an unprincipled woman, very fond of money, and of aggrandising her relatives. Innocent however displayed in several instances much firmness, justice and prudence, and a wish to protect the humble and poor against the oppressions of the great. He diminished the taxes, and at the same time embellished Rome. The people of Fermo on the Adriatic revolted against their governor, being excited by the local nobility and landholders, who were irritated against him for having by an edict of annona kept the price of corn low; the governor and other official persons were murdered. Innocent sent a commissioner with troops, and the guilty, without distinction of rank, were punished, some being executed, and others sent to the galleys. The district of Castro and Ronciglione, near Rome, was still in possession of the Farnese dukes of Parma, notwithstanding the efforts of Urban VIII. to wrest it from them. Disputes about jurisdiction were continually taking place between the officers of the duke and those of the pope. Innocent having consecrated a new bishop of Castro who was not acceptable to the duke, the latter forbade him entering his territories, and as the bishop elect persisted, he was murdered on the road. The pope immediately sent troops to attack Castro, which being taken, he ordered the town to be razed to the foundations, and a pillar erected on the site, with the inscription "Qui fù Castro." The episcopal see was removed to Acquapendente, and the duchy was reunited to the papal state. Innocent died in 1655, and was succeeded by Alexander VII.

INNOCENT XI., CARDINAL BENEDETTO ODESCALCHI, of Como, succeeded Clement X. in 1676. It is said that he had been a soldier in his younger years, though this has been denied by others. (Count Torre Rezzonico, 'De Suppositis Militaribus Stipendiis Benedetto Odescalchi.') He was a man of great firmness and courage, austere in his morals, and inflexible in his resolutions. He took pains to reduce the pomp and luxury of his court, and to suppress abuses; he was free from the weakness of nepotism, and his own nephew lived at Rome under his pontificate in a private condition: but his austerity made him many enemies, and his dislike of the then very powerful Jesuits still more. The principal event of his pontificate was his quarrel with the imperious Louis XIV. of France, on the subject of the immunities enjoyed by the foreign ambassadors at Rome. As this incident exhibits in a singular light the character of the times, it may deserve a few words of explanation. By an old usage or prescription the foreign ambassadors at Rome had the right of asylum, not only in their vast palaces, but also in a certain district or boundary around them, including sometimes a whole street or square, which the officers of justice or police could not enter, and where consequently malefactors and dissolute persons found a ready shelter. These 'quartieri,' or free districts, were likewise places for the sale of contraband articles, and for defrauding the revenue. This abuse had become contagious: several of the Roman princes and cardinals claimed and enforced the same rights and immunities, so that only a small part of the city was left under the sway of the magistrates. The classical advocates for this absurd custom quoted the example of Romulus, who made his new town a place of refuge for all the lawless persons of the neighbourhood. Innocent determined to put a stop to the abuse, and to be master in his own capital; he however proceeded at first calmly and with sufficient caution. He would not disturb the present possessors of those immunities, but he declared and made it officially known that in future he should not give audience to any new ambassador who did not renounce for himself and his successors all claim to the district immunities. Spain, Venice, and other states demurred at this very reasonable determination; but the death of the Maréchal d'Estrées, ambassador of France, brought the question to a crisis. Innocent repeated in a bull, dated May 1687, his previous resolve. Louis XIV. appointed to the embassy the Marquis of Lavardin, and told him "to maintain at Rome the rights and the dignity of France;" and in order to support this dignity he gave him a numerous retinue of military and naval officers, who were to frighten the pope in his own capital. Lavardin's entrance into Rome, under such an escort, resembled that of a hostile commander. He had also been preceded by several hundred reduced French officers, who had entered Rome as private travellers, but who took their quarters near the ambassador's palace, ready for any mischief. Innocent however remained firm; he refused to receive the new ambassador, and all the anger of Louis, who seized upon Avignon and threatened to send a fleet with troops on the Roman coast, had no effect upon him. Lavardin, having remained eighteen

months at Rome without being able to see the pope, was obliged to return to France with his credentials unopened. The quarrel was not made up till the following pontificate: but the district immunities of the foreign ambassadors at Rome continued partly, and with some modifications, till the beginning of the 19th century. The Piazza di Spagna, and some of the adjacent streets, were under the protection of the Spanish ambassador. Innocent died in August 1689, and was succeeded by Alexander VIII. (Botta, *Storia d'Italia*.)

INNOCENT XII., CARDINAL ANTONIO PIGNATELLI, of Naples, succeeded Alexander VIII. in July 1691. He had a serious dispute with the Emperor Leopold I., who, attempting to revive in Italy the rights of the Empire over the former imperial fiefs, which had during the wars and vicissitudes of ages become emancipated, published an edict, which was fixed up at Rome in June 1697, enjoining all the possessors of such territories to apply to the emperor for his investiture within a fixed time, or they would be considered as usurpers and rebels. This measure, if enforced, would have affected the greater part of the landed property of Italy, and also the sovereignty of its governments, and of the Roman see among the rest. The pope protested against the edict, and advised the other Italian powers to resist such obsolete pretensions; and, being supported by the court of France, he succeeded in persuading Leopold to desist from them. Innocent built the harbour of Porto d'Anzo, on the ruins of the ancient Antium; he constructed the aqueduct of Civita Vecchia; the palace of the Monte Citorio at Rome, for the courts of justice; and the fine line of buildings at Ripagrande, on the north bank of the Tiber, below the town, where vessels which ascend the river load and unload. He also built the asylum, schools, and penitentiary of San Michele, and other useful works. Innocent was of regular habits, attentive to business, a lover of justice, and averse from nepotism. He died in September 1700, at the age of eighty-six, and was succeeded by Clement XI.

INNOCENT XIII., CARDINAL MICHEL ANGELO CONTI, succeeded Clement XI. in May 1721. He was a man of prudence and experience of the world, and less wilful and headstrong than his predecessor. [CLEMENT XI.] He obtained of the emperor the restitution of Comacchio. His pontificate was short, as he died in March 1724, and was succeeded by Benedict XIII.

INWOOD, the family name of three architects, father and two sons, who constructed many public and private buildings in London and elsewhere.

WILLIAM INWOOD was born about the year 1771. His father, Daniel Inwood, was bailiff to Lord Mansfield, at Caen Wood, Highgate, near London. William Inwood was brought up to the professions of architect and surveyor. He was employed as steward to Lord Colchester, was surveyor to a large number of persons, and several architects who subsequently attained celebrity were instructed by him. He had two sons, one or other of whom was employed conjointly with himself in most of his larger works of architecture, and he was assisted generally in all his professional pursuits by both. He died March 16th 1843, aged about seventy-two. He was the author of 'Tables for the Purchasing of Estates, Freehold, Copyhold, or Leasehold; Annuities, and for the Renewing of Leases held under Cathedral Churches, Colleges, or other Corporate Bodies, for Terms of Years certain and for Lives, &c.,' 8vo, London, 1811, a work founded on those of Bailly and Smart. It principally differs from previous works in giving the values to years and quarters, as well as to decimals of a year; the former being intended for those who cannot read decimal fractions.

HENRY WILLIAM INWOOD, the eldest son of William Inwood, was born May 22nd 1794. He was brought up by his father to his own profession. He was several years in Greece, and examined with great care the architectural remains at Athens and elsewhere, and made plans and drawings of them. He assisted his father in most of his architectural pursuits, especially in designing and constructing St. Pancras Church; and had he not suffered so much as he did for many years from ill health, would probably have attained to great eminence as an architect. His death is supposed to have occurred on the 20th of March 1843, about which time a ship in which he had sailed for Spain was wrecked, and all on board perished.

Henry Inwood published in 1827 'The Erechtheion at Athens, Fragments of Athenian Architecture, &c., illustrated with Thirty-nine Plates.' The work, which consists of 162 pages exclusive of the plates (engraved by Nicholson), is printed on elephant paper of very large size, and was published by subscription. He had also commenced a work entitled 'Of the Resources of Design in the Architecture of Greece, Egypt, and other Countries, obtained by the Studies of the Architects of those Countries from Nature,' 4to, London, 1834, with explanatory engravings. Two parts were published, but owing to ill health and his untimely death the work was never completed. He collected many fossils and remains of ancient art, most of which are now in the British Museum.

CHARLES FREDERIC INWOOD, second son of William Inwood, born November 28th 1798, besides assisting his father in his works, was the architect of the church of All Saints at Great Marlow, in Buckinghamshire, which was completed in 1835. He also built the St. Pancras National School in Southampton Street, Euston Square, a large plain brick building of little architectural pretension. He died in May 1840, aged forty-two.

St. Pancras Church, New Road, London, which was the conjoint work of William Inwood and his son Henry, is in its kind unique among the churches of the metropolis. The building was commenced July 1st 1819, was completed May 7th 1822, and cost 76,769*l*. The exterior of the body of the church is, with certain necessary deviations, an imitation of the Ionic temple called the Erechtheion on the Acropolis at Athens; the tower is an adaptation from the building commonly called the Tower of the Winds also at Athens, which is properly the Horologium, or water-clock, of Andronicus Cyrrhestes. The measurements and drawings of these buildings were made by Henry Inwood on the spot. The semicircular apsis at the east end of the church supplies the place of the straight west wall of the Pandrosion, or temple of Pandrosos, which adjoined the Erechtheion at the west end. The two covered buildings which project from each side of the east end, forming the entrances to the catacombs of the church, are adaptations from the south portico of the Pandrosion. The caryatid figures, of which there were six, four in front and one at each side, were in the place of columns, and supported the pediment of the south portico of the Pandrosion; the opposite north portico had columns. There is one of the original caryatid figures in the Elgin Room of the British Museum. The sarcophagus beneath each roof indicates the purpose for which the projecting buildings have been constructed. The two Ionic half-columns engaged in the walls, on both sides of the west end, are additions made to form an apparent basis for the tower. The windows are adaptations modelled in accordance with the form of the doors. Grecian temples had no windows; large temples had a central portion of the roof open to the sky; small temples generally received light only from the door, which was wide and lofty. The octagonal tower, with its two ranges of eight columns each, in its form and general effect combines well with the building and portico, and is in itself a beautiful object. In the interior the galleries are supported by elegant slender columns. The ceiling is flat, and formed into a number of ornamented panels.

The Westminster Hospital, near the west end of Westminster Abbey, was built by William Inwood in conjunction with his son Charles. It was begun in 1832, completed in 1834, and cost 27,500*l*. The architecture is Tudor Gothic, the material is gray Suffolk brick, with stone facings. It is quite plain, except the front and the truncated angles which connect the front with the two ends. The front extends about 200 feet in length, and is 72 feet high in the centre, which projects slightly, and is a story higher than the two wings. There are in all 260 windows. The brick harmonises well with the stone portico and dressings, and the general appearance of the front is very handsome. The interior arrangements and ventilation are excellent.

William Inwood also built the Regent Square Chapel, opened in 1826; the Camden Town Chapel, opened in 1824; and Somers Chapel, in Seymour Street, opened in 1826—all of which are chapels of ease to St. Pancras Church. He also built numerous other structures, mansions, villas, barracks, warehouses, &c.

IPHICRATES, an Athenian general, most remarkable for a happy innovation upon the ancient routine of Greek tactics, which he introduced in the course of that general war which was ended B.C. 387 by the peace of Antalcidas. This, like most improvements upon the earlier methods of warfare, consisted in looking, for each individual soldier, rather to the means of offence than of protection. Iphicrates laid aside the weighty panoply, which the regular infantry, composed of Greek citizens, had always worn, and substituted a light target for the large buckler, and a quilted jacket for the coat of mail; at the same time he doubled the length of the sword, usually worn thick and short, and increased in the same, or, by some accounts, in a greater proportion, the length of the spear. It appears that the troops whom he thus armed and disciplined (not Athenian citizens, who would hardly have submitted to the necessary discipline, but mercenaries following his standard, like the Free Companions of the middle ages), also carried missile javelins; and that their favourite mode of attack was to venture within throw of the heavy column, the weight of whose charge they could not have resisted, trusting in their individual agility to baffle pursuit. When once the close order of the column was broken, its individual soldiers were overmatched by the longer weapons and unnumbered movements of the lighter infantry. In this way Iphicrates and his targetiers (peltastæ), as they were called, gained so many successes that the Peloponnesian infantry dared not encounter them, except the Lacedæmonians, who said in scoff that their allies feared the targetiers as children fear hobgoblins. They were themselves taught the value of this new force, B.C. 392, when Iphicrates waylaid and cut off nearly the whole of a Lacedæmonian battalion. The loss in men was of no great amount, but that heavy-armed Lacedæmonians should be defeated by light-armed mercenaries was a marvel to Greece, and a severe blow to the national reputation and vanity of Sparta. Accordingly this action raised the credit of Iphicrates extremely high. He commanded afterwards in the Hellespont, B.C. 389; in Egypt, at the request of the Persians, B.C. 374; relieved Corcyra in 373, and served with credit on other less important occasions. The date of his death is not known. (*Xen., Hell.; Diod.; Corn. Nep.*)

IRELAND, SAMUEL, was born in London, and was in early life a mechanic in Spitalfields. He afterwards became a dealer in curiosities, and resided in Norfolk-street, Strand. He possessed some skill in drawing, learnt to engrave, and, in order to turn these acquire-

ments to advantage, he wrote many tours, with engraved views (chiefly in aquatint) of spots he had visited. The first was a 'Picturesque Tour through Holland, Brabant, and a part of France,' which was published in 1789. To this succeeded, among others, 'Picturesque Views on the Thames,' 1792; 'Graphic Illustrations of Hogarth,' 1794; 'Picturesque Views on the Upper or Warwickshire Avon,' 1795: in collecting the materials for this work he was accompanied by his son, who says the visit gave rise to his imposition respecting his Shakspeare papers. The father published these forgeries, with a firm reliance on their authenticity, in 1796; and on the avowal of the forgery by his son, he quarrelled with him, and was only reconciled on his approaching death, which, it is said, this affair hastened. His last work was 'Picturesque Views, and an Historical Account of the Inns of Court in London and Westminster,' published in 1800, and in July of this year he died. None of his works have any great value; he was apparently a credulous simple-minded man, but they contain interesting memorials of places now considerably altered, though probably not scrupulously correct even at the time.

IRELAND, SAMUEL WILLIAM HENRY (though he dropped the Samuel to all his productions), was the son of the preceding, and was born in Norfolk-street, Strand, in 1777. He would be scarcely worth a notice, except in connection with the Shakspeare forgeries, as to which the credulity of many eminent men is far more remarkable than the skill of their concoction. Ireland received an education at several private schools and in France. When about sixteen he was articled to a conveyancer in New Inn. In 1795, as we have already stated, he accompanied his father on a visit to Stratford and the Avon; and he says his father's enthusiasm for Shakspeare, and his ardent desire to possess any sort of relics, first induced him to forge a deed, or lease, containing a pretended autograph of Shakspeare, which he presented to his father as having found among some old law papers. The father was delighted, and suggested that something more might be found in the same quarter. Thus invited, young Ireland continued his work till he had produced a quantity sufficient to form the publication already spoken of. It is not necessary to give a list of this worthless rubbish, but it was announced, that among the Shakspeare papers was a new play, entitled 'Vortigern,' also by Shakspeare, which would not be published till after it had been performed. Sheridan purchased it for Drury-Lane Theatre, though he does not seem to have had a high notion of its merits. It was produced, with John Kemble as Vortigern. The house was crowded, and had most likely come prepared to applaud. But the inanity of the play was too much for them; they listened in vain for some Shakspearean touch, and when Kemble, in his part, uttered the line—

"And now this solemn mockery is o'er,"

the storm burst; the disapprobation was decided and loud, and when the curtain dropped, 'Vortigern' disappeared from the stage for ever. In the meantime the attacks of Malone and others, denying the authenticity of the papers, had rendered the elder Ireland uneasy. He required his son to discover the source from which he had procured the pretended Shakspearean manuscripts, and at length he was forced to acknowledge the deception he had practised. He left his father's house, and abandoned his profession. He wrote a number of other works, which were published at various times. At the end of 1796 he had published his first announcement that he was himself the author of all the papers published as Shakspeare's, to vindicate, as he says, his father from the charge of having been an accomplice. This was expanded into his 'Confessions,' published in 1805—a work alike remarkable for its vanity and its emptiness. He also wrote the romances of 'The Abbess' and 'Gandez the Monk,' each in four volumes, published in 1799 and 1804; 'The Woman of Feeling,' a novel, in four volumes; 'Neglected Genius,' a poem, in 1812, with many others; none of which were of more value than his Shakspeare papers, and drew infinitely less attention. Subsequently he wrote various things for the booksellers, of which the most important perhaps was the descriptive part of an illustrated 'History of Kent,' in 4 vols. He died on April 17, 1835.

IRENÆUS, SAINT, Bishop of Lyon in Gaul, was a pupil of Polycarp, in Asia Minor (Iren., 'Adv. Her.' iii. 3, § 4; Eusebius, 'Hist. Eccl.' v. 20), and a presbyter of Pothinus, bishop of Lyon. He carried a letter from the church of Lyon to Eleutherus, bishop of Rome, respecting some disputes which existed between them, in which he is honourably mentioned. On the martyrdom of Pothinus, at the age of ninety, in 177, Irenæus was elected bishop of Lyon. He discharged the duties of his office with exemplary diligence and faithfulness, and is said to have been the means of converting many pagans to the Christian religion. The place of his birth is not known; but it is probable from his name that he was a Greek, and from his early acquaintance with Polycarp that he was a native of Asia Minor. Critics differ considerably respecting the date of his birth: Dodwell places it about A.D. 97, Grabe about 108, Du Pin about 140, and Tillemont about 120: it was probably between the two latter dates. It is commonly supposed that he suffered martyrdom in the beginning of the 3rd century; but the fact of his martyrdom has been doubted by many critics, from the silence of Tertullian, Eusebius, and most of the early fathers.

With respect to the works of Irenæus, we learn from Eusebius ('Hist. Eccl.' v. 20), "that he wrote several letters against those who

at Rome corrupted the true doctrine of the church; one to Blastus, concerning schism; another to Florinus, concerning the monarchy, or that God is not the author of evil; and concerning the number eight." Eusebius also mentions (v. 26) "a discourse of Irenæus against the Gentiles, entitled, 'Concerning Knowledge;' another, inscribed to a brother named Marcianus, being a demonstration of the apostolical preaching; and a little book of divers disputations." Irenæus also wrote a letter to Victor, bishop of Rome, concerning the controversy about the time of holding Easter; and also 'Five Books against Heresies.' The last work is still extant; but all the rest have perished, with the exception of a few fragments. The original Greek of the 'Five Books against Heresies' has also been lost; we possess only a Latin translation of it, written in an uncouth style, which was made, according to Dodwell's computation ('Dissert. Iren.' v. 9, 10), about 385. This circumstance renders the work of little value in ascertaining the readings of the Greek Testament in the time of Irenæus, since the Latin translator appears to have quoted the text of Scripture according to the Latin version then in use.

It is difficult to determine at what period the 'Five Books against Heresies' were written, but they all appear to have been composed after Irenæus became Bishop of Lyon, and to have been published at different times. Irenæus was well acquainted with heathen literature and the doctrines of the heretics of his time. His work is very valuable in an historical point of view, and has been highly commended by most of the fathers; though Photius ('Bibl.' c. 120) gives rather a different opinion of it, thinking "that the purity of the faith with respect to ecclesiastical doctrines is adulterated by the false and spurious reasonings of Irenæus."

Irenæus was a diligent collector of apostolical traditions. He informs us, in many parts of his work, that he was well acquainted with several persons who had been intimate with the apostles. Many of his traditions are of a very curious kind. He affirms that Christ was at least fifty years old at the time of his crucifixion, and he asserts the most extravagant opinions with regard to the Millennium. Middleton, in his 'Free Inquiry' (p. 45-52), has given an interesting account of many of the opinions of this father.

The life of Irenæus has been written by Gervaise, Paris, 1723. His works have been published by Erasmus, 1526; by Feuardent, 1596; by Grabe, 1702; by Massuet, 1710; and by Pfaff, 1734. Some of the fragments published for the first time by Pfaff are supposed by Lardner ('Credibility of the Gospel History,' Works, ii., p. 189-191, ed. of 1831) to be spurious.

IRETON, HENRY, the eldest son of German Ireton, of Attenton, in Nottinghamshire, was born in 1610. He was entered at Trinity College, Oxford, in 1626, and having taken the degree of bachelor of arts, became a student of the Middle Temple. His legal studies were interrupted by the outbreak of the civil war; he entered the parliamentary army, and soon became very proficient in the military art. It has even been asserted that Oliver Cromwell learned its rudiments from him. In 1646 he married Bridget, Cromwell's eldest daughter, by which connection and his own merit he gained a commission, first of captain of horse, and almost immediately afterwards that of colonel. He distinguished himself in the battle of Naseby, was taken prisoner by the royalists, but made his escape. Ireton was perhaps more than any other man the cause of King Charles's death; by intercepting a letter, he is said to have discovered that it was the king's intention to destroy him and Cromwell, and from that time he rejected any accommodation: he attended most of the sittings of the regicide court, and signed the warrant for Charles's execution. On the establishment of the Commonwealth he was appointed to go to Ireland, next in command to Cromwell. He was made president of Munster, and afterwards lord-deputy of Ireland. The greater part of the country submitted to him from fear of his cruelty, without striking a blow. While in the height of his successes he was seized, before Limerick, with the plague, of which he died on the 15th of November 1651. His body was landed at Bristol, and lay in state at Somerset House. On an achievement over the gate of Somerset House was the motto, "Dulce et decorum est pro patria mori," which was readily translated, "It is good for his country that he is dead." He was buried in Henry VII.'s chapel in Westminster Abbey; but the corpse was exhumed after the Restoration, gibbeted, and burnt at Tyburn. He left one son, Henry, and four daughters. Ireton was revered by the republicans as a soldier, a statesman, and a saint. He was called the 'scribe,' from his skill in drawing up declarations, petitions, and ordinances. His antagonists allowed him to be an able, but assert that he was a designing statesman. He refused a grant of 2000*l.* a year, which was offered to him out of the confiscated estate of the Duke of Buckingham; and after his death the parliament, out of gratitude for his services, settled it upon his widow and children.

IRVING, REV. EDWARD, was born August 15th 1792 at Annan, in Dumfriesshire, where his father was a tanner. He was educated at the University of Edinburgh, and took the degree of M.A. He is stated to have joined a theatrical company, but to have left it after a very brief trial. In 1811 he was appointed to superintend the mathematical school at Haddington, whence he removed in 1812 to Kirkcaldy, where he became the rector of an academy. He remained at Kirkcaldy about seven years, when, having completed the probation required by the Church of Scotland, and received ordination from the presbytery of Annan, he

officiated at various churches. Dr. Chalmers having heard him preach a sermon at Edinburgh, afterwards engaged him as his assistant at St. John's church, Glasgow. In that city Mr. Irving acquired so high a reputation that he was invited to supply the vacancy which had occurred in the Caledonian Church, Cross Street, Hatton Garden, London, and early in July 1822 preached his first sermon there. In a few weeks he began to attract large congregations; in three months the applications for seats had risen from 50 to 1500; at length it became necessary to exclude the general public, and to admit only those who were provided with tickets. Statesmen, orators, the noble, the wealthy, the fashionable, occupied the seats of the church, and their carriages thronged the adjoining streets. The preacher was six feet high and very athletic, with good features, but sallow, and with a very obvious squint. A profusion of glossy black hair hung down to his shoulders. His general aspect was stern and solemn. The composition of his discourses was rhetorical and declamatory, and his delivery of them, with a strong Scotch accent, was accompanied by violent but expressive gesticulations, his whole appearance and manner being in the highest degree singular and exciting.

In 1823 Mr. Irving published a series of connected discourses, which had been delivered on Sunday evenings, under the title of 'For the Oracles of God, Four Orations: For Judgment to Come, an Argument in Nine Parts.' On the 14th of May 1824, at the request of the London Missionary Society, he preached a sermon on Missions in the Tabernacle, Tottenham Court Road. When published about twelve months afterwards it was greatly expanded, and was entitled, 'For Missionaries of the Apostolic School, a Series of Orations, in Four Parts.' The first oration however was the only one published, its doctrines having been received with disapprobation by many persons who supported the missionary cause. In 1827 he published 'The Coming of the Messiah in Glory and Majesty, by Juan Josafat Ben Ezra, a Converted Jew,' translated from the Spanish. In 1828 he published a 'Letter to the King on the Repeal of the Test and Corporation Acts,' a measure which he decidedly opposed. In the same year he published 'Sermons, Lectures, and Occasional Discourses,' 3 vols. 8vo; and in 1829 'Church and State responsible to each other, a series of Discourses on Daniel's Vision of the Four Beasts.'

The church in Cross Street being much too small for the accommodation of the congregations that assembled there, Mr. Irving's followers commenced a subscription for the purpose of erecting a larger and more commodious church, and in 1829 a handsome edifice was completed and opened in Regent Square, Gray's Inn Road. Before this time however his peculiarities of manner had become familiar, critical opponents had made their appearance, and his popularity was on the wane. At a meeting of the presbytery of London, November 20th 1830, he was charged with heresy. The proceedings were prolonged for about eighteen months, during which his religious opinions remained unchanged, and in addition he introduced at his church the extravagancies of the unknown tongues. This supposed supernatural inspiration originated with some females at Glasgow, and was gradually transferred to Mr. Irving's church, at first privately in prayer-meetings held at half-past six in the morning, but afterwards publicly in crowded congregations. Mr. Irving published, in Frazer's Magazine, 'Facts connected with the recent Manifestations of Spiritual Gifts.' At length, the presbytery of London having pronounced sentence against him, the trustees of the church in Regent Square came to a unanimous decision, May 3, 1832, that "the Rev. Edward Irving had rendered himself unfit to remain a minister of the Caledonian Church, Regent Square, and ought to be removed therefrom." His ejection took place accordingly, and he then occupied, with such of his congregation as still adhered to him, a building in Gray's Inn Road, whence he afterwards removed to Newman Street, where he occupied the room which had been West's picture-gallery. He was next cited before the presbytery of Annan to answer the charge of heresy. He attended and made his answer, when that presbytery unanimously pronounced a sentence of deposition from the ministry, March 15th, 1833. His constitution soon afterwards began to give way under consumption, and he died December 8, 1834, at Glasgow, and was buried in the crypt of the cathedral. He was married at Kirkcaldy on the 14th of October 1822, and left a widow and children.

* IRVING, WASHINGTON, was born April 3, 1783, in the city of New York, where his father, a native of Scotland, had settled as a merchant. He received a home education under the superintendence of his elder brothers, who were young men of considerable literary attainments. Fortunately perhaps for his genius, his health being too uncertain to permit of his entering upon commercial pursuits, he spent much of his youth in wandering about the picturesque haunts of Manhattan Island, where, among the old-fashioned inhabitants, he picked up many of the quaint traditions which he subsequently turned to so much advantage, and early familiarity with which no doubt (as was the case with Scott) imparted something of that peculiar colouring which has distinguished his imaginative works. His health continuing weak, he was when about twenty advised to proceed to the south of Europe. On this tour he spent about three years, visiting Sicily, Naples, and Rome, and then passing by way of France to England.

Before his European trip he had in 1802 contributed some letters, signed 'Jonathan Oldstyle,' to a newspaper, 'The New York Morning Chronicle,' conducted by one of his brothers; and on his return to

America he joined with Mr. Kirke Paulding, a man of congenial humour, in writing 'Salmagundi,' a series of papers which by their novelty of style and freshness of matter at once obtained great popularity. The work, commenced at the beginning of 1807, was, owing to a difference with the publisher, brought to a sudden termination at the close of that year. After 'Salmagundi' was ended, Irving continued to write occasionally for the magazines and newspapers; and in 1809 appeared the inimitable 'History of New York, by Diedrich Knickerbocker,' a work which at once raised its author to the first place among his countrymen for original humour and literary skill. It is said that, like 'Gulliver's Travels,' it at first found many readers who regarded it as a veritable though somewhat extraordinary history; and some among the soberer citizens, as well as many of the descendants of the old Dutch settlers, were with difficulty brought to forgive the author for so irreverently handling a grave historical theme; but by the great body of the New Yorkers the wit was heartily relished, and Irving at once became, as he has ever since continued to be, the most popular of native writers.

Literature however was not as yet thought of by Irving as a profession. After his return from Europe he had entered upon the study of the law in the office of Judge Hoffman. But the desultory habits he had formed while strolling about Manhattan, or travelling through Europe; the celebrity he had acquired by the Salmagundi papers and occasional magazine articles; the literary investigations he had entered upon for his Knickerbocker history; and not least perhaps the possession of ample pecuniary means, which enabled him to follow at pleasure more immediately interesting pursuits, and seemed to render unnecessary any future dependence on professional position, combined to divert his attention from Coke and Blackstone; and though he was admitted to the bar, he seems never to have had any serious intention of practising. The mercantile business established by his father was an extensive one, and on the father's death had been continued under the name of Irving, Brothers. The elder brothers now admitted Washington to a certain share in the firm, but his connection with the business was apparently little more than nominal. On the outbreak of the war with England, Irving volunteered his services; was appointed aide-de-camp to General Tomkins, the governor of New York; created a colonel, and employed on 'special service.' He also during this period edited a magazine. Peace put an end at once to his military and his editorial duties. Colonel Irving laid down his title, and once more merged in the firm of Irving, Brothers. A branch of the establishment was carried on at Liverpool, and Washington Irving was despatched thither to conduct it. But in the train of peace followed commercial disaster, and Irving has himself related how he became for a time its victim. The firm of which he was a partner was broken up, and he turned naturally to his pen, as he says, for solace and support.

It was under these circumstances that in 1818 he began his famous 'Sketch-Book.' As he wrote the successive papers in England they were transmitted to New York, and there published. Their reception in New York was enthusiastic, and they soon came to be heard of in England. The 'Literary Gazette' printed large portions of them "with many encomiums," and Irving heard that it was the intention of a London publisher to collect and reprint them all. He says that he "had been deterred by the severity with which American productions had been treated by the British press" from himself preparing an English edition; but this report removed his apprehensions, and he resolved to do so. In the preface to an edition of the 'Sketch-Book' published in 1848, he has given an amusing account of the difficulty he found in inducing a publisher to undertake the risk on favourable terms. In his perplexity he applied to Sir Walter Scott, from whom he had some years before experienced a hospitable welcome at Abbotsford. Scott spoke with warm admiration of the specimens Irving sent him, but even he seems to have found it no easy matter to persuade Constable to undertake the publication. But "the hint about a reverse of fortune," says Irving, "had struck the quick apprehension of Scott, and, with that practical and efficient goodwill which belonged to his nature, he had already devised a way of aiding me." In fact Scott offered him the appointment of editor, with a salary of 500*l.* a year, of a weekly periodical then about to be started in Edinburgh. Scott however expressed doubts whether, as the journal was to be a political one, Irving would like the tone it was intended to take; and Irving in his reply said that, much as such an avowal of confidence had cheered him, he must decline the offer, not only on political grounds, but because he felt himself unfitted for the work by the very constitution and habits of his mind. "My whole course of life," Irving wrote, "has been desultory, and I am unfitted for any periodically-recurring task, or any stipulated labour of body or mind. I have no command of my talents, such as they are, and have to watch the varyings of my mind as I should those of a weathercock. Practice and training may bring me more into rule, but at present I am as useless for regular service as one of my own country Indians or a Don Cossack. I must therefore keep on pretty much as I have begun—writing when I can, not when I would. I shall occasionally shift my residence, and write whatever is suggested by objects before me, or whatever rises in my imagination, and hope to write better and more copiously by-and-by." We quote this passage because it seems to us to show how accurately Mr. Irving had already taken the measure of his literary ability and

mental peculiarities. He has learnt since to apply with more steadiness to literary labour, but it has been in the line and in the manner he thus early pointed out; and his success in almost everything he has undertaken has to a great extent unquestionably arisen from his having always taken this unexaggerated estimate of his intellectual capacity.

As regarded the 'Sketch Book,' Irving eventually resolved to publish it at his own risk, and the first volume was so issued; but before a month had elapsed the publisher to whom it was entrusted failed, and the sale was stopped. Scott came now effectually to the rescue: at his instance Murray undertook the publication, and thenceforward Irving never was in need of help. The success of the 'Sketch Book' was beyond that of any previous volume of disconnected essays. The book became a universal favourite. Its genial wit, quaint grace, gentle pathos, and quiet Addisonian style, were generally appreciated. The story of Rip Van Winkle acquired unbounded popularity; the other legends were hardly less admired, and the sketches of English scenery and English manners were as much relished in England as in America. Irving became at once famous in both countries. The second volume of the 'Sketch Book' appeared in 1820. His next work, written chiefly in Paris, was 'Bracebridge Hall,' published in 1822, a work which amply sustained his reputation. In 1824 appeared the 'Tales of a Traveller,' chiefly the result of his travels on the continent, but also, it may be noticed, containing the last of his sketches descriptive of English life.

Mr. Irving was still in France when he was informed by Mr. Everett, the United States minister at Madrid, of important discoveries having been made in Madrid by S. Navarrete respecting Columbus; and invited to proceed to that city with a view to examining, and if he deemed it advisable, translating these documents. Irving accordingly went there, but he soon became convinced that the best application of these new materials, would be to use them as the ground-work of a life of the great admiral. He accordingly applied himself diligently to the task, and as the Spanish archives were liberally opened to him he was enabled to embody in his work a great deal of new matter. The 'History of the Life and Voyages of Christopher Columbus' was published in 1828, and was succeeded in 1831 by a supplementary work on the 'Voyages and Discoveries of the Companions of Columbus.'

Mr. Irving's residence in Spain and his researches connected with its early history had excited in him considerable interest in the Moorish conquerors of Granada; and the result of further studies was a kind of historical romance, entitled 'A Chronicle of the Conquest of Granada,' by Fray Antonio Agapida, 2 vols. 1829. His Moorish studies, a residence of some months in the ancient palace of that remarkable people, and rambles about the old cities of Spain, led him to write in his old manner a series of sketches which he published in 1832 under the title of the 'Alhambra.'

In the summer of 1829 Mr. Irving received the appointment of secretary of legation at London. Whilst in England he mingled freely in the best society, and was the lion of at least one season. He received, in 1830, one of the two gold medals of the Royal Society of Literature, the other being given to Mr. Hallam, and the University of Oxford bestowed on him the degree of LL.D. It was not till 1832, "after an absence of seventeen years," that he "saw again the blue line of his native land." His reception in New York, as indeed in every part of America which he subsequently visited, was of the most enthusiastic kind. But he did not stay long in his native city; an opportunity offering, he the same autumn accompanied Mr. Ellsworth the Indian commissioner, and Mr. Latrobe the author of 'Rambles in North America,' in a journey to the far west, and, as of yore, "writing of what was suggested by objects before him," his journey produced a 'Tour on the Prairies.' This work was not however published till 1835. He had meanwhile purchased an estate by the spot he had described as Sleepy Hollow, and the fitting up after his own fancy the old mansion of the Van Tassels, which he named Woolfert's Roost, had occupied no small amount of time. The 'Tour' was followed in the same year by his recollections of 'Abbotsford and Newstead Abbey,' and by his 'Legends of the Conquest of Spain.' To these, in 1836, succeeded 'Astoria, or Enterprise beyond the Rocky Mountains;' and in the next year the 'Adventures of Captain Bonneville; or, Scenes beyond the Rocky Mountains of the Far West.'

This was the most prolific period in Mr. Irving's literary career. For some years following no separate work was published from his pen. During 1839 and 1840 he supplied under an engagement a series of papers to 'Knickerbocker's Magazine.' In 1841 he received the appointment of minister plenipotentiary to the court of Spain. The appointment was a popular one in Madrid, where his previous residence and his 'Life of Columbus' had gained him numerous friends. He remained there above four years, having only been recalled, at his own request, on Mr. Polk's election to the presidency in 1846.

On his return to America, Mr. Irving retired to his beautiful residence on the Hudson, and renewed his literary avocations: his first employment being the publication of a carefully revised edition of his complete works. But he had for some years been pondering a work on the rise and progress of Mohammedianism, and it eventually took the form of a biography of the prophet, with sketches of his immediate successors: it appeared in 1849-50 under the title of 'Mahomet and his Successors.' He also about this time published a pleasantly

written biography of Oliver Goldsmith—ostensibly an expansion of a brief sketch he had some years previously drawn up for an American edition of Goldsmith's works, but really a recasting of Mr. Forster's newly published life of Goldsmith. He did not again appear before the world as an author till 1855, when he published a volume of sketches, some of which had appeared in the New York magazines, entitled 'Chronicles of Woolfert's Roost and other Papers,' which were marked by all the old polish and elegance, and very much of the humour and vigour which had rendered the 'Sketch Book' so general a favourite. But his countrymen were watching for a more important work. It was well known that he had been engaged even before his mission to Spain in collecting materials for a new biography of the great founder of American independence, and that it was the task he had selected as his crowning literary labour. It was accordingly looked forward to with much eagerness, and the first volume of the 'Life of Washington' (1855), met with a warm welcome. A second and third have since followed, and a fourth is announced to complete the work. Like Mr. Irving's other historical works, it is marked by an excellent style of narrative, without making any pretension to philosophy or profundity. Carrying with it evidence of very considerable, though not much original, research, it also is distinguished by strict impartiality; while it displays a just appreciation of the moral and mental character and conduct of the hero, and a warm sympathy with his grand enterprise: and above all, it has the great merit of being a thoroughly readable book. Still it may fairly be doubted whether to succeeding generations, as to his contemporaries, the name of Washington Irving will not recall rather the author of the 'Sketch Book,' and the narrator of Rip Van Winkle, than the historian of the Conquest of Granada, or the biographer of Mahomet and Washington.

ISAAC. [JACOB.]

* ISABEL II. (MARIA ISABEL LUISA), Queen of Spain, was born on the 10th of October 1830, in the city of Madrid. She is the elder of the two daughters of Ferdinand VII., king of Spain, by his fourth wife, Maria-Christina, now the wife of Don Fernando Muñoz, duke of Rianzares. Isabel II. is the eighth in lineal descent from Henry IV., king of France, through her father, and is likewise the eighth in descent from him through her mother. She succeeded to the crown of Spain on the death of her father, September 29, 1833, according to the order of succession established by a decree, March 29, 1830, confirmed by the cortes, which set aside the Salic law, by which females were excluded from the throne of Spain. She was proclaimed Queen of Spain, October 2, 1833, at Madrid, and was placed under the guardianship of her mother, who, by the will of Ferdinand VII., became queen-regent (reina gobernadora) during the minority of her daughter.

On the 20th of June 1833, while Ferdinand VII. was lying ill, the cortes, in accordance with a requisition from the prime-minister, Zea Bermudez, met at Madrid, and took the oath of allegiance to the Infanta Doña Maria Isabel, as rightful successor to the crown of Spain, in default of a male heir. Don Carlos however, the king's brother, who had the right of succession according to the Salic law, having been also required to take the oath of allegiance, refused, and wrote a letter to the king, in which he said, "God gave me that right when it was his will that I should come into the world, and God alone can deprive me of it by giving thee a male heir." Don Carlos persisted in the assertion of his claim to the crown of Spain, and the consequence was a civil war, which lasted till September 1840, when the adherents of Don Carlos were finally defeated, and he was obliged to quit the kingdom. The queen-regent, in consequence of a successful conspiracy, August 13, 1836, was for a time deprived of her power, but having taken an oath, June 18, 1837, to observe the liberal constitution, she regained her authority, and continued in power till another insurrection occurred, in consequence of her interference with the popular rights of election of the town-councils (ayuntamientos), when she was compelled to abdicate, October 12, 1840, and retired to France. Espartero was then placed at the head of affairs, and by a decree of the cortes, May 8, 1841, was appointed regent of the kingdom during the remainder of the queen's minority. He continued in power till July 1843, when a combination of parties compelled him to resign and quit the kingdom. The termination of the queen's minority had been fixed for the 10th of October 1844, but, by a decree of the cortes, she was declared to have reached her majority on the 8th of November 1843, and she took the oath to observe the constitution on the 10th of the same month. On the 10th of October 1846, Queen Isabel II. was married to her cousin, Don Francisco de Assis (born May 13, 1822), the elder son of her maternal uncle. The queen's younger sister, Maria Luisa Fernanda (born January 30, 1832), was married on the same day to the Duc de Montpensier (born July 21, 1824), the youngest son of the late Louis-Philippe, king of France. The queen's husband received the honorary title of king (rey). On the 20th of December 1851 the queen gave birth to a daughter, the present Princess of Asturias, and Infanta of Spain. Another insurrection compelled the queen-mother again to quit the kingdom, July 17, 1854. Espartero was recalled to power, and continued to be the prime-minister till July 14, 1856, when, in consequence of a ministerial crisis, he tendered his resignation, and was succeeded by General O'Donnell. An insurrection ensued, which was speedily suppressed, and O'Donnell remained in power till he was superseded by Narvaez, October 11, 1856.

ISABELLA OF CASTILE. [COLUMBUS; FERDINAND V.]

ISABEY, JEAN-BAPTISTE, an eminent French miniature painter, was born at Nancy on the 11th of April 1767. Having received elementary instruction in art under Claudot and Dumont, he, in 1790, entered the atelier of David, with a view to becoming an historical painter. But he commenced his professional career by taking portraits in black crayons, a style which in his hands, by a free use of the stump, produced very pleasing effects; and becoming extremely popular, was usually called by his name. One of his most successful pieces in this manner was a portrait of Napoleon I. in the garden of Malmaison, the engraving from which, by Lingé, had a great run. This style was however soon abandoned by Isabey, who, having resolved to try whether, by carrying the principles of high art into miniature-painting, he could not elevate that branch of art in public estimation, executed in 1802 a piece of unusual size, containing numerous small figures, of 'Le Reves de premier Consul dans la cour des Tuilleries.' It caught the public taste, and established the painter's reputation, as the first in his line. From that time Isabey was the most fashionable miniature-painter of the day. Whilst Napoleon I. was a plain officer of artillery, Isabey had been on terms of friendship with him, and when the empire was founded Isabey continued in favour, and was appointed miniature-painter in ordinary to the emperor. In this capacity he painted many miniature-portraits of Napoleon I., the empress, the young king of Rome his son, the members of the Bonaparte family, and the favourite courtiers and generals. Among the most famous of the imperial pictures was one on a large slab of porcelain, representing Napoleon I. and the most illustrious of his generals, and known as the 'Table des Maréchaux.' Besides the portraits, he executed several court and ceremonial pieces, one of which, a 'Visite de l'Empereur à la Manufacture d'Oberkampf à Gouy,' was greatly admired. He was likewise entrusted with the direction of works relative to the coronation of the emperor, when he was named officer of the Legion of Honour.

On the first abdication of Napoleon I., Isabey accompanied the empress Marie Louise to Vienna, where he painted a large tablet of 'One of the Conferences at the Congress of Vienna,' chiefly remarkable for the faithful likenesses of the numerous important personages assembled. On Napoleon's return from Elba, Isabey repaired to Paris, and propitiated the emperor by presenting him with a miniature of his son, which he had just painted at Vienna. The restoration of the Bourbons brought no loss of fortune to Isabey; but a picture which he exhibited at the Salon in 1817 of 'A Child playing with Flowers,' caused some 'sensation' among the Parisians, from the child, who was holding up a bunch of forget-me-nots, bearing a striking resemblance to the young Napoleon. The 'Constitutionnel' having ventured to make a pointed allusion to the likeness, received a warning from the police. Isabey soon after accepted an invitation to the court of St. Petersburg, where he painted the emperor Alexander, the empress, the grand-dukes Nicholas and Michael, and many of the magnates of the court. On his return to Paris he painted the portrait of Louis XVIII., and as long as he continued to paint he found ample occupation; his sitters, it is said, having included most of the sovereigns, as well as a large proportion of the most distinguished personages, of Europe. Isabey survived till the 18th of April 1855. He may be said to have formed a new school of miniature-painters in France. His likenesses have much character, and are generally esteemed faithful. His style is marked by force as well as delicacy, but, almost necessarily from the numberless works he executed, also by a good deal of mannerism.

ISABEY, EUGÈNE-LOUIS-GABRIEL, son of the preceding, and who has attained scarcely less distinction as a marine-painter than his father did as a miniature-painter, was born at Paris on the 22nd of July 1804. Carefully instructed under the superintendence of his father, his first works showed the hand of a finished artist. In 1824, and again in 1826, he received the first-class medal (*genre et marine*); and his pictures exhibited at the Salon in 1827, the 'Plage d'Honfleur,' and 'Vue Intérieure du Port de Trouville' (purchased by the Duchesse de Berri), at once placed him, in the estimation of the Parisians, in rivalry with their favourite Gudin. Among the more important of his subsequent works may be named, 'Ouragan devant Dieppe,' 'Port de Dunkerque' (1831); 'Vieilles Barques' (1836); the 'Combat du Texel' (1839), now in the museum at Versailles; 'Veu de Boulogne' (1843), now in the museum of Toulouse; 'Louis Philippe recevant la Reine Victoria au Tréport,' and 'Le Départ de la Reine d'Angleterre' (1845), both painted for the citizen king; 'Cérémonie dans l'Église de Delft' (1847); 'L'Embarquement de Ruyter' (1851), now in the Luxembourg; and several views of French ports.

The earlier pictures of Isabey are careful in drawing and execution, but somewhat sombre in colour. His later works—the critics dating his change of style from about 1840—are bolder in design, and more vigorous in execution, but far more conventional. He affects a rough mode of handling, strong impasto, and great exaggeration of chiaroscuro and colour. Eugène Isabey was nominated a Chevalier of the Legion of Honour in 1832, and an officer of that order in 1852. At the Universal Exposition of 1855 he was awarded a first-class medal.

ISÆUS, one of the ten Athenian orators, was a native of Chalcis, or, according to other accounts, of Athens. Dionysius could not ascertain the time of his birth or death. So much as this appears certain: the vigour of his talent belonged to the period after the

Peloponnesian war, and he lived to see the time of King Philip. Hermippus, who wrote the lives of the pupils of Isocrates, has recorded nothing more of Isæus than that he was a pupil of Isocrates, instructed Demosthenes, and enjoyed the society of the chief philosophers of his time.

The author of the 'Life of Isæus,' attributed to Plutarch, mentions sixty-four orations of Isæus, fifty of which were allowed to be genuine. At present there are only eleven extant, all of which are of the forensic class (*λόγοι δικαστικοί*), and all treat of matters relating to wills and the succession to the property of testators, or persons intestate, or to disputes originating in such matters. These orations are valuable for the insight which they give us into the laws of Athens as to the disposition of property by will, and in cases of intestacy, and also as to many of the forms of procedure. Dionysius, in his laboured comparison between Lysias and Isæus, sums up as follows:—"In reading Lysias one would not suppose that anything is said either in an artificial manner or without perfect sincerity, but everything appears natural and true; thus forgetting that it is the height of art to imitate nature. In reading Isæus one has just the contrary feeling; nothing appears to be spoken naturally and without an effort, not even what really is so spoken; but everything seems of set purpose, framed to deceive, or for some other sinister end. One would believe Lysias, though he were stating what was false; one cannot, without some feeling of distrust, assent to Isæus, even when he speaks the truth." Again:—"Lysias seems to aim at truth, but Isæus to follow art: the one strives to please, the other to produce effect."

Dionysius adds that, in his opinion, with Isæus originated that vigour and energy of style which his pupil Demosthenes carried to perfection. So far as the extant specimens of Isæus enable us to form an opinion, this judgment appears to be just. The peripicuity and the artless simplicity of the style of Lysias are admirable; but on reading Isæus we feel that we have to do with a subtle disputant and a close reasoner, whose arguments are strong and pointed, but have too much the appearance of studied effect, and for that reason often fail to convince.

The best editions of the text of Isæus are those by Bekker and Schöman. The oration on the 'Inheritance of Menecles' was first published by Tyrwhitt, London, 1785; and that on the 'Inheritance of Cleonymus' first appeared in its complete form at Milan, 1815, by Ang. Mai. The translation of Isæus by Sir William Jones (1779, &c.) will give an English reader a sufficient notion of this orator; but the translation is somewhat deficient in critical accuracy, and also wanting in force.

ISAIAH, one of the greatest of the Hebrew prophets, lived during the reigns of Uzziah, Jotham, Ahaz, and Hezekiah (Is. i. 1; vii. 1; xiv. 28; xxii.; xxxvi.-xxxviii.), and was contemporary with the prophets Amos, Hosea, Joel, and Micah. We possess no particulars in the Old Testament respecting the place of his birth or his history; but we learn from the inscription of the book that he was the son of Amos, who was, according to one Jewish tradition, the brother of Amaziah, king of Judah; but according to another was considered to be the same person as the prophet Amos. The latter tradition is evidently wrong; since the name of the prophet is *ישעיה*, while the name of the father of Isaiah is *אמזי*. It is probable, from the 6th chapter of the book, that Isaiah entered upon his prophetic office in the last year of the reign of king Uzziah, B.C. 759. He continued to prophesy at least till the fourteenth year of the reign of Hezekiah, B.C. 713 (2 Kings, xix. 2-7; Is. xxxvi.-xxxviii.), a period of forty-six years. According to an ancient Jewish tradition, which is also given in the apocryphal book of the 'Ascension of Isaiah,' he was put to death during the reign of the cruel Manasseh (2 Kings, xxi. 16); who is said by Josephus ('Antiq.' x. 3, § 1) to have slain all the prophets in Jerusalem. Manasseh commenced his reign B.C. 697; and Isaiah must therefore have continued to prophesy for sixty-two years at least, if this tradition be correct. Isaiah had a greater influence in public affairs than any other prophet, except Elijah and Elisha. He appears to have been the intimate friend of Hezekiah; and it was principally owing to his advice and firmness that the army of Sennacherib was defeated.

The prophecies of Isaiah consist of sixty-six chapters, all of which were considered, till within the last fifty years, to have been composed by the prophet himself. But it is the common opinion of the critics in Germany usually called Rationalists, that the book of Isaiah is a collection of prophecies delivered by different persons, which were collected and arranged in their present form during the Babylonian exile. The whole of the latter part of the book, from ch. xl. to ch. lvi., is supposed to have been written at Babylon during the exile, and a considerable part of the first thirty-nine chapters is attributed to other authors than Isaiah. Some critics have called the book a "poetical anthology." This opinion was first maintained by Koppe, and has been supported by Döderlein, Justi, Eichhorn, Bauer, Paulus, Rosenmüller, Bertholdt, De Wette, Augusti, and at great length by Gesenius in his translation of Isaiah, Leip., 1821-29. The best arguments in defence of the common opinion are given by Jahn in his 'Introduction to the Bible,' by Professor Lee in his 'Sermons and Dissertations on the Study of the Scriptures,' and by Hengstenberg in his 'Christologie des alten Testaments,' Berl., 1829-35.

If we admit Isaiah to have been the author of the book which bears

his name, it is nearly certain that the prophecies are not arranged at present in the order in which they were delivered. The sixth chapter apparently contains an account of the inauguration of the prophet in his sacred office, and appears to have been the first prophecy that was published by him. The twenty-second chapter consists of two separate parts which have no connection with each other, and were probably published at different times; the former half of the chapter (1-14) containing a prediction of the invasion of the Medes and Persians, while the latter half gives an account of the disgrace of a courtier of the name of Shebna during the reign of Hezekiah. It is therefore difficult to give any connected account of the contents of the book; but the following arrangement, taken from Gesenius, is perhaps the best upon the whole.

The first part (i.-xii.) principally consists of prophecies relating immediately to the Jewish people; the second part (xiii.-xxiii.) contains predictions against the Babylonians, Assyrians, Philistines, Moabites, Syrians, Egyptians, and other foreign nations; the third part (xxiv.-xxxv.), with an historical appendix (xxxvi.-xxxviii.), containing an account of the invasion of Sennacherib, contains prophecies of the invasion of Judæa by the Babylonians, of the destruction of Jerusalem, the captivity of the people, and their final restoration to their native country; the fourth part (xl.-lxvi.) principally refers to the restoration of the church; it contains many prophecies respecting the deliverance of the Jews from captivity, the destruction of idols, the spread of the true religion over the earth, the conversion of the Gentiles, and the coming of the Messiah.

The prophecies of Isaiah have always been held in great veneration by the Jews. Jesus, the son of Sirach, speaks of Isaiah as "a prophet great and faithful in his vision, who saw by an excellent spirit what should come to pass at the last, and comforted them that mourned in Sion. He showed what should come to pass for ever, and secret things before they came." (Ecclesiasticus, xlviii. 22-25.) Josephus and Philo frequently speak of Isaiah in terms of the greatest respect; and his prophecies are constantly quoted by the writers of the New Testament. See Matt. i. 22, 23, compared with Is. vii. 14; Matt. iii. 3, with Is. xl. 3; Matt. iv. 14-16, with Is. i. 2; xlii. 7; Matt. viii. 17, with Is. liii. 4; Matt. xiii. 14, 15, with Is. vi. 9, 10; Matt. xxi. 13, with Is. lvi. 7; Luke, iv. 17-19, with Is. lxi. 1-3; Acts, xiii. 34, with Is. lv. 3; Acts, xxviii. 25-27, with Is. vi. 9, 10; Rom. ix. 27, 28, with Is. x. 22; Rom. ix. 29, with Is. i. 9; Rom. ix. 33, with Is. viii. 14; Rom. x. 16, with Is. liii. 1; Rom. x. 20, 21, with Is. lxx. 1, 2; 1 Cor. i. 19, 20, with Is. xlv. 25; 2 Peter, iii. 13, with Is. lxx. 17.

A considerable part of the prophecies of Isaiah are supposed by most Christian divines to relate to the Messiah. The following list is taken from Gray's 'Key to the Old Testament,' pp. 369, 370; the divine character of Christ (vii. 14; ix. 6; xxxv. 4; xl. 5, 9, 10; xlii. 6-8; lxi. 1; lxii. 11; lxiii. 1-4); his miracles (xxxv. 5, 6); his peculiar qualities and virtues (ix. 2, 3; xl. 11; xliii. 1-3); his rejection (vi. 9-12; viii. 14, 15; liii. 3); his sufferings for the sins of man (liii. 4-11); his death, burial (liii. 8, 9), and victory over death (xxxv. 8; liii. 10-12); his final glory (xlix. 7, 22, 23; li. 13-15; liii. 4, 5), and the establishment, increase (ii. 2-4; ix. 7; xlii. 4; xlv. 13), and perfection (ix. 2-7; xi. 4-10; xvi. 5; xxix. 18-24; xxxii. 1; xl. 4, 5; xlix. 9-13; li. 3-6; lii. 6-10; li. 1-3; lix. 16-21; lx. 1; lxi. 1-5; lxxv. 25) of his kingdom. The number of Isaiah's prophecies relating to the Messiah was thought by Jerome to be so numerous and important, that he says, in his preface to the book, that Isaiah ought rather to be called an Evangelist than a prophet; and many modern commentators give him the title of the Evangelical Prophet.

The style of Isaiah is said by Lowth ('Prælect., xxi.') "to abound in such transcendent excellencies, that he may be properly said to afford the most perfect model of the prophetic poetry. He is at once elegant and sublime, forcible and ornamented; he unites energy with copiousness, and dignity with variety. In his sentiments there is uncommon elevation and majesty; in his imagery the utmost propriety, elegance, dignity, and diversity; in his language, uncommon beauty and energy; and notwithstanding the obscurity of his subjects a surprising degree of clearness and simplicity. To these we may add that there is such sweetness in the poetical composition of his sentences, whether it proceed from art or genius, that if the Hebrew poetry at present is possessed of any remains of its native grace and harmony, we shall chiefly find them in the writings of Isaiah."

In addition to the book of prophecies, Isaiah is also said to have written the lives of Uzziah (2 Chron. xxvi. 22) and Hezekiah (2 Chron. xxxii. 32). The former work is entirely lost; but we probably possess the greater part, if not the whole, of the latter in chapters xxxvi.-xxxviii. of his prophecies.

We learn from the Fathers that several apocryphal works which were in circulation in the early ages of the Christian era, were attributed to Isaiah. An Ethiopic translation of one of these works entitled the 'Ascension of Isaiah,' which was originally written in Greek, and is quoted by Epiphanius ('Hæreses,' xl. 2) and Jerome ('Commentary upon Is. lxxiv. 4'), was published for the first time by Dr. Laurence, Oxf. 1819, 8vo. This work contains an account of the prophet's ascension through the firmament and the six heavens into the seventh, and also of his martyrdom during the reign of Manasseh.

(The Introductions of Eichhorn, Jahn, de Wette, Augusti, and Horne; Vitringer, *Commentarius in Librum Proph. Isaia*, 2 vols. fol. 1714-1720; Lowth, *Isaiah*, Lond. 1778, frequently reprinted; there is a good German translation of this work with many additions by Koppe, 4 vols. 1779-1781; Döderlein, *Isaia*, 8vo, 3rd. ed., 1789, with excellent notes; Rosenmüller, *Scholia*; Gesenius, *Der Prophet Jesaia übersetzt und mit einem vollständigen philologisch-critischen und historischen Commentar begleitet*, Leip. 1821-29, &c.)

ISIDORE of Charax lived probably in the 1st century of our era. It appears from Athenæus ('Deip.' iii.) that he wrote an account of the Parthian empire, of which there is only a small part extant, entitled the 'Parthian Halting-places.' This work gives a list of the eighteen provinces into which the Parthian empire was divided, with the principal places in each province, and the distances between each town. This list was probably taken from official records, such as appear, from the list of provinces, &c., in Herodotus, to have been kept in the ancient Persian empire.

The 'Parthian Halting-places' has been printed in the second volume of Hudson's 'Geographia veteris Scriptorum Græci Minores,' with a dissertation by Dodwell; and in the collections of the minor geographers by Höschel (1600) and Miller (1839). There is also a 'Mémoire' on Isidore by Sainte-Croix in the 50th volume of the 'Académie des Belles-Lettres;' and some remarks on the 'Parthian Halting-places' in the 'Journal of Education,' vol. ii. p. 305, where the question of the site of Ecbatana is discussed and determined.

ISIDORE, SAINT, of Pelusium in Egypt, lived in the first half of the 5th century, and wrote, according to Suidas ('Isidorus') "3000 epistles, explaining the divine Scriptures." Upwards of 2000 are still extant; they are for the most part very short, and contain many repetitions. They have been published in Greek and Latin by Scholt, Paris, 1638. Dr. Heumann has published a 'Dissertation on Isidore' (Hanover, 1738, 4to), in which he argues that most of the letters are fictitious, and not a real correspondence.

ISIDORE, SAINT, Bishop of Seville, in Spain, from 595 or 596 to 636, one of the most celebrated of the Spanish bishops, was born at Cartliagena. He was well acquainted with Greek and Hebrew, and was considered by the council of Toledo (650) as the most learned man of his age. The style of his works is however not very clear, and his judgment appears to have been very defective.

The most important of his works are—'A Chronicle from the Beginning of the World to A.D. 626;' 'A Book of Ecclesiastical Writers,' in 33 chapters; 'Three Books of Opinions, selected from the Writings of the Fathers, and especially from St. Gregory;' 'Commentaries upon the Historical Books of the Old Testament;' 'Allegories on the Old and New Testaments;' 'Two Books of Ecclesiastical Duties,' printed in the 'De divinis Catholicæ Ecclesiæ Officiis ac Ministeriis,' Cologne, 1668; 'A Book of Prolegomena to the Old and New Testaments;' 'Twenty Books of Origines or Etymologies,' which were left unfinished, and were published after his death by Braulio, bishop of Saragoza; the first edition of this work was published at Augsburg, 1472.

The works of Isidore have been published by Du Breul, Paris, 1601, and Cologne, 1617; at Madrid, 1778; and by Arevali, Rome, 1797-1803.

ISMAEL, from whom originated the ISMAELITES, or ISMAELIANS, originally a branch of the Shiites, or followers of ALI BEN ABI TALEB, was the elder son of Djafar Madeck, the sixth Imam in a direct line from Ali. On the death of Ismael, Djafar Madeck appointed his younger son Mousa to be his successor. This caused a schism among the Shiites in the second century of the Hegira. Those who contended that the office of Imam ought to have descended to the posterity of Ismael, and not to his younger brother, were called Ismaelites, and also Karmathi and Batenis; in Persia they were called Talimis, from the word Talimi, which means 'learning,' because they maintained, contrary to the orthodox Mussulmans, that man can learn the truth only by studying. They established two powerful dynasties, one in Egypt [FATIMIDES], and another in the Irak Ajemi, a part of Persia, the capital of which was Casbin. The Assassins of Persia and Syria were a fanatical sect of Ismaelites. The Ismaelites of Persia, Syria, and Arabia had frequent wars against the Abbasside kalifs and the other Sunnee Mussulmans, until the dynasty of Casbin was overthrown by the Tartars about the middle of the 13th century. After that time the Ismaelites became scattered through Asia, maintaining their tenets, and observing their rites in concealment and obscurity. Their tenets appear to have been of a loose kind; they were the free-thinkers of Mohammedanism. At the end of the last century they were still existing in Persia, and had their imam at Khakh, a village in the district of Khom, enjoying the protection of the shah, although considered as heretics by the Persian Shiites. They had followers even in India. (J. F. Rousseau, 'Mémoire sur les Ismaélites et les Nosairis,' with notes by De Saey.) Those of Syria have continued to live in the mountains of Semmak, which join Lebanon, and their chief place was Maszyad, near Hamah, on the Orontes. The Druses are supposed by some to be a ramification of the old Ismaelites, but they are a distinct people, both in their religious and social character, from the present Ismaelians. In 1809 the Nosairis, another sect living in the same mountainous tract, took Maszyad by surprise, murdered the emir, with most of the Ismaelian inhabitants, and carried off a

large booty. The Ismaelians of Syria have never recovered from that blow, but have remained poor in importance and numbers, and are under the nominal dominion of the Turks. Their tenets are not well known, but they seem to have deviated from the original doctrines of the great Ismaelite sect, and to have mixed them up with gross superstitions. They can hardly be called Mussulmans; they have no mosques, but are circumcised, and they still visit the tomb of Ali at Mebed. They are said to be simple and hospitable, and have a better reputation than their neighbours the Nosairis.

ISOCRATES, one of the Greek orators commonly called the Ten, was born at Athens B.C. 436. He studied rhetoric under Prodicus, Gorgias, Tisias, and Theramenes, and became a master of his art. A certain timidity and feebleness in his delivery prevented him from speaking in public ('Panathenæica,' c. 4), and he was therefore debarred from occupying the high stations which were open to the ambition of his contemporaries. He taught rhetoric both at Chios and at Athens, and his school was attended by numerous disciples, among whom were Xenophon, Ephorus, Theopompus, and other distinguished men of his time. Although no orator himself, he formed many orators; and Isæus, Demosthenes, and others, are said to have studied under him. He is said to have charged one thousand drachmæ for a complete course of oratorical instruction, and to have said to some one who observed on the largeness of the amount, that he would willingly give ten thousand drachmæ to any one who should impart to him the self-confidence and the command of voice requisite in a public orator. The orations of Isocrates were either sent to the persons to whom they were addressed for their private perusal, or they were entrusted to others to deliver in public. He is said to have delivered only one himself.

Isocrates treated of great moral and political questions: his views are distinguished by a regard for virtue, and an aversion to all meanness and injustice. His politics were conciliatory; he was a friend of peace; he repeatedly exhorted the Greeks to concord among themselves, and to turn their arms against their common enemy Persia. In his 'Panegyric Oration' (published about B.C. 379), which he wrote in the time of the Lacedæmonian ascendancy, he exhorted the Lacedæmonians and Athenians to vie with each other in a noble emulation, and to unite their forces in an expedition against Asia; and he descanted eloquently on the merits and glories of the Athenian Commonwealth, on the services it had rendered to Greece, and on its high intellectual cultivation; while he defended it from the charges, urged by its enemies, of tyranny by sea, and of oppression towards its colonies. He addressed Philip of Macedon in a similar strain after his peace with Athens (B.C. 346), exhorting him to reconcile the states of Greece, and to unite their forces against Persia. He kept up a correspondence with Philip, and two of his epistles to that prince are still extant, as well as one which he wrote to the then youthful Alexander, congratulating him on his proficiency in his studies. But although Isocrates was of a mild and conciliatory disposition, he displayed considerable courage on several occasions, as when he showed his sympathy for Theramenes, who had been condemned by the thirty tyrants; and lastly, he proved that though no violent partizan, he was a warm-hearted patriot, when, at the news of the battle of Charonea, he refused to take food for several days, and thus closed his long and honourable career at ninety-eight years of age, B.C. 338.

There are extant eight orations of Isocrates of the class called judicial, or forensic (*λόγοι δικαστικοί*), which are valuable for the subject matter. In his oration in favour of the Plataeans he took the part of that people, who were expelled from their homes by the Thebans. The oration against Euthynous, which appears to be incomplete, and may possibly never have been spoken, is a most ingenious attempt to determine a dispute as to the restoration of a deposit of money where there was an absence of all direct testimony as to the main fact. The orator puts the probabilities on each side in two opposite scales, and weighs them with consummate skill. Three of the orations of Isocrates—to Demonicus, to Nicocles, and the oration entitled Nicocles, belong to the Panegyric or hortatory class, and the first two partake in some degree of the epistolary style. Isocrates' 'Panathenæica' is a panegyric of Athens, which he wrote when he was ninety-four years of age. ('Panath.,' c. 1.)

The style of Isocrates is singularly perspicuous, but highly laboured and somewhat diffuse. In Cicero's opinion it was he who first gave to prose writing its due rhythm. The art of Isocrates is always apparent, a circumstance which of itself diminishes in some degree the effect of his writings, and is almost inconsistent with vigour and force. The oration to Demonicus is an almost uninterrupted series of antitheses. Isocrates though he falls far below the great orator of Athens, is still a perfect master in the style which he has adopted, and has well merited the high encomium of Dionysius for the noble spirit and the rectitude of purpose which pervade his writings. This judicious critic has thus briefly summed up his comparison between Lysias and Isocrates. "As to the charm of composition, Lysias is superior to Isocrates in the same kind that a naturally handsome person is to one made so by art: the composition of Lysias pleases naturally; that of Isocrates aims at pleasing." Plutarch says that sixty orations went under the name of Isocrates, of which only twenty-five or twenty-eight at most were his; twenty-one of these have come down to us, together with a few epistles, probably not genuine. 'Isocratæ Opera,'

Greek and Latin, were edited by the Abbé Auger, 3 vols. 4to, Paris, 1782, with several biographies of Isocrates: this edition is of small value. The best edition of the Greek text is by Bekker; the edition of Koray, Paris, 1807, 2 vols. 8vo, is useful. Isocrates was translated into English by Richard Saddleir, London, folio (no date); by Dinsdale, London, 1752, 8vo; and by Gillies, together with the Orations of Lysias, London, 1778, 4to.

(Dionysius of Halicarnassus; *Life of Isocrates*, attributed to Plutarch; Cicero, *De Claris Oratoribus*, c. 8; Quintilian, *Instit.*, iii. x., &c.; Photius, *C.* 260.)

IVORY, JAMES, a distinguished British mathematician, was born at Dundee, in 1765, and received the rudiments of education in the public schools of that town. At fourteen years of age he was sent to the University of St. Andrews; his father, who was a watchmaker, intending that he should become a clergyman of the church of Scotland. In that university the young man remained six years, during four of which he was occupied with the study of mathematics, languages, and philosophy; but the first of these subjects, from a natural inclination to that branch of science, particularly engaged his attention: he was encouraged and ably assisted in his favourite pursuit by the Rev. John West, one of the instructors at the university; and his great progress, which is said to have excited considerable notice, gave already indications of the eminence which, as a mathematician, he was afterwards to attain. The two following years were passed in the study of theology; and Mr. Ivory then removed, in company with Mr. (afterwards Sir John) Leslie, who had been his fellow-student at St. Andrews, to the University of Edinburgh, where he spent one year in completing the course of study required as his qualification for admission to the office of minister in the Scottish Church.

It is not stated what circumstances prevented Mr. Ivory from carrying out the intentions of his father in this respect; but, on quitting the university, in 1786, he accepted an appointment as an assistant teacher in an academy then recently established in Dundee, and he continued to fulfil the duties of that post during three years. At the end of that time he engaged with some other persons in the establishment, at Douglstown in Forfarshire, of a factory for spinning flax; and of this association he appears to have been the principal person. During fifteen years (from 1789 to 1804) Mr. Ivory was employed daily in operations apparently very un congenial with the taste of a man of science; but it may be presumed that all his leisure hours were devoted to the prosecution of scientific researches. The undertaking proved unsuccessful, and in 1804 the company ceased to exist. Mr. Ivory then obtained the appointment to a professorship of mathematics in the Royal Military College, and went to reside at Marlow, in Buckinghamshire, where that institution had, a few years previously, been formed. On the removal of the college to Sandhurst, in Berkshire, Mr. Ivory accompanied it to the latter place, where he remained till his retirement from public service. He fulfilled the duties of his professorship to the great satisfaction of the governor and benefit of the students, his attention to whom was unremitting. An edition of Euclid's 'Elements,' which is known to have been his work, though his name does not appear on the title-page, was prepared by him for the use of the students in the college.

In the beginning of 1819 Mr. Ivory, feeling his health decline under the great exertions which he made in carrying on his scientific researches and performing his duties as a professor, those duties leaving him but short intervals of leisure, was induced to resign his professorship and retire into private life. In consequence of his great merit there was granted to him the pension due to the full period which, by the regulations, the civil officers of the institution are required to serve previously to obtaining such pension; and which period he had not completed. After his retirement from Sandhurst, Mr. Ivory devoted himself wholly to scientific researches, and the results of his labours have been printed chiefly in the volumes of the 'Philosophical Transactions.' In 1831, in consideration of the great talent displayed in his investigations, he was by Lord Brougham, to whom he had been known in early life, recommended to the king (William IV.), who, with the Hanoverian Guelphic Order of Knighthood, gave him an annual pension of 300*l.*, which he enjoyed during the rest of his life; and, in 1839, the University of St. Andrews conferred on him the degree of Doctor in Laws. He lived in great privacy in or near London till his death, September 21st, 1842.

Mr. Ivory's earliest writings were three Memoirs which he communicated in the years 1796, 1799, and 1802 to the Royal Society of Edinburgh: the first of these was entitled 'A New Series for the Rectification of the Ellipse;' the second, 'A new Method of resolving Cubic Equations;' and the third, 'A New and Universal Solution of Kepler's Problem;' all of them evincing great analytical skill, as well as originality of thought. He contributed fifteen papers to the 'Transactions of the Royal Society of London,' nearly all of them relating to physical astronomy, and every one containing mathematical investigations of the most refined nature. The first, which is entitled 'On the Attractions of Homogeneous Ellipsoids,' is in the volume for 1809, and contains investigations of the attractions of such ellipsoids on points situated within them and on their exterior: the former case presents few difficulties; but the process used by Laplace for the solution of the other was very complex, and Mr. Ivory had the merit

of discovering one which is remarkable for its simplicity. A direct investigation of this case has since been given by M. Poisson.

In the volumes for 1812 and 1822 there are three papers on the 'Attractions of Spheroids,' in which Mr. Ivory substituted a refined analytical process for the indirect method of Laplace; the papers contain also some observations on the method employed by that great geometer in computing the attractions of spheroids of any form differing but little from spheres. The analytical skill shown by Mr. Ivory in these papers was frankly acknowledged by Laplace himself in a conversation which, in 1826, he had with Sir Humphry Davy.

The 'Transactions' for 1814 contain an investigation by Ivory relating to the orbits of comets, on the supposition that these orbits are parabolical: the paper is entitled 'A New Method of Deducing a First Approximation to the Orbit of a Comet from three Geocentric Observations.' And the volumes for 1823 and 1833 contain his investigations relating to Astronomical Refractions: in the first of these the temperature of the air is supposed to decrease uniformly with a uniform increase of height; and in the other the expressions are rendered general for all laws of temperature. The volumes for 1824, 1831, 1834, and 1839, contain each a paper on the equilibrium of fluid bodies; and in the volume for 1838 Mr. Ivory demonstrated that a homogeneous ellipsoid with three unequal axes may be in equilibrium when revolving about one of the axes: he also examined in detail the limitations of the proportions of the axes. The subject of planetary perturbations is treated by him in two papers which are contained in the volumes for 1832 and 1833; in the first he has simplified the theory of the variations of the elements, and in the other

he has given some facilities for developing the eccentricities and inclinations. He has given in the 'Transactions' only one paper which is purely mathematical, and this is contained in the volume for 1831; it is entitled 'On the Theory of Elliptic Transcendents.' Mr. Ivory likewise contributed several valuable papers to the 'Philosophical Magazine,' 1821-27. Several valuable communications from his pen are contained in Maseres's 'Scriptores Logarithmici;' in Leybourn's 'Mathematical Repository;' and in the Supplement to the sixth edition of the 'Encyclopædia Britannica.'

In estimating the merits of Mr. Ivory as a mathematician, it must be borne in mind that his researches were conducted by a most refined analysis at the time when even the notation of the differential calculus was not familiar to the English mathematicians; and that, when he wrote the papers relating to the attraction of spheroids, the volume of the 'Mécanique Céleste,' in which that subject is treated, had probably not been read by any person in this country except himself.

In 1815 Mr. Ivory was elected a Fellow of the Royal Society of London. He was also an honorary fellow of the Royal Society of Edinburgh; an honorary member of the Royal Irish Academy, and of the Cambridge Philosophical Society; a corresponding member of the Institute of France, of the Royal Academy of Sciences of Berlin, and of the Royal Society of Göttingen. He received in 1814 the Copley medal for his mathematical communications to the Royal Society; in 1826 one of the royal medals was awarded to him for his paper on 'Astronomical Refractions,' published in 1823; and in 1839 he received another royal medal for his 'Theory of Astronomical Refractions,' which was published in 1838.

J

JABLONSKI, PAUL ERNEST, the son of Daniel Ernest Jablonski, a distinguished minister of the Protestant Church, was born at Berlin in 1693. He was educated at the University of Frankfurt-on-the-Oder, where he applied himself with great diligence and success to the study of the Coptic and other oriental languages. At the age of twenty-one he was sent at the expense of the Prussian government to the various public libraries in Europe, in order to pursue his studies and to make extracts from Coptic manuscripts. In 1720 he was appointed minister of the Protestant church at Liebenberg, and in 1722 professor of theology at Frankfurt-on-the-Oder, and also minister of the Protestant church in the same place. He died on the 13th of September 1757.

The most important of Jablonski's works are:—'Pantheon Ægyptiorum, sive de Diis eorum Commentarius, cum Prolegomenis de Religione et Theologia Ægyptiorum,' 3 vols. 8vo, 1750-52; 'De Memnone Græcorum et Ægyptiorum, hujusque celeberrima in Thebæide Statua,' 4to, 1753; 'Remphah Ægyptiorum Deus ab Israëlitis in Deserto cultus,' 8vo, 1781; 'Dissertationes Academicæ de terra Gosen,' 4to, 1735-36; 'Disquisitio de Lingua Lycaonica' (which is mentioned in the 'Acts of the Apostles,' xiv. 11), 4to, 1714-24; 'Exercitatio Historico Theologica de Nestorianismo,' 8vo, 1724; 'De ultimis Pauli Apostoli Laboribus a Luca prætermisissis,' 4to, 1746; 'Institutiones Historiæ Christianæ Antiquioris,' 8vo, 1754; 'Institutiones Historiæ Christianæ recentioris,' 8vo, 1756. Several of these works have been republished, with many additions and corrections by Te Water, under the title of 'Opuscula quibus Lingua et Antiquitates Ægyptiorum, difficultia Librorum Sacrorum Loca, et Historiæ Ecclesiasticæ Capita illustrantur,' &c., 4 vols. 8vo, Leyden, 1804-13.

JACKSON, ANDREW, American general and president, was himself a native of the United States; although his father, of the same name, was an Irishman, the youngest of the four sons of Hugh Jackson, a linendraper near Carrickfergus; and either the linendraper himself, or one of his recent progenitors, had come over from Scotland. Andrew Jackson went over to America in 1765, taking with him a wife and two sons. With them he established himself in the Waxhaw settlement in South Carolina; and here his third and youngest son, the subject of the present notice, was born on the 15th of March 1767. Andrew Jackson died five days after the birth of his son; and his widow found herself left with a half-cleared farm, without slaves, whereupon to bring up her three sons.

Andrew, her latest born, appears to have been his mother's favourite; and the original destination of the future general and president of the United States was to be a clergyman. With this view, after having finished his school education, he was sent to the Waxhaw Academy; and here he seems to have studied theology for some years. When the War of Independence however made all Americans soldiers, the young Jacksons did not hold back. His eldest brother was killed at Stono. Andrew is recorded to have fought, along with his next eldest brother Robert, under Sumter in his attack on the British garrison at Rocky Mount, on the 6th of August 1780; at which date he would be little more than thirteen. And from this time he is stated to have taken a part in the campaigns as long as the war lasted. Nor did he escape the usual dissipated habits of a military life; but, with the decision of character which was his most remarkable characteristic, he suddenly changed his course before it was too late, and, collecting what remained of his means, put himself, in the winter of 1784, into

the hands of Spruce McCay, Esq., an eminent advocate and afterwards a judge, to be instructed in the practice of the law. This new study he prosecuted with so much success, that in 1787 he was appointed solicitor for what was then called the Western District of North Carolina, and is now the State of Tennessee. The circumstances of the time however did not suffer him, even if he had been so inclined, to throw off his military character, or to let the experience he had gained in camps and campaigns go to rust. Although the war with the mother country was over, the borders of the republican territory were still infested with another most troublesome enemy in the original occupants of the soil; and Jackson, although he would only serve as a private, is said to have so much distinguished himself in the contest with these natural rivals of his race, that he was honoured among them with the titles, or descriptive appellations, of Sharp Knife and Pointed Arrow.

He continued to be thus employed till the year 1796, when, after having first acted as one of the members of the Convention for establishing a constitution for the state of Tennessee, he was, under that new arrangement, elected to a seat in the House of Representatives. The next year he was chosen a senator; but he resigned his seat after holding it for one session. He was then appointed by the legislature of Tennessee judge of the supreme court in that state; having also been shortly before chosen a major-general of the state forces. But he soon resigned his judicial office; and, settling himself on a farm, a few miles from Nashville, on the Cumberland River, he resided there in retirement till the breaking out of the war with England in 1812. With that event commences the most memorable portion of Jackson's career.

His first command was that of a body of between two and three thousand volunteers, who had assembled on his invitation, and with whom he was directed to proceed down the Mississippi for the defence of the lower country. This was in November 1812. The next year he greatly distinguished himself by a campaign against the Creek tribes, who were repeatedly afterwards defeated by him. The war was terminated in August 1814 by a treaty, by which they agreed to lay down their arms.

In 1814 Jackson was appointed a major-general in the service of the United States; and, among other operations, he succeeded in taking Pensacola on the 7th of November, and raised himself to the highest point of reputation and popularity among his countrymen by the repulse of the British forces in their attack on New Orleans, on the 8th of January 1815. The next military command which he held was that of the war against the Seminole Indians of Florida in 1818. Jackson's proceedings in this war, from first to last, were extremely irregular and high-handed; the force at the head of which he placed himself was raised and officered not only without but in direct opposition to the orders of the general government: in carrying on his operations against the Indians, he did not scruple to seize, one after another, several forts and posts belonging to Spain, with which country the United States were at peace, and to put down the Spanish authorities by the power of the sword—conduct of which his government marked its disapproval by the immediate restoration of the places thus unwarrantably seized; but his most extraordinary act was the execution of the two Englishmen, Arbuthnot and Ambrister. Alexander Arbuthnot was taken in the Spanish Fort of St. Mark's, along

with two Indian chiefs, and Robert C. Ambrister, a few days afterwards, on an excursion which the force made from that post to destroy a neighbouring Indian village. The two Indian chiefs were hanged at once, and without trial; the justification urged being that by their own usual practice in like cases, and by the general manner in which they carried on war, the Indian tribes were to be considered as having put themselves beyond the pale of the ordinary law of nations. Arbuthnot and Ambrister were both, after a few days' confinement, tried at St. Mark's by court martial, when Arbuthnot was sentenced to suffer death, and Ambrister to be whipped and further confined, but General Jackson annulled the latter sentence, and Arbuthnot was hung and Ambrister shot. Jackson's biographers assert that there could be no doubt that these persons were acting in concert with the Indians. But even to take the lives of Indian prisoners of war was an extreme proceeding, and one of very doubtful propriety; the charge upon which the two Englishmen were tried was only the very vague one of "inciting the Indians to war;" in these circumstances it was certainly a startling exercise of military power for a general to set aside the sentence of a court-martial, as was done in the case of Ambrister. But Jackson himself vindicated what he had done, on the ground that Arbuthnot and Ambrister, by assisting in war against the United States while they were at peace with Great Britain, became outlaws and pirates; thus resting their liability to suffer death, when taken prisoners of war, not on the ground of their having united their fates with savages, but on that of their having been the subjects of a power with which the United States were at peace—a principle altogether unknown to the law of nations. However, although a stout fight was made in Congress by the opposite party, Jackson's friends, supported by the feeling out of doors, where his military reputation and his ultra-democratic professions bore down everything, carried a succession of votes in his exculpation by large majorities. The judgment of impartial men will place this among the least defensible class of military executions.

General Jackson afterwards acted as commissioner on the part of the United States in the negotiation with Spain for the transference of Florida; and after the arrangement of the treaty to that effect he was, in 1821, appointed the first governor of the province. He held this post for a year, and was then again elected a member of the senate for the state of Tennessee.

When the election of a new president came on at the end of 1824, General Jackson was a candidate, along with Mr. Adams, Mr. Clay, and Mr. Crawford; and on the first vote he had a large majority over the nearest of his competitors. No candidate however having the majority required by the constitution, the election devolved upon the House of Representatives, and Adams was elected. Jackson however was elected in 1828, and again in 1832; so that he was at the head of the government of his native country for the eight years from 1829 to 1837. His presidency was distinguished by the rapid growth and extension of democratic tendencies of all kinds; and, at the same time, of both the spirit of territorial extension, with its near consequences, conquest, and war, and of the influence of the southern states and the slaveholding interest; but the subject in regard to which the president personally came forward in the most conspicuous manner was in the affair of the United States Bank. This bank, the renewal of the charter of which was the ostensible matter in dispute, was a powerful instrument in the hands of the general government; and hence the renewal of its charter, though supported by both houses of Congress, was resisted, and successfully, both by the popular voice and by the president whom that voice had placed in office, and who had been one of the most harden and resolute of the democratic leaders throughout his life.

General Jackson survived his presidency about eight years, and died at his seat called the Hermitage, near Nashville, in Tennessee, on Sunday the 8th of June 1845. He was married, but had no issue. A colossal statue has been erected to his memory in President's-square, Washington.

JACKSON, JOHN, R.A., was born in 1778 at Lavingham, in Yorkshire, where his father carried on the business of a tailor, and he was himself bred to the same business. He however hated his occupation; he had seen the collection of Lord Mulgrave, and the pictures at Castle Howard, and he had a strong inclination to become a painter. An attempt which he made to imitate a picture by Reynolds was shown by his schoolmaster to Lord Mulgrave, who perceiving in it and others, notwithstanding their crudeness, some talent, supplied Jackson with proper materials, and encouraged him to go on. Lord Mulgrave and Sir George Beaumont purchased the two years of Jackson's unexpired apprenticeship, and Sir George, in 1797, gave him an allowance of 50*l.* per annum, and an apartment in his house in town, to enable him to prosecute his studies at the Royal Academy.

Jackson soon obtained a name for his portraits in black-lead pencil and water-colours, but it took him many years to equal the successful oil-painters of that day. He first attracted notice in this department about 1806, and in 1817, when he was elected a member of the Royal Academy, his reputation was little inferior to that of Lawrence, though he was comparatively little patronised; his portraits were bold and effective, but they wanted the delicacy of the works of Lawrence. Jackson could paint five heads while Lawrence was painting one. In the summer of 1819 he visited Rome in company with Chantrey, and

painted for him there a portrait of Canova. Jackson astonished the Roman painters, says Cunningham, by copying in four days the Borg-hese Titian of 'Sacred and Profane Love,' as it is called—a picture which many Romans required two or three months to copy; Passavant says, the figure of 'Divine Love,' in three days, which is more likely; the rest of the picture is scarcely worth copying. Jackson was elected a member of the Academy of St. Luke, at Rome. He was in all his works extraordinarily rapid and sure. A story is related, that he commenced and finished in a single summer's day, as a wager, the portraits of five gentlemen: he received 25 guineas for each of them—125 guineas in one day; probably no painter ever earned as much by his own labour before. The story is told by Passavant. Jackson died at his house in St. John's Wood on June 1, 1831. His best works are the portraits of Lady Dover, of Flaxman, and of himself, both painted for Lord Dover, and the portrait already mentioned of Canova. He painted in all the portraits of thirteen of his fellow academicians, but that of Flaxman is in all respects the best: it is indeed one of the finest portraits in the world.

Jackson exhibited in all, at the Royal Academy, between the years 1804 and 1830, 145 pictures; he of course painted very many portraits that were not exhibited, for he was latterly constantly employed. His nominal price for a head was fifty guineas, and though he must have been making a large income, he died without leaving a provision for his family. He was twice married; his second wife, who survived him, was the daughter of his fellow-academician, Ward.

(Cunningham, *Lives of British Painters, &c.*; Passavant, *Kunstreis durch England, &c.*)

JACKSON, WILLIAM, who alone is almost sufficient to refute the opinion too generally entertained even in this country, that the English have no school of music, was born in 1730, at Exeter, of which place his father was a highly respectable tradesman. He there received a liberal education, and having evinced distinct proofs of musical genius, was placed under the tuition of the organist of the cathedral, but completed his professional studies in London, under the celebrated Travers, of the Chapel-Royal. He returned to and settled in his native city, and in 1777 was appointed sub-chantor, organist, lay-vicar, and master of the chorists of the cathedral.

Jackson first made himself known as a composer by the publication of 'Twelve Songs,' which immediately spread his fame throughout the kingdom. His next work was 'Six Sonatas for the Harpsichord;' but this proved unsuccessful: his power was in vocal music—in giving melodious expression to good lyric poetry, of which he always made a judicious choice. His third work, 'Six Elegies for Three Voices,' completely established his reputation; they are, and will continue to be, admired by all who have a cultivated unprejudiced love of the art. This was followed by his Opera iv., consisting of twelve more songs, among which is, if we mistake not, the very lovely air, 'Go, gentle Gales;' and subsequently he published two other sets of the same number of songs in each, many of which deserve to be rescued from that neglect to which fashion—that is, the rage for novelty—has condemned them. His 'Twelve Canzonets for Two Voices,' all of them more or less ingenious and pleasing, were once the delight of every musical circle. Of these, 'Time has not Thinned my Flowing Hair' has lost none of its charms; and 'Love in thine Eyes for ever Plays' is a duet familiarly known to most, if not all, persons of taste in the British Isles. Of his three dramatic compositions, 'The Lord of the Manor' alone survives. The exquisitely tender air in this, 'Encompass'd in an Angel's Frame,' is one among the many admirable things in the opera; the words by General Burgoyne, who in a preface to the drama pays a well-deserved compliment to the composer.

Jackson of Exeter, as he is usually called, was not only a musician and composer of great originality and grace, but an able, though somewhat caustic, musical critic, and a writer of no ordinary powers. His 'Thirty Letters on Various Subjects,' and his 'Four Ages, together with Essays on Various Subjects,' exhibit a very unusual reach of thought and extent of knowledge, and in them may be found the germs, and sometimes much more than the germs, of much that has gained later writers credit for acuteness and even profundity. He writes in a pleasing and perspicuous style, and the works are in every way of a superior order of merit.

Jackson was no mean proficient in the sister art of painting. He chiefly employed his pencil in landscapes, making his friend Gainsborough his model; and it has been said, perhaps rather hyperbolically, that he occasionally imitated him so well as almost to become a kind of rival. Jackson died in 1803, at the age of seventy-three.

JACOB, the father of the founders of the twelve tribes of Israel, was the son of Isaac and Rebekah, and the younger twin-brother of Esau. "Of all the patriarchs," says Bishop Hall, "none made so little noise in the world as Isaac; none lived either so privately or so innocently." The early events of his life are given under ABRAHAM, and during his father's life the Scriptures relate his characteristic marriage with Rebekah. For twenty years, and until he was sixty years old, he was without issue; but at length, after repeated prayer, his wife gave birth to the hairy Esau and to Jacob in B.C. 1993. Jacob was the mother's favourite, a mild placid lad, giving attention to the flocks and herds of his father; while Esau was a "cunning hunter," and gained Isaac's favour by gifts of venison. Of course Jacob was made aware of the promise to Rebekah that "the eldest should serve the

youngest;" and therefore, taking advantage of Esau's hunger and impetuosity, he obtained from him a formal and solemn relinquishment of his right of seniority for a mess of pottage. It is generally thought that this right, as to which Esau inquired "what profit shall this birthright do to me?" related only to the heirship of the promises relating to the foundation of the future kingdom. Abraham had died when Esau and Jacob were fifteen. Isaac had succeeded to his patrimony, as Abraham had already provided for his sons by his second wife Keturah. He had prospered; but on the occurrence of a famine in Canaan he had thoughts of going down to Egypt, but was forbidden by God. He therefore went to Philistia, and settled at Gerar. Here he denied that Rebekah was his wife, as his father Abraham had done in somewhat similar circumstances; but she was not taken from him, nor was he molested on that account, though Abimelech reproached him for the deception. His prosperity continued to increase, but contentions arose with the herdsmen of Abimelech the king respecting the wells; and Isaac, after one or two removals, finally settled at Beersheba. Here Esau at the age of forty married two wives of the neighbouring tribe of the Hittites, to the great grief of his family, who would naturally wish that he should have united himself with wives of his own race. Isaac was now 137 years old, and imagining himself to be near his end, desired to give his heir his last blessing. This Jacob, by a device of his mother, obtained from the dim-sighted old man, who however said, "the voice is Jacob's voice, but the hands are the hands of Esau." Esau, though he obtained a second but modified blessing, was greatly irritated, and threatened to kill Jacob, who thereupon, by his mother's advice, fled to his mother's brother, Laban, who dwelt in Padanaram in Mesopotamia, first receiving the parting injunctions of father and mother to take no wife from the daughters of Canaan, but to select one of the daughters of Laban. On his journey he had the vision of the ladder that ascended to heaven, at a place afterwards called Bethel. After a long journey he approached the neighbourhood of Laban, where at a well he first saw Rachel, and was enabled to show her courtesy by watering her father's sheep, which she kept. When he had done this he announced himself, and she ran to inform her father. Laban received him kindly, and after Jacob had resided for a month, inquired what wages he should give for his services. Jacob offered to serve him seven years for his younger daughter Rachel, for Laban had an elder daughter Leah. The seven years passed, "and they seemed to him but as a few days, for the love he had to her," and then Jacob claimed his bride. Laban made a feast, the wedding took place, the bride was closely veiled as was and is the custom in the east, and in the morning "behold, it was Leah." Jacob reproached her father for the deception, who pleaded that it was contrary to the custom of the land to marry the younger daughter before the elder; but he agreed to give him Rachel also, after a short interval, on condition that he served another seven years. Jacob consented to this arrangement. Leah was fruitful; she bore Reuben, Simeon, Levi, Judah, Issachar, and Zebulun, and a daughter named Dinah, and her handmaid bore Gad and Asher. Rachel for many years had no issue; she therefore gave her handmaid to Jacob, who bore Dan and Naphtali. At length Rachel's prayers were heard, and when Jacob was ninety-one she bore to him Joseph. When Jacob's term of servitude for Rachel had expired he expressed a wish to return to Canaan with his wives and family, but Laban, whose flocks and herds had prospered under Jacob's care, prayed him to tarry, saying "the Lord hath blessed me for thy sake; appoint me thy wages, and I will give it." Jacob consented, on condition that "all the speckled and spotted cattle, and all the brown cattle among the sheep, and the spotted and speckled among the goats," should be his hire. This was assented to, and by his management he contrived that all the stronger animals should produce young of the description named, while all the weakly ones were Laban's. His remarkable success, and the vast increase of his wealth, excited the envy of Laban's sons, and to avoid the effects of their displeasure he resolved to depart secretly. Laban however pursued and overtook him, but after a short controversy they were reconciled, and Jacob pursued his way to Canaan. When he approached Edom, where Esau was living, he began to fear his brother's resentment, and sent large presents of camels, cattle, and sheep as presents, in order to propitiate him; but Esau received him kindly, "fell on his neck and wept," and returned his presents, saying "I have enough, my brother;" but, finally, at Jacob's urgent request accepting them, and offering to escort him on his way. This was declined. Jacob proceeded, and at length reached the neighbourhood of Shechem, where he purchased a piece of land, and erected an altar. While living here occurred the violation of his daughter Dinah by Shechem, the son of Hamor, the prince of the country; in revenge for which, although Shechem wished to marry her, Simeon and Levi slew Hamor and Shechem and all the males of the city, took their wives and children captives, and spoiled them of their cattle and wealth. Jacob was angry at these violent proceedings, feared retaliation, and was directed by God to remove, which he did to Ephrath, where Rachel died in childbirth of Benjamin. Jacob then resumed his wanderings until he at length came to his father Isaac, at Mamre near Hebron; and sixteen years after Isaac died, aged 180, and was buried by his sons, Jacob and Esau.

While living at Mamre the earlier incidents of the life of Joseph begin, and it will be better to give them in connection with the remaining years of Jacob. On the death of Isaac, Esau probably suc-

ceeded to his share of property as eldest son, no mention being made of any discontent on his part, and he returned to the land of Seir, the separate possessions of Jacob being already very great. The sons of Jacob, except the youngest, were of course employed in tending the flocks and herds, but Joseph, who was the father's favourite, was probably only thus employed occasionally, and "he brought unto his father" the "evil report" of his brethren. This, and the finer dress which had been given him, excited their animosity, which was increased by the relation of Joseph's dreams of the sheaves, and of the sun, moon, and stars, all predicting his supremacy. They therefore, on another visit to them in the fields, bound him into a pit, and sold him to some Midianitish merchants, taking home "the coat of many colours," and informing their father that no doubt his favourite son had been devoured by wild beasts. Joseph was carried to Egypt, became a slave in Potiphar's house, resisted the seductions of Potiphar's wife, was cast into prison, there explained the dreams of the baker and butler of Pharaoh, and was at length sent for to tell and explain the dreams of the Egyptian king. Having done this, foretelling the years of plenty and of famine, he was set over all the land of Egypt as the most fitting person to guard against the evil consequences of the calamities he foresaw. Joseph was at this time thirty years old; his name was changed, and he married a daughter of Poti-pherah, priest of On, by whom he had Manasseh and Ephraim. During the years of plenty he had laid up large stores of corn, and when the years of dearth arrived the corn was sold to the Egyptians and to strangers, for "the famine was sore in all lands," no doubt to the great profit of the king. The famine extended to Canaan, and Jacob was compelled to send his ten sons to buy corn in Egypt, but he retained his youngest and now favourite son Benjamin, the last supposed relic of his beloved Rachel. Joseph knew his brothers on their arrival, but did not discover himself. He questioned them roughly as to who they were, and on being told they were twelve brethren, one man's sons, of whom the youngest was at home, "and one is not," he insisted on their producing their younger brother, and kept Simeon as a hostage for his forthcoming. He then filled their sacks, putting into each sack the money that had been paid for it. On their return to their father they related their story, but Jacob would not part with Benjamin, until the famine rendered another supply of food imperative. On their return to Joseph he feasted them in his house, distinguishing Benjamin by the largeness of his mess, and on their proposed return framed a charge of theft against Benjamin, by placing a cup in his sack. Judah proposed to become bondsman in order to release Benjamin, after a touching recital of what would be the grief of their aged parent if his youngest son were detained. On this Joseph discovered himself, and ultimately sent for his father. Jacob was almost overcome with the intelligence. He said, "it is enough; Joseph my son is yet alive: I will go and see him before I die." He took his departure with all his family and possessions, and they were settled in the land of Goshen. Here after residing seventeen years, Jacob died, B.C. 1846, aged 147, and was buried by Joseph in the burial-place of the family at Machpelah in Canaan. Joseph returned to Egypt, and survived his father fifty-four years, dying at the age of 110, and "was put in a coffin in Egypt," having exacted an oath that the children of Israel "shall carry up my bones from hence," which was accordingly done when Moses conducted the nation into the wilderness on their way to the Promised Land.

JACOBI, FREDERICK HENRY, a philosophical writer of Germany, was born at Düsseldorf, in 1743. He was distinguished, not so much as the author of a peculiar system of philosophy, as for the critical acumen and forcible eloquence with which he detected and exposed the incoherences and defects of the prevailing systems, of which he traced the inevitable consequences with great rigour and sagacity. Originally educated for a mercantile profession, Jacobi united the pursuits of literature to those of commerce until his appointment as councillor in the Hofkammer of his native city, which he obtained by the good offices of the Count von Golstein, enabled him to indulge his natural tastes and inclination by devoting his whole time and attention to literature. In this new career he sought to combine poetry with philosophy, and his earliest publication was a philosophical poem, entitled 'Friendship and Love,' which first appeared in 1777, but was republished two years afterwards under the simpler title of 'Woldemar.' In this year Jacobi was invited to Munich, and appointed geheimrath, in which situation he evinced the honesty and independence of his character by exposing publicly the injurious tendency and imprudence of the Bavarian system of finances. In 1781 he commenced an able controversy with Mendelssohn, by his work 'On the Doctrine of Spinoza,' which he further prosecuted in his 'Observations on Mendelssohn's Apology for the Doctrine of Spinoza.' By the essay, entitled 'David Hume, or Idealism and Realism,' he provoked the hostility of the followers of Kant, and that of the admirers of Fichte by his 'Sendeschreiben an Fichte,' whose respect however, as well as that of most of his controversial opponents, he secured by the known sincerity of his character and opinions. When the troubles arising out of the French revolution extended to Germany, Jacobi retired to Holstein, whence he removed successively to Wandbeck and Hamburg; from the latter he was called, in 1804, to Munich, to assist in the formation of the new Academy of Sciences, of which he was appointed president, in 1807. This dignity Jacobi resigned upon attaining his seventieth year, but was allowed to retain the salary and

emoluments. Shortly previously his work 'On Divine Things and on Revelation' (Leipzig, 1811) had involved him in a bitter controversy with Schelling, who, in his answer, which bore the title 'Memorial to the Work on Divine Things,' professed to give the real position of Jacobi with respect to science and theism, or, in other words, to philosophy and religion, and generally to literature. Notwithstanding the unfavourable estimate which this great philosopher drew therein of the literary and philosophical merits of Jacobi, he still maintains a high rank among sincere and honest inquirers after truth; and even if, exclusively occupied with detached speculations, he rather prepared than established a system of philosophy, the profoundness and originality of his views have furnished materials of which more systematic minds have not scrupled to avail themselves for the construction of their own theories.

As a poet, in which capacity he was greatly inferior to his brother (John George), Jacobi was a reflective rather than an imaginative thinker. His poetical merits are chiefly confined to vividness of description and to boldness of style. His philosophical writings, notwithstanding the want of all scientific method, are remarkable for the beauty of the exposition, which is conveyed in a form at once vigorous and harmonious. His views of philosophy, as far as they can be gathered from his scattered and occasional compositions on the subject, were rather of a sceptical than of a dogmatical character, and he denied the possibility of certainty in human knowledge. He maintained that all demonstrative systems must necessarily lead to fatalism, which however is irreconcilable with man's consciousness of the freedom of his rational nature. The general system of nature indeed, and man himself, so far as he is a part of that system, is pure mechanism; but in man there is unquestionably an energy which transcends and is superior to sense, or that faculty which is bound up with and regulated by the laws of nature. This higher energy is liberty, or reason, and consequently sense and reason distinguish to man two distinct spheres of his activity—the sensible or visible world, and the invisible or intelligible. The existence of these worlds no more admits of demonstrative proof than that of sense and reason themselves. Now sense and reason are the supreme and ultimate principles of all intellectual operations, and as such legitimate them, while they themselves do not receive their legitimation from aught else; and the existence of sense and reason necessarily implies the existence of sensible and intelligible objects about which they are conversant. But this existing system of things cannot have originally proceeded either from nature or from man's intellect or reason, for both nature and the human mind are finite and conditionate, and there must be something infinite and unconditional, superior to and independent both of nature and man, to be the source and principle of all things. This being is God. Now as man's liberty consists in his personality or absolute individuality, for this constitutes his proper essence, while the mechanism of nature is hereby distinguished from man, that none of its members are individual of character, therefore that which is superior both to nature and to man must be perfectly and supremely individual; God consequently is one only, and strictly personal. Moreover, as the ground of all subsistence, he cannot be without subsistence; and as the principle of reason, he cannot be irrational. Of the existence of this divine intelligence however all direct proof is as impossible as a demonstration of existence simply. Generally indeed nothing can be known except upon testimony, and whatever rests on testimony is not certainty but *faith*, and such a faith or belief, when its object is the existence of a good and supreme being, is religion.

Jacobi died at Munich on the 10th of March 1819. His complete works have been published in 6 vols., Leipzig, 1819-20.

JACQUARD, JOSEPH-MARIE, was born at Lyon, on the 7th of July 1752, of humble parents, both of whom were employed in operations connected with weaving. He is said to have been left to teach himself even to read and write; but at a very early age he displayed a taste for mechanics, by constructing neat models of buildings, furniture, &c., for amusement. At the age of twelve his father placed him with a bookbinder for a time, and he was subsequently engaged in type-founding and the manufacture of cutlery, in both of which occupations he gave evidence of talent. Owing to the death of his mother, young Jacquard returned to the house and occupation of his father, who died some years after, leaving him a small property, which he employed in the attempt to establish a business in the weaving of figured fabrics. The undertaking failed, and he was compelled to sell his looms in order to pay his debts. He subsequently married, and hoped to receive a portion with his wife which might assist him out of his pecuniary difficulties; but this expectation proved delusive, and he was compelled to sell his paternal residence. His wife, to whom he is said to have been tenderly attached, is described as a model of patience, kindness, and activity; while he appears, without fortune or foresight, to have occupied himself with ingenious schemes for improvements in weaving, cutlery, and type-founding, which produced nothing for the support of his family. Necessity at length compelled him to enter the service of a line-maker in Brose, while his wife remained at Lyon to attend to a small straw-hat business. In 1792 he ardently embraced the revolutionary cause, and in the following year he returned to Lyon, and assisted in the memorable defence of that place against the army of the Convention. His only son, then a youth of fifteen, fought by his side. Being denounced

after the reduction of Lyon, they were both compelled to fly, and they then joined the army of the Rhine. His son was killed in battle, and upon this Jacquard returned to Lyon, where he found his wife, whom he had been unable to inform of his flight, earning her bread by plaiting straw, in which humble occupation he was compelled by poverty to assist. Lyon at length began to rise from its ruins, and its artisans returned from Switzerland, Germany, and England, where they had taken refuge. Under these circumstances, Jacquard applied himself with renewed energy to the perfection of the beautiful apparatus for figured weaving which bears his name. He had conceived the idea of such an apparatus as early as 1790, and he now succeeded, though but imperfectly, in accomplishing his end. His machine was presented, in September 1801, to the national exposition of the products of industry, the jury of which awarded him a bronze medal for its invention. In the same year he obtained a patent, or 'brevet d'invention,' for a term of ten years. He set up a loom on his new principle at Lyon, which was visited by Carnot and several other of the statesmen who were assembled at that city in 1802 to arrange the affairs of the Cisalpine republic.

About this time the attention of Jacquard appears to have been directed, by the accidental perusal of a paragraph from an English newspaper, stating that a reward was offered by a society in this country for the invention of such an apparatus, to the construction of a machine for weaving nets for fishing and maritime purposes. From the account given by Dr. Bowring, who had conversed on the subject with Jacquard himself, before a select committee of the House of Commons on the silk trade in 1832, this would appear to have been Jacquard's first mechanical invention; but the more circumstantial account in the 'Supplément' to the 'Biographie Universelle,' to which we are chiefly indebted for the materials of this article, shows that such was not the case. He accomplished the desired object; but, having amused himself and his friends with his contrivance, he threw it aside. His machine-made net however fell into the hands of the préfet at Lyon, and the result was that, according to the arbitrary fashion of the time, he and his machine were placed under arrest and conveyed to Paris, where the invention was submitted to inspectors, upon whose report a gold medal was awarded to him in February 1804. On occasion of this forced visit to Paris, Jacquard was introduced to Napoleon I. and Carnot, when the latter, not understanding his mechanism, roughly asked him if he were the man who pretended to do that impossibility—to tie a knot in a stretched string. Jacquard, not disconcerted at such a reception, explained the action of his machinery with simplicity, and convinced the incredulous minister that the supposed impossibility was accomplished by it. He was then employed for a time in repairing and putting in order the models and machines in the Conservatoire des Arts et Métiers, and while there he produced some ingenious improvements in weaving-machinery, one of which was for producing ribbons with a velvet face on each side. He also contrived some improvements upon a loom invented by Vaucanson, which improvements have been stated to be the origin of the Jacquard machine. According to the French authority above referred to, however, this improvement upon Vaucanson's loom was not connected with his great invention; and, as its mechanism is very complex, its application limited to very small patterns, its action slow, and its cost very great, it is considered to belong rather to the class of curious than of useful machines.

In 1804 Jacquard returned to Lyon, where he was long engaged in superintending the introduction of his inventions for figured weaving and for making nets, in which he was powerfully aided by Camille Pernon, a rich manufacturer. Through his assistance, a commission of manufacturers was appointed to report upon the first-named invention, and eventually an imperial decree, dated Berlin, October 27, 1806, was issued to authorise the municipal administration of Lyon to purchase his invention for the use of the public. In the same year the Academy of Sciences and Arts at that city presented him with the prize medal founded by the consul Lebrun. For some years Jacquard had to struggle against much opposition and prejudice on the part of the Lyonese weavers, who conspired to discourage the use of his machinery, wilfully spoiled their work to bring it into discredit, and, through the Conseil des Prud'hommes, who were appointed to watch over the commercial interests of the city, had it publicly broken up and sold as old materials. Even his personal safety was at times endangered. At length however, under the effect of foreign competition, the value of the invention was acknowledged, and it was brought very extensively into use, not only in France, but in Switzerland, Germany, Italy, and America.

Jacquard was solicited by the manufacturers of Rouen and St. Quentin to organise their factories of cotton and batiste, and he received a tempting offer of a similar nature from England; but he preferred remaining at Lyon, where he continued to exert himself in promoting the use of his great invention until, having lost his wife, he retired to Oullins, a village near Lyon, where he spent his latter years in retirement, and died on the 7th of August 1834, at the age of eighty-two. During his life he received the cross of the Legion of Honour, and in 1840 a public statue was raised to his memory at Lyon. His 'Éloge Historique' has been published by M. de Fortis.

"The name of Jacquard," observe the writers of his memoir in the 'Biographie Universelle,' "has become, so to speak, technical in both

the old and new world." "The happy continuator of the efforts of Vaucanson, who, like him, was engaged at Lyon in the improvement of weaving-machinery, Jacquard has invented a simple and cheap machine, coming within the reach of the humble weaver, the introduction of which forms a memorable epoch—a new era—in the textile art." By its agency the richest and most complex designs are produced with facility at the most moderate price; and it has increased the number of workmen in the manufacture in which it is used nearly twenty-fold.

JAHN, JOHANNES, a distinguished Roman Catholic theologian, was born at Taswitz, in Moravia, in 1750. He devoted himself early to the study of the oriental languages, in which he acquired a great extent of knowledge and a high reputation. He wrote grammars of the Chaldee, Syriac, Arabian, and Hebrew tongues; an 'Introductio in libros sacros veteris Testamenti,' which has gone through several editions; 'Biblische Archäologie,' Vienna, 1797-1800, which has been translated into English; and a 'Commentarius criticus in libros propheticos veteris Testamenti,' Vienna, 1815. For a considerable time he was professor of theology in the University of Vienna, an office which he resigned in 1807. He was then made a canon, and died in 1815.

JAMES I., King of Scotland, was a younger son of King Robert III., who, hearing of the licentious conduct of his other son, David, prince of Scotland, directed Robert duke of Albany, the boy's uncle, to seize him and keep him a prisoner till he promised amendment. This order was readily obeyed by Albany, who wished nothing better than an opportunity to usurp the throne; and in a short time the prince died of dysentery, as it was said, but, as was believed, of hunger in confinement. The king now began to fear Albany, and accordingly had his remaining son James secretly put on board a vessel for France. He did not escape however; for when but a short way on her voyage the vessel was taken by an English ship of war, and the prince carried prisoner to London. His weak old father was so affected by the news that in a few hours after receiving the intelligence he died of a broken heart. The Duke of Albany was thereupon made regent of the kingdom.

James, now in the thirteenth year of his age, was on the 14th of April 1405, conducted to the Tower, where he was detained till the 10th of June 1407, when he was removed to the castle of Nottingham. He was carried back to the Tower again on the 1st of March 1414; but a few months afterwards he was taken to Windsor, where he remained till the summer of 1417, when King Henry V. took him with him on his second expedition to France. The Duke of Albany died in 1419, and from that time measures began seriously to be taken for his release. During all this period James was receiving the best education which could be procured. He became familiar with sights of regal pomp and power, and with the manners and customs of the English court, at a time when there was much to interest and captivate the youthful mind. His habits were active, his conduct prompt and resolute, and at his return to his native kingdom he was in the spring and vigour of his life. He was long afterwards remembered in Italy as the inventor of a plaintive sort of melody, which had been admired and imitated in that country. He was one of the best harpers of his time, and excelled all the Irish and Scotch Highlanders in their use of that instrument; and in the three pieces of his which have come down to our day—"Christ's Kirk on the Green," the 'King's Quhair' (or Book), and 'Peebles at the Play'—we have no mean specimens of intellectual power and literary skill.

At his accession, in 1424, Scotland was in many respects a perfect contrast to England; it was in fact rather an aggregate of rival powers than a settled and united kingdom. There were still two justiciars of co-ordinate authority, one on the north and the other on the south of the Forth; and in the former portion of the realm, which alone was properly denominated Scotland, and where the seat of authority still principally lay, there were numerous and powerful clans. The regencies, in the absence of James, had contributed to the national disorder—the two Albanies sacrificing to their own ambitious projects the just authority of government and the supremacy of the law.

James entered on the administration of his kingdom with a spirit and energy suitable to the high notions of prerogative which he had imbibed. Immediately on his arrival he proceeded against the family and adherents of the late regents, and eventually had several of them condemned and forfeited. All the customs of the realm, great and small, were annexed to the crown, and every valuable mine of gold or silver. A new coinage was struck, of like weight and fineness with the money of England; hospitals were to be visited and reformed; idleness and begging were forbidden; the law records of the kingdom (which seem to have been in a state of neglect) were to be inspected and ascertained; and the statutes of parliament were ordered, for the first time, to be regularly enrolled. This was not all however; for in the spirit of King Henry IV.'s time, which had witnessed some detestable examples of religious persecution, an act was passed 'anent heretics,' that inquisition be taken by every bishop in his diocese, and, "gif it misteris," that secular power be called in support and aid of the Church. In his time the chancellor and clergy first got a footing in the administration of the common law. This was in the year 1425, when the chancellor and certain persons of the three estates chosen by the king were empowered, under the name of the Court of Session,

to hear and finally determine all complaints, causes, and quarrels competent before the king and his council.

We have already alluded to the king's conduct towards the family and friends of the regent Duke of Albany immediately on his accession to the throne. At a later period of his reign we have another signal instance of the king's energy and promptitude of purpose in his conduct towards the Lord of the Isles. About the year 1427 the Lord of Isla was slain by a person of the name of Campbell, who had, it seems, a commission from the king to apprehend Isla; but, it is added, he exceeded his powers in putting that chieftain to death. The circumstance occasioned great disturbance throughout the highlands and isles. Determined to restore order, and to enforce the laws in those wild districts, the king summoned a parliament at Inverness, to which the Lord of the Isles and the other highland chiefs were cited to appear. On their arrival, to the number of about forty, they were seized by a stratagem of the king, and committed to prison in separate apartments. The Lord of the Isles and some others were at length liberated; but, deeply feeling the indignity he had suffered, the Lord of the Isles, immediately on his return home, gathered together his friends and vassals, and at the head of a vast force wasted all the crown lands near Inverness, and made an attempt also to destroy the town. Information of this inroad being communicated to the king, orders were instantly given to repair to the spot; and leading his troops in person, he succeeded by forced marches in coming up with the rebels in Lochaber, at a time when they least expected such a thing. The consequence was that at length the rebels made an unconditional surrender, and the Lord of the Isles was obliged to make his submission on his bended knees at the court of Holyrood House.

The king's vigour and determination were not a little obnoxious to the nobles, who saw in it the speedy ruin of their usurped authority. But it is probable that his devotion to the ecclesiastics wounded them more keenly than all the exercise of his royal power. They felt humbled, not so much before the sovereign as before the clergy. A conspiracy was accordingly formed against him, under the Duke of Athol, the king's uncle, and on the 21st of February 1437, the king was murdered, in the forty-fourth year of his age. A year or two afterwards also his adviser Wardlaw, bishop of St. Andrews, died; and immediately on this event Bishop Cameron, Wardlaw's favourite, was turned out of the chancellorship which he had held from the institution of the Court of the Session, and Sir William Crichton, a layman, and the first who had held the great seal for a long period, was constituted chancellor; the Court of Session expired, and the course of the old common law was re-established.

JAMES II., King of Scotland, only son of James I., succeeded to the crown when but about seven years old. The rivalry which existed between the nobles and ecclesiastics at his father's death continued; and the one party or the other prevailed according as by violence or stratagem they obtained possession of the king's person. Disorder naturally spread throughout the kingdom, and the power of individuals grew most insolent from neglect to enforce the laws. The Earl of Douglas in particular erected a sort of independent principality in the country, and forbidding his vassals and dependents to acknowledge any authority save his own, he created knights, appointed a privy-council, named officers, civil and military, and appeared in public with a splendour and magnificence more than royal. To add to the calamities which the nation suffered, the country was visited by a plague, and there was also a great famine. The king was immature in mind as in years, and altogether deficient in the vigour necessary in his circumstances and situation: his partialities were also misplaced. During his whole reign the country was disturbed by intestine broils, and though continual executions and forfeitures took place, yet no regular or effectual measure was adopted to obtain or secure peace. He was also attacked from England, and at the siege of Roxburgh, which was occupied by the English, he was killed by the bursting of a cannon. This was in the year 1460, and in the twenty-ninth year of the king's age.

JAMES III., King of Scotland, was, like his father James II., about seven years old at his accession to the throne, 3rd of August 1460. He had scarcely begun his reign when Donald, the Lord of the Isles, seeing the weakness of government and the distracted state of the kingdom, assembled a council of his friends and vassals at his castle of Ardtornish, and in the style of an independent prince granted a commission to ambassadors to confer with deputies from Edward IV., king of England, with a view to the settlement of the realm. The commissioners met at Westminster, and after a negotiation, concluded a treaty, dated at London, 13th of February 1462, the object of which was no less than the conquest of Scotland by the vassals of the chieftain and the auxiliaries to be furnished by Edward, with such assistance as could be given by the banished Earl of Douglas. While this rebellion was going on in the north, Robert lord Boyd, one of the lords of the regency, and also lord-justiciar south of the Forth, and lord-chamberlain of the kingdom, was grasping in another part of the country at all the chief honours and places of government, and it would seem that the minor offices of magistrates and common-councilmen in the several burghs were also then objects of tumultuous contest: for it was at this time the Act 1460, c. 29, was passed, by which the entire system of burgh election was changed, on the

pretence of such confusion. This act was the foundation of the 'close system,' which was only remedied by the Burgh Reform Act for Scotland. The same year the Act 1469, c. 30, was passed, subjecting all notaries to the examination and authority of the Ordinary. This act was passed to please the clergy, who had the ear of the king. The latter indeed appears to have been the known slave of his ecclesiastics, and Sir James Balfour ('Annals of Scotland,' an. 1481) records a trick played off upon him by King Edward IV. of England, who trimmed up a person in the habit of a papal legate, and sent him to James with injunctions and excommunications in the name of his Holiness. The imposition succeeded completely. The king took up also with low favourites, and on their account involved himself in a quarrel with his nobles, which ended in the encounter at Bannockburn. The king fled in fright from the field, and falling from his horse was 'harled' into a miller's cottage, where, on being discovered, he was secretly killed and carried off, nobody knew where (Pitcottie, 220). The king's death took place in June 1488, in the thirty-fifth year of his age.

JAMES IV., King of Scotland, son of James III., was about fifteen years old at his accession to the throne, which took place on the 11th of June 1488. He was of an active disposition, full of life and vigour; and in his time the commerce and literature of the country flourished under his encouragement. But though he possessed not a few of the elements of a great mind, he unfortunately became the slave of superstition, and thence in his public conduct a mere tool in the hands of his clergy.

In 1494, having fallen into a state of melancholy on the reflection that he had countenanced the rebellion in which his father perished, he received a legate from the pope, and, in obedience to him, bound about his waist an iron belt, to be worn in penance, day and night, for the remainder of his life. Some time after this his queen fell sick, and immediately thereupon he made a pilgrimage to St. Ninian's in Galloway, on foot, for her recovery, and she having afterwards recovered, they both went thither in pilgrimage the same year. That year also he went to St. Duthin's in Ross—which was to the extreme north of the kingdom, as the other shrine was at the extreme south; and it appears most probable that it was at the desire of the ecclesiastics he made those repeated progresses to the highlands and isles in which we find him engaged, with the ostensible purpose of quieting that part of the realm, but in fact to remove him from the seat of authority and government. In the meantime the clergy were not idle. In the above year, 1494, the University of Aberdeen (the third of the Scottish universities) was founded; and in the same year an act was passed in parliament, enjoining all barons and freeholders of substance to put their eldest sons to grammar learning, and thereafter for three years to the universities to study the canon and civil laws. In 1503, while the archbishop of St. Andrews was lord chancellor, the court of 'Daily Council' was instituted—a court of the same nature and extensive jurisdiction as the previous Court of the Session, composed of the chancellor and others appointed by the crown; and the same year an act was passed subjecting all notaries to the examination of the Ordinary. In 1512 a great council of the clergy was held at Edinburgh, where the famous *Valor beneficiorum*, called 'Bagimont's Roll,' was made up. The following year the king, taking up the French cause, entered, with the flower of the kingdom, on the fatal field of Flodden, where he perished. [HENRY VIII. of England.]

JAMES V., King of Scotland, son of James IV., was little more than a year old when the crown devolved upon him; but so equally poised was the balance of power in Europe at this time that, as the favour of Henry VIII. of England was anxiously sought by the rival monarchs of Germany and France, so all three courted the favour of James's government. The state of the papal see was also peculiar at this time; for besides the risks which it ran from the collision of temporal interests, it was now raising up for itself determined enemies within its own dominions. The reforming spirit of Martin Luther and his followers spread into Scotland, and introduced new elements of discord into a country then in a singularly distracted state. The regency of the young king was long an object of ambition, and in the struggle everything was forgotten by the contending parties but success. The king was besieged, captured, and retaken; and personal rencontres between nobles and their vassals in the streets of the metropolis were of frequent occurrence. The loss of laymen however at Flodden had given a decided advantage to the clergy, and the ecclesiastical interest at last bore undisputed sway. Gavin Dunbar, who had been the king's preceptor, was made Archbishop of Glasgow in 1524; in 1528 he was appointed lord chancellor; and in four years afterwards the Court of Session was erected—a court of general and supreme jurisdiction under the chancellor. The latter was now at the head both of the church and common law, and when Cardinal Beaton became chancellor his vast powers were exercised with such force and rapidity as threatened, and well nigh accomplished, the extermination of every power in the kingdom but his own and the papal. It was a matter of course that all attempts at an alliance with the king by King Henry VIII., who had become embroiled with the papacy, should be rejected. A war was thus provoked, and James was obliged to court those nobles whom it had been the policy of his court to humble. They joined him, but in a spirit of determined revenge. In an attack on the Scottish border the English were repelled, and an

opportunity offered to the Scots of cutting off their retreat. The king accordingly gave orders to that end, but his barons refused to advance; and in a subsequent engagement 10,000 of the Scots deliberately surrendered themselves prisoners to the enemy. The spirit of James sunk under his contending passions, and he died of a broken heart in the thirty-third year of his age.

JAMES I. of England and VI. of Scotland, was the only offspring of Mary, queen of Scots, by her second husband, Henry Stuart, lord Darnley, who, through his father, Matthew Stuart, earl of Lennox, being descended from a daughter of James II., had some pretensions to the succession of the Scottish throne in case of Mary dying without issue, and who was the grandson, as Mary was the granddaughter, of Margaret Tudor, through whom the Scottish line claimed and eventually obtained the inheritance of the crown of England after the failure of the descendants of Henry VIII. The son of Mary and Darnley (or King Henry, as he was called after his marriage) was born in the castle of Edinburgh on the 19th of June 1566, and was baptised according to the Roman Catholic ritual in Stirling Castle, on the 17th of December following, by the names of Charles James. The murder of Darnley took place on the 18th of February 1567, and was followed by Mary's marriage with Bothwell on the 15th of May of the same year; her capture by the insurgent nobles, or lords of the congregation as they called themselves, at Carberry, on the 14th of June; her consignment as a prisoner to the castle of Lochleven, on the 17th; and her forced resignation of the crown, on the 24th of July, in favour of her son, who was crowned at Stirling on the 29th as James VI., being then an infant of little more than a year old.

The circumstances of the time, which was that of the final struggle in Scotland between the two great interests of the old and the new religion, which besides their intrinsic importance were respectively identified with the French and the English alliance, and also with the old and the new distribution of the property of the kingdom, made the minority of James stormy beyond even the ordinary use and wont of Scottish minorities. Before his mother's marriage with Bothwell he had been committed by her to the care of the Earl of Mar, a nobleman of the most estimable character, who had retired with his charge to Stirling Castle, and there resolutely withstood all Bothwell's attempts to obtain possession of the infant prince. There he continued to reside during the regencies of the Earl of Murray (22nd of August 1567 to the 23rd of January 1570), of the Earl of Lennox (27th of January 1570 to the 4th of September 1570), of the Earl of Mar (6th of September 1570 to the 29th of October 1572), and of the Earl of Morton (24th of November 1572 to the 10th of March 1578), his education being placed under the general direction of Mar's brother, Alexander Erskine, under whom were employed George Buchanan and three others of the most distinguished among the Scottish scholars. After his brother's death not only the custody of the king's person, but also the command of the castle, were left in the hands of Erskine; and principally by his management, in concert with the earls of Argyll and Athol, a plot was arranged in the beginning of the year 1578, the result of which was that at a council composed of nearly all the nobility of the kingdom, which met at Stirling, James, young as he still was, was requested to take the government into his own hands, and Morton was compelled to resign the regency at Edinburgh on the 10th of March, to the great joy of the nation, with whom the severity and rapacity of his administration had made him universally odious. Affairs were now nominally administered by the king, assisted by a council composed of twelve of the nobility. The new government however soon became unpopular, principally from the presumed or notorious inclination of its leading members in favour of popery; and this state of things in a few weeks opened a way for Morton to the resumption of nearly all his former authority. Into the hands of this man, undoubtedly one of the chief actors in the tragedy of his father's murder, the young prince now fell; and Morton succeeded in retaining his prize, notwithstanding all the efforts of the opposite party, till, partly by force, partly by skilful negotiation, he had apparently re-established his power on a foundation of complete security. It was not long however in being undermined, chiefly by the intrigues of two individuals, who seem to have first made their appearance at the Scottish court in the latter part of the year 1579, and immediately became the objects of the unbounded fondness of the young king. One of these earliest of James's successors of favourites was Esme Stuart, a son of a younger brother of the Earl of Lennox, and therefore a near relation of his own: he was a native of France, and bore in that country the title of Lord d'Aubigny, to which James rapidly added the Scottish honours of Lord Aberbrothock, Earl of Lennox, and then Duke of Lennox, with the appointments of governor of Dumbarton Castle, captain of the royal guard, first lord of the bed-chamber, and lord high chamberlain. The other, a much darker character, was a Captain James Stuart, the second son of Lord Ochiltree. On the 30th of December 1580, the mind of the king having been previously prepared for what was to be done, Captain Stuart entered the council-chamber, and formally accused Morton of having been accessory to the murder of the late King Henry. The earl was immediately committed to prison, and notwithstanding the most strenuous efforts in his behalf by the English queen, he was brought to trial before the court of judicatory, condemned, and executed at Edinburgh, 2nd June 1581. The two favourites, Lennox,

and Stuart, recently created Earl of Arran, were now the rulers of the kingdom, and they exercised their uncontrolled power with unmeasurable insolence. At length a party of the nobles, including the earls of Mar, Glencairn, and Gowrie, lords Lindsay, Boyd, and others, concerted a scheme for seizing the king's person, which they carried into effect on the 12th of August 1582 at Gowrie's Castle of Ruthven in Perthshire, whence the enterprise is known in Scottish history by the name of the Raid of Ruthven. On this revolution Arran was thrown into confinement, Lennox was ordered to leave the kingdom, and soon after died in France, and James himself remained a captive in the hands of the conspirators, whose proceedings immediately received the full approval of a convention of the estates. They had also the active though unavowed support of Queen Elizabeth, who in the overthrow of the government of Morton and the ascendancy of Lennox and Arran had seen her whole policy with regard to the northern kingdom thwarted. On the other hand, Henri III. of France interposed his influence, though unsuccessfully, to rescue the Scottish king from the thralldom in which he was now kept.

James remained in a state of restraint amounting almost to actual imprisonment for about ten months. At last, on the 27th of June 1583, having been permitted to go from Falkland to St. Andrews, he contrived, with the assistance of some friends, with whom he had arranged his plans, to throw himself into the castle there, and to maintain his position till the faction of his enemies, finding themselves outnumbered by those who flocked from all parts to his assistance, threw down their arms and gave up the contest. One of the king's first acts after he recovered his liberty was to release and recal to court the infamous Arran, and again to commit the management of affairs to that wretched minion, whose government speedily became as harsh and arbitrary as ever. James in the first instance had evinced a disposition to follow a moderate and conciliatory course with the faction lately at the head of affairs; he had even visited the Earl of Gowrie at Ruthven Castle and granted him a full pardon; but under the influence of Arran he soon changed his conduct. An act was obtained from the convention of estates declaring all those who had been concerned in the Raid of Ruthven guilty of high treason: most of them made their escape to England; but Gowrie, who relying on his pardon had made his submission, was seized, thrown into prison, tried, condemned, and sent to the block. Seeing the power of that party thus to all appearance broken for ever, Elizabeth now applied herself to form an alliance with Arran, who readily undertook that the government of Scotland should be conducted in conformity with the wishes of the English queen, and by his unbounded influence over his royal master was easily able to perform that engagement. James was induced, among other acts of subserviency, to write to his mother in such undutiful and unfeeling terms as to make Mary, in the bitterness of her resentment, threaten to leave him the load of a parent's curse. Soon after this, July 29th, 1585, a treaty of intimate alliance was concluded between Elizabeth and the Scottish king, and an annual pension of 5000*l.* was settled by Elizabeth upon James. A chief manager in these transactions had been a new court favourite of James, the eldest son of Lord Gray, styled the Master of Gray, an individual well fitted by nature and education for intrigue and treachery. With the view, it is supposed, of removing a formidable rival, Arran had caused Gray to be sent as ambassador to the English court, where the unprincipled politician appears to have been immediately gained over by Elizabeth, and engaged by her to act his part in forwarding her various schemes of policy with regard to Scottish affairs. One of the first uses which Elizabeth made of this new instrument was to effect the overthrow of Arran, on whose unsteadiness and caprice she felt that she could place little reliance. With her connivance, the lords who had been banished on account of the Raid of Ruthven entered Scotland at the head of a force of 10,000 men, in the end of October 1585, and advanced to Stirling, where the king and Arran were, invested the castle, on which Arran took to flight, and the king was compelled to negotiate with them upon their own terms. All their past offences were pardoned; the principal forts of the kingdom were put into their hands; and, a parliament having been called, Arran and his late associates were all dismissed from power, Arran himself being besides stripped of his titles and estates—the latter, chiefly the confiscated property of those whose moment of retaliation was now come. The new settlement of the government was followed by the conclusion, July 8th, 1586, of another treaty with England, by which the two kingdoms bound themselves in a league offensive and defensive against all foreign powers who should invade the territories or attempt to disturb the reformed religious establishment of either.

In October of the same year James's mother, the unfortunate Mary, after her imprisonment of nearly twenty years, was brought to trial, and on the 8th of February following she was put to death. Between her condemnation and her execution James had made considerable exertions to save her; in addition to solicitations and remonstrances, he took steps to obtain the aid of France, Spain, and other foreign courts in support of his demands; but his ambassador to the English court, the Master of Gray, is said to have actually been the most urgent instigator of the execution, often reminding Elizabeth and her ministers that the dead cannot bite, and undertaking that no unpleasant consequences should follow from any momentary resentment which James might show. In point of fact, the Scottish king was very soon

pacified; he blustered at first under the sting of the insult that had been offered him; but reflecting that by any violent course he should put in hazard both his pension and his chance of the English succession, he prudently allowed himself to be soothed by Elizabeth's excuses, and continued on the same terms of friendship with her as before. Gray was however, on the discovery of the part he had acted, disgraced and dismissed from court. The next year James signalised his zeal in the service of his English patroness by firmly rejecting all the overtures of the king of Spain and the other Roman Catholic powers to induce him to join them, and by co-operating zealously with Elizabeth in her preparations for repelling the attack of the Armada.

In 1589, James was married to the princess Anne, the second daughter of Frederick II., king of Denmark. He proceeded in person to Upslo in Norway, to which place his bride, after having put to sea, had been driven back by a storm, and there the marriage was solemnised on the 24th of November. James did not return to Scotland till the 20th of May 1590. The character of Queen Anne, who survived to 1st March 1619, is depicted in the scandalous chronicles of the time in not very creditable colours; she is represented as an eager and restless intriguer, both in politics and in gallantry; on the other hand however Archbishop Abbot, who knew her well, and who was not likely to regard with indulgence some of the faults she is charged with, speaks of her memory with great respect. She seems to have been a person of greater energy and decision than her husband, over whom she exerted considerable influence, notwithstanding his constant doting fondness for one male favourite after another. The first memorable event that occurred in Scotland after the king's return was a daring attempt made by his relation, Francis Stuart, lately created Earl of Bothwell, a grandson of James V. by his son John, prior of Coldingham. He had been committed to prison on the absurd charge, made by some unhappy persons apprehended and tortured as witches, that he had employed their art to raise the storms by which the life of the queen had been endangered on her first attempted voyage to Scotland, and the king had afterwards been so long detained in Denmark. Upon effecting his enlargement, he collected a force of his retainers, and on the night of the 27th of December 1591, entered the palace of Holyrood-House, with the design, as he pretended, of expelling the chancellor Maitland from the king's council, but apparently with still more daring intentions. The alarm was given after he had set fire to several of the apartments and had nearly made his way to where the king was; he succeeded however in making his escape, and fled to the north. The Earl of Huntly having been sent in pursuit of him, took that opportunity of falling upon his private enemy the young Earl of Murray (son-in-law and heir of the late regent), and slaying him, after burning his house to the ground; an atrocity which excited the deepest popular indignation at the time, and is celebrated in Scottish song. Bothwell and all his adherents were soon after attainted in parliament; but this did not put an end either to his audacious proceedings or to the treasonable attempts of other parties. In the beginning of 1593 a new conspiracy of Huntly and the other heads of the popish faction was detected for bringing a Spanish force into the kingdom, with the object of re-establishing Roman Catholicism and invading England; and a few months later, Bothwell, after having failed in another attempt to seize the royal person at Falkland, having associated himself with the remaining adherents or connections of the late favourites Lennox and Arran, suddenly returned from England, where he had been protected by Elizabeth, and on the 24th of July 1593, entered the palace with a band of armed followers, and made the king his prisoner. James was obliged both to grant a full pardon to the traitor and to dismiss the chancellor Maitland and his other chief ministers; and he remained in durance till a convention of the nobles having assembled at Stirling in the beginning of September, his keepers found it necessary to release him. Disturbances however were again and again excited in the course of this and the two following years by the attempts both of Bothwell and the Roman Catholic peers; and at length these two factions, which had hitherto professed the most opposite principles, joining their forces, under the conduct of the Earls of Huntly and Errol, encountered the royal army commanded by the young Earl of Argyle, at Glenlivet in Aberdeenshire, October 3rd, 1594, and, notwithstanding their inferiority in numbers, put it completely to the rout. This disaster however was immediately repaired by the results of an expedition conducted into the northern districts by James in person, who forced the Roman Catholic lords first to retreat to the mountains, and eventually to make their submission, when they were allowed to retire beyond seas on giving security that they would engage in no further intrigues against the Protestant religion or the peace of the kingdom. Bothwell fled to France, and afterwards withdrew to Spain and Italy, where he professed himself a convert to the Romish faith, and spent the rest of his days in obscurity and indigence.

These commotions had scarcely been quieted when James became involved in new troubles in consequence of a contest into which he was brought with the clergy of the Presbyterian Church, which had been legally established as the national form of religion by an act of the Scottish parliament in 1592. Although James had been induced by considerations of policy to give his assent at the moment to this popular act, he was himself an avowed admirer of episcopacy, and was even very generally suspected of a strong inclination towards popery;

so that the alliance of Church and State in this case was one of a very frangible nature. To make matters worse, both parties cherished the loftiest notions of their powers and rights. In December 1596, in a tumult of the people of Edinburgh, excited as was said by the clergy, the life of the king was placed in great danger, and the decided measures that followed on both sides made the contest assume the appearance of the commencement of a civil war. Nearly all the aristocracy and the upper classes however were with the king; and by an unusual exertion of vigour and firmness James was enabled not only completely to crush the insurrection, but to turn the occasion to account in bringing the Church into full subjection to the civil authority. In the course of the following year, 1598, the substance of episcopacy, in a political sense, was restored by seats in parliament being given to about fifty ecclesiastics on the royal nomination. Even the General Assembly was gained over to acquiesce in this great constitutional change.

The most memorable event in the remainder of James's Scottish reign was the mysterious affair known in history by the name of the Gowrie conspiracy. On the 5th of August 1600, James, being then at Falkland, was induced by Alexander Ruthven, a younger son of the Earl of Gowrie who was executed in 1584, to accompany him with a few attendants to the house of his brother the Earl of Gowrie at Perth. Some time after his arrival he was led by Ruthven into a retired apartment of the house; there a struggle took place between the two, in the presence only of the earl's steward, who was in full armour, but either did not interfere at all, or, according to his own account, only for the king's protection. Meanwhile, what was going on was perceived from the street, on which the people assembled, and the king's attendants rushed to the room: in the end the king remained unhurt, but both Alexander Ruthven and his brother the earl were killed. These are nearly all the known facts of this strange transaction: they seem to establish a design on the part of the Ruthvens to obtain possession of the king's person, but there appears little ground for supposing as has been frequently asserted that they were prompted by the English government. That they intended to take his life, as James endeavoured to make it appear, the whole circumstances of the case will scarcely allow us to suppose. The passage however is one of the least understood in history, and after the expenditure of much ingenuity in the attempt to clear it up, it may be pronounced that no explanation of it which is satisfactory at all points has yet been given. Whatever was the nature of the affair, it stands isolated from all the other events of the time, and had as little effect upon anything that came after it as it is known to have had of connection with anything that went before.

In the last years of his residence in Scotland James was much occupied in taking measures for securing his succession to the English throne, an object which, from the capricious temper of Elizabeth, and other circumstances of the case, remained of doubtful attainment up to the very moment of its accomplishment. Although no party to the rash attempt which cost the Earl of Essex his life in 1601, he had been previously in correspondence with that nobleman, who seems to have led the Scottish king to believe that zeal for his cause was the motive of his conduct: and after receiving the news of the ill success of his friend, James appears to have been prepared to go all lengths to save him from the block, having even, as is affirmed, so far overcome his habitual timidity as to order the ambassadors, whom he despatched immediately to the English court, to follow up their entreaties and remonstrances, if necessary, with an open declaration of war. The head of Essex however had fallen before the Scottish ambassadors reached London. Eventually Sir Robert Cecil himself became James's chief confidant; but it is a characteristic trait that even after he had thus secured the important services of the English prime minister, James continued to hold a clandestine correspondence on the same great subject of the succession with other parties, of whose participation in the business Cecil apparently was kept in entire ignorance. (See Lord Hailes's 'Remarks on the History of Scotland,' ch. xiv.) Many of Cecil's letters have been preserved, and were published at Edinburgh by Lord Hailes (Sir David Dalrymple) in 1766, under the title of 'The Secret Correspondence of Sir Robert Cecil with James VI., King of Scotland,' 12mo.

James at length became king of England by the death of Elizabeth, 24th of March 1603, when his accession took place without a murmur of opposition from any quarter. Having set out from Edinburgh on the 5th of April, he entered London on the 7th of May, after a journey which in both countries resembled a triumphal progress. Many of his Scottish courtiers accompanied their sovereign, and the prodigality with which he distributed the wealth and honours of the kingdom among these hungry northern adventurers was one of the first things in his conduct that disgusted his new subjects. In his foreign policy James began by continuing in the same course that had been pursued by Elizabeth, entering into a close alliance with Henri IV. of France for the support of the Dutch and resistance to the aggressions of Spain. The conspiracy of Sir Walter Raleigh, Lord Cobham and others, to place on the throne the Lady Arabella Stuart, James's cousin, was the first domestic affair of interest. [RALEIGH, WALTER.] The next business that engaged James's attention was the settlement of the disputes between the Church and the Puritans, for which purpose a conference was held at Hampton Court,

in January 1604, and the points of difference discussed in the king's presence, he himself taking a conspicuous and most undignified part in the debate. James's first parliament met on the 19th of March, and was opened by a speech which, as Hume remarks, "proves him to have possessed more knowledge and greater parts than prudence or any just sense of decorum and propriety." Among other things he zealously urged the union of England and Scotland into one kingdom; but nothing came of this proposal for the present. James however, of his own authority, now assumed on his coins and in his proclamations the title of King of Great Britain.

Peace with Spain was concluded, much to the gratification of the king's wishes, on the 18th of August this year. The great event of the year 1605 was the Gunpowder Plot, of which a sufficient account will be found under FAWKES, GUY, and GARNET, HENRY. For some years after this the history of the reign is marked by no memorable events either foreign or domestic; but although James still continued to govern by parliaments, various causes were contributing gradually to alienate the House of Commons from the crown, and to prepare the elements of that open contest between the two powers which broke out in the next reign. In 1612, the death of James's eldest son, Henry prince of Wales, in the nineteenth year of his age, spread a general grief through the nation, to which the prince had already endeared himself by the promise of a character which may be most shortly described as being in almost all respects—in its defects as well as in its virtues—the reverse of that of his contemptible father. A rumour arose at the time, and has been preserved by some contemporary writers of a violent party spirit, that the prince had been carried off by poison, and not without the privacy and consent of the king; but this accusation, too monstrous to be admitted without the strongest evidence, rests upon neither proof nor probability of any kind. The death of Prince Henry was followed, 14th of February 1613, by the marriage of James's daughter, the Princess Elizabeth, with Frederick the Elector Palatine, an alliance which was attended with important results both in that age and in the next.

The ruling favourite whom James had brought with him from Scotland was Sir George Hume—whom in 1604 he created Lord Hume in the English peerage, and in 1608 Earl of Dunbar in that of Scotland—a man of integrity, as well as of superior talent. The king's silly and mutable fondness however was in course of time transferred to other objects—to Philip Herbert, the second son of the Earl of Pembroke, whom he made Earl of Montgomery in 1605, and who many years after succeeded his elder brother as Earl of Pembroke; and to another Scotchman, Sir James Hay, made a Scottish peer by the title of Lord Hay of Bewlie in 1609, and who afterwards bore successively in the English peerage the titles of Lord Hay of Sawley (1615), Viscount Doncaster (1617), and Earl of Carlisle (1622), by which last he is best remembered. It is said to have been Hay who, about the beginning of the year 1610, introduced at court a young countryman of his own, Robert Carr, or more properly Ker, of a good family, but chiefly distinguished by his handsome person, an advantage which never failed to attract the effeminate king's attention and regard. Carr was immediately taken into the highest favour, made a knight of the Bath, and the next year a peer by the title of Viscount Rochester. In 1613 the young and beautiful Frances Howard, countess of Essex, having by an infamous process, in urging which the king took a part that alone ought to consign his memory to abhorrence, obtained a divorce from her husband, was married to the favourite, her previous profligate passion for whom is believed to have incited her to the proceedings by which she succeeded in dissolving her first marriage. The king on this occasion raised Rochester to the rank of Earl of Somerset (November 1613). Somerset's fall however was still more rapid than his rise. His chief friend Sir Thomas Overbury, who had strenuously exerted his influence to prevent his marriage with Lady Essex, which he represented as the sure destruction of his fortunes, was first, by the contrivance of the unprincipled woman whom he had thus made his enemy, thrown into the Tower, and soon after taken off by poison administered to him by her means, and with the privy of her husband. The crime, though suspected from the first, was not fully discovered till about two years after its commission; but in 1615 all the parties concerned in it were brought to trial, and their guilt completely established. Four persons who had been accomplices in the murder were left to the executioner; the two principals, the wretched Somerset and his wife, had their better merited punishment commuted into confiscation of their property, and imprisonment, from which they were both after some years released. Their condemnation of course threw down the earl from his place and favour at court, and he was given up with the most easy indifference, not unaccompanied with some touches of gratuitous baseness, by James, whose mind had now been taken possession of by a passion for a new minion, another handsome youth, named George Villiers, who had been recently introduced to his notice. Villiers, who, after having been knighted, was created successively Viscount Villiers (1616), Earl of Buckingham (1617), Marquis of Buckingham (1618), and Duke of Buckingham (1623), continued the first favourite and ruling minister during the remainder of the reign. [BUCKINGHAM.]

In the summer of 1617 James paid a visit to Scotland, and, having summoned a parliament, succeeded, though not without great difficulty,

in obtaining the assent of that body, and also of the General Assembly, to such regulations as, along with other innovations previously made since his accession to the English throne, brought the Scottish Church, in government, in ceremonies, and in its position in relation to the civil power, very nearly to the model of the English. It was now no longer a Presbyterian, but nominally as well as substantially an Episcopal church. But the popular feeling of the country was never for a moment reconciled to these enforced changes.

The year 1618 was disgraced by the execution of Sir Walter Raleigh, on the monstrous pretence of the sentence passed upon him for the conspiracy in which he had been involved in the first year of the king's reign, but in reality as a sacrifice to the court of Spain. [RALEIGH.] But the public indignation at James's subserviency to that power was roused to a still higher pitch by the great foreign events of the two following years, when, Austria assisted by Spain having attacked the Bohemians, who had chosen the elector palatine for their king, James not only refused to take part with his son-in-law and the Protestant interest on the Continent, of which he was thus installed as the champion, but even refused to acknowledge his new regal title. Frederick was soon driven from both his acquired and his hereditary dominions by the arms of the Roman Catholic powers confederated against him, and obliged with his family to take refuge in Holland. Staggered by this sudden catastrophe, and by the vehemence with which the people expressed their rage and grief, James now hastened to take some steps to repair the disasters which his pusillanimity and inaction had mainly occasioned. After endeavouring to raise money in the way of a benevolence, he found himself obliged to call together a parliament, the first that had been allowed to meet for six years. In this parliament, memorable among other things for the impeachment of Bacon [BACON, FRANCIS], the first decided stand was taken by the Commons in their contest with the crown by their famous protest, passed on the 18th of December 1621, in reply to the king's assertion that their privileges were derived from the grace and concession of his ancestors and himself: "That the liberties, franchises, and jurisdiction of parliament are the ancient and undoubted birthright and inheritance of the subjects of England." This resolution, which the king tore from the Journals with his own hand, was followed by the immediate prorogation and soon after by the dissolution of the parliament; several of the leading members of the House of Commons being at the same time sent to the Tower or to other prisons.

James had for some time before this set his heart upon the marriage of his son Prince Charles with a Spanish princess: the project of that match had principally influenced him to the course he had taken in the affair of Bohemia, and he now hoped by the same arrangement to be able, without having recourse to arms, to recover the palatinate for his son-in-law. But in both these expectations he was disappointed. For some time the negotiations seemed to proceed favourably; but they were in 1623 brought to an abrupt termination, apparently by the rash interference of Buckingham, who, after having persuaded Prince Charles to proceed along with him to Spain for the purpose of expediting the matter, disgusted and quarrelled with the leading personages of the Spanish court, and then successfully exerted his influence with James to prevent the match. As the public clamour for the recovery of the palatinate still continued, another parliament was assembled in February 1624, which eagerly granted supplies for the attainment of that object by force of arms. War was in consequence declared against Spain, and an army under Count Mansfeldt was sent into Germany in the latter part of the year. But this expedition turned out an utter failure: the force, reduced to half its numbers by a pestilential disorder before it had crossed the sea, never even entered the Palatinate; and that principality remained in the hands of the Duke of Bavaria, to whom it had been assigned, along with the electoral dignity, by the imperial diet.

James's reign, of nearly fifty-eight years in Scotland and rather more than twenty-two in England, was terminated by his death on the 27th of March 1625, when he was within three months of completing the fifty-ninth year of his age. As happened in the case of the death of almost every person of eminence in that and the preceding age, a rumour sprung up that he had been carried off by poison; and when Buckingham was impeached by the Commons in the beginning of the next reign, one of the charges brought against him was that the late king owed his death to some plasters and drinks which he had administered to him without the knowledge of the physicians. In fact something of this kind does appear to have taken place, although Buckingham's intentions in what he did may possibly have been innocent enough. It was even said, in the violence of party hate, that Charles himself was implicated in the poisoning of his father; and this grossly improbable imputation received the sanction of Milton. The statements upon the subject are collected in Harris's 'Life of James I.' pp. 281-288; and 'Life of Charles I.' pp. 21-25 (edit. of 1814).

James's children by his queen, Anne of Denmark, born on the 12th of December 1574, married on the 24th of November 1589, died on the 2nd of March 1619, were—1, Henry Frederick, born at Stirling Castle on the 19th of February 1594, died on the 6th of November 1612; 2, Robert, died in infancy in Scotland; 3, Charles, who succeeded his father as king; 4, Elizabeth, born on the 19th of August

1596, married to Frederick V. Elector Palatine on the 14th of February 1613, died on the 8th of February 1662; 5, Margaret, born on the 24th of December 1598, died in infancy; 6, Mary, born in 1605, died on the 16th of December 1607; 7, Sophia, born on the 21st of June 1606, died two days after. The Electress Sophia, the mother of George I., was the youngest of the thirteen children of the Princess Elizabeth and her husband the Elector Palatine. [GEORGE I.]

Besides the well-authenticated public acts of James I., many materials may be found for the illustration of his character in the works of various writers who were his contemporaries—especially Sir Anthony Weldon's 'Court and Character of King James,' 12mo, 1651; Arthur Wilson's 'Life and Reign of King James the First, King of Great Britain,' fol., 1653, or as reprinted in the second volume of Bishop Kennet's 'Complete History;' Sir Edward Peyton's 'Divine Catastrophe of the Kingly Family of the House of Stuarts,' 8vo, 1731; 'The Non-such Charles, his Character,' 12mo, 1651 (supposed by some to be written by Peyton); Sir Ralph Winwood's 'Memorials of Affairs of State in the Reigns of Queen Elizabeth and King James I.,' fol., 1725; Francis Osborne's 'Traditional Memoirs on the Reign of King James,' in Works, 8vo, 1673, &c.; and Roger Coke's 'Detection of the Court and State of England,' 2 vols. 8vo, 1697. See also Dr. James Welwood's 'Memoirs of the most material Transactions in England for the last Hundred Years preceding the Revolution,' 8vo, Lond., 1700. Although some of the above-named writers are avowedly very unfavourably disposed to the memory of this king, and relate scarcely anything of him that is not to his discredit, there is too much ground for believing that the most severe of them have scarcely exaggerated the more despicable features of his character. Even his better qualities leaned to the side of vice or weakness; his easiness of temper was but an indolent sensuality, and his pacific disposition and aversion to war mere pusillanimity and cowardice. Of dignity or elevation of mind he had no conception; his tastes, opinions, passions, and habits were all alike low and vulgar, if indeed for some of them these be not far too gentle epithets. With such a moral nature, it was impossible that his intellect could be other than a stunted one; yet his education had given him a good deal of learning, at least for a king, and although he was far from being either the profound scholar, philosopher, or divine that he supposed himself, and that he was flattered by his contemporaries, who called him Solomon the Second, he was certainly not destitute of some literary talent, however dashed most of the exhibitions of it were with grotesqueness and absurdity.

James was a voluminous author, and any account of him would be very incomplete which did not notice his various printed works in prose and verse. They have been partially enumerated by Harris, in his 'Historical and Critical Life,' and by Horace Walpole, in his 'Royal and Noble Authors;' but the fullest account that we have met with is that given by Dr. David Irving, in his 'Lives of the Scottish Poets,' 2nd edition, 2 vols. Edinb., 1810, vol. ii. pp. 207-91. His first publication, a collection of poems, under the title of 'The Essays of a Prentice in the Divine Art of Poesy,' 4to, appeared so early as 1584. About the same time also he appears to have composed his 'Fruitful Meditation,' upon part of the Revelation of St. John, which however was not printed till 1588. Of his subsequent works the following are the chief:—'His Majesty's Poetical Exercises at Vacant Hours,' 1591; his 'Dæmonologie' (a dialogue, in three books, in defence of the belief in witches), 4to, 1597; 'The True Law of Free Monarchies, or the Reciprocity and Mutual Duty betwixt a free king and his Natural Subjects' (Anonymous), 1598; 'Βασίλειον Δέρον, or his Majesty's Instructions to his dearest Son Henry the Prince,' 1599 (a treatise which, on account of the doctrines it contained on church government, was censured as libellous by the synod of St. Andrews); 'A Discourse of the Unnatural and Vile (Gowrie) Conspiracy against his Majesty's Person,' 1600; 'Triplici Nodo Triplex Cuneus, or an Apology for the Oath of Allegiance,' 1605 (which was answered by Cardinal Bellarmin, and produced a long controversy, and many other publications on both sides, for an account of which see a note by Dr. Birch in the Appendix to Harris's Life); 'A Premonition to all Most Mighty Monarchies, &c.' 1608 (on the same subject); 'A Declaration (in French) concerning the Proceedings with the States-General of the United Provinces of the Low Countries, in the cause of D. Conradus Vorstius' (appointed Professor of Divinity at Leyden), 1612; and 'A Remonstrance for the Right of Kings (in French), in answer to Cardinal Perron,' 1615. A collected edition of all the preceding prose works, except the Discourse on the Gowrie Conspiracy, was published in folio, in 1616, under the title of 'The Works of the Most High and Mighty Prince James, &c., by James (Mountague), Bishop of Winton.' The volume also contained some treatises that had not before appeared, particularly 'A Counterblast to Tobacco' (this however, according to Harris, was first printed in quarto, without name or date), and 'A Discourse of the Manner of the Discovery of the Powder Treason.' A Latin translation of this collection was published under the care of Bishop Mountague, in 1619. To the works already enumerated are to be added a number of speeches to parliament, some of which are not the least curious or characteristic of the royal author's compositions; various sonnets and other short pieces of verse, in English and Latin, scattered in different collections, printed and manuscript; and a metrical version of the Psalms, pub-

lished at Oxford, 12mo. 1631, in which however, according to his funeral sermon, preached by Bishop Williams, he had only proceeded as far as the thirty-first Psalm at his death. It ought also not to be forgotten, that the authorised translation of the Bible was commenced and completed under his auspices.

Of the changes in the law introduced in this reign the most important were effected by certain acts of the parliament which met in February 1623. By one of these (the statute 21 Jac. I., c. 2), entitled 'An Act for the General Quiet of the Subjects against all Pretences of Concealment (of Lands belonging to the Crown) whatever,' it was enacted that no person could in future be sued or impeached by the king for any manors, lands, revenues, &c., unless it might be proved that he or his progenitors had a title to them within sixty years before the meeting of that parliament. This was a very valuable modification of the old law maxim, 'Nallum tempus occurrit regi.' By another of these acts (the statute 21 Jac. I., c. 3), entitled 'An Act concerning Monopolies and Dispensations with Penal Laws,' it was declared that all charters, licences, and letters patent granted to any person by the crown to dispense with any law or statute should be void, and that all licences and privileges for the sole buying, selling, or working of anything should be void, except patents for a term not exceeding fourteen years to the authors of new inventions, and a few other existing patents, which were specially enumerated. This abolition of the dispensing power, and of the power of granting unlimited monopolies, both of which had hitherto been considered to be vested in and had been extensively exercised by the crown, was the extinction of two great practical evils. Blackstone enumerates as the chief improvements made in the administration of private justice in this reign, the abolition of sanctuaries and the extension of the bankrupt laws, the limitation of suits and actions, and the regulating of informations upon penal statutes. To this short list, it has been observed, may be added "the statutes for extending the benefit of clergy to women in certain offences, the restriction upon costs in certain frivolous actions, and the salutary assistance afforded to magistrates in their defence to actions brought against them for things done in the execution of their office."—Note by Mr. Justice Coleridge to Com. IV., 436.

JAMES II. of England and VII. of Scotland, was the second surviving son of Charles I. by his queen, Henrietta Maria of France, and was born at St. James's on the 15th of October 1633. He was immediately declared Duke of York, but not formally created to that dignity till January 27th 1643. After the surrender of Oxford to Fairfax in June 1646, the duke, with his younger brother Henry, afterwards created Duke of Gloucester, and his sister Elizabeth, was committed by the parliament to the care of the Earl of Northumberland, and he continued in the custody of that nobleman till the 21st of April 1648, when he made his escape from St. James's Palace disguised in female attire, and took refuge in Holland with his sister Mary, princess of Orange. Here he immediately joined a part of the English fleet which had revolted from the parliament, and was then lying at Helvoetualys; but although at first received on board as admiral, he soon after resigned that post to his brother, the Prince of Wales, on the arrival of the latter from Paris, and returned to the Hague. When Charles, now styled king by his adherents, arrived at Jersey in September 1649, he was accompanied by the Duke of York, who remained with him during his stay of three or four months. He then returned to the Continent, and resided for some time with his mother at Paris. "Never little family," says Clarendon, who had an interview with him at Breda in 1650, "was torn into so many pieces and factions. The duke was very young, yet loved intrigues so well that he was too much inclined to hearken to any men who had the confidence to make bold propositions to him. The king had appointed him to remain with the queen, and to obey her in all things, religion only excepted. The Lord Byron was his governor, ordained to be so by his father, and very fit for that province, being a very fine gentleman, well bred both in France and Italy, and perfectly versed in both languages, of great courage and fidelity, and in all respects qualified for the trust; but his being absent in the king's service when the duke made his escape out of England, and Sir John Berkley being then put about him, all pains had been taken to lessen his esteem of the Lord Byron; and Sir John Berkley, knowing that he could no longer remain governor when the Lord Byron came thither, and hearing that he was on his journey, infused into the duke's mind that it was a great lessening of his dignity at that age (when he was not above fourteen years of age, and backward enough for that age) to be under a governor; and so, partly by disesteeming the person, and partly by reproaching the office, he grew less inclined to the person of that good lord than he should have been." ('Life,' i. 234, edition of 1827.) Shortly before his meeting with Clarendon it had been reported that Charles, then in Scotland, was dead; upon which the duke, looking upon himself as almost already king, had set his mother's authority at defiance, and left Paris for Brussels, with the view of taking counsel with the Duke of Lorraine as to what he ought to do. When the falsehood of the intelligence about Charles was discovered, he and the advisers by whom he was attended resolved upon going to the Hague; "and when they had wearied all people there," says Clarendon, "they came to Breda, where the chancellor had met them. The duke himself was so young that he was rather delighted with the journeys he had made than sensible

that he had not entered upon them with reason enough; and they had fortified him with a firm resolution never to acknowledge that he had committed any error." (Ibid., p. 290.) In the end he found himself obliged to return to his mother at Paris, and there he chiefly resided till he attained his twentieth year, when he received a command in the French army, and served for some time under Marshal Turenne. The peace concluded with Cromwell however in October 1655 compelled him, with his elder brother, to quit France; upon which, on the invitation of Don John of Austria, the governor of the Low Countries, he retired thither, and entered the Spanish service. Both he and his brother, the Duke of Gloucester, fought on the Spanish side at the siege of Dunkirk, which surrendered to the French in June 1658.

At the Restoration (May 1660) the Duke of York returned to England with the king, and was immediately made lord-high-admiral and lord-warden of the Cinque Ports. The course of his conduct for the next twenty-five years forms an important part of the public history of his brother's reign, but only the leading incidents can be shortly noticed here. In September 1660, he married Anne, the eldest daughter of the Chancellor Hyde (afterwards Earl of Clarendon), to whom it was affirmed that he had been married, or at least contracted, at Breda about a year before. The lady was at any rate far gone with child when the present marriage took place, and produced a son in about six weeks, a circumstance which makes her father's professed ignorance and want of suspicion as to the whole affair the more extraordinary. For some curious details touching his behaviour upon the matter was first communicated to him by the king, his 'Life,' written by himself, may be consulted. It is asserted by Burnet that the duke endeavoured to avoid the marriage, and that "he thought to have shaken her from claiming it by great promises and as great threatenings; but she was a woman of great spirit, and would have it known that she was so, let him use her afterwards as he pleased." This is altogether opposed to her father's account, according to whom the duke petitioned the king to give his consent to the marriage with a "passion which was expressed in a very wonderful manner, and with many tears, protesting that if his majesty would not give his consent he would immediately leave the kingdom, and must spend his life in foreign parts." But the delay of the step till so near the last moment does not look much like impatience on the duke's side, and rather gives ground for suspecting that there was some reluctance which it required great exertions to overcome.

The Duke of York took an eager part in promoting the war with Holland, which broke out in the close of 1664, and as lord-high-admiral he assumed the command of the fleet which was fitted out, and which put to sea even before any declaration of hostilities. The motive that has been sometimes assigned for the conduct of both the brothers on this occasion is their wish to crush the Dutch as a Protestant people, and to disable them from interfering to prevent the re-establishment of popery in England. On the 3rd of June 1665, the duke gained a great victory off Harwich over the Dutch fleet commanded by Admiral Opdam, who was killed, and nineteen of whose ships were taken or sunk, with the loss of only one on the part of the English. The death of the Duchess of York took place in the thirty-fourth year of her age, on the 31st of March 1671, hastened, as is supposed, by the neglect, if not the positive ill-usage of her husband, who, notwithstanding his professions of zeal for religion, indulged himself in a large share of the reigning licentiousness, and kept a mistress almost from the date of his marriage. A few months before her death the duchess had signed a declaration of her reconciliation to the ancient religion; and immediately after that event the duke also publicly avowed his conversion to popery, an act which, although his concealed inclinations had been long suspected, did not fail to create a great sensation, especially as, from his brother's want of issue, he was now looked upon as Charles's probable successor on the throne.

When war was anew declared against Holland, in March 1672, the Duke of York again took the chief command at sea. The most remarkable event of this contest was the action fought 28th of May 1672, in Solebay, off the coast of Suffolk, between the combined English and French fleets under the duke and Count D'Estrées, and the Dutch fleet commanded by De Ruyter, who attacked the allies with a very inferior force, and was not driven off till the engagement had lasted the whole day, and the English fleet had been so shattered as to be disabled from pursuing him. The French are accused of having taken little part in the affair; the object of their government, it is conjectured, having been to allow the English and Dutch to destroy each other. On the passing, in the beginning of the following year, of the Test Act, which required all officers, civil and military, to receive the sacrament according to the usage of the Established Church, the duke necessarily resigned both the command of the fleet, in which he was succeeded by Prince Rupert, and the office of lord-high-admiral, which however was assigned to a board of commissioners consisting of his friends and dependants, so that he still remained substantially at the head of the naval affairs of the country. On the 21st of November 1673, he married Mary-Beatrix Eleonora, daughter of Alphonso IV., duke of Modena, a lady then only in her fifteenth year. Before concluding this union he had paid his addresses to Susan, Lady Belasye, daughter of Sir William Armine, Bart., and widow of Sir William Belasye, the son of Lord Belasye; but that

affair was broken off, partly by the obstinate Protestantism of the lady, partly by the interference of her father, who gave the king information of what was projected, when Charles sent for his brother and told him that having played the fool in making an unequal marriage once already, he ought to be satisfied without repeating the same thing in his advanced age. The lady was induced to relinquish the claim she had, founded upon a written promise of marriage, and by way of compensation was, 25th of March 1674, created Baroness Belaysie for life. She survived till 1713. On the 4th of November 1677, the duke's daughter Mary, then in her sixteenth year, was, greatly to the public satisfaction, married to her cousin William, prince of Orange, the consent of her father having been obtained to this Protestant alliance by the persuasions of the king, his brother, who represented to him how much he might soften the popular hostility to him on account of his religion by so apparently strong an evidence of his liberality.

During the excitement produced by Titus Oates's Popish Plot, in 1678-79, the Duke of York, by the advice of his brother, retired to the continent, and he resided at Brussels with his wife and his youngest daughter for five or six months. While he was absent the famous bill for his exclusion from the throne was twice read in the Commons, and ordered to be committed, by large majorities, and was only prevented from being passed in that house by the prerogative of the parliament, 27th May 1679. To this date may be assigned the commencement of the open rivalry between the Duke of York and Charles's natural son the Duke of Monmouth, whose popularity with the nation, still more than the presumed partiality of his father, undoubtedly made him a somewhat formidable competitor for the succession, in the actual circumstances of the legitimate heir. For the present however the latter succeeded in maintaining the ascendancy. Returning home in the beginning of September he had the satisfaction of seeing Monmouth removed from his post of captain-general and exiled, while he obtained from the king for himself the government of Scotland. Before he set out for that country however he became involved with other persons of his religion in the discredit of giving countenance to the story of the Meal-Tub Plot, which the Roman Catholics got up with the hope, in which they were grievously disappointed, of counteracting the effects of Oates's pretended discoveries. The share which the duke had in this business only added to the dislike in which he was held by the great body of the nation, and which was still further increased by the bigoted severity of his administration of affairs in Scotland. In November 1730 a new exclusion bill was brought into the House of Commons, but although it was carried through all its stages in that house by great majorities, it was thrown out in the Lords. The bill was again introduced in the lower house in the following January, but the prerogative of the parliament on the 10th of that month, and its dissolution a few days after, prevented the business being proceeded with. A new parliament having met at Oxford in March, the bill was again brought forward there, and again defeated by the same expedient, this the last parliament held by Charles II. having been dissolved after it had sat only seven days.

A visit which the Duke of York paid to London in March 1682, is memorable on account of a disaster which happened to the ship in which he sailed on his return to the north in May: it struck upon a sand-bank near the mouth of the Humber, when the duke and a few of his attendants, among whom was Mr. Churchill, afterwards the great Duke of Marlborough, were the only persons saved. The solicitude the duke was said to have shown on this occasion for the safety of his priests and his dogs contributed considerably to deepen the popular odium of which he was the object. Very soon after this he finally left Scotland, his government of which country had been throughout an oppressive and cruel tyranny, and again taking up his residence at the English court, became his brother's chief counsellor, and, much more than Charles himself, whose increased indolence and infirmities now more than ever indisposed him for exertion—the mainspring and director of the conduct of public affairs. To his instigation are chiefly attributed the general attack upon corporations, the executions of Russell and Sidney, and the other violent and despotic acts which crowd the two closing years of Charles's reign.

On the death of his brother, 6th of February 1685, no opposition was made to the accession of James. In his address to the privy-council he said, "I have been reported to be a man for arbitrary power; but that is not the only story that has been made of me; and I shall make it my endeavour to preserve this government, both in church and state, as it is now by law established." In his very first measures however the new king showed, to borrow the expressions of Hume, "that either he was not sincere in his professions of attachment to the laws, or that he had entertained so lofty an idea of his own legal power, that even his utmost sincerity would tend very little to secure the liberties of the people." He began by issuing a proclamation ordering the customs and excise duties to be paid as usual, although the parliamentary grant of them had expired with the termination of the late reign; and this step, it appears, he took after a secret consultation with the French minister, Barillon, with whom arrangements were soon completed for the continuance of the pension that Charles had received from King Louis, and the general dependence of the government upon that of France. (Sir John Dalrymple, 'Memoirs of Great

Britain,' Appendix, part I, pp. 100-113, and Fox, 'History of the Early Part of the Reign of James II.'). In another direction James made an equally offensive display of his principles, by going openly and in great state to the illegal celebration of the mass; he even lost no time in sending an agent to Rome to make his submissions to the pope and to prepare the way for the readmission of England into the bosom of the Roman Catholic Church.

He determined however to call a parliament, for reasons which he explained to Barillon partly in person, partly through the Earl of Rochester, lord treasurer. "Hereafter," said he, "it will be much more easy for me to put off the assembling of parliament, or to maintain myself by other means which may appear more convenient for me. . . . I know the English; you must not show them any fear in the beginning. . . . I will take good care to hinder parliament from meddling in foreign affairs, and will put an end to the session as soon as I see the members show any ill will." By the mouth of Rochester, he observed in addition that he would be too chargeable to Louis if he should be obliged to come to him for all the supplies he at present wanted; what he was doing did not however exempt him from also having recourse to the French king for some assistance; he hoped that in the difficult beginning of his reign Louis would help him to support the weight of it; that this fresh obligation would engage him still more not to depart from the road which he used to think the deceased king his brother should have kept with regard to the French monarch; and would be the means of making him independent of parliament, and putting him in a condition to support himself without the assistance of that body, if they should refuse him the continuation of the revenues which the late king enjoyed. (Barillon's 'Despatch' of the 19th February.) When, a few days after, in compliance with these importunate solicitations, Louis transmitted bills for 500,000 livres, James expressed his gratitude in the most rapturous terms, even shedding tears as he spoke; and Rochester, Sunderland, and Godolphin hastened to Barillon to tell him he had given life to the king their master. It was readily agreed, in requital of Louis's bounty, that the chief obstacle which stood in the way of the seizure by the French king of the Spanish Netherlands should be immediately removed, by the existing treaty between Spain and England being held to have terminated with the death of Charles.

These curious details of its commencement supply the key-note to the whole course of James's disgraceful reign. All that followed flowed naturally from such a beginning. The parliament met according to proclamation on the 19th of May, and, in the usual temper of the nation at the accession of a new sovereign, was found abundantly compliant. The revenue which the king demanded was granted to him for life by the Commons, with little or no debate, and by a unanimous vote; and on almost every other subject that came before it that assembly manifested the same complete subserviency to the wishes of the court; a strong attachment to the Established Church, and a still lingering horror of the popish plot, being the only dispositions on the part of the generality of the members that gave James any trouble in managing them. The influence of the court indeed had been unscrupulously employed in their election, and with so much success that James declared there were not forty of them whom he would not himself have named. A Scottish parliament, which had assembled a few weeks before that of England, responded to all the royal demands in a spirit still more slavish. Scotland indeed, by the unheard-of atrocities of the late king's government, had been now humbled for the moment almost to the point of utter despair. While the two parliaments were still sitting, both England and Scotland were invaded, the former by the Duke of Monmouth, the latter by the Earl of Argyle, both of whom had for some years been exiles in Holland. The disastrous issue of each of these attempts is well known. Argyle, after the dispersion of his few followers, was apprehended and executed at Edinburgh, on the 30th of June. Monmouth, whose landing did not take place till the 11th of that month, by which time Argyle was all but an unattended fugitive, was, after having met in the first instance with a much greater promise of success than his confederate in the north had experienced, defeated, 5th of July, in the decisive battle of Sedgemoor, and being two days after found concealed in a ditch, was brought to London, and delivered to the executioner on the 15th of the same month. His uncle obdurately refused to grant him either his life or even the briefest respite. The suppression of Monmouth's insurrection was followed by the savage military vengeance of Colonel Kirke, and the more revolting enormities of the western 'campaign,' as it was jocularly called by the king, of chief-justice Jeffreys. Between the two the south-western counties were strewn with the corpses and the dismembered limbs of human beings, women as well as men, butchered by the sword or the axe.

When the parliament re-assembled in November, the king told them that in the late crisis he had employed a great many Roman Catholic officers, and that he had, in their favour, by his own authority dispensed with the legal test of conformity to the Established Church to be taken by every person appointed to any public office. This was too much to be borne without some expressions of dissatisfaction and alarm; but the resistance of the House of Commons was exceedingly timid and feeble. A very respectful and submissive address having been answered by the king with great arrogance and violence, nothing further was done in the matter; the supplies were at once voted; and

one of the members, who had ventured to observe, when the king's answer was read, that he hoped they were all Englishmen and not to be frightened by a few hard words, was even sent by a vote to the Tower for his audacity. In the Lords a more formidable opposition seemed to be threatened, to get rid of which the parliament was prorogued after it had sat for little more than a week. One of the acts of this parliament was to extinguish completely the liberty of the press by the revival of an act originally passed for two years in 1662 (the 13 and 14 Car. II., c. 33), and afterwards extended for seven years in 1664 (by the 16 Car. II., c. 8).

James's persevering attempts however to establish the dispensing power, which in the particular instance he chose to begin with was an attack upon the established religion as well as upon the law, eventually involved him in a dispute with the Church, which was productive of the most important consequences. In the beginning of April 1687, he published a declaration at once suspending and dispensing with all the penal laws against Dissenters, and all tests, including even the oaths of allegiance and supremacy, directed to be taken by persons appointed to offices civil or military. In Ireland all places of power under the crown were immediately put into the hands of Catholics. The Earl of Castlemaine was at the same time publicly sent as ambassador extraordinary to Rome, to express the king's obedience to the pope, and to effect the reconciliation of the kingdom with the holy see. In return the pope sent a nuncio to England, who resided openly in London during the remainder of the reign, and was solemnly received at court, in face of the act of parliament declaring any communication with the pope to be high treason. Four Roman Catholic bishops were consecrated in the king's chapel, and sent to exercise the episcopal function, each in his particular diocese. Even in Scotland and England, as well as in Ireland, offices of all kinds, both in the army and in the state, were now filled with Roman Catholics; even those of the ministers and others who had shown themselves disposed to go farthest along with the king were dismissed, or visibly lost his favour, if they refused to conform to the ancient religion. An attempt had already been made to compel the University of Cambridge to confer a degree of Master of Arts on a Benedictine monk. This was not persevered in; but soon after a vacancy having happened in the presidency of Magdalen College, Oxford, the vice-president and fellows were ordered by royal mandate to fill it up by the election of a person named Farmer, a late convert to popery (for whom was afterwards substituted Parker, bishop of Oxford, who avowed himself a Romanist at heart), and on their refusal were cited before an ecclesiastical commission, and expelled. On the 27th of April 1688, the king published a second declaration of indulgence to Dissenters from the Established church, and commanded it to be read by the clergy immediately after divine service in all the churches. On this Sancroft, archbishop of Canterbury, and six bishops, Lloyd of St. Asaph, Ken of Bath and Wells, Turner of Ely, Lake of Chichester, White of Peterborough, and Trelawny of Bristol, met in the archbishop's palace at Lambeth, the 18th of May, and drew up a petition to the king, representing their aversion to obey the order, for many reasons, and especially because the declaration was founded upon such a dispensing power as parliament had often declared illegal. For this they were all, on the 8th of June, sent to the Tower, and afterwards, on the 29th, brought to trial before the Court of King's Bench, on the charge of publishing a false, fictitious, malicious, pernicious, and seditious libel, when a verdict of Not Guilty was pronounced by the jury, which was received with acclamations by the whole kingdom as a great national deliverance. This defeat however in no degree checked at the moment the infatuated king. To quote the summary of Hume, "He struck out two of the judges, Powel and Holloway, who had appeared to favour the bishops; he issued orders to prosecute all those clergymen who had not read his declaration, that is, the whole Church of England, two hundred excepted; he sent a mandate to the new Fellows whom he had obtruded on Magdalen College to elect for president, in the room of Parker lately deceased, one Gifford, a Doctor of the Sorbonne, and titular bishop of Madaura: and he is even said to have nominated the same person to the see of Oxford." It was in the midst of this great contest with the Church and the nation that, on the 10th of June, a son was announced to have been born to James, a piece of intelligence which was very generally received with a strong suspicion that the child was supposititious and that the queen had never been delivered or pregnant at all. For this notion however it is now generally admitted that there was no good ground.

James's son-in-law, the Prince of Orange, had not been an unob-servant spectator of what was passing in England, and to him the hopes of the English people were now very generally turned. The heads of the several parties in the state, though probably with no great definiteness or complete union of views, joined in applying to him for his assistance to save the public liberties; and he at last made up his mind to comply with their solicitations. Having set sail with a fleet of about 50 men-of-war and 300 transports, on board of which was a land force of about 14,000 men, he landed, on the 5th of November, at Wrexham, in Torbay, Devonshire. Before the end of that month James found himself nearly deserted by everybody; all were gone over to the prince, the people, the gentry, the nobility, the army, his immediate servants and friends, even his children. In the

night of the 12th of December, having previously sent over the queen and the young prince to France, he embarked with a single attendant in a boat at Whitehall Stairs, with the intention of proceeding to the same country, but was driven back by contrary winds, and forced the next day to land at Feversham, from which he returned on the 16th to Whitehall. The next day the Prince of Orange, having arrived with his army in London, desired James to leave the palace, on which he proceeded to Rochester, and on the 23rd embarked from that port on board a frigate, in which he was conveyed to Ambletouse in Brittany. Hence he repaired to St. Germain, where Louis XIV. received him with great kindness, gave him the castle of St. Germain for his residence, and settled on him a revenue sufficient to support the expenses of his small court.

Meanwhile the English crown was settled upon the Prince and Princess of Orange as King William III. and Queen Mary. (WILLIAM III.) In the beginning of March in the following year James, having sailed from Brest, landed at Kinsale, and thence immediately marched to Dublin, with a small force with which he had been supplied by the French king. A few weeks after he laid siege to Londonderry, which however he was not able to reduce, although his forces continued to encompass it for three months before it was relieved. He himself, returning to Dublin, held a parliament, and for some time continued to exercise the rights of sovereignty in that capital; but after various military operations, the detail of which belongs properly to the history of the next reign, his cause was finally ruined by the signal defeat which he received from King William in person at the battle of the Boyne, fought on the 1st of July 1690. He soon after returned to France, and continued to reside at St. Germain till his death, September 6th 1701.

By his first wife, Anne Hyde, James II. had the following children:—1, Charles, duke of Cambridge, born at Worcester House in the Strand, October 22nd, 1660, died May 5th, 1661; 2, Mary, afterwards queen of England; 3, James, duke of Cambridge, born July 12th, 1663, died June 20th, 1667; 4, Charles, duke of Cambridge, born July 4th, 1664, died May 22nd, 1667; 5, Anne, afterwards queen of England; 6, Edgar, duke of Cambridge, born September 14th, 1667, died June 8th, 1671; 7, Henrietta, born January 13th, died November 15th, 1669; and, 8, Catherine, born February 9th, died December 5th, 1671. By his second wife, Mary of Modena, who survived till the 8th of May 1718, he had—9, Charles, duke of Cambridge, born November 7th, died December 12th, 1677; 10, Catherine Laura, born January 10th, died October 4th, 1675; 11, Isabella, born August 28th, 1676, died March 2nd, 1681; 12, Charlotte Maria, born August 15th, died October 6th, 1682; 13, James Francis Edward, prince of Wales, styled the Elder Pretender, born June 10th, 1688, died at Rome December 30th, 1765; and, 14, Maria Louisa Teresa, born at St. Germain, June 28th, 1692, died April 8th, 1712. He had also the following illegitimate issue:—1, By Arabella, sister of John Churchill, afterwards duke of Marlborough, Henrietta, born 1670, married Sir Henry Waldegrave, afterwards created Baron Waldegrave, died April 3rd, 1730; 2, by the same, James, surnamed Fitzjames, born in 1671, created Duke of Berwick in 1687, died June 12th, 1734; 3, by the same, Henry Fitzjames, styled the Grand Prior, born 1673, died December 7th, 1702; 4, by the same, a daughter, who became a nun in France; 5, by Catherine, daughter of Sir Charles Sedley, created in 1686 Countess of Dorchester for life, Catherine, born 1681, married 1699 to James Annesley, earl of Anglesey; secondly, after having obtained a divorce from him, to John Sheffield, duke of Buckingham; died in 1735.

James II. employed part of the leisure of his retirement in writing an account of his own life, the original manuscript of which, extending to nine folio volumes, was preserved in the Scotch College at Paris till the revolution, when it was forwarded to St. Omer for the purpose of being transmitted to England; but was there destroyed, having, it is said, been committed to the flames by the wife of the person to whose charge it was consigned, in her fears for the safety of her husband if it should be found in his possession. A digest or compendium however of the matter of the royal autobiography had been long before drawn up by an unknown hand, apparently under the direction either of James or his son; and this performance (of which there was also at least one other complete copy in existence), having formed the principal portion of the papers formerly belonging to the Stuart family which were obtained by George IV. when regent, has been printed under the title of 'The Life of James the Second, King of England, &c., collected out of Memoirs writ of his own hand. Together with the King's Advice to his Son, and his Majesty's Will. Published from the Original Stuart Manuscripts in Carlton House, by the Rev. J. S. Clarke, LL.B., F.R.S., Historiographer to the King, &c.; 2 vols. 4to, London, 1816. We need hardly point attention to the light thrown on the character of James, and the events of the latter part of his reign, by Macaulay, in vol. i. of his 'History of England.'

* JAMES, GEORGE PAYNE RAINSFORD, a novelist, a poet, and a historian, was born in 1801 in George Street, Hanover Square, London, of an ancient family originally of Staffordshire. He was educated at a school in Greenwich, whence he was early sent to France, where he remained several years. Even in his youth he distinguished himself by a love for literary pursuits, and as he himself says, "before seventeen summers had passed over his head," produced a series of seven eastern tales entitled the 'String of Pearls,' which was published in

2 vols. in 1832. The copyright was given to the Royal Literary Fund, and produced 75*l.* for the benefit of that institution. Mr. James also contributed anonymously to the magazines and reviews, till in 1825, encouraged by the praises of Washington Irving and Sir Walter Scott, he produced under his own name the novel of 'Richelieu.' The historical novels of Scott had made the species popular, and, though it was too palpably an imitation, it met with considerable success. From this time he continued to pour forth works in rapid succession. Of his novels the best are 'Richelieu,' 'Darnley,' 'Philip Augustus,' and 'Henry Masterman.' He also wrote histories of 'Charlemagne,' the 'Black Prince,' 'Lives of Foreign Statesmen,' and others. His poems are of varied character, as the 'Ruined City,' 'Camaralzaman,' a humorous and fanciful fairy tale. King William IV. nominated him Historiographer of England, an office which he almost immediately resigned. In 1852 he was made British consul at Norfolk in Virginia, in which capacity he still resides there. His fame as a novelist had spread across the Atlantic, and he was warmly welcomed in America, where, in conjunction with Mr. M. B. Field, an American, 'Adrian, or the Clouds of the Mind,' a romance, was produced, in imitation they say of Beaumont and Fletcher. The work was published in London in 1852, but is more remarkable for the peculiarity of the design than for its excellence.

In all his works Mr. James shows facility in writing; he is seldom dull, and as seldom original. In his historical novels he laboriously interweaves all the external characteristics of the period of which he is treating, but he fails in grasping the animating spirit, and his descriptions are frequently too minute. He has a good eye for nature, and his descriptions of scenery are often vividly brought before the mind. A similar talent is shown in his poetry: the versification is fluent, but the imagination is not of a high order. In his histories he has usually chosen interesting subjects, and has produced interesting books, without much research and with not very scrupulous accuracy.

JAMES, SAINT. There are at least two individuals of the name of James mentioned in the New Testament.

1. **JAMES**, one of the Apostles, son of Zebedee, and brother of the apostle John (Matt., iv. 21, x. 29; Mark, i. 19, 29, iii. 17, x. 35, xiii. 3; Luke, v. 10, vi. 14, ix. 54; Acts, i. 13), who was chosen with Peter and John to accompany Christ to the Mount of Transfiguration (Luke, viii. 51; Matt., xvii. 1). He was beheaded at Jerusalem by order of Herod Agrippa about A.D. 44 (Acts, xii. 1, 2). He could not have been the author of the book of the New Testament called the Epistle of St. James, since it bears marks of having been written at a later period.

2. **JAMES 'the Less,'** as he is called in Mark, xv. 40, the son of Alphaeus and Mary (Matthew, x. 3, xxvii. 56; Mark, xv. 40), was also one of the Apostles (Matthew, x. 3; Mark, iii. 18; Luke, vi. 15; Acts, i. 13).

There is also mentioned in the New Testament a James, a brother of Jesus (Matt., xiii. 55; Mark, vi. 3), who, according to Josephus ('Antiq.,' xx. 9, § 1), was put to death by the high priest Ananias about A.D. 62 or 63. He was probably the same individual as the James who appears to have had the greatest influence in the Church at Jerusalem (Acts, xv. 13, xxi. 18; Gal., ii. 12); and who, according to ecclesiastical tradition, was the first bishop of that Church. Since James is also mentioned by St. Paul (Gal., i. 19) as one of the Apostles, and as the Lord's brother, we meet with three individuals of the name of James who are said to be Apostles; which differs from the lists of the Apostles given in the Gospels. It was therefore supposed by the fathers, and has also been maintained by most modern divines, that James the son of Alphaeus was the same person as James the brother of our Lord; and that the Greek word (*ἀδελφός*), which is translated 'brother' in our version, is used, like the Hebrew *אָח*, in the sense of 'cousin.' The epistle is almost universally attributed to this James by the Fathers and modern critics; it was probably written shortly before his death.

The epistle is addressed to all the Jewish Christians "which are scattered abroad" (i. 1); and its principal object is to exhort them to perseverance, to inculcate several moral lessons of great importance, and especially to explain the doctrine of justification by faith, which many persons appear to have misunderstood.

The canonical authority of this epistle has been much disputed. Clement of Rome (1 Corinth. x.) and Irenæus ('Hæres.,' iv. 18, § 2) had probably read it, but they do not quote it as of inspired authority. Eusebius places it among the 'Antilegomena,' that is, writings which were not generally received, and also mentions several doubts which were entertained against it. Origen speaks of it as the Epistle said to be written by St. James. After this period it was generally received by the Church till the time of the Reformation, when its canonical authority was rejected by Luther and several other Reformers on account of the difference, real or supposed, which was thought to subsist between the writings of St. Paul and those of St. James, in reference to the doctrine of justification by faith. The principal argument in favour of the canonical authority of this epistle is in its forming part of the Peshito, that is, the Syriac version of the New Testament, which was made at the latter end of the 1st or the beginning of the 2nd century of the Christian era.

The Introductions of Eichhorn, De Wette, Hug, Michaelis, and

Horne; Herder, *Briefe zweener Brüder Jesu, 1775*; and the Commentaries of Schulthessius (1828), Gebser (1828), Schneckenburger (1832), Theile (1833), &c.)

* **JAMESON, ANNA**, one of our most distinguished female writers on art and general literature, is a native of Dublin, where she was born near the close of the last century. From her father, Mr. Murphy, an artist of considerable ability, she derived her early love of art and knowledge of its technicalities; but an excellent education and diligent self-culture have enabled her to avail herself of unusual opportunities for extending her æsthetic attainments, and to take one of the highest places among contemporary English writers on the Fine Arts. Miss Murphy married a barrister named Jameson, who, having accepted an official appointment, removed to Canada. Mrs. Jameson subsequently followed him; but circumstances having led to a separation, Mrs. Jameson returned to England, and devoted herself to the study of literature and art.

Her earliest appearance as an author was by the publication, anonymously, in 1826, of 'The Diary of an Ennuyée,' a collection of notes of travel in France and Italy; of which an enlarged and greatly improved edition (in 4 vols. 12mo, 1834) appeared some years later under the title of 'Visits and Sketches at Home and Abroad.' In 1829 she published a series of imaginative sketches, intended to exhibit the influence of female character on poetic minds, under the title of 'Loves of the Poets.' This was followed in 1831 by 'Memoirs of Celebrated Female Sovereigns,' 2 vols.; to which succeeded, in 1832, a work more akin to the 'Loves of the Poets,' but of a higher order of merit, 'Characteristics of Women—moral, historical, and political,' 2 vols., an analysis of the principal female characters in the plays of Shakspeare, displaying much of the subtle criticism and refined observation which have been so eminently evinced in her later æsthetic writings: we may notice that the British Museum possesses a copy of this work with manuscript notes by L. Tieck. Her next work was 'The Beauties of the Court of Charles II.' (2 vols. 4to, 1833), a series of biographical sketches written to accompany engravings from copies made by her father of Lely's celebrated portraits at Hampton Court. In 1838 the versatility of her pen was exhibited in a record of her Canadian 'Winter Studies and Summer Rambles.' In 1840 appeared a translation by her of some dramas by the Princess Amelia of Saxony, with whom she had become acquainted during her residence in Germany. Mrs. Jameson's great artistic knowledge had been well known in art circles; she had contributed various papers on art to the periodicals, and she had printed at Frankfurt in 1837, a small volume entitled 'Sketches of Germany—Art, Literature, Character;' but it first became generally recognised on the publication, in 1842, of a 'Handbook to the Public Galleries of Art in and near London,' which was followed in 1844 by a 'Companion to the most celebrated Private Galleries of Art in London;' and to this succeeded a very pleasing series of 'Lives of the Early Italian Painters,' from Cimabue to Bassano, which formed two of Mr. Knight's 'Weekly Volumes.' In 1846 she collected a number of scattered essays—chiefly on art, but including some on literature and social morals—into a volume, entitled 'Memoirs and Essays.' This was followed in 1848 by the most elaborate work she had yet given to the world—'The Poetry of Sacred and Legendary Art,' 2 vols. 8vo. This, the first of a series on which she had been engaged for several years, was an expansion of some papers which appeared in the 'Athenæum' during the years 1845-46. The other volumes of the series followed—'Legends of the Monastic Orders' in 1850, and 'Legends of the Madonna' in 1852. They thus afforded a pretty complete exposition of the various phases, the poetry, and the symbolism—the literature and the legends—the æsthetics rather than the polemics—of the art which sought to do honour to the Church of the middle ages; and she has endeavoured to show the inner significance, rather than—what is commonly only thought of by observers and critics—the technical qualities of such works. These volumes at once took the place they had fairly earned, of standard works on subjects which had been singularly neglected by English literature. They are indeed works of a very superior order of merit—marked throughout by extensive research, by familiarity with the great productions in the realm of art which they were designed to elucidate, and by a highly refined taste and delicate tact; and readers felt that the beautiful drawings and etchings (Mrs. Jameson's own handiwork), while they afforded corroborative evidence of the technical knowledge and skill of the authoress, really added a new charm to the book. Her next publication on art (it is hardly necessary so to distinguish her useful little 'Handbook to the Courts of Modern Sculpture in the Crystal Palace') was 'A commonplace Book of Thoughts, Memories, and Fancies, Original and Selected' (1854), a gathering-up of the fragments left from the feast she had already presented to the public. Since then no separate work on art has appeared from her pen; but both by voice and pen—in lectures, addresses, and pamphlets—she has been labouring earnestly in directing to a higher and better purpose the thoughts, energies, sympathies, and capabilities of her sex; or, to use her own words, in seeking to ascertain "whether there be any hope or possibility of organising into some wise and recognised system the talent and energy, the piety and tenderness of our women for the good of the whole community." These labours may divert her attention perhaps from the graceful studies by which she has made her name celebrated, but if she

succeed in her purpose neither herself nor the world will regret the transference of her exertions.

JAMESONE, GEORGE, called by *Walpole* the *Vandyck* of Scotland, was the son of Andrew Jameson; an architect, and was born at Aberdeen in 1586. Jamesone and Vandyck were about 1616 fellow-pupils of Rubens at Antwerp. When Charles I. visited Edinburgh in 1633, he sat to Jamesone, and presented him with a diamond ring from his own finger. His career is not exactly known, but it must have been a successful one, for he left his wife and family well provided for at his death in 1644; and he bequeathed also much in other directions. He was probably in Italy, for his portrait is in the painter's portrait gallery at Florence; he travelled in company with Sir Colin Campbell of Glenorchy. Many of the considerable families of Scotland possess portraits by Jamesone, but the greatest collection is at Taymouth, the seat of the Marquis of Breadalbane. Sir Colin Campbell, the marquis's ancestor, was Jamesone's first and chief patron. In a manuscript containing the genealogy of the house of Glenorchy, there is mention of several portraits painted by Jamesone for Sir Colin, with memoranda of the prices paid. For portraits of the kings David and Robert Bruce, Charles I. and his queen, and for nine queens of Scotland, painted in 1635, Jamesone received only 260 Scotch pounds, or 20 pounds per portrait, which is equal to 1*l.* 13*s.* 4*d.* sterling; the Scotch pound being twenty pence. All other portraits painted for Sir Colin, which were many, were paid for at the same rate. There are several of Jamesone's pictures also in the two colleges of Aberdeen. A portrait of Jamesone by himself is at Cullen House. He appears to have often painted his own portrait, and he always painted himself with his hat on, which he may have done either in imitation of Rubens, or on having been granted that privilege by Charles I. when he sat to him.

Though the pupil of Rubens and the companion of Vandyck, Jamesone's works have neither the fulness nor richness of the former, nor the vigour of the latter. They are painted very thinly, yet with much nature, but there is a sharpness in his outline which reminds of a very different school from that of Rubens. "His excellence," says *Walpole*, "is said to consist in delicacy and softness, with a clear and beautiful colouring, his shades not charged but helped by varnish (*glazing?*), with little appearance of the pencil." Jamesone's earliest works are painted on panel; he used afterwards fine canvas, smoothly primed, and prepared in a shade tint. He painted occasionally history, miniature, and landscape. *Walpole* mentions a view of Edinburgh by him.

Cunningham has ascribed to Jamesone the illuminations of a manuscript of two hundred leaves of parchment, illustrating the Life of Christ, which belonged to Jamesone, and which he valued at 200*l.* sterling. Jamesone himself describes it as a manuscript in his possession "containing two hundred leaves of parchment of excellent write adorned with diverse histories of our Saviour curiously limned." This memorandum was in the possession of his descendant, Mr. John Jamesone, a wine merchant of Leith, from whom *Walpole* (or rather *Vertue*) obtained the particulars of his account of Jamesone. It is not known what has become of this manuscript.

Cunningham speaks of Jamesone as without a native rival in Great Britain; he appears to have overlooked Dobson, some of whose heads not only approach but equal Vandyck's. Jamesone's daughter Mary excelled in embroidery, in textile paintings; some of her works are still preserved in the church of St. Nicolas, at Aberdeen.

JAMIESON, JOHN, D.D. (so he himself spelt the name, though he made his children drop the *s*), was born March 3, 1759, in Glasgow, where his father, the Rev. John Jamieson, was pastor of one of the two congregations of Seceders, which then comprised all the persons of their denomination in that city. The subject of the present notice remained throughout his life a steady, but by no means a narrow-minded Seceder. His mother's relations, the Bruces of Kennet in Clackmannan, early introduced him extensively into general society, and his literary tastes and associations further helped to liberalise him. Yet even long after he numbered among his intimate acquaintances and friends many persons of great eminence and influence, and had become known in literature, his worldly circumstances continued extremely narrow. The chronology of his life may be given in a few sentences. He was sent to the University of Glasgow when he was only nine years old, an unusually early age for the commencement of academic education even in Scotland. The urgent motive in this case seems to have been not any extraordinary precocity, or appearance of precocity, in the boy, so much as the anxiety of his father, who had no other son surviving and nothing to leave to his family, to see him established as a clergyman before he should be himself, and he was in very broken health, removed from the world. He commenced the study of theology at the age of fourteen, under the Rev. William Moncrieff, who lectured on that subject to the young men intended for the Secession ministry, at Alloa. After having been a session at Alloa however he attended the lectures of Dugald Stewart in the University of Edinburgh. In July 1779, having just completed his twentieth year, he was licensed as a preacher by the Seceder Presbytery of Glasgow. For some time he was employed, as the practice in his communion was, to do duty without any pastoral appointment; first at Colmonell in Ayrshire, then in the Isle of Bute, then at Cowal in Argyllshire, then at various places in Perthshire. At last he received at the same time calls, or popular invitations, from congregations in

Forfar, Dundee, and Perth; upon which the synod appointed him to that at Forfar, the poorest and in all other respects the least desirable of the three. Here he managed to exist upon an uncertain stipend of fifty pounds a year, for a dozen years or more. About a year after settling at Forfar, he married, and he soon had a numerous family. While thus situated he made several journeys to London, and both there and in Scotland formed many literary acquaintanceships. He had when very young contributed some verses to Ruddiman's 'Weekly Magazine,' and he had also communicated some papers on the antiquities of Forfarshire to the Literary and Antiquarian Society of Perth, of which he was a member; but he first properly came out as an author in 1786, when he published, under the title of 'Socinianism Unmasked,' an examination of certain opinions deemed heretical which had been promulgated through the press by Dr. Macgill, one of the established ministers of Ayr. This work procured him considerable reputation in the religious world, and it was followed in 1789 by 'The Sorrows of Slavery, a poem;' in 1790 by two octavo volumes of 'Sermons on the Heart;' and in 1791 by 'Congal and Fenella,' a metrical tale, in two parts.

After he had been ten or twelve years at Forfar he received a call to be their pastor from the Seceder congregation of Nicolson-street, Edinburgh, which however the synod would not allow him to accept. But when, a few years after, he was again unanimously invited by the same congregation, the synod did not make any further opposition; and he accordingly removed to the Scottish metropolis with its literary society and other advantages of position, and exchanged his fifty pounds a year for an income of perhaps four times the amount. In this situation Jamieson remained for the rest of his life. To the last much of his time continued to be given to literature; and in addition to the works already mentioned he published, among others of a slighter nature, in 1795, 'A Reply to Dr. Priestley;' in 2 vols. 8vo; in 1798, 'Eternity,' a poem; in 1799, 'Remarks on Rowland Hill's Journal;' in 1802, 'The Use of Sacred History,' in 2 vols. 8vo.; in 1806, 'An important Trial in the Court of Conscience;' in 1808, his 'Etymological Dictionary of the Scottish Language,' in 2 vols. 4to; in 1818, 'An Abridgment of the Scottish Dictionary,' in 1 vol. 8vo.; in 1811, 'An Historical Account of the Ancient Culdees of Iona;' in 1814, 'Hermes Scythicus, or the Radical Affinities of the Greek and Latin Languages to the Gothic,' 8vo.; in 1825, a 'Supplement to his Scottish Dictionary,' in 2 vols. 4to; and subsequently, 'An Historical Account of the Royal Palaces of Scotland.' He also produced, in 1820, an edition of Barbour's poem of 'The Bruce,' and Harry the Minstrel's 'Sir William Wallace,' in 2 vols. 4to. Here then was at any rate no want of industry. Neither Jamieson's learning however, nor his critical acuteness, was of a high order; and scarcely anything that he has done, with the exception of his 'Scottish Dictionary,' retains much value. His 'Hermes Scythicus' is founded upon a mere examination of the vocabularies of some of the northern languages, and has been long superseded. Nor has his 'Dictionary' (of which a second edition has been published) any merit as a critical performance; but it is valuable as by far the most extensive collection that has been formed, both of old words and phrases, and of notices of old customs, peculiar to Scotland, a large portion of the matter it contains being derived from the people themselves, their conversation and traditions, and being thus rescued from the probably imminent danger of irrecoverable oblivion.

Jamieson early in life received the diploma of a Doctor in Divinity from the college of New Jersey in the United States; he was for many years secretary to the Society of Scottish Antiquaries; and he received a pension of 100*l.* a year as an associate of the Royal Society of Literature from its institution till the general withdrawal of the allowances on the accession of William IV. In 1833 a pension to the same amount was assigned to him from the civil list. He died at Edinburgh on the 12th of July 1838.

* **JANIN, JULES-GABRIEL**, a popular French critic, was born at St. Etienne, in the department of La Loire, on the 11th of December 1804. He received his earliest instruction from his father; he then spent two years at school at Lyon, after which he was sent to complete his education at the College Louis-le-Grand in Paris. Early in 1823, within a few months after his leaving college, Janin became a contributor to the 'Figaro,' in which journal he continued to write his squibs, pasquinades, and personal lampoons, until it was suppressed by the government in 1825. Janin was engaged to write for the 'Messager des Chambres,' in 1827, and he now began to acquire fame and influence, by the vivacity of his style, and the fearless manner in which he distributed both praise and blame. In 1828-29 his vigorous attacks on the despotic administrations of Charles X., stimulated the Polignac ministry, who had been the principal objects of his satire, to take proceedings against the 'Messager,' which was fined for the abuse. But Janin, though he denounced the aggression of power, was then, and still is, a supporter of Conservative principles, both in literature and politics. As soon therefore as the new Romantic school began to rebel against the established rules of authorship, Janin singled out their leader, Victor Hugo, and ridiculed him in a parody, called 'L'Ané mort et la femme guillotinée,' which appeared with great success in 1829. In all the papers and periodicals to which his fertile pen has since contributed something daily, Jules Janin has pursued the same course. When he began these hostilities, and exposed the false taste

which was disfiguring the literature and demoralising the stage of his country, Janin was only twenty-five years old; yet even then he was recognised as the leader of the defenders of the Classic school, and won from Rabbe the name of Prince of Critics. In 1830 he published a romance, called 'La Confession;' and in 1831 'Barnave.' But Janin, though a severe critic of others, is essentially an 'improvisatore' himself. A collection of short tales, contributed by him to different periodicals, was published in 1832 under the title of 'Contes Fantastiques;' and a second series followed in 1833, called 'Contes Nouveaux,' the interest of which was much increased by an interesting autobiography, of considerable length, affixed to the work.

It was likewise in 1833 that Jules Janin began to write those dramatic notices and literary reviews for the 'Journal des Débats,' which, in spite of some levity in the manner, and too much expedition in the work, have established his reputation as the most sagacious and intuitive among the living critics of France, apart from the domains of science and philosophy. He has held this position in the 'Débats,' without any interruption, for twenty-three years, having, during that long period, produced nearly 1200 dramatic notices alone, and introduced several aspirants—among others Mademoiselle Rachel—to fame and fortune. Nor has he confined his writing to the feuilletons or foot articles: he has written a great number of biographies and not a few 'leaders' for the 'Messager des Chambres,' the 'Quotidienne,' and the 'Journal des Débats.' If he writes fast, he reads slowly; and his memory, which is very active, never appears in fault. His friends and intimates consider him a man of erudition; nor would it be easy to account for the immense variety of subjects he has treated, and treated successfully, without in some degree sharing in that opinion. No contemporary French author has been more frequently employed by French publishers to edit the republications of the old masters, to all of which Janin has affixed prefaces, biographies, and essays on the merits of the eminent authors reissued. In all these introductions, his brilliant and vivacious pen continues to annoy the reader with its wonted frivolity; yet the information contained in them is often interesting and valuable. Several might be named as of considerable merit, but it will suffice to name that prefixed to the illustrated edition of Le Sage, which is a piece of writing of very unusual ability. Janin's romance, 'Le Chemin de Travers,' which has since become popular in France, appeared in 1841; 'Un Hiver à Paris,' in 1842; in which year he also produced an illustrated serial, in fifty numbers, called 'La Normandie Historique.' After this he published 'Le Prince Royal,' a tribute to the memory of the Duke of Orleans, who was killed by falling from his carriage, July 13, 1842. His 'Clarisse Harlowe,' an absurd abridgment of Richardson's novel, reduced to two volumes, came out in 1846; 'La Religieuse de Toulouse,' was published in 1850.

Janin, who was one of the founders of the 'Revue de Paris,' contributed to it his racy sketches of Mirabeau and Lord Byron, besides a most interesting description of Saint Etienne, his native town. His extremely clever sketches of 'la Grisette,' 'le Gamin de Paris,' and 'la Devoté,' in 'Les Français peints par eux-mêmes,' have been much admired. By some French writers Janin has been called the successor of Duviquet and Geoffroy, critics of great note during the two preceding generations; but we think he affords a more perfect idea of Diderot, as Marmontel has described him in his 'Memoirs.' He has the same variety of subject; the same singular facility and abundance, affording irrefragable proof of wide reading, if not of deep study; the same retentive memory. Like him his levity often verges on puerility, yet almost every sentence he writes suggests new thoughts to the reader. Jules Janin has lectured in public at the Athénée of Paris with an eloquence which most people expected, but likewise with a seriousness and fulness of matter which took his audience by surprise. In his lectures, as in his criticisms, his style is remarkable for polish and neatness.

Besides the works already named, Janin produced 'Les Fils du Rajah,' in 1834; 'L'Enfance et la Jeunesse de Lysia,' in 1835; 'Un Cœur pour deux Amours,' in 1837; 'Les Catacombes,' 6 vols., in 1839; 'Tableaux Anecdotiques de la Littérature Française depuis François I.;' 'Voyage en Italie,' 1842; 'Biographie de Mademoiselle Mars,' 1843. In 1851 he visited this country, and spent the month of May in London to study the Great Exhibition in Hyde Park; but his letters on this subject were not equal to his general reputation. His dramatic feuilleton in the 'Débats' usually appears every Monday.

JANSSEN, CORNELIUS, was born at Amsterdam, and lived several years in England. He was employed by King James I., and painted several fine portraits of that sovereign and of his children, as well as of the principal nobility. His colouring is very clear and natural; the carnations are remarkably soft; and except in freedom of hand and in grace he was esteemed equal to Vandyck, and in finishing superior to him. He generally painted on panel, and his draperies are commonly black, which he probably chose because that colour gives greater brightness to the flesh-tints. His pictures still retain their original lustre, which is supposed to be in consequence of his having used ultramarine in his black colours, as well as in the carnations. He left England soon after the arrival of Vandyck, about the beginning of the civil wars, and returned to his own country, where he died in 1665.

JANSSENS, ABRAHAM, born at Antwerp in 1569, was a com-

petitor of Rubens, and was considered to be equal to him in many of the most important parts of the art. In colouring he was regarded as inferior to Rubens alone. His compositions are spirited, his drawing correct, his pencil decided, and his draperies natural and free from stiffness. He painted subjects illuminated by torchlight, and delighted in the contrast of the most brilliant light with the deepest shade. Most of the Flemish churches possess fine pictures by this master.

JANSSENS, VICTOR HONORIUS, born at Brussels in 1664, after having been for four years painter to the Duke of Holstein, was sent by his highness at his own request to Italy, where he diligently studied Raffaele and the antique, and sketched the beautiful scenery in the environs of Rome. His paintings were soon so highly esteemed that he was employed by the chief nobility of Rome. He composed historical subjects both on a large and small scale, but, the latter being most sought after, he in general painted in that size. He took Albano for his model, and was superior in his own style to all his contemporaries. On his return to Brussels his pictures were as much admired there as they had been in Italy; but having a large family to support, he found it most profitable to paint large pictures, and most of the palaces and churches of his own country are adorned with his compositions. His invention was fruitful, and his execution rapid, as appears from the vast number of his works. He died in 1739.

JAPIX (or JAPICK, or JAPIKS), GYSBERT, a Frisian poet, of whom we are told by Dr. J. H. Halbertsma, the most eminent living Frisian author, that his productions are masterpieces of artless nature, with wonderful power of expression, and that "for any one who has a feeling for true poetry, it is worth the trouble to learn Frisian to enjoy the beauties of Gysbert Japix." He was born at Bolsward, a town of Friesland, in 1603, and was the son of a joiner named Jacob Gysbert, from whom he took his name, Japix being the Frisian for Jacob's, or son of Jacob. The family name was Holckama, but it does not appear to have been assumed otherwise than in official documents by either father or son. Little is known of the biography of Gysbert till 1637, when he became schoolmaster at Bolsward, and also clerk to a congregation there, and these offices he retained to the end of his life. He was married, and had six children, five of whom he lost in succession by death; and the remaining one, Salves, whom he brought up as a surgeon, turned out so dissipated and extravagant that his father was ruined by having to pay his debts. The son died in 1666 of the plague, which ravaged Friesland a year after the great plague of London, and in a few days after his father and mother were carried off by the same epidemic.

Japix was noted during his life for his warm affection for his native tongue, the Frisian, which at that time appeared likely to disappear in a few generations before the advance of Dutch. A story is told by the biographers of Francis Junius the younger, the great philologist, that Junius, on hearing in the course of his studies in Anglo-Saxon that a language closely akin to it was still spoken in a corner of Holland, left England in search of it, and took up his residence for two or three years in Bolsward to make himself master of the idiom. The Dutch investigator J. W. de Crane has disproved some of the particulars of this story; but it is well established that Junius made visits to Bolsward to study the Frisian language, and that he was acquainted with Japix. Among the manuscripts which Junius bequeathed to the Bodleian Library, are copies of the principal poems of Japix, including two or three pieces which were unpublished till discovered by Halbertsma, and included in his 'Letterkundige Naooget.' The first edition of Gysbert's poems was issued after his death, in 1668, under the title of 'Friesche Rymlyere,' by his friend Haringhouck, a bookseller of Bolsward; a second edition, with considerable additions in prose, edited by Gabbema, appeared in 1681. For about a century it remained the only printed book in the modern Frisian language. When Dr. Johnson, in 1763, requested Boswell, who was then studying at Utrecht, to procure for him a specimen of Frisian, Boswell bought a Japix, and observed, in a letter on the subject, "It is the only book they have; it is amazing that they have no translation of the Bible, no treatises of devotion, nor even any of the ballads and story-books which are so agreeable to country-people." The literature of Friesland has since considerably increased; but it is still one of the very few European languages which have no translation of any portion of the Scriptures, though it possesses one of the 'Merchant of Venice' and 'Julius Cæsar.' Japix is still, we believe, the only author in the language who has reached a second edition. A third edition, the most valuable and complete of all, was published by Epkema in 1821, and was followed in 1824 by a Dictionary, compiled by the editor, of the words used by Japix, many of which are now obsolete. A fourth, issued at Franeker in 1855, is accommodated by the editor (Dykstra) to the new system of Frisian orthography proposed by Halbertsma. The poems are divided into three parts, the first and second consisting of miscellaneous songs and poems, and the third of translations of some of the Psalms of David. The prose works are chiefly translations from the French, fragments relating to the Frisian language, and familiar letters. An animated translation of several of the poems into English was given by Sir John Bowring in 1829, in an article in the 'Foreign Quarterly Review.' The enthusiasm for the works of Japix has been wonderfully revived among the Frisians of this generation. In 1823 a bust of him was erected in St. Martin's church at Bolsward by public subscription, and an account of the proceedings

on the occasion was published in an octavo volume, entitled 'Hulde aan Gysbert Japika' ('Homage to Gysbert Japix'), from which most of the particulars here related have been taken.

JARDYN, KAREL DE, one of the best of the Dutch landscape, pastoral, and genre painters, and the most distinguished of N. Berghe's scholars. He was a native of Amsterdam, and lived some time in Rome, where the Flemish painters gave him the nickname of Bokkebaart (goat-beard). He died at Venice in 1678, aged about forty. There are many spirited etchings by his hand. (*Houbraken, Grootte Schouburg, &c.*; Bartsch, *Peintre-Graveur.*)

*JASMIN, JACQUES, the popular poet of Gascony, whose verses have been so much the subject of praise for thirty years in France, was born at Agen, department of Lot-et-Garonne, March 6th, 1798. So poor were his parents and kindred that he speaks in his 'Mous Soubenis' ('My Recollections') of his aged grandfather as an inmate of the poorhouse during his latter days. Jasmin's education was very circumscribed: while quite a youth he began to practise the trade of barber and hairdresser, in which calling, notwithstanding his subsequent success as a poet, he has ever since continued. All his songs and poems have been composed in the patois, or country dialect, spoken by the peasantry on the banks of the Garonne, which in its purest state is understood to be the same as the old Provençal, the language of the wandering troubadours of the 11th and 12th centuries. Jasmin made rhymes for many years before he thought of publishing them. His first publication was 'Lou Chalibari,' ('The Charivari'), a burlesque poem, which appeared in 1825. His next work was produced by slow degrees during a space of ten years, some of it as early as 1826 by his recitations to his friends, and the conclusion in 1835, when the whole was published in 2 vols., under the title of 'Las Papillotas' ('The Curl Papers'). About the same time he was elected a member of the academies of Agen and Bourdeaux. When he produced his pathetic poem of 'Francounetto,' it was received with the same kindness and eagerness which all the productions of this gifted peasant have obtained from the people of his own district, most familiar with the old Provençal diction he employs, and with no common warmth by the rest of France.

Two of the most distinguished writers of his country, Charles Nodier and Sainte-Beuve, have produced critical examinations of Jasmin's works; in which they acknowledge his great original talents, inclining rather to gaiety than pathos, yet often most happy in those passages where he addresses himself to the feelings. He seems in his retirement from large cities to have formed deep habits of reflection, and there are times when his spirit starts up, and his conceptions take a high soar. His ideas are natural and simple, his language choice and closely drawn together, with here and there a touch of rugged simplicity almost always presenting an image, which would be lost perhaps in a smoother expression.

In 1830 Jasmin produced his 'Ode to Charity,' and in 1833, his animated 'Stanzas to the Scattered Remains of the Polish Nation.' But it was not till 1837 that he gave the full measure of his ability, in his very beautiful and pathetic story of 'L'Abugio de Castel-Cuillé' ('The Blind Girl of Castel-Cuillé'), which, on its publication in that year, immediately took its place at the head of all he had written.

Jacques Jasmin is in the habit of reciting his poems in public, for which his expressive countenance, his natural unstudied delivery, and his earnest action, fit him in an especial manner, considering that his audience usually belongs to the south of France. One of his latest poems, 'Lous dus Frays besous' ('The Two Twin Brothers'), appeared in 1847, dedicated to M. de Salvandy, one of his patrons. Besides the praise he has received from his private friends and public admirers, Jasmin has been honoured with many marks of favour; Louis Philippe, and the Duke and Duchess of Orléans, sent him handsome presents; the city of Toulouse awarded him a gold laurel; Pau presented him a set of china; and the minister Salvandy created him a knight of the Legion of Honour. He has sometimes been confounded with Reboul, the baker of Nîmes, another poet in humble life, warmly eulogised by the muse of Lamartine. But their style and qualifications are very dissimilar. The poems of Reboul are written in very pure French; they are extremely smooth and highly finished; but they have neither the strength nor originality of the Gascon hairdresser. As yet no distinct biography of Jasmin has appeared. The best account of his early life was given by himself in his 'Recollections,' included in his 'Papillotes.' It appears that all his family, even his wife, discouraged him when he began to write. But afterwards, when the sale of his poems had afforded him the means of buying the house in which he still follows his trade his wife would choose him the best pen and the best paper, saying pithily, "Every verse you write, James, puts a new tile on the roof."

JAVOLENUS PRISCUS, a Roman jurist, from whom there are a few excerpts in the Digest. His period is not quite certain. He is mentioned by Pomponius (Dig. 1, tit. 2, s. 2, § 47) as a successor of Cælius Sabinus, and he accordingly belonged to the Sabiniani; and some writers place him in the time of Nerva and Hadrian. He was the master of Salvius Julianus. It may be inferred from a passage of Julianus (Dig. 40, tit. 2, s. 5), that Javolenus some time held the offices of governor of Syria and Africa. He is probably the Javolenus Priscus

mentioned by the younger Pliny ('Ep.' vi, 15), who stopped, by a timely answer, Papius Paulus from inflicting his poetry on him. Javolenus is mentioned by Capitolinus, in his life of Antoninus Pius, as one of the jurists who were the advisers of the emperor; but this would extend his life beyond probable limits: he who was the master of Julianus, who drew up the Edictum Perpetuum under Hadrian, could not have been one of the advisers of Antoninus Pius. According to the Florentine Index, Javolenus wrote fifteen books 'ex Cassio,' that is, Caius Cassius Longinus, fourteen books of Epistles, and five books to Plautius. He was also the author of an Epitome of the Libri Posteriores of Labeo, and made notes on them (Dig. 40, tit. 12, s. 42).

JAY, REV. WILLIAM, was born on the 8th of May 1769 at Tisbury, Wiltshire. His father, who was the son of a small farmer, worked as a stone-cutter and mason, and young Jay's first employment was that of mason's boy. While still young he was placed under the tuition of the Rev. Cornelius Winter of Marlborough Academy, an institution connected with the Congregational body in which young men were trained for the ministry. His abilities soon became known, and he began to preach before he was sixteen years of age. For about a year he officiated as the minister of Lady Maxwell's Chapel at the Hotwells, Clifton; and on January 31st 1791 he was settled as pastor of the church assembling in Argyll Chapel, Bath, a position which he maintained for the long period of sixty-two years. Mr. Jay retired from the pastorate in January 1853, and died on the 27th of December in the same year, at the age of eighty-four. His reputation as a preacher was very high, and was by no means confined to his own denomination, that of the Independents. His published sermons have had very extensive circulation, and many a congregation throughout the kingdom has often listened to Jay's sermons without knowing to whom they were primarily indebted for the instruction they were receiving. That which made his pulpit addresses so useful also in the family, and so well adapted for reproduction in other pulpits, was their simplicity of style, combined with a clear and methodical statement of the lessons sought to be conveyed. The effect of his own ministrations was much enhanced by his earnestness of manner, and by a full command of his excellent vocal powers. Mr. Jay's regular congregation was large, and visitors to Bath usually repaired to his chapel to hear him preach. He generally made an annual visit to London and to the coast, and in the metropolis and elsewhere he attracted crowded congregations. When he had completed fifty years of his ministerial labours his people held jubilee services, in connection with which, at a public breakfast in the Assembly Rooms on the 2nd of February 1841, a handsome piece of plate and a purse containing 650*l.* were presented to Mr. Jay. Besides his sermons, of which several editions have been published, Mr. Jay wrote an 'Essay on Marriage;' 'Memoirs of the Rev. Cornelius Winter;' 'Memoirs of the Rev. John Clark;' 'Lectures on Female Scripture Characters' (published since his death); and an 'Autobiography,' from which and other sources a memoir of Mr. Jay was prepared by the Rev. Dr. Redford and the Rev. J. A. James, and published in 1854. A uniform edition of Mr. Jay's works was published under the author's superintendence in 1845-49 in twelve volumes, post octavo.

JAYADEVA, a celebrated Hindu poet. We possess hardly any particulars respecting the circumstances of his life. It appears from a passage in his poems that he was born at Kenduli, but the position of this town is very doubtful. Some commentators place it in Kalinga, others in Burdwan; but according to the popular tradition of the Vaishnavas, it was situate near the Ganges. (Wilson, in 'As. Res.,' xvi, 52.) If the verse at the end of the 'Gita Govinda' is genuine, the name of Jayadeva's father was Bhojadeva, and that of his mother Râmâdevi. According to Sir William Jones, Jayadeva lived before Cālidāsa ('As. Res.,' iii, 183); but this is exceedingly improbable, both from the artificial construction of the verse and the whole tenor of the poem. Professor Wilson places Jayadeva in the 15th century of the Christian era ('As. Res.,' xvi, 37); but Lassen, with greater probability, supposes that he lived in the middle of the 12th century. ('Prolegomena' to the 'Gita Govinda,' pp. iv, v.)

The only poem by Jayadeva which is extant is entitled 'Gita Govinda,' that is, 'the poem in honour of Govinda,' one of the names of Krishna, the eighth 'avatar,' or incarnation, of Vishnu. The poem is a kind of pastoral drama, in which the loves of Krishna and Râdhâ are described in a glowing and voluptuous manner. This poem has always been greatly admired among the Hindoos; and the majority of Hindoo commentators contend that it is not to be understood in a literal, but in a figurative and allegorical sense, and that the loves of Krishna and Râdhâ describe the "reciprocal attraction between the divine goodness and the human soul." Among the Europeans, Sir William Jones and Colebrooke admit this allegorical mode of interpretation ('As. Res.,' 183; x, 419); but we are inclined to believe that the 'Gita Govinda,' like the poems of Hafiz, is in reality what it professes to be, merely an amatory poem; and that the allegorical mode of interpretation is the invention of commentators and scholiasts. The question has been very ably discussed by Lassen in his 'Prolegomena.'

An English translation of the 'Gita Govinda' was published by Sir William Jones in the third volume of the 'Asiatic Researches.' The original text was printed very inaccurately at Calcutta in 1808. A

new and very accurate edition, with notes and a Latin translation, edited by Lassen, was published at Bonn, 1836.

JEAN I., a posthumous son of Louis X. (Hutin), was born in 1316, and lived only eight days, but is numbered in the chronological order of kings. At his death his uncle and regent Philippe le Long assumed the title of Philippe V.

JEAN II., son of Philippe de Valois and of Jeanne of Burgundy, ascended the throne upon his father's death in 1350. At the beginning of his reign he caused Raoul, high constable of France, to be beheaded without trial, on a suspicion of treason, and he afterwards invited King Charles of Navarre, with whom he had some differences, to an interview at Rouen, and there arrested him and put to death several lords of his suite. The brother of the King of Navarre and the relatives of the murdered lords applied to Edward III. of England for assistance. In 1355, Edward sent his son the Black Prince into France at the head of an army. After ravaging several provinces the Black Prince was met by King Jean near Poitiers, who with 80,000 men attacked the English, 10,000 in number, on the 19th of September 1356: the French were completely defeated, and Jean, after displaying much personal bravery and being wounded, was taken prisoner and conducted to London, where he was received by King Edward with great honour. Negotiations followed: Edward offered to renounce his assumed claim to the French crown on condition of being acknowledged as absolute sovereign of Normandy, Guienne, Calais, and other lands which had been held in fief by the former kings of England. Jean wanted to gain time, but meanwhile his own country fell into a state of horrible anarchy. The citizens of Paris revolted against the Dauphin Charles, and drove him out of Paris, and soon after the peasants or serfs, so long oppressed and brutalised by the feudal nobility, broke out into insurrection, plundered and burnt the castles of the nobles, and massacred all within them, men, women, and children, with circumstances of frightful atrocity. This servile war, called La Jacquerie, from Jacques Bonhomme, the nickname given in derision to the French peasantry, lasted during the years 1357 and 1358, until the Dauphin and other great lords, having collected their forces, fell upon the peasants and massacred them by thousands, without giving any quarter. In May 1360, peace was concluded at Breigny between France and England, Edward giving up his claims to Normandy and France, and assuming the title of sovereign Lord of Aquitaine, with the consent of the Dauphin, who promised to pay a large ransom for his father. Jean was then restored to liberty, but he found so great an opposition among his nobles to the fulfilment of the conditions of the treaty, and was perhaps also made so uncomfortable by the confusion and wretchedness which prevailed in France, that he resolved, to the great astonishment of his courtiers, to return to England, to confer with Edward upon what was to be done. On arriving in London he took up his old quarters in the Savoy, and was received in the most friendly manner by Edward. He soon after fell dangerously ill, and died in London, in April, 1364. He was succeeded in France by his son Charles V.

JEFFERSON, THOMAS, was born April 2, 1743, at Shadwell, now in the county of Albemarle, in Virginia. He was educated at the college of William and Mary, at Williamsburg, then the capital of the colony, where, under Dr. Small, a native of Scotland, who was professor of mathematics in the college, he studied mathematics, ethics, and other branches of knowledge, and in addition to his general acquirements, he made himself well acquainted with the best Greek and Latin writers, and to the end of his long life retained his ability to read them. Mr. Jefferson studied law under Mr. Wythe, then a lawyer of eminence. He made his first appearance at the bar of the General Court in 1767, at the age of twenty-four, about two years after the misunderstanding between Great Britain and the colonies had commenced. He practised for seven or eight years in the General Court, and was gradually rising to the first rank as an accurate and able lawyer, when he was called away to more important duties by the political events that preceded the American Revolution. In 1769 he was elected a member of the House of Burgesses for the county of Albemarle. In the session of this spring the house unanimously came to resolutions in opposition to those which had been lately passed in England by both houses of parliament on the affairs of Massachusetts. This measure, which was accompanied with the declaration that the right of laying taxes in Virginia was exclusively vested in its own legislature, and others of a like tendency, induced the governor, Lord Botetourt, abruptly to dissolve the assembly. The next day the members met at the Raleigh Tavern, and entered into articles of agreement, drawn up by Washington, by which they bound themselves not to import or purchase certain specified kinds of British merchandise, till the Act of parliament for raising a revenue in America was repealed; and they recommended this agreement to be adopted by their constituents. Eighty-eight members signed the agreement, among whom were George Washington, Thomas Jefferson, Patrick Henry, and others, who afterwards took a distinguished part in public affairs.

In 1773, on the meeting of the Virginia Assembly in the spring, Mr. Jefferson was an active member in organising the Standing Committee of Correspondence and Inquiry, the main objects of which were to procure early intelligence of the proceedings of the British Parliament, and to maintain a constant communication among all the colonies. On the dissolution of the assembly, in May 1774, by the governor, Lord

Dunmore, eighty-nine members met at the Raleigh Tavern, and, among other things, recommended the Committee of Correspondence to communicate with the committees in the other colonies "on the expediency of appointing deputies for the several colonies of British America, to meet in general congress, at such place annually as should be thought most convenient," to consult on their common interests. It was also forthwith agreed that the members who might be elected under the writs at that time issuing in the colony of Virginia should meet in convention at Williamsburg on the 1st of August following, in order to appoint delegates to the congress, if such general congress should be approved by the other colonies. The Convention did meet, and thus formed the first popular assembly in Virginia uncontrolled by governor or council. Mr. Jefferson, who was one of the deputies, prepared instructions for the delegates who might be sent to the congress. Being prevented by illness from attending on this occasion, his instructions were laid on the table for perusal, and were generally approved, but thought too bold in the existing state of affairs. Still the convention printed them, in the form of a pamphlet, under the title of 'A Summary View of the Rights of British America.' The convention drew up another set of instructions, which, though not so strong as Mr. Jefferson's, expressed with great clearness the points at issue between the colonies and the mother-country, and the grievances of which the colonies had to complain. The General Congress, consisting of fifty-five members, met at Philadelphia, September 4, 1774. The disputes which had broken out between Lord Dunmore and the Assembly of Virginia were continually increased by fresh causes of mutual irritation; and the governor at last thought it necessary to remove himself and his family into a British ship of war which was lying at York in York River.

On the 21st of June 1775 Mr. Jefferson took his seat in the General Congress as one of the delegates from Virginia, and was appointed one of a committee for preparing a declaration of the cause for taking up arms. A part of the address which he drew up was finally adopted, and no doubt greatly contributed to bring about the more decisive declaration of the following year. In 1776 Mr. Jefferson was again a delegate to Congress, and one of a committee appointed to draw up a declaration of independence. The committee was chosen in the usual way, by ballot, and as Mr. Jefferson had received the greatest number of votes, he was deputed by the other members to make the draught. Before it was shown to the committee a few verbal alterations were made in it by Dr. Franklin and Mr. (afterwards President) Adams. After being curtailed about one-third, and receiving some slight alterations in the part retained, it was agreed to by the House on the 4th of July, and signed by all the members present, except one. Before their adjournment, the Virginia Convention (July 5th) had elected Mr. Jefferson a delegate to Congress for another year; but he declined the honour on various grounds, among which was his desire to assist in reforming the laws of Virginia, under the new constitution, which had just been adopted. Congress also marked their sense of his services by appointing him joint envoy to France, with Dr. Franklin and Silas Deane; but domestic considerations induced him to decline this honour also.

From this time Mr. Jefferson's public life is interwoven with the history of his native state, and with that of the United States. During the war he took no part in military movements. He was governor of Virginia in part of 1779, 1780, and part of 1781, in which year the state suffered considerably from the incursions of Lord Cornwallis; and at the close of his period of office he narrowly escaped being taken prisoner by Colonel Tarleton in his own house at Monticello.

In May 1784 Mr. Jefferson was appointed by Congress minister to France, where he remained five years, during which he was actively employed in promoting the general interests of his country, and in keeping up an extensive correspondence. His industry and methodical habits enabled him to devote a great deal of his time to the examination of everything that could in any way prove beneficial to his countrymen. His correspondence during this period shows the variety of his pursuits, his unwearied industry, and his zeal for every improvement that could benefit the social condition of man. His remarks on the political troubles of France, of which he witnessed the beginning, are characterised by closeness of observation, and by sanguine anticipations of the benefit that would result from the people being called to participate in the exercise of the sovereign power.

He returned to America at the close of 1789, and early in the next year he was appointed secretary of state by the president, General Washington. He held this office till the end of 1793, when he resigned, and became the leader of the Republican party, or the party in opposition to the government of Washington. After awhile he went into retirement, and remained so till, in 1796, he was elected vice-president of the United States. In 1801 he was chosen president in place of Mr. Adams, by the House of Representatives, on whom the election devolved in consequence of the equal division of the electors' votes between Mr. Jefferson and Colonel Burr. He was elected a second time, and after fulfilling his term of eight years retired to his favourite residence at Monticello, near the centre of the state of Virginia. On Mr. Jefferson's retirement from the presidency of the United States he received, in the form of a farewell address, the thanks of the General Assembly of his native state, February 9th, 1809.

In this document, among the advantages for which the nation

is declared to be indebted to Mr. Jefferson's administration, the acquisition of Louisiana, and with it the free navigation of the Mississippi, are not forgotten. Mr. Jefferson early saw the importance of the United States possessing this great outlet for the commerce of the western states, and strongly urged it while he was secretary of state under General Washington. The object was accomplished in 1803, when Louisiana was purchased from the French for 15,000,000 dollars.

Mr. Jefferson himself thought that the most important service which he ever rendered to his country was his opposition to the federal party during the presidency of Mr. Adams, while he was himself vice-president of the United States. Himself in the Senate and Mr. Gallatin in the House of Representatives had alone to sustain the brunt of the battle, and to keep the republican party together. The reaction that ensued drove Mr. Adams from his office, and placed Mr. Jefferson there. Mr. Jefferson's administration was characterised by a zealous and unwearied activity in the promotion of all those measures which he believed to be for the general welfare. He never allowed considerations of relationship or friendship to bias him in the selection of proper persons for offices; he always found, as he says, that there were better men for every place than any of his own connexions.

The last years of his life, though spent in retirement, were not wasted in inactivity. He continued his habits of early rising and constant occupation; he maintained a very extensive correspondence with all parts of the world; received at his table a great number of visitors, and was actively engaged in the foundation and direction of the University of Virginia, which was established mainly in consequence of his persevering exertions, by the state of Virginia near the village of Charlottesville, a few miles from Monticello.

Mr. Jefferson died July 4th 1826, the day of the celebration, just half a century after that on which the Declaration of Independence was signed. Mr. Adams died on the same day. Mr. Jefferson is buried in the grounds near his own house. A simple inscription, which was found among his papers after his death, recording him as the author of the Declaration of American Independence, of the Statute of Virginia for Religious Freedom, and Father of the University of Virginia, is placed on his tomb. The fact of his having been president of the United States is not mentioned.

The latter days of Mr. Jefferson were embittered by pecuniary difficulties, which were owing in some measure to the neglect of his estates during his long absence on the public service; and in a great degree to an obligation which he incurred to pay a friend's debts.

In the 4th vol. of his *Memoirs, &c.*, p. 439, are printed his 'Thoughts on Lotteries,' which were written at the time when he was making his application to the legislature of Virginia for permission to sell his property by lottery, in order to pay his debts and make some provision for his family. The general arguments in defence of lotteries are characterised by Mr. Jefferson's usual felicity of expression and ingenuity, and they are also in like manner pervaded by the fallacies which are involved in many, if not all, of his political and moral speculations. But this paper has merits which entitle it to particular attention. It contains a brief recapitulation of his services; and is in fact the epitome of the life of a man who for sixty years was actively employed for his country. "I came," he says, "of age in 1764, and was soon put into the nomination of justices of the county in which I live, and at the first election following I became one of its representatives in the legislature; I was thence sent to the old Congress; then employed two years with Mr. Pendleton and Wythe on the revival and reduction to a single code of the whole body of the British Statutes, the acts of our Assembly, and certain parts of the common law; then elected governor; next to the legislature, and to Congress again; sent to Europe as minister plenipotentiary; appointed secretary of state to the new government; elected vice-president and president; and lastly, a visitor and rector of the university of Virginia. In these different offices, with scarcely any interval between them, I have been in the public service now sixty-one years, and during the far greater part of that time in foreign countries or in other states."

This is the outline of Mr. Jefferson's public life; to fill it up would be to write the history of the United States, from the troubles which preceded the Declaration of Independence to Mr. Jefferson's retirement from the presidency in 1809.

The paper from which we have already made one extract presents us with his services in another point of view, still more interesting. It is an epitome of those great measures which were due mainly or entirely to his firm resolution, unwearied industry, and singleness of mind, in his pursuit of objects which he believed essential to the stability and happiness of his country.

"If legislative services are worth mentioning, and the stamp of liberality and equality, which was necessary to be impressed on our laws in the first crisis of our birth as a nation, was of any value, they will find that the leading and most important laws of that day were prepared by myself, and carried chiefly by my efforts; supported, indeed by able and faithful coadjutors from the ranks of the House, very effective as seconds, but who would not have taken the field as leaders.

"The prohibition of the further importation of slaves was the first of these measures in time.

"This was followed by the abolition of entails, which broke up the hereditary and high-handed aristocracy, which, by accumulating immense masses of property in single lines of families, had divided our country into two distinct orders of nobles and plebeians. But further to complete the equality among our citizens, so essential to the maintenance of republican government, it was necessary to abolish the principle of primogeniture. I drew the law of descent, giving equal inheritance to sons and daughters, which made a part of the revised code.

"The attack on the establishment of a dominant religion was first made by myself. It could be carried at first only by a suspension of salaries for one year, by battling it again at the next session for another year, and so from year to year, until the public mind was ripened for the bill for establishing religious freedom, which I had prepared for the revised code also. This was at length established permanently, and by the efforts of Mr. Madison, being myself in Europe at the time that work was brought forward.

"To these particular services I think I might add the establishment of our university, as principally my work, acknowledging at the same time, as I do, the great assistance received from my able colleagues of the visitation."

When Mr. Jefferson was a member of the colonial legislature, he made an effort for the emancipation of slaves; but all proposals of that kind, as well as for stopping the importation of slaves, were discouraged during the colonial government. The importation of slaves into Virginia, whether by sea or land, was stopped in 1778, in the third year of the Commonwealth, by a bill brought in by Mr. Jefferson, which passed without opposition, and, as Mr. Jefferson observes, "stopped the increase of the evil by importation, leaving to future efforts its final eradication." The Act for the Abolition of Entails was not carried without some opposition, and that for the abolition of the Established Anglican Church was not finally carried till 1786, though before the Revolution the majority, or at least a large number of the people had become dissenters from the church.

Mr. Jefferson married, in 1772, Martha Skelton, the widow of Bathurst Skelton. She died ten years after their marriage. One daughter, and a numerous family of grand-children and great-grand-children survived him.

He was the author of 'Notes on Virginia,' which have been several times printed; but his reputation as a writer rests on his official papers and correspondence. "As an author," as his biographer remarks, "he has left no memorial that is worthy of his genius; for the public papers drawn by him are admired rather for the patriotic spirit which dictated them than for the intellectual power which they exhibit. They presented no occasion for novelty of thought or argument, or diction. His purpose was only to make a judicious and felicitous use of that which everybody knew and would assent to; and this object he has eminently fulfilled." Much has been said and conjectured as to the religious opinions of Mr. Jefferson, and his supposed infidelity has been the ground of much bitter attack on his character. In the latter part of his life he used to call himself a Unitarian when questioned on the subject by any of his friends. Perhaps his published correspondence presents the best means of judging of his religious opinions. Though approving of the morality which the Gospel inculcates, he speaks, to say the least, disrespectfully of the founder of Christianity, and contemptuously of his apostles and immediate followers.

(Tucker, *Life of Jefferson*, 2 vols. London, 1837; Jefferson, *Memoirs, Correspondence, &c.*, London, 1829.)

JEFFREY, FRANCIS, was born in Edinburgh, on the 23rd of October 1773, in the upper part of a house now marked No. 7, Charles-street, George-square. His father, George Jeffrey, was one of the depute clerks of the Court of Session; his mother, Henrietta Loudoun, was the daughter of a Lanarkshire farmer. They had a rather numerous family, Francis being the eldest son, though not the eldest child. In the year 1781 he was sent to the High School of Edinburgh, where he was for four years under the care of one of the under-masters, Mr. Luke Fraser—a worthy man, whose celebrity depends on his having, in three successive classes, three pupils no less famous than Walter Scott, Jeffrey, and Brougham. Jeffrey's class-fellows, while he was under Mr. Fraser, used afterwards to remember him as "a little, clever, anxious boy, always near the top of his class, and who never lost a place without shedding tears." From Fraser's class, he passed, in regular course, in the year 1785 to that of the rector, Dr. Adam, the author of the 'Roman Antiquities,' and noted alike for his scholarship and the simple integrity of his character. Jeffrey, as well as Scott, used afterwards to speak with the highest respect of this good old man. It was in the winter of 1786-87, while still attending Dr. Adam's class, that Jeffrey, then a boy in his fourteenth year, saw the poet Burns. He was walking along the High-street, when he was attracted by the appearance of a man on the pavement, who, from his dress and manner, seemed to be from the country, but in whose looks otherwise there was something uncommon. It was Burns, then on his first visit to Edinburgh; and as "the little black fellow" was gazing at him, some one standing at a shop-door near said to him "Ay, laddie, you may weel look at that man; that's

Robert Burns!" Jeffrey never saw Burns again; but he used to dwell with pleasure on the incident.

In the winter of 1787, Jeffrey (his mother being then just dead) was sent to the University of Glasgow; his father for some reason or other preferring that university to the University of Edinburgh. Here he attended the Greek classes under Young, the logic class under Jardine (then recently appointed, but already with something of that reputation as a teacher which he afterwards maintained and increased), and the moral philosophy class, then taught by a Professor Arthur, the successor of the philosopher Reid. That he did not also attend the law class, then taught by the able and speculative Millar, is accounted for by the fact that his father, who was a strict and rather gloomy man, was a bigoted Tory, and likely to regard the teaching of a Whig like Millar with suspicion. Jeffrey's class-fellows at Glasgow remembered him afterwards as being there one of the cleverest of the younger students, somewhat "petulant" in his manners, and conspicuous for a little black moustache which he persisted in wearing on his upper lip in spite of remonstrance and ridicule. It was in the debating societies of the college however that he first broke on his companions of that day in the full display of his superiority. He was even then a fluent and rapid speaker, a ready and ingenious writer, and a merciless critic of the essays and opinions of others. It was at this time also that he commenced the habit of serious and versatile reading, and of note-taking and essay-writing for the purposes of private culture. This habit he kept up assiduously after his removal from Glasgow back to Edinburgh in the year 1789. In his little room in his father's house in the Lawnmarket, he read and wrote continually, filling quires of manuscript with notes and abstracts from books and miscellaneous dissertations of his own. His biographer Lord Cockburn gives a list of 31 different manuscript essays on literary and metaphysical topics, all written by him between November 1789 and March 1790. About the same time he attended the Scotch law and the civil law classes in the University of Edinburgh. In 1791 he went to Queen's College, Oxford, intending to complete his studies there. While at Oxford he was very solitary and melancholy; he disliked the place; and after nine months was overjoyed to leave it. "Except praying and drinking," he wrote to a friend during his stay at Oxford, "I see nothing that it is possible to acquire in this place." On his return to Edinburgh in July 1792, his friends found that his stay at Oxford had altered him in at least one thing: he now no longer spoke in his former natural Scotch accent, but in a sharp, and, as some thought it, an affected English style of pronunciation. "Jeffrey," Lord Holland used afterwards to say, "had lost his broad Scotch at Oxford, but he had gained only the narrow English." Very soon however his friends, who knew his real intellectual force and the genial goodness of his heart, became reconciled to his new style of speech; and Lord Cockburn certifies that to his latest years, Jeffrey had never really forgotten his native Doric, but could talk broad Scotch, and mimic even the provincial dialects of his countrymen when he chose. He had a strong relish, too, for Scottish anecdotes and humours. For a while after his return from Oxford, it seemed uncertain whether he might not be called upon by his father to give up the law and become a merchant; but the legal profession was at last definitely resolved on. In 1792-93 he again attended the law classes of Edinburgh University under Professors Hume and Wyld, as also the class of history under Alexander Tytler. Strange to say, he did not attend Dugald Stewart—Stewart's Whiggism being an objection in his father's eyes. On the 12th of December 1792, he became a member of the famous Speculative Society, then at the height of its fame; and here he first formed the acquaintance of Scott and many other young men of the Edinburgh set, who afterwards rose to distinction as lawyers, literary men, and statesmen. For several years Jeffrey was one of the ornaments of this society, reading essays in his turn, and figuring with peculiar éclat in almost every debate. Indeed, it used afterwards to be said of Jeffrey, as well as of Horner and Brougham, that never in their most glorious days did they speak better than they did when young members of the Speculative. Already in these debates, Jeffrey, despite the Toryism of his father, was a Whig of the keenest and most pronounced order. Meanwhile he continued his habits of various, though desultory reading, and of incessant composition in private on all sorts of subjects. He had even a dream at this time that he was born to be a poet; and he wrote, his biographer tells us, a great quantity of verse. Of this verse, Lord Cockburn says, from inspection, that though "viewed as mere literary practice it is rather respectable," it could never have been accepted as poetry. He adds that in one constitutional quality of the poet, Jeffrey was certainly highly endowed—the love of external nature and the delight in beautiful scenery. On the 16th of December 1794, Jeffrey was called to the Scottish Bar. It was the time when Scotland was politically stagnant under the so-called Dundas reign; when the whole country was managed by corruption and patronage; when such a thing as the free expression of political opinion by meetings or through the press was unknown; when three-fourths of the entire million and a half who then constituted the population of Scotland were Tories, at the absolute bidding of Dundas; and when such few leading Whigs as there were in Scotland were chiefly to be found in Edinburgh, where they were watched and laid under a kind of social ban. Of these Whigs the most zealous were lawyers, bold enough to avow their principles even at the expense of

the hostility of the Bench, and the loss of all hope of preferment. The party however was increasing; and year after year young lawyers of talent were attaching themselves to it. Among these young Whig lawyers, beating their heels idly in the Parliament House with no chance of briefs, and amusing themselves by social meetings at each other's lodgings and by essays and debates in the Speculative, Jeffrey was confessedly one of the chief, if not the chief. His prospects of practice were so small that for a time he had ample leisure for reading and literature. He began to contribute to the 'Monthly Review' and other periodicals; and for a time contemplated the pursuit of literature professionally. In 1800-1 he attended Dugald Stewart's lectures on political economy. At last, in November 1801, his talents as a pleader had procured him an income verging upon 100*l.* a year; and on this, with what other resources he had, he ventured to marry his second cousin, Catherine Wilson, of St. Andrews. The young couple took up their residence in a modestly furnished third story of the house No. 18, Buccleugh-place; and it was here, at a convivial meeting of Jeffrey, Sidney Smith, Horner, and Brougham, that the 'Edinburgh Review' was projected. Smith was the originator of the idea, but the others immediately concurred, and Constable, a rising bookseller, became the publisher. The first number of the new journal saw the light on the 10th of October 1802; that number and two more were edited by Smith; but, on Smith's return to London, the entire management devolved on Jeffrey.

The great fact in Jeffrey's life, and that which makes his name memorable in the literary history of Britain, is that, for a period of twenty-six years (1803-1829) he was the editor of, and one of the principal contributors to, the 'Edinburgh Review.' With the history of that journal, his career is identified, and it became what it was under his hands. To use Jeffrey's own phrase, it stood on two legs—the one leg being the criticism of current literature; the other being Whig politics. Both as a literary critic and as a politician, Jeffrey was the soul of the 'Review.' To enumerate his articles in both capacities; to estimate the vast influence exerted by the 'Review,' during his management, on the contemporary literature and contemporary politics of Britain; to revive the numerous controversies both literary and political, in which the 'Review' was engaged; or to reconsider the right and the wrong of its literary judgments, in particular, on the distinguished poets of the period, such as Scott, Byron, Southey, Coleridge, Wordsworth, &c., is here unnecessary. All this belongs to the well-known literary history of the first quarter of the present century. Suffice it to say that Jeffrey's honesty in the expression of his opinions was never doubted; and that, where he was wrong, it was because his judgments, though honestly given, were limited by the essential nature of his own intellect. As a literary critic, he proceeded on what has been called "the beauty and blemish" principle of reviewing; that is, it was his regular habit first to state in clear, sharp, opinionative language what he considered the "beauties" of a poem or other work, and then, as a necessary drawback, to append a list of the "blemishes." And, although, in following this method, he undoubtedly remained constitutionally insensible to the higher poetry of Wordsworth and his kindred associates, he unquestionably exercised a healthy influence on the many by his chastisements. Where he praised, he praised heartily; and it is to his credit that, if his negative judgments have not been always ratified, his favourable decisions generally have. In politics there is now less question as to the value of his influence in promoting what was on the whole good and useful. He was uniformly on the side of progress and improvement; and, though he never was a Democrat, nor what would now be termed a Radical, but only a moderate Whig, his fighting, in his earlier days, was uniformly uphill. It is significant of the adaptation of his writings, both literary and political, to the purposes of rapid immediate effect, that, when a selection of his essays from the 'Edinburgh Review' was published in four volumes in 1843, the work did not take such rank in our permanent literature as has been accorded to the similar collections of the essays of Macaulay, Sidney Smith, Carlyle, and others.

To return to Jeffrey's life, apart from the 'Review,' his professional practice rapidly increased, as his powers as a lawyer found opportunities of displaying themselves. In some respects he was without a rival at the Scottish bar—combining good knowledge of law with singular perspicuity and ingenuity, and a rapid, fluent, and brilliant style of eloquence. As a speaker he was so rapid that once, at Glasgow, the defendant in a libel case, where he was conducting the prosecution, after listening to his torrent of words, declared that, by calculation with his watch, "that man had actually spoken the English language twice over in three hours." Jeffrey's triumphs as a pleader, both in criminal and civil cases, were numerous; but nowhere was he more successful, or more in his element, than at the bar of the General Assembly of the Scottish Church, at its annual meetings in May, when he was usually retained in important ecclesiastical cases. With his gradual increase of practice his wealth increased correspondingly, till at last he was in the receipt of a handsome annual income. But his wife did not live to share the full flush either of his fame or his fortune; she died in 1805; and it was while he was on a visit to London in 1806, to distract his mind from this calamity, that the famous 'leadless' duel between Jeffrey and Moore took place at Chalk Farm—occasioned by Jeffrey's notice of Moore's early poetry, and

immortalised by Byron's reference to it in his 'English Bards and Scotch Reviewers.' Byron, Moore, and Jeffrey were all afterwards the best of friends; and both the duel and the satire were laughed over among them. With Scott also, notwithstanding that their original political differences were somewhat intensified by Scott's secession from the 'Edinburgh Review' to aid in founding the 'Quarterly' in 1809, Jeffrey always remained on terms of personal friendship; and now-here were Scott's novels more cordially welcomed and praised than in the 'Edinburgh.' At length, after remaining a widower eight years, Jeffrey married again. His second wife was an American lady, Miss Charlotte Wilkes, the daughter of Mr. Charles Wilkes of New York, and the grand-niece of Wilkes the notorious politician. He had met this lady during a visit of her family to Britain; and, in order to marry her, he undertook a voyage to America in 1813. During his brief stay in America, he saw some of the most important men in the United States, and formed an acquaintance with American society and American institutions. After his return, he and his wife resided for some time in the new town of Edinburgh; but ultimately he removed to Craigherook, a beautiful little property at the foot of the Corstorphine Hills, about two miles from Edinburgh, the old turreted mansion of which, and the wooded grounds, were much improved by him in subsequent years. The vicinity of the place to Edinburgh made it perfectly convenient for his professional engagements; and till the time of his death he here received as his guests his professional and other friends, and all strangers of distinction who visited Edinburgh. The elegant hospitalities of Craigherook were proverbial; and the house and grounds retain their associations with Jeffrey, as Abbotsford is associated with the name of Scott. Here Moore sang his songs under the roof of his former adversary; and here, in later days, Dickens formed that acquaintance with the venerable critic which ripened into so strong a friendship.

In the year 1821, Jeffrey was elected Lord Rector of the University of Glasgow. Whig politics were by this time in the ascendant in Scotland; and Jeffrey, as the Whig leader, took his part in the public meetings and other demonstrations which heralded the approach of the era of Reform. Having been chosen Dean of the Faculty of Advocates in 1829, he deemed this office incompatible with the editorship of the 'Review,' which accordingly he resigned into the hands of Mr. Napier. He still took an interest in the 'Review' however; and at a considerably later period, when his son-in-law, Mr. Empeon, succeeded Mr. Napier as editor, it was his delight to revise proofs and correct articles, as his son-in-law's deputy. In the meantime however he had passed through new phases of his life. In 1830 he was elected a member of the first parliament of William IV., being returned for the Perth, Forfar, and Dundee district of burghs. In March 1831 he was unseated on petition, but was immediately returned again by Earl Fitzwilliam for the borough of Malton. He represented this borough till 1832, taking part in the Reform debates; and in the end of that year he was returned to the first reformed parliament for the city of Edinburgh, along with Mr. Abercromby, the speaker (now Lord Dunfermline). He remained in parliament till 1834, and was Lord Advocate of Scotland under the Grey government. His parliamentary success however did not answer the expectations that had been formed from his fame as a critic and a forensic orator; and he seems himself to have welcomed the change when, in 1834, he was raised to a vacant judgeship on the Scottish bench, and so relieved from the cares of parliament. Scottish judges have the courtesy-title of 'Lord;' and hence Jeffrey was thereafter distinguished as Lord Jeffrey, though still legally only Francis Jeffrey, Esq. As a judge, he had a very high reputation for soundness, conscientiousness, and rapidity. He was noted for a habit of interrupting pleaders when they wandered, so as to bring them back to the point; and so long as he was in the second division more business was sent before him than before any other judge. He continued in the discharge of his duty almost to the last, dying in his seventy-seventh year, after a short illness, at Craigherook, on the 26th of January 1850. In the relations of private life, Lord Jeffrey was a singularly affectionate and amiable man, soft-hearted to a degree which surprised those who, till they saw him, had figured him only as a sharp and severe critic. A very genial impression of him in this respect is to be gathered from the selections from his correspondence published by his friend Lord Cockburn, as an appendix to his Biography, in 1852.

JEHOAHAZ, the elder, was the son of Jehu, and succeeded his father on the throne of Israel in B.C. 867. He reigned seventeen years, with little credit to himself or advantage to his people; for he followed the idolatry of his father, and his country was ravaged by Hazael, king of Syria. He however repented of his sins, and was saved from utter ruin, though he was reduced so low as to have but "fifty horsemen, and ten chariots, and ten thousand footmen; for the King of Syria had destroyed them, and had made them like the dust by thrashing." His reign was prolonged however till B.C. 850, when he died, and was succeeded by Joash.

JEHOAHAZ, the younger, also called Shallum, was king of Judah, and the son of Josiah. After the death of his father in battle against Pharaoh-Necho, at Adraelon, Jehoahaz, at the age of twenty-three, assumed the crown, to the prejudice of his elder brother, Eliakim. Necho, displeased with this assumption, "put him down in Jerusalem," fettered him, and sent him prisoner to Egypt, where

he died, having reigned only three months. He was succeeded by Jehoikim.

JEHOIAKIM, to which his name had been changed from Eliakim by Pharaoh-Necho as a mark of subjection, succeeded his brother in B.C. 608, and paid a hundred talents of silver and a talent of gold which Necho had demanded as a punishment on the country for having chosen Jehoahaz. Jehoikim was twenty-five when he began to reign, and pursued the idolatrous courses of his predecessors, though solemnly warned by the prophet Jeremiah, whom he persecuted, and would have put to death, but that he had powerful protectors. In the first year of his reign Nebuchadnezzar had conquered the Egyptians, and Jehoikim had to transfer his allegiance to the Babylonians. In the fourth year Pharaoh-Necho again tried his fortune against Nebuchadnezzar, but was thoroughly beaten at Carchemish. Jehoikim, encouraged by the attempt of Necho, had withdrawn from his allegiance to the Babylonians, but on the defeat of the Egyptians found himself exposed and defenceless to the anger of Nebuchadnezzar. The conqueror besieged Jerusalem, and took it, but behaved with extreme moderation. He allowed Jehoikim to retain the throne, but plundered the temple of all its golden ornaments, which he removed to Babylon, together with certain persons as hostages, among whom was the future prophet Daniel. This is usually taken as the commencement of the seventy years of Babylonian captivity. Jehoikim however continued his impious and tyrannical government, "filling Jerusalem with innocent blood," and slaying the prophet Urijah, who foretold the coming calamities of Judah and Jerusalem, and causing his body to be cast into the graves of the common people. Jehoikim reigned altogether eleven years, when, for some offence, Nebuchadnezzar again attacked him, and "bound him in fetters to carry him to Babylon;" but it is supposed that he died in Jerusalem before this could be carried into effect, and that, according to the prophecy of Jeremiah, he was "buried with the burial of an ass, drawn and cast forth beyond the gates of Jerusalem." He was succeeded by Jehoikim.

JEHOIAKIN, otherwise JECONIAH, was eighteen years of age when he succeeded his father in B.C. 597 (2 Kings, xxiv; in 2 Chron. xxxvi. it is said eight years old). He reigned three months and ten days, "and did that which was evil in the sight of the Lord." Jerusalem was again besieged and taken by Nebuchadnezzar, who carried him away prisoner to Babylon, with all the treasure from the temple and palace which he could collect, the princes and "men of valour," and all that "were strong and apt for war." Among these captives was Ezekiel, the future prophet. He then made Mattaniah, his brother, king of Judah, changing his name to Zedekiah, under whom Jerusalem was again taken, and the remainder of the nation carried into captivity. Jehoikim passed a long life in Babylon, and in the thirty-seventh year of his imprisonment Evil-merodach, then king of Babylon, released him from prison, and "set his throne above the throne of the kings that were with him in Babylon," with an allowance "for every day all the days of his life."

JEHORAM, or JORAM, king of Israel, was the son of Ahab, and succeeded his brother Ahaziah in B.C. 907. He continued the institutions of Jeroboam, but he destroyed the images of Baal and all the grosser idolatries. The Moabites, who had been tributary to Israel, revolted, and Jehoram sought the assistance of Jehoahaphat of Judah to subdue them. On advancing into the country the army was distressed for water, and the kings sought the advice and assistance of the prophet Elisha, who predicted a miraculous supply of water, and the defeat of the Moabites. This took place; the cities were beaten down, and the lands devastated. Shortly afterwards Israel was attacked by the Syrians, but the storm was diverted by the miraculous interposition of Elisha. Again the Syrians under Ben-hadad invaded Israel, and besieged Samaria, which suffered the most intense severities of famine, and was reduced to the most revolting extremities. A miracle, as foretold by Elisha, again saved them. A panic terror seized the host, who fled in the night, leaving abundance of provisions, their tents, horses, and everything, and "fed for their life." Jehoram seems to have felt some gratitude; he inquired as to "all the great things that Elisha had done;" and he restored her lands to the Shunamite woman who, believing Elisha's prophecy of the famine, had left the country, and was now returned. Elated with his success he allied himself with Ahaziah, king of Judah, to recover Ramoth-Gilead from the Syrians, whose sovereign now was Hazael, who had murdered his predecessor, as foretold by Elisha. Before this place Jehoram was wounded by an arrow, and withdrew to Jezreel with his nephew Ahaziah in order to be cured, leaving the siege to be conducted by Jehu. While recovering Jehu had been conspiring against him, and advanced to Jezreel with a large armed force. The two kings went to meet him, and, in the field of Naboth, Jehoram, discovering the hostile designs of Jehu, turned his chariot and fled, but was killed by an arrow shot by Jehu, and Ahaziah escaped with difficulty. Jehu thus attained the throne in 895 B.C.

JEHORAM, or JORAM, king of Judah, was the son of Jehoahaphat, and ascended the throne in the thirty-second year of his age in B.C. 904. He had been married in his twentieth year to Athaliah, the daughter of Ahab and Jezebel, and this union was productive of the most evil consequences. The first act of his reign was to put to death all his brethren, whom his father had well provided for; and

also divers of the princes of Israel. These murders were most probably committed in order to avoid their opposition to his next measure, the adoption of the grossest idolatry, and the compelling of his subjects to follow his example. A writing from Elijah (who had been previously translated) was produced to warn him of the evils which would follow from his courses, but in vain. The Edomites revolted, and permanently threw off their dependence on Judah; the Philistines, aided by the Arabians, invaded his kingdom, ravaged the country, plundered his palace, and carried off his wives and all his children but one; a plague was inflicted upon his people; and after a disgraceful reign of eight years, during the last two of which he was suffering from a painful and incurable disease, he died, and was succeeded by his son Ahaziah.

JEHOSHAPHAT, king of Judah, succeeded his father Asa in B.C. 929, when he was thirty-five years old. He was an able and pious prince, who governed his people well, maintained the worship of the true God, reformed abuses wherever they had crept in, ordered the laws to be impartially administered, and saw his people prosperous and contented. He constructed fortresses, possessed great military resources (the Scriptures state 1,160,000 men were enrolled as soldiers), and Edom, Philistia, and Arabia paid him tribute. He had "riches and honours in abundance," when, unfortunately for him, he was induced to enter into an alliance with Ahab of Israel, cementing the union by a marriage of his son with Ahab's daughter. Jehoshaphat's reasons for this alliance were probably the wish to strengthen the collective Jewish nation against its foreign neighbours, and to wean the Israelites from their idolatry; but he failed in both, having overlooked the extreme wickedness of his ally. To promote the first object he joined Ahab in an attack on Ramoth-Gilead, then in possession of the Syrians; but Ahab was slain, the army dispersed, and Jehoshaphat returned to Jerusalem to pursue his previous peaceful and honourable course of life. The disaster before Ramoth-Gilead appears to have encouraged the Moabites and Ammonites to rebel; but Jehoshaphat, after a solemn fast and prayer, was delivered from this danger by the enemies' host turning their arms against each other, so that when the Hebrew army approached them the wilderness was found covered with slain, and the soldiers were three days collecting the valuable spoil, which was more than could be taken away. Jehoshaphat made a solemn thanksgiving for this deliverance; but, though he had been warned by a prophet after his alliance with Ahab of the anger of the Lord for helping the ungodly, he yet continued his friendship to Ahaziah, in conjunction with whom he endeavoured to restore the traffic on the Red Sea. Ships were built at Ezion-Geber, at the head of the Eranitic Gulf; but, as a prophet had foretold, they were wrecked soon after leaving the port. Ahaziah would have renewed the attempt, but Jehoshaphat refused. The next event of his reign was joining with Jehoram in an expedition against the Moabites, the success of which is to be ascribed to Jehoshaphat (JEHORAM). Shortly after this he died, having reigned twenty-five years, and was succeeded by his son Jehoram.

JEHU was not of the royal family, but a commander in the army of Jehoram king of Israel, the son of Ahab and Jezebel. He was consecrated king by one of the prophets sent by Elisha in B.C. 895. Immediately on his consecration he was acknowledged by the captains of the army, and proceeded at once to attack Jehoram, who lay ill of the wounds received in battle against Hazael king of Syria. Jehu shot Jehoram with an arrow from his own bow, and ordered him to be cast into the field of Naboth. Jezebel was cast from an upper window and killed, the dogs devouring her as had been foretold. He also caused seventy of Ahab's children to be beheaded, and forty-two brothers of Ahaziah king of Judah, justifying himself by the command of Elisha. He also destroyed many of the worshippers of Baal, but though his zeal was ardent it was not consistent, for he adopted the religious policy of Jeroboam, in order probably to keep himself independent of Judah. In the latter days of Jehu the provinces beyond the Jordan were wrested from him by Hazael king of Syria, and he died in B.C. 856, in the twenty-eighth year of his reign. The name of Jehu occurs more than once on the monuments discovered by Mr. Layard at Nineveh, and on one in connection with that of Hazael; as Jehu the son of Omri (that is, of the house or family of Omri), the name is on an obelisk brought from Nineveh and now in the British Museum.

*JELLACHICH VON BUZIM, JOSEPH, FREIHERR (Baron), Ban of Croatia, was born October 16, 1801, at Peterwardein, in Austrian Slavonia. His father was a general in the Austrian service, who served in the wars of the French Revolution, and died in 1810. Jellachich was educated at Vienna, in the military academy called the Theresium, and in 1819 entered the Austrian army as a sub-lieutenant. In 1825 he was a lieutenant in the 3rd Dragoon regiment, and circulated a volume of poems among his friends and fellow-officers. In 1830 he was appointed to the command of one of the frontier regiments of Hulans, with which he served four years in Italy. In 1837 he became a major of infantry. He was afterwards appointed lieutenant-colonel in the 1st Banat frontier regiment, and in 1842 became the colonel. Some time after the French Revolution of March 1848, when the Hungarians had obtained the restitution of their parliament and other popular rights, the court of Vienna, finding its power diminished, secretly incited the Croats, Dalmatians,

and Servians, to make war on the Hungarians. The Croats sent a deputation to Vienna with the request that Jellachich might be appointed their Ban, or military commander-in-chief. The emperor granted their request, and the Ban Jellachich forthwith collected an army of about 40,000 men, partly irregulars, but well armed, well appointed, and with plenty of artillery and ammunition, and also reinforced by the addition of a considerable body of Austrian regular troops from Styria. With this army Jellachich crossed the Drave at Zegrad on the 9th of September 1848. Jellachich himself advanced with a corps of 15,000 men by Gross Kanisa along the southern shores of the Platten Lake to Siotok. A battle was fought on the 29th of September, and Jellachich was defeated. An armistice was granted at his request, which he employed in making good his retreat by night from Weissenburg to Raab. He thus transferred the line of his operations to the high-road to Vienna, leaving his rear-guard under General Roth in a situation which compelled him to surrender to the Hungarians. Jellachich having collected together the best of his troops, placed the whole, amounting to 18,000 men, at the disposal of Prince Windischgrätz, who was then besieging Vienna, which was in the possession of the insurrectionists. When the Hungarians were defeated at Swechat, near Vienna, the main body of the Austrian army was commanded by Jellachich. He served during the remainder of the Hungarian war under Haynau, who was commander-in-chief, but he did not on any occasion particularly distinguish himself. His poems were reprinted in 1851 in a handsome 8vo volume, with illustrations, for the benefit of the Jellachich Invalid-Fund at Vienna.

JENNER, EDWARD, M.D., was born in 1749, at Berkeley, in Gloucestershire, of which place his father was vicar. He was educated at Cirencester, and apprenticed to Mr. Ludlow, a surgeon at Sudbury. At the conclusion of his apprenticeship he went to London, and became a pupil of John Hunter, with whom he resided for two years while studying medicine at St. George's Hospital, and with whom his philosophical habits of mind and his love of natural history procured him an intimate and lasting friendship. In 1773 he returned to his native village, and practised as a surgeon and apothecary till 1792, when he determined to confine himself to medicine, and obtained the degree of M.D. at St. Andrews University.

But the history of Jenner's professional life is embodied in that of vaccination. While at Sudbury he was surprised one day at hearing a countrywoman say that she could not take the smallpox because she had had cowpox; and upon inquiry he learned that it was a popular notion in that district, that milkers who had been infected with a peculiar eruption which sometimes occurred on the udder of the cow were completely secure against the smallpox. The medical men of the district told him that the security which it gave was not perfect; they had long known the opinion, and it had been communicated to Sir George Baker, but he neglected it as a popular error. Jenner, during his pupilage, repeatedly mentioned the facts, which had from the first made a deep impression on him, to John Hunter, but even he disregarded them; and all to whom the subject was broached either slighted or ridiculed it. Jenner however still pursued it; he found, when in practice at Berkeley, that there were some persons to whom it was impossible to give smallpox by inoculation, and that all these had had cowpox; but that there were others who had had cowpox, and who yet received smallpox. This, after much labour, led him to the discovery that the cow was subject to a variety of eruptions, of which one only had the power of guarding from smallpox, and that this (which he called the true cowpox) could be effectually communicated to the milkers at only one period of its course.

It was about 1780 that the idea first struck him that it might be possible to propagate the cowpox, and with it the security from smallpox, first from the cow to the human body, and thence from one person to another. In 1788 he carried a drawing of the casual disease, as seen on the hands of milkers, to London, and showed it to Hunter, Cline, and others; but still none would either assist or encourage him; scepticism or ridicule met him everywhere, and it was not till 1796 that he made the decisive experiment. On the 14th of May a boy, aged eight years, was vaccinated with matter taken from the hands of a milkmaid; he passed through the disorder in a satisfactory manner, and was inoculated for smallpox on the 1st of July following without the least effect. Jenner then entered on an extensive series of experiments of the same kind, and in 1798 published his first memoir, 'An Enquiry into the Causes and Effects of the Variolæ Vaccinæ.' It excited the greatest interest, for the evidence in it seemed conclusive; yet the practice met with opposition, as severe as it was unfair, and its success seemed uncertain till a year had passed, when upwards of seventy of the principal physicians and surgeons in London signed a declaration of their entire confidence in it. An attempt was then made to deprive Jenner of the merit of his discovery, but it signally failed, and scientific honours were bestowed upon him from all quarters. Nothing however could induce him to leave his native village, and all his correspondence shows that the purest benevolence, rather than ambition, had been the motive which actuated all his labours. "Shall I," he says in a letter to a friend, "who, even in the morning of my life, sought the lowly and sequestered paths of life, the valley and not the mountain—shall I, now my evening is fast approaching, hold myself up as an object for fortune and for fame?"

My fortune, with what flows in from my profession, is amply sufficient to gratify my wishes." Till the last day of his life, which terminated suddenly in 1823, he was occupied in the most anxious labours to diffuse the advantages of his discovery both at home and abroad; and he had the satisfaction of knowing that vaccination had even then shed its blessings over every civilised nation of the world, prolonging life, and preventing the ravages of the most terrible scourge to which the human race was subject.

Jenner's other works all evince the same patient and philosophical spirit which led him to his great discovery. The chief of them was a paper 'On the Natural History of the Cuckoo,' in which he first described that bird's habit of laying its eggs singly in the nests of smaller species, to whom it leaves the office of incubation and of rearing the young one, which, when a few days old, acquires the sole possession of the nest by the expulsion of its rightful occupants. Indeed he gained so much credit by this paper, that he was recommended not to send his account of vaccination to the same society, lest it should injure the scientific reputation which he had already obtained.

The life of Jenner has been written by his friend Dr. Baron of Gloucester, in 2 vols. 8vo. Five medals have been struck in his honour, of which three were produced in Germany, and a statue is erected to him in his native county. But it is remarkable that the only public testimonials awarded by his country to the man whose unaided intellect and industry have added more years to the lives of men than the united labours of any century, were grants of 10,000*l.* and 20,000*l.*, which were voted to him by the House of Commons in 1802 and 1807.

JENYNS, SOAME, born 1704, died 1787, enjoyed a considerable reputation in his lifetime from the happy accident of uniting good birth and fortune with a creditable share of literary accomplishment and success. His family property was at Bottisham, near Cambridge; he was educated at St. John's College; elected member of parliament for the county in 1741; for the borough of Dunwich in 1754; for the town of Cambridge in 1761, which last he represented until his withdrawal from public life. In 1755 he was made a lord of trade, and he held that office in spite of political changes until its abolition in 1780, being a steady supporter of all existing administrations. As a versifier he is elegant and sprightly; sometimes rather free. His poems, which consist of 'The Art of Dancing,' 1728, and 'Miscellanies,' 1770, have found admission into the second and third editions of Johnson's Poets. His prose works are—1. 'A free Inquiry into the Nature and Origin of Evil,' 1756. This unsatisfactory attempt to solve one of the most difficult of moral problems was very ably and severely criticised by Dr. Johnson in the 'Literary Magazine,' and this rebuke Jenyns seems never to have forgiven. (See Boswell's 'Life,' under the above year.) 2. 'View of the Internal Evidence of the Christian Religion,' 1776, for the divine origin of which he argues from its utter variance with the principles of human reason. This was a curious ground for a friend to take; and though the book obtained much praise, there were many also who regarded it as the work of a disguised enemy. This does not seem to have been the case; Jenyns, though once a sceptic, was in the latter part of his life a professed, and, as Boswell, who was no friend to him, believed, a sincere Christian. 3. Dissertations on various subjects, 1782. These are political and religious. His prose writings have obtained praise for elegance of style, art, shrewdness of remark, and aptness of illustration; but his talent was better suited for the lighter and more showy parts of literature than for metaphysics and controversial theology. He published some pieces not here mentioned. His works are collected in four vols. 8vo, 1790-93, with a Life by Mr. Cole.

* JERDAN, WILLIAM, was born at Kelso, in Roxburghshire, on April 16, 1782, a younger son of a small proprietor, who died in 1796. He was educated in one of the Scottish parochial schools, where he acquired some classical and mathematical knowledge, afterwards improved under the care of Dr. Rutherford, the author of the 'View of Ancient History.' It had been the wish of his family that he should study law at Edinburgh, but he desired to seek his fortune in London, and was therefore, in 1801, placed in the counting-house of a West India merchant, at a salary of 50*l.* a year. He proved an indifferent clerk, and in 1802 was removed to Edinburgh to study law. To law he appears to have paid as little attention as to commerce, and his time was passed in a sort of idle, though not discreditable, dissipation. He was fond of society, sought it, and was welcomed in it. It was found that the law would not answer, so he returned to London, with slender funds and no settled purpose; got into debt; was released by an uncle, a naval officer, who took him on board his ship at Portsmouth, where he was entered as surgeon's clerk. While here one of his effusions in verse was inserted in a Portsmouth paper; and this so elated him, that he borrowed money to repair again to London, to seek employment on a newspaper. This was in 1805, and he succeeded in getting an engagement on a newspaper newly started, called the 'Aurora;' and in a few years changed to the 'Pilot,' the 'Post,' the 'Press,' and the 'Sun,' of which last he was editor for many years; and he also wrote for several country newspapers, so that his time was fully occupied, while his employment procured him many new and influential acquaintances, both literary and political. Mr. Jerdan's best title to celebrity however, is the establishment of the 'Literary Gazette,'

the first successful attempt to popularise literature by means of well-considered criticism, and to impart intelligence of a superior description on the fine arts and science, issued at short intervals, and without any mixture of politics or polemics. It was commenced in January 1817; and that it still subsists is a proof that it was well adapted to the wants and tastes of the time, and that it was not inefficiently conducted. Mr. Jerdan had commenced in the 'Sun' the giving of literary reviews, as distinguished from short notices, and this probably gave the notion of the 'Literary Gazette' to Mr. Colburn, by whom it was commenced and published weekly, price one shilling. Mr. Jerdan began to contribute to it in the fifth number; and in July 1817 became its editor. In its early career many able contributors were secured, much interesting information disseminated, and the undertaking gradually prospered, and soon became a valuable property. Mr. Jerdan shortly after obtained a share, and ultimately became the sole proprietor. It is not necessary to trace its progress, nor to enumerate the misfortunes by which Mr. Jerdan lost considerable sums, and by which, in 1850, his connection with the 'Literary Gazette' was terminated. His services to literature were however recognised under the administration of the Earl of Aberdeen, when a pension of 100 guineas a year was granted to him from the pension-fund; and in 1851 a subscription of nearly 700*l.* was raised for him.

In his 'Autobiography,' published in 1852-53, Mr. Jerdan has many lamentations on his ill-reward for all his literary labours. In early life he had been the associate of the Pollocks, Wilde, and others, who rose to great eminence in their respective pursuits; and, as he thinks his talents were then at least equal to theirs, he wonders that he has not been equally successful, and advises no one to depend upon literature as a means of support. But he forgets that the men whose example he quotes did not overlook nor shun the necessary preliminary labour. Could any other profession have been adopted with success upon so slender a foundation as that upon which he ventured to London in 1805? The 'Autobiography,' from the number of eminent characters with whom its author came into contact, contains many interesting particulars, but displays very little of artistic arrangement, and much of questionable taste.

JEREMIAH, one of the prophets of Judah, the writer of the greater part of the book in the Hebrew canon which bears his name, and of the whole of the book, succeeding it in that canon, called 'The Lamentations.'

He was of the sacerdotal family, being the son of Hilkiyah, a priest, whose residence was at Anathoth in the land of Benjamin, about three miles north from Jerusalem. This we learn from the general title to his book of Prophecies (chap. i., ver. 1), and that title sets distinctly before us the period through which he flourished. He was called to the prophetic office, being then in his youth, in the thirteenth year of King Josiah, which, according to the received chronology, was 629 years before the Christian era commenced. He continued in the prophetic office till the eleventh year of King Zedekiah, that is, till B.C. 588. Nearly all the prophecies collected in this book were delivered by him in those reigns, and in the intermediate reigns of Jehoahaz, Jehoiakim, and Jehoiachin, the unhappy family of Josiah. He consequently witnessed the death of Josiah, who was slain in battle by the king of Egypt, the deposition of Jehoahaz, and the two great invasions of the kingdom of Judah by Nebuchadnezzar, king of Babylon, who in the first carried away Jehoiachin and many of the people captive, and in the second carried away still more, with Zedekiah the king, whose eyes he caused to be put out when he had slain his sons and many of his nobles in his presence. Then it was that ensued the burning of the king's palace and of the temple which had been erected by Solomon, and of the whole city of Jerusalem, in that fatal fifth month and seventh day of the month which was long remembered in the calendar of Jewish calamities.

These things saw Jeremiah; and in the midst of all this scene of misery his voice was often raised, as one of the prophets of Jehovah, to deplore the calamities which fell upon his country, or with the voice of warning to call his countrymen to depart from the offences which had provoked those sufferings, and to turn themselves to God, both in outward observances and in inward purity and conformity of heart.

His contemporaries in the prophetic office were in the earlier periods Zephaniah and Habakkuk, and in the latter his era approaches near to that of Ezekiel and Daniel.

The book entitled his 'Prophecies' is a collection of such prophecies or exhortations as he delivered at various times, mingled with relations of historical events. The last chapter, the fifty-second, is wholly historical, and is supposed to have been written by some other person, not improbably Ezra, and to be intended as a kind of introduction to the book of Lamentations which follows it. But the most remarkable circumstance relating to the composition of the book is this, that the various prophecies are put together without any regard to the order of time in which they were delivered. At the beginning indeed we have the account of his call to the prophetic office, but as we proceed we soon find that we have prophecies delivered in the reign of Jehoiakim following others which were delivered many years after in the reign of Zedekiah.

However, this does not lead to any serious inconvenience or occa-

sion any important difficulty, as we are generally informed in whose reign and at what time the several distinct prophecies were delivered. They are very easily distributed in the chronological order by any one who is desirous to do so, and thus to obtain a more distinct idea of the object of the prophet, and the relation of these compositions to the time at which he lived; and on this account we omit the chronological arrangement of the several prophecies, either as following Dr. Blayney, or the German critic Rosenmüller, or proposing any other of our own. Those who desire to read the Scriptures with understanding can have no more agreeable and profitable exercise than thus to refer the writings of the prophets to the period of Jewish history to which they belong, and to observe how suitable they are to the then state of the people of God, and to the character which the prophets sustained among them.

The tone in which Jeremiah addressed the people was frequently disapproved by the political authorities of the time. He appears to have been an ever-faithful witness to the Most High, and to have sought to support his honour as well in the good days of King Josiah as in the evil days of his degenerate sons. In the later reigns it was said that he dispirited the people, and that they were rendered by him less energetic in the resistance which they offered to the armies of Chaldaea. This led to his being placed under restraint and punished.

Hitherto our remarks have been confined to the first forty-two chapters and to the fifty-second, the last. But when we arrive at the forty-third chapter we find a new and very important circumstance in the life of Jeremiah. In neither the first nor the second captivity was Jeremiah carried away with his countrymen and king to Babylon: he still remained in Judæa, lamenting her fallen and desolate state, and exhorting and encouraging the remnant of the people to continue in the land till they should be forcibly expelled. This was distasteful to a powerful party, who thought they saw in Egypt a safe place of retreat from the power of the King of Babylon, and who finally led the people that remained into that country, carrying Jeremiah with them. They settled at a place called Taphanhes, which is probably the Daphnæ of the Greek geographers. The forty-fourth chapter is an exhortation which he delivered to his countrymen in Egypt. But in the forty-fifth chapter we are carried back to the times of King Jehoiakim; so little of order and regularity is there in the making up of this book. After this there follow various predictive discourses delivered by Jeremiah at various and uncertain periods concerning other nations, the Egyptians, Philistines, Moabites, Ammonites, Edomites, and others, ending with an awful denunciation against Babylon, in which the utter desolation of that great and flourishing city is predicted, and the return of the people from their long captivity. The prophecy of the utter abolition of Babylon, so that its site should become a place for the abode of wild beasts of the desert, is very remarkable.

The sacred books contain no later information concerning the prophet than that he was among those who went to Taphanhes. But some of the early Christian writers relate of him that he was stoned to death by his countrymen in Egypt for preaching against their idolatry.

Two very different accounts are given of the occasion on which he wrote the book of Lamentations. The old opinion, after Josephus, was that it was written on the death of King Josiah: but the later and more probable opinion is that it is a bewailing of the lost state of Judæa when it had suffered so dreadfully from the armies of Nebuchadnezzar. It is a very tender and pathetic poem, consisting of five portions, or, as they may be considered, distinct elegies. The structure is very artificial, the successive stanzas in each of the elegies beginning with the letters of the alphabet taken in order. Some of the Psalms are also in their structure of this form.

Some persons have imagined that they see in the style of Jeremiah proofs of original rusticity. There are not the dignity and splendour of Isaiah, but there are great beauties peculiar to this prophet, whose province appears rather to be the expression of grief and concern than of glowing indignation.

JEREMIE, SIR JOHN, was born in Guernsey, August 19th 1795, and was the eldest son of John Jeremie, a distinguished advocate of the Royal Court of that island. At an early age he was sent to the Blundell grammar school, Tiverton, but his studies were soon interrupted by the premature death of his father. Upon his return to Guernsey he devoted himself to the study of the law, which he completed during a residence at Dijon in France. As early as 1815, at the commencement of his public life, he distinguished himself before the royal commissioners, sent over to Guernsey to correct certain abuses in the laws and administration of justice in that island. He was afterwards retained in many difficult cases, both civil and criminal, and soon acquired a high character for independence and energetic zeal in the discharge of his professional duties. On more than one occasion he was chosen to plead cases of appeal before the Privy Council, where his talents and eloquence found a larger sphere for their action, and brought him before the notice of government.

In October 1824 he was appointed to the office of chief justice of St. Lucia in the West Indies. "At the time the tender of an appointment was made to him," he observes, in his 'Essays on Colonial Slavery,' "he was unacquainted with a single individual in the service

of the colonial department, and his political opinions were rather opposed to the then existing government. On the question of slavery he was thoroughly indifferent; indeed, it was so remote from his usual pursuits, that he may fairly say he had never given it a thought. In the interval between the first proposal and his accepting office his professional avocations brought him to England, and on this occasion, probably owing to this proposal, his curiosity prompted him to attend an anti-slavery meeting. The impression made upon his mind was rather unfavourable than otherwise to the abolitionists. He heard much declamation, much angry and eloquent declamation; but accustomed from early life to sift evidence, it struck him that there was a deficiency of facts and of evidence on which to found that declamation." It was under this impression that he went to the colonies, and the candid expression of his feelings on the subject of slavery, which we have quoted, must acquit him of any bias in favour of its abolition; and proves that his subsequent devotedness to the great cause of emancipation was the entire result of a conviction pressed upon him by an actual knowledge of the evils of the system. No sooner indeed was the slave-law of 1825 promulgated, and the slave enjoyed the liberty of freely communicating with his protectors, than numerous examples of revolting cruelty, brought before him in his official capacity, produced a rapid but lasting change in his opinions. In proportion to the extent of his inquiries was the depth of his conviction that the only remedy to the evil of slavery was the gradual emancipation of the slave. His views on this important subject are fully put forth in 'Four Essays on Colonial Slavery,' which he published on his return to Europe in 1831: in them he describes the general features of the slave communities, and the beneficial effect of the ameliorations already adopted, and he proceeds to show what he considers to be the further measures required for the entire annihilation of the system.

In 1832 he was appointed to the office of procureur- and advocate-general of the Mauritius. He had there to contend not only against objections of a personal nature, arising from his known opinions on the slave question, but against national and deep-rooted antipathies of a population almost entirely of French origin, and strongly attached to French institutions. The office moreover which he held presented peculiar difficulties to one who was determined conscientiously to perform the duties it imposed. The procureur-general, among the French, is an executive magistrate, and has to enforce the decrees of the courts, and he has under his control the police force of the country. When the disaffected party at the Mauritius heard of Mr. Jeremie's appointment to an office which we believe had hitherto been held by members of their own community, they broke out into an almost open rebellion. On his arrival before Port Louis, so great was the fear entertained for his personal safety by the British authorities, that all access to the shore was for a time forbidden him. The colonial assembly had petitioned the governor altogether to prevent his landing; their request being refused, after a detention of two days he went on shore, under the protection of the whole naval and military force in the island, and on the same day was sworn into office, at a meeting of the legislative council.

The many scenes of violence which ensued are fully detailed in a pamphlet entitled 'Recent Events at the Mauritius,' which he published in vindication of his conduct. It will be sufficient to mention that the governor thought it advisable, for the security of the public peace, to order him to return to England, he having previously declined to do so except a written command were given him to that effect. On his arrival in London he immediately reported himself to the colonial office, adding, that he was ready to resume his journey back to the Mauritius at an hour's notice. His request, though delayed, was granted, and his return to that island preceded by an additional military force. The feelings however originally excited against him did not easily subside, and his residence there, which terminated in 1835, was embittered by a series of painful events, arising from the fearless advocacy of his opinions.

In 1836 he was appointed to the office of puisne justice of the Supreme Court of Ceylon, and during the same year a valuable piece of plate was presented to him by the Anti-Slavery Society in testimony of the great service he had rendered to the cause of slave emancipation. His residence during four years at Ceylon was the only tranquil period of his eventful life. Early in the year 1840 he published a 'Letter on Negro Emancipation and African Civilisation,' addressed to Sir T. F. Buxton, in which he described the present and showed what he considered will be the future effects of emancipation in the colonies, and gave a short outline of the practical steps which might be taken in order to advance the civilisation of Western Africa.

It was to carry into effect the measures which had been suggested for ameliorating the condition of the liberated slaves that, undeterred by the perils of a pestilential climate, he accepted in October 1840 the important office of governor and captain-general of Sierra Leone and its dependencies, and he received at the same time the honour of knighthood. On the 23rd of April 1841, only four months after his arrival at Sierra Leone, he fell a victim to the prevalent disease of the climate, while engaged in a government mission at Port Lago. His only son, John Robert Jeremie, a young man whose talents promised high success in a career of honourable utility which had been opened to him in Europe, had at his own earnest request accompanied his father as private secretary, which appointment he held under the

succeeding governor until 1843, when he likewise fell a victim to the climate. The inhabitants of St. Lucia, when the news of his death reached them, marked their regret for his loss by a general mourning; but perhaps the highest tribute to his memory is to be found in an address made on that occasion to the Royal Court of St. Lucia by Dr. Reddie, who had succeeded him as chief justice of that colony. The following passages are contained in it:—"To say that Sir J. Jeremie was the ablest judge, was the most useful judge, who ever presided at St. Lucia, is saying little indeed. For the laws which he enforced, and the reforms which he introduced into the legal system of the colony, giving stability to commerce and security to the investment of capital, the planters and merchants recognise to him a deep debt of gratitude. Wherever you turn your eyes you meet the proofs of his activity in the discharge of the administrative duties which at one time devolved on the first president:—the high roads opened up and levelled, the paving and drains for the salubrity of the town, the erection of the Protestant church, all attest his unwearied and zealous labours. His memory will long be cherished by that class of the colonists whose equal rights he secured, and whose social position he upheld and vindicated both by precept and example, when, to use his own striking language, after having submitted to the minister of the crown (Sir George Murray) an argument on the grave colonial question, the distinction of colour, that eminent statesman recognised the policy and justice of a change, and the 'curse of heaven disappeared from the face of the western world.'"

JEROBOAM, the author of the schism in the Jewish kingdom, and the founder of the separate kingdom of Israel, had been a distinguished captain in the army of Solomon, but, probably on account of some oppression occasioned by the great expenditure of Solomon in building, he had rebelled; and on leaving Jerusalem the prophet Abijah foretold the separation, and that he should be king. Solomon upon learning this sought to slay Jeroboam, who found refuge in the court of Shishak, king of Egypt. On the death of Solomon he immediately repaired to Shechem, where the chiefs of the tribes had assembled to meet Rehoboam, and to remonstrate with him on the weight of the taxation. Rehoboam haughtily repulsed their suit, and therefore the ten tribes elected Jeroboam king in B.C. 990, leaving to Rehoboam only the tribes of Judah and Benjamin. Rehoboam returned to Jerusalem and assembled a large army, but on the intimation of the prophet Shemaiah that it would be contrary to the will of the Lord, he desisted.

Jeroboam, thus in possession of the throne, took up his abode at Shechem, which he made the capital of his kingdom. Feeling or imagining a danger in allowing his subjects to pay their accustomed devotions in the temple at Jerusalem, he caused two golden calves to be set up at the extremities of his dominions, at Dan and Bethel, rather as symbols it is supposed of the true God than as objects of direct idolatry; and as the Levites would not serve, made priests of the lowest of the people. Prophets were sent to protest against this desecration, and when Jeroboam would have arrested one his hand was withered, but restored at the prayer of the prophet. Notwithstanding this he continued his course. Although Rehoboam had abstained from attacking Jeroboam at first, the Scripture records that there were wars between them all the days of Rehoboam's life; and when in the eighteenth year of Jeroboam's reign Abijah succeeded to the throne of Judah, he assembled an army of 400,000 men, to whom Jeroboam opposed one of 800,000, and a battle took place in which Israel was defeated, and there were slain of them "500,000 chosen men." Some writers, among others Dr. Hales, think there is a cypher too many in each of the above numbers; but it is certain that from this period Israel was greatly weakened, and Judah increased in proportional strength. Though Abijah had achieved this great victory, no material consequences followed beyond taking a few towns, among which was Bethel, with one of the golden calves. Jeroboam continued to reign four years longer; he then died, and was succeeded by his son Nadab.

JEROBOAM II. was the son of Joash, king of Israel, and succeeded his father in B.C. 834, and reigned forty-one years. The scriptural records of his reign are but scanty. He maintained the heresy of his ancestors; but his father's victory over Amaziah, king of Judah, had given him strength, and he carried on a successful war against the Syrians, restoring "the coast of Israel from the entering of Hamath unto the sea of the plain," and he also subdued Damascus. In his reign lived the prophet Jonah. He was succeeded by his son Zachariah.

JEROME, SAINT (EUSEBIUS HIERONYMUS SOPHRONIUS), one of the Fathers of the Church, and accounted the most learned of all the Latin Fathers. He was well acquainted with both the Greek and Hebrew languages.

His era was from 340, about which time he was born, to 420, in which year he died. He was a native of Pannonia, but came early to Rome, where he studied under the grammarian Donatus. When he had received baptism in token of his professing the Christian faith, he entered upon a long course of travel. He visited Gaul, where he remained some time, and afterwards travelled in Thrace, Pontus, Bithynia, Galatia, and Cappadocia. When he was about thirty he began to be noted for his theological knowledge. In a retirement which he had chosen for himself in Syria, he was disturbed on a

suspicion of the want of perfect soundness in the faith. This determined him to go to Jerusalem, and there apply himself to the study of the Hebrew language as the best means of enabling him to understand the Scriptures rightly, not only of the Old, but also of the New Testament. In 382 he returned to Rome, having spent some time at Constantinople on his way, where at that time lived St. Gregory of Nazianzus, a celebrated preacher. At Rome he became secretary to Pope Damasus. There appear to be circumstances in the life of Jerome at this period which are not cleared up. It is however certain that Sericicus, the successor of Damasus, had not the same esteem for him which Damasus had, and that Jerome left Rome and returned to the neighbourhood of Jerusalem. There he took up his abode in a monastery at Bethlehem.

In this retirement he employed himself in writing on the questions which then divided the opinions of Christians, and there it is believed he died, at the age of eighty years.

Many of the writings of Jerome have come down to us. Several of them are merely controversial; but there are others of a more sterling and lasting value: these are, his treatise on the Lives and Writings of the elder Christian Fathers, and his Commentaries on the Prophetical Books of the Old Testament, on the Gospel of St. Matthew, and several of St. Paul's Epistles. His Epistles amount, in the edition of Vallarsius, to 150 in number. But what may be regarded as his greatest work is a translation of the books of both the Old and New Testament into Latin. This translation has been always highly valued in the Latin Church, and is that known in the Church by the name of the Vulgate. It is a question amongst the learned how far, and whether at all, he embodied an older Italic version in his translation. If it was the first effort at bringing the Scriptures within the reach of the great multitude who knew no other language than the Latin, it was a great and noble work, which ought to place its author high amongst the benefactors of mankind. Bishop Warburton says of Jerome, that "he is the only Father that can be called a critic on the sacred writings, or who followed a just or reasonable method of criticising." A treatise of his was one of the first books printed in England. The best edition of his works is that of Vallarsius, in 10 vols. fol. Verona, 1734-42; reprinted by Venet in 1766, in 11 vols. 4to, Paris.

JEROME OF PRAGUE, so called from the place of his birth, was one of the earliest, ablest, and most devoted of the followers of John Huss. [HUSS, JOHN.] He was endowed with great natural ability, which had been carefully cultivated, he having studied at the universities of Paris, Heidelberg, and Cologne, from each of which he received the degree of Doctor of Divinity. In extent of learning and acquaintance with scholastic logic he was regarded as superior to his master, and he was by far the most effective of his preachers. From almost the commencement of the 5th century Jerome was indefatigable in proclaiming the Hussite doctrines through the principal towns of Bohemia and Hungary, and he also visited Poland. When Huss appeared before the Council of Constance, Jerome was cited by that body also. In reply he affixed a paper upon the doors of the churches of Constance, stating his willingness to appear before the council and to defend his teaching, if a safe conduct were furnished him. His challenge being left unnoticed, he prepared to return to Bohemia. A passport was now sent him from the council, guaranteeing his safety from violence, but not from punishment, if he were adjudged guilty of the heresy charged against him; but this Jerome—Huss having been already sent to prison—deemed insufficient, and he proceeded on his journey. On his way he was arrested, April 25, 1415, and delivered over by the Prince of Salzburg into the power of the council, May 23. He underwent the usual interrogatories, in the intervals being subjected to excessively cruel treatment in prison. The point which he was chiefly required to retract was his opinion on the doctrine of Transubstantiation; and on the third examination, on the 11th of September 1415, he made a qualified recantation of the Hussite statement of the eucharistic theory. But even this admission he passionately disclaimed at a public audience on the 26th of May following. "Confessing with horror," his cowardice, he declared that "only the dread of the punishment by fire had brought him to consent, against his conscience, to the condemnation of the doctrine of Wycliffe and John Huss." He was at once condemned, and delivered over to the secular power; and four days after was burned. Like Huss he proceeded to the stake with the greatest serenity, and the manner of his death produced a powerful impression. Bracciolini, who was present at the execution, bears full evidence in his letter to Aretino to the firmness of the victim, and so does Aeneas Sylvius, afterwards Pope Pius II., in his 'Historia Bohemica.'

*JERROLD, DOUGLAS. With the higher order of minds every surrounding circumstance, especially of their earliest years, is education. The education of the child Douglas Jerrold was within the verge of a theatre; the education of the boy was on the deck of a man-of-war; the education of the youth was in a printing-office. We can trace the fields of observation in which the dramatist, essayist, and journalist gathered his materials, and in which his habits of thought and study were formed. Douglas Jerrold was born in London, on the 3rd of January 1803. His father was manager of the Sheerness Theatre: the "many-coloured life" of the drama was thus familiar to him in his first years; and those who know how strong are the

impressions which an intelligent child thus receives will understand the influence of this experience upon the pursuits of the man. But the boy was surrounded by grand and most attractive realities: the docks and the arsenal of Sheerness—ships coming home to refit after tedious cruises—sailors who could talk of the Nile and Trafalgar. The lad, delicate, sensitive, was smitten with a passion for the life at sea; and, his wishes prevailing, a midshipman's appointment was obtained for him from Captain Austen, brother of Miss Austen, the novelist. At the end of the war he quitted the service, and another calling had to be chosen. He was apprenticed to a printer in London. The labours of a printer's apprentice are not ordinarily favourable to intellectual development; the duties of a compositor are so purely mechanical, and yet demand such a constant attention, that the subject-matter of his employ can rarely engage his thoughts. It was not in the printing-office that the mind of Douglas Jerrold was formed, although the aspirations of the boy might have thought that there was the home of literature. He became his own instructor after the hours of labour. He made himself master of several languages. His "one book" was Shakspeare. He cultivated the habit of expressing his thoughts in writing; and gradually the literary ambition was directed into a practicable road. He was working as a compositor on a newspaper, when he thought he could write something as good as the criticism which there appeared. He dropped into the editor's letter-box an essay on the opera of 'Der Frieschütz,' which performance he had witnessed with wonder and delight. His own copy, an anonymous contribution, was handed over to him to put in type. An earnest editorial "notice," soliciting other contributions from our "correspondent," &c., was the welcome of the young writer, whose vocation was now determined. His first dramatic production, 'Black-eyed Susan'—the most popular drama of modern times, or of any time—was written before Mr. Jerrold had attained his twenty-first year. It was produced at the Surrey Theatre, with a success which Elliston, the manager, very unequally shared with the struggling author. It deferred the ruin of Drury Lane Theatre for a season. The original 'William' boasted, a year or two ago, that he had appeared in the part seven hundred times. 'The Rent Day' followed this first triumph. Jerrold was now the most popular dramatist of the period; and he has continued to write for the stage till within the last few years. Equally a master of wit and of pathos, all his plays have a decided originality; they are thoroughly English. His serious dramas are built upon English home affections. The joys and griefs of his scenes are not the tawdry sentimentalities and extravagant passions of adaptations from the French—gaudy exotics, which flower for a little while under artificial cultivation, and then are thrown away as worthless weeds. Jerrold's comedies are also as thoroughly English in their characterisation and their language: they have the true ring of the old national currency of wit and humour and keen satire; but they require excellent actors and intelligent audiences, and, according to some authorities, these requisites for a high drama are passing away. In our day the gratification of the eye, in preference to every other faculty, has degraded Shakspeare, even, from a poet to a showman; and this false taste naturally extends to other walks, to make exaggeration the great requisite of the dramatic artist. Mr. Jerrold's most successful plays, in addition to those we have mentioned, are 'Nell Gwynne,' 'The Prisoner of War,' and 'The Housekeeper;' and amongst his comedies we may especially mention 'Time works Wonders,' and 'The Bubbles of the Day.' Of the latter there has been recently published a German translation, executed with remarkable spirit and fidelity.

A portion of Mr. Jerrold's dramatic works, with the more important of his stories and miscellaneous writings, have been collectively published in eight volumes. Here we find the 'Men of Character,' originally published in 'Blackwood's Magazine;' 'Cloverhook,' which appeared in 'The Illuminated Magazine;' 'St. Giles and St. James,' written for 'Jerrold's Shilling Magazine;' 'The Story of a Feather,' and 'The Caudle Lectures,' which gave such an impulse to the popularity of 'Punch.' For this famous journal he has regularly written from the second number. In this constant round for thirty years of a very peculiar form of literary labour, where the strongest effects are produced by epigrammatic terseness, we trace a life of unremitting industry, combined with very rare natural gifts improved by diligent cultivation. The flippant satirist—and we have many such amongst the young race of periodical writers—who pours out his invectives without impartial observation or accurate knowledge, belongs only to the passing hour. Jerrold's satire has always a foundation of truth and earnest purpose, and therefore it lives. In his most ephemeral writings we may trace that wide acquaintance with the best literature which is somewhat too much despised by those who believe that a brilliant writer, to use a familiar phrase, can make everything out of his own head. For three or four years Mr. Jerrold has been the editor of 'Lloyd's Weekly Newspaper'—a journal of so enormous a circulation that its conduct involves a tremendous moral responsibility. Whatever objection there may be to the strongly expressed opinions, the invective, or the sarcasm of this paper under its present management, it has never aimed at popularity by false and dangerous doctrines upon the great principles of society and government. Its present success, compared with its previous position, is one of the many proofs that the largest number of readers are not to be pro-

pitiated by what has been falsely considered as essential to popularity—to write down to an imaginary low intellectual standard.

JERVAS, CHARLES, the portrait painter, was born in Ireland about 1675; the exact date is not known. He studied a year with Kneller in London, copied the cartoons of Raffaele at Hampton Court, in small, and studied also in Paris and at Rome. He returned to London about 1703, where, through the intimate friendship of Pope, and a fortune of 20,000*l.* which he acquired with his wife, a widow, he was enabled to overcome all the usual difficulties attendant upon a professional life in its up-hill career. His sole ability as a painter seems to have been his power of copying: some of his copies after Carlo Maratte are, according to Walpole—a very unsafe authority however—equal to the originals. He appears to have been inordinately conceited, due no doubt in a great measure to the silly flattery of his friend and pupil Pope, in his 'Epistle to Jervas.' There are several anecdotes related of his vanity: on one occasion, when he had finished a copy after Titian, he said, looking with the utmost satisfaction from one to the other, "Poor little Tit, how he would stare." Jervas died November 2, 1739.

JERVIS, JOHN, Earl of St. Vincent, and Admiral of the Fleet, was born at Meaford in Staffordshire, January 9, 1734, o.s.; entered the navy at ten years old; was posted into the Gosport, 40 guns, in 1760; and appointed to the Foudroyant, 80, in 1774. In this ship, which was distinguished for her discipline and effective state, he fought in Keppel's action in 1778; captured the Pégase, French 74, in 1782, for which he received the order of the Bath; and in October of the same year sailed with Lord Howe to the relief of Gibraltar. He was promoted to the rank of rear-admiral, September 24, 1787; and sat in parliament for various boroughs from 1782 until the breaking out of the French Revolutionary war, when he sailed in command of a squadron to reduce the West India Islands, and captured Martinique, Guadaloupe, and St. Lucia. At the end of 1791 sickness drove him home. He was promoted to be Admiral of the Blue, June 1, 1795, and in the autumn took command of the Mediterranean fleet, with which he performed the great exploit of his life, by intercepting and defeating the Spanish fleet off Cape St. Vincent, on February 14, 1797. The disproportion of force was greater, it is said, than any modern officer had ventured to seek an encounter with, the Spaniards having nearly double our number of ships, and more than double the number of guns and weight of metal. However Jervis, repeating Rodney's method of breaking the line, gained a complete victory, and captured four sail of the line. In this celebrated engagement the services of Nelson were pre-eminent. The actual loss sustained by the enemy was of less importance than the lustre cast on the British arms by a victory achieved against such odds. Thanks, couched in the most flattering terms, were voted by both houses of parliament; and Sir J. Jervis was raised to the peerage by the title of Earl of St. Vincent and Baron Jervis of Meaford, and received a pension of 3000*l.* Shortly after, his presence of mind and moral courage were severely tried by the breaking out of a branch of the Channel mutiny in his fleet; which however was speedily suppressed by his judicious and decisive severity. Having suffered for some time from ill health, he returned home in 1799; but in April 1800 took command for a short time of the Channel fleet, on the resignation of Lord Bridport. He was made first Lord of the Admiralty in February 1801, on the formation of the Addington ministry; and having through life had a sincere dislike of speculation and jobbing, at once set vigorously to cut down extravagant expenditure and to reform abuses. This of course made him very unpopular; and he was accused of rashness, and of crippling the resources of the country by a false economy. Charges of this sort were then sure to be made against those who exerted themselves to reform old and lucrative abuses. Mr. Pitt partook of the dissatisfaction, and at his return to office, in May 1804, placed Viscount Melville at the head of the Admiralty. Earl St. Vincent again took command of the Channel fleet in 1806, in Fox's administration, but held it only for a year. His last appearance in parliament appears to have been in 1810, in the debate upon the king's speech, when he spoke strongly in censure of the conduct of the war by ministers. He was appointed Admiral of the Fleet on the day of George IV.'s coronation, July 19, 1821, and died March 15, 1823, in the ninetieth year of his age. Having no children, the earldom became extinct: but the title of Viscount, by special grant, descended to his nephew Mr. Ricketts. A public monument was erected in honour of him in St. Paul's cathedral.

Earl St. Vincent's professional characteristics were courage, coolness, and decision, amounting almost to sternness of character: these, united with great skill and indefatigable activity, rendered him an admirable officer. He was very independent; and the disposal of his patronage, in which he paid great and unusual consideration to the claims of deserving officers, did him honour.

JESUS CHRIST.

[The following sketch of the events of the Life of our Saviour, as derived from the New Testament, avoids all reference to matters of controversy, either as to facts or opinions. The plainest narrative in a work like this best expresses the reverence with which we approach the subject.]

Jesus Christ was born at Bethlehem, a city of Judæa, in the days of King Herod. The first chapter of St. Matthew contains the

genealogy of Jesus deduced from Abraham through David to his reputed father Joseph: the third chapter of St. Luke contains his pedigree from Joseph to Adam. From Joseph to David, the two genealogies are entirely different; but this discrepancy is satisfactorily explained by the commentators. The birth of Jesus was miraculous: "when his mother Mary" (according to the words of St. Matthew) "was espoused to Joseph, before they came together, she was found with child of the Holy Ghost." Joseph, who intended to put her away privately, being warned in a dream by the Angel of the Lord, that what was "conceived in her was of the Holy Ghost, took unto him his wife and knew her not till she had brought forth her first-born son: and he called his name Jesus." (Matt. i.) Herod was much troubled at the miraculous circumstances which attended the birth of Jesus, and at the coincidence of the place of his birth with the prophecies. In order therefore that the infant might with certainty be destroyed, he gave orders that all the male children in Bethlehem and the neighbourhood under two years of age should be put to death; but Jesus was saved by his parents, who were warned by an angel in a dream to take the child into Egypt. This part of the sacred history is recorded by St. Matthew only. According to St. Luke, when the days of the purification of Mary were accomplished his parents took him from Bethlehem to Jerusalem to present him in the Temple, after which they returned to their own city Nazareth in Galilee. At twelve years of age Jesus disputed with the Jewish doctors in the Temple at Jerusalem, whom he astonished by his answers and his understanding. Towards his parents his conduct was an example of filial obedience. He was not above following the business of his reputed father, which was that of a carpenter; and until about his thirtieth year he fulfilled the common duties of life in a humble and obscure station. His public ministry was preceded by the warnings and admonitions of John the Baptist, the son of a Jewish priest, who called upon the people to repent and believe, for the time was fulfilled, and the kingdom of God was at hand. Jesus was baptised by John in the river Jordan, and shortly after commenced his ministry, being about thirty years of age. For about the space of three years he was engaged in the work of promulgating his doctrines, and confirming his divine mission by numerous miracles. In order to diffuse that religion which he came to make known, he selected a certain number of persons to be his constant companions, to learn his doctrines, to witness their influence, to testify to the miracles by which their truth was demonstrated, and to be prepared to propagate after his death the truths which he had thus made known. The twelve persons whom he chose are called the Twelve Apostles. They were ignorant persons, who possessed neither wealth, rank, nor education, and yet they were called to root out opinions which were deeply implanted in men's minds, and to overturn systems strengthened by all the influence which ancient and venerable authorities exert over the mind. He next appointed from among his followers seventy disciples, whom he sent by twos to every place which he himself intended to visit. (Luke x. 1.) This appointment of the seventy disciples is not mentioned by the other evangelists. Many of the Jews being convinced by the preaching of Jesus, and the miracles which he wrought among them, of his divine mission, the Jewish priesthood were alarmed, and sought some means of accomplishing his death. Being betrayed by Judas, one of the twelve whom he had chosen, he was taken before the Jewish court of the Sanhedrim, which had the cognisance of offences against religion, and from thence to the tribunal of Pontius Pilate, the Roman procurator or administrator of the revenues of the province. Before the former he was accused of blasphemy, a charge which was supported by two false witnesses; and before Pilate as a seditious person, and a stirrer up of disaffection, a charge which was also totally without foundation. But the Jews clamoured for his death; and though Pilate saw nothing in the accusations brought against him worthy of capital punishment, he was sentenced to death in compliance with the clamour of the people, and apparently also from fear of some disturbance. In the midst of their scoffing and jeers he was led to the place of execution, and crucified, with circumstances of the greatest cruelty, between two criminals. On the third day Christ rose from the grave, according to his own prediction (Mark x. 34), and during forty days previous to his ascension into heaven he appeared among his disciples, whom he instructed more fully concerning the nature of his mission, which he now left in their hands. Fifty days after his ascension, the disciples, being assembled in Jerusalem at the feast of Pentecost (Acts ii.), were suddenly "all filled with the Holy Ghost," and endowed with the gift of speaking all languages. On this occasion three thousand persons were converted and received baptism. Being thus fitted for disseminating in every part of the world the principles of the new religion, the apostles and disciples whom Christ had appointed, scattered themselves throughout various countries, but principally in the east. Matthias had been chosen to supply the place of Judas, the traitor, and an additional disciple, named Saul, afterwards Paul, a person of education, and though a Jew, a Roman citizen of Tarsus, was especially called to co-operate with them.

The history of Jesus Christ has been written by four different individuals, whose accounts are received by the Christian world, and some of the arguments for the credibility of their testimony are founded upon the mode in which they accomplished their task.

Matthew, who had been a collector of customs, wrote his Gospel in Hebrew for the use of the Jews soon after Christ's death; Mark is believed to have written under the direction of Peter, for the use of the Christians at Rome; Luke, whose Gospel was written for the Heathen converts, was a physician, a companion in the labours of St. Paul, and is supposed to have written his account of Christ while travelling with the apostle; John's Gospel was written after all the preceding, and notices circumstances which the other evangelists had passed over. That part of the New Testament which follows the four Gospels was also written by St. Luke, and gives the Acts of the Apostles, and the history of Christianity, for about thirty years after Christ's death.

The primitive assemblies of the converts to Christianity were called Churches (*Εκκλησιαί*). The converts at Jerusalem formed the earliest Christian society. The church of Antioch, which was founded by Paul and Barnabas, was the second; and its members first received the name of Christians, having previously been called Nazarenes, by way of derision. The first churches or Christian communities were those of Jerusalem, Antioch, Ephesus, Smyrna, Athens, Corinth, Rome, and Alexandria. The churches founded by the apostles were regarded with peculiar veneration in after times. Their authority was appealed to on points of discipline and doctrine, as it was conceived that the letter and spirit of the apostolical regulations had been more rigidly adhered to by them. The church of Jerusalem may be regarded as the mother of all other churches; but the church at Rome, then the capital of the world, subsequently became, with the churches of Antioch and Alexandria, which were respectively capitals of Roman provinces, by far the most important of all the churches. The four churches of Jerusalem, Antioch, Rome, and Alexandria were formed in the order in which they are mentioned, though some doubt exists as to the title of the church of Rome to priority over that of Alexandria. The church of Rome became the metropolitan of the west, while that of Antioch was regarded as the chief of the eastern churches. As the apostles extended their travels, churches were planted in various parts of Asia. Paul and Barnabas visited the islands of Cyprus and Crete, and various parts of Greece, where they made converts to Christianity. In a second visit to the churches which were formed by Paul, he regulated some of the practices into which the converts had fallen. At Corinth he remained eighteen months, during which period he exerted himself to establish firmly the faith of the Christian believers, which in that church was exposed to peculiar dangers. When unable to visit distant churches, he addressed them in Epistles. Paul next directed his attention to the west of Europe, to nations "that were yet rude and barbarous." There is no certain record of this portion of his travels. The writings and labours of St. Paul, who is emphatically called the apostle of the Gentiles, form the most important part of the history of the second period of Christianity. In less than forty years after the death of Christ the Gospel had been preached in every country of the then civilised world, and in some countries which were in a state of barbarism. In the year 68, that is thirty-seven years after Christ's death, Peter and Paul suffered martyrdom at Rome.

The records as to the other apostles do not afford an adequate idea of the extent of their labours. John was banished to the island of Patmos by Domitian, and there wrote the Revelations. He was subsequently permitted to return to Ephesus, where he wrote his gospel and epistles. He was the last survivor of the apostles, and died a natural death at the close of the first century, about the year 98. The seven churches mentioned by John in the Revelations are Ephesus, Smyrna, Pergamus, Thyatira, Sardis, Philadelphia, and Laodicea.

JESUS, son of Sirach, was a learned Jew of Jerusalem, who employed himself in collecting sayings of wise men, from which, with additions of his own, he formed the book of Ecclesiasticus. ('Ecclesiasticus,' c. l., v. 27.) We know little of him but what we can gather from that book. According to Bretschneider, he composed it about B.C. 180; a date which is rendered probable by the fact that, in enumerating the illustrious men of the Hebrew nation, the last he mentions is the high-priest Simon, the son of Onias, of whom he speaks in terms which make it probable that he had seen him, while he does not mention the Maccabees.

Another JESUS, a grandson of the former, and whose father's name is also supposed to have been Sirach, translated the book of Ecclesiasticus into Greek, probably about B.C. 130; for he states in his prologue to the book that he went into Egypt in the reign of Euergetes (Ptolemy VII., Euergetes II.), and there executed the translation.

This is the general opinion; but Jahn thinks it probable that Jesus composed the book of Ecclesiasticus about B.C. 292-280; that the Simon, son of Onias, whom he praises, was the first of that name, not the second; and that his grandson executed the translation under Ptolemy Euergetes I., who reigned B.C. 247-222. He founds this opinion chiefly on the character of Simon I. agreeing with the eulogy of the writer better than that of Simon II.

(Bretschneider, *Liber Jesu Siracida*; Horne, *Introduction*, vol. iv.; Jahn, *Introd. in Lib. Sac. Vt. Paed.*)

JEWELL, JOHN, one of the fathers of the English Protestant Church, was born in 1522 in Devonshire, and educated in grammar-schools in that county, till at the age of thirteen he was sent to Oxford,

where he was entered at Merton College, under the tuition of John Parkhurst, who was afterwards the Protestant bishop of Norwich. When eighteen he was admitted B.A., and at that early age he became a college tutor. Henry VIII. was still upon the throne, and it was hazardous for any one to make himself conspicuous either as an opposer of the principles of the reformation or as an advocate of them. Jewell therefore kept himself quiet, contenting himself with inculcating reformation principles privately in his lectures to his pupils; but when King Henry was dead, and the ecclesiastical policy of the country became more decidedly Protestant under his successor, Jewell declared himself openly a zealous Protestant; and when Peter Martyr, one of the foreign reformers, visited Oxford, and there held a public disputation (as was the manner of those times) with certain learned Roman Catholic divines, Jewell acted as his notary. From this time he became a zealous promoter of the reformation, both at the university and as a preacher and catechiser in the country about Abingdon, where he had a living.

Times however changed: King Edward died, and a new policy was adopted. It was sought to undo what had been done. Jewell, it seems, for a short time somewhat temporised; but he very soon recovered himself, and sought shelter in a foreign land from the severity of the storm which fell upon those who in the preceding reign had been zealous for the reformation. He joined the English exiles at Frankfurt, and afterwards at Strasbourg, where he again met with Peter Martyr, whom he assisted in the composition of some of his works. The reign however of Mary was short, and with the accession of Elizabeth came brighter prospects to the friends of reform. Jewell returned home, and was almost immediately made Bishop of Salisbury. His zeal was not relaxed. He continued both by his preaching and his writing to promote the doctrines of the reformation, and to endeavour to extinguish whatever attachment there might still remain, especially in any part of his own diocese, to the older system. He died in the course of one of his preaching tours at the little village of Monkton Farleigh, in an obscure corner of his diocese, in the fiftieth year of his age. Camden, whose testimony is worth more than that of any party writer on either side, bears to him this testimony, that he was a man of singular ingenuity, of vast erudition in theology, and of eminent piety.

The writings of Jewell are chiefly controversial, the most remarkable of them being his 'Apology for the Church of England,' and his various Defences of that Apology. These are together considered one of the ablest defences of the Protestant Church of England that appeared, and were translated into many languages for the purpose of circulation abroad. His writings were collected in a large folio volume in 1609. Copies of this volume were placed in many of the English churches for the common use of the parishioners, and may sometimes even now be found fastened by a chain to a reading-desk. This honour it has shared with Fox's 'Acts and Monuments of the Church,' and some of the theological writings of Erasmus.

The writings of Jewell are still greatly valued, and are much used in two departments of ecclesiastical controversy, the question between the Church of England and the Church of Rome, and the question respecting the doctrinal sentiments of the fathers of the Protestant Church of England. Lists of his writings may be seen in the 'Athenæ Oxonienses' of Anthony Wood, where is an outline of his life, the particulars of which have been written more in detail by many persons.

JOAM (or JOÃO) I. to VI., Kings of Portugal. [PORTUGAL, vol. iv.]

JOAN I. of Naples, daughter of King Robert of Naples, of the Anjou dynasty, succeeded her father in 1343. She was then only sixteen years of age, handsome and accomplished. She had been married already some time to her cousin Andreas of Hungary, but their tempers and tastes did not sympathise together. Andreas claimed to be crowned king and to share his wife's authority, which by the will of her father had been left solely to her. His coarse and haughty manners offended the proud native barons, and the Hungarian guards who attended him excited their jealousy. A conspiracy was formed, and one night, while the court was at Aversa, the conspirators, who were of the nobles near his person, seized and strangled him, and threw his body out of a window of the castle. There seems little or no doubt that Joan knew of the plot, and that she did nothing to prevent the crime. As soon as it was perpetrated she repaired to Naples, and thence issued orders for the apprehension of the murderers. Torture was employed to find out the conspirators, but the result of the interrogatories was kept secret. Many persons high and low were put to a cruel death, but public opinion still implicated the queen herself in the conspiracy. The same year Joan married her relative Louis, prince of Tarentum. Louis, king of Hungary, and brother of Andreas, came with an army to avenge his brother's death. He defeated the queen's troops, entered Naples, and Joan took refuge in her hereditary principality of Provence. She repaired to Avignon, and there, before Pope Clement VI., she protested her innocence and demanded a trial. The pope and his cardinals acquitted Joan, who from gratitude gave up to the papal see the town and county of Avignon. A pestilence in the meantime had frightened away the Hungarians from Naples, and Joan, returning to her kingdom, was solemnly crowned with her husband in 1351. Joan reigned many years in peace over her

fine dominions. Having lost her second husband in 1362, she married a prince of Majorca, and on his death she married in 1376 Otho, duke of Brunswick; but having no children by any of her husbands, she gave her niece Margaret in marriage to Charles, duke of Durazzo, who was himself related to the royal dynasty of Anjou, and appointed him her successor. Soon afterwards the schism between Urban VI. and Clement VII. broke out, and Joan took the part of the latter. Urban excommunicated her, and gave the investiture of the kingdom to Charles Durazzo, who with the darkest ingratitude revolted against his sovereign and benefactress: with the assistance of the pope he raised troops, defeated the queen, and took her prisoner. He tried to induce Joan to abdicate in his favour, but the queen firmly refused, and named as her successor Louis of Anjou, brother of Charles V., king of France. Charles then transferred Joan to the castle of Muro in Basilicata, where he caused her to be strangled or smothered in her prison in 1382, thirty-seven years after the death of her first husband Andreas.

JOAN II., daughter of Charles Durazzo, and sister of Ladislaus, king of Naples, succeeded the latter after his death in 1414. She was then forty-four years of age, and already noted for licentiousness and weakness of character. After her exaltation to the throne she continued in the same course, only with more barefaced effrontery. She however married, from political motives, James, count de la Marche, who was allied to the royal family of France; but the match, as might be expected, proved most unhappy. James was obliged to run away in despair from Naples, and retired to France, where it is said that he ended his days in a convent. Meanwhile unworthy favourites ruled in succession at the court of Joan. One of them, Ser Gianni Caracciolo, of a noble family, saw his influence disputed by the famous condottiere Sforza Attendolo, who, together with many barons that were jealous of Caracciolo, took the part of Louis of Anjou, a grandson of that Louis to whom Joan I. had bequeathed the crown. The queen sought for support in Alfonso of Aragon, king of Sicily, whom she adopted, and appointed her successor. Alfonso came to Naples; but the fickle Joan having made her peace with Sforza, revoked her adoption of Alfonso, and appointed Louis of Anjou as her successor. Alfonso was accordingly obliged to return to Sicily. The favourite Caracciolo was soon after murdered in consequence of court jealousy and intrigue. Louis of Anjou died also, and was followed to the grave by Joan herself, who, on her death, appointed René of Anjou as her successor. She died in 1435, leaving her kingdom in great disorder, and with the prospect of a disputed succession and a civil war. [ALFONSO V. of Aragon, vol. i. col. 139.]

JOAN, POPE, a supposed individual of the female sex, who is placed by several chroniclers in the series of popes between Leo IV. and Benedict III., about 853-55. The first who mentions the story is Marianus Scotus, a monk of the abbey of Fulda, who died at Mainz in 1086, and who says in his chronicle, under the year 853, the thirteenth year of the reign of the Emperor Lotharius, that Leo IV. died on the 1st of August, and that to him succeeded Joan, a woman, whose pontificate lasted two years, five months, and four days, after which Benedict III. was made pope. But Anastasius, who lived at the time of the supposed Pope Joan, and who wrote the lives of the popes down to Nicholas I., who succeeded Benedict III., says, that fifteen days after Leo IV.'s death Benedict III. succeeded him. It is true that some manuscript copies of Anastasius, among others one in the king's library at Paris, contain the story of Joan; but this has been ascertained to be an interpolation of later copyists, who have inserted the tale in the very words of Martinus Polonus, a Cistercian monk and confessor to Gregory X., who wrote the lives of the popes, in which, after Leo IV., he places "John an Englishman," and then adds, "Hic, ut asseritur, femina fuit." He then goes on to say that this Joan, when a young woman, left her home in man's disguise, with her lover, a very learned man, and went to Athens, where she made great progress in profane law; afterwards she went to Rome, where she became equally proficient in sacred learning, for which her reputation became so great that at the death of Leo she was unanimously elected as his successor, under the general belief of her male sex. She however became pregnant; and one day as she was proceeding to the Lateran Basilica, she was seized in child-labour on the road between the Colosseum and the church of St. Clement, and there she died and was buried without any honours, after a pontificate of two years, five months, and four days. The story was generally copied from Martinus by subsequent writers, and Platina himself, in his 'Lives of the Popes,' repeats it on the authority of Martinus, adding various other reports, and concluding with these words: "The things I have above stated are current in vulgar reports, but are taken from uncertain and obscure authorities, and I have inserted them briefly and simply, not to be taxed with obstinacy." Puvinius, Platina's continuator, subjoins a very critical note, in which he shows the absurdity of the tale, and proves it to have been an invention. But the best dissertation on the subject is that of David Blondel, a Protestant, who completely refutes the story in his 'Famlier Eclaircissement de la question si une Femme a été assise au Siège Papal entre Leon IV. et Benoit III.,' Amsterdam, 1649. There are critics who contend that it is only the later manuscripts of the 'Lives of the Popes' by Martinus Polonus which contain the tale of Pope Joan, and that those manuscripts which were written during the life or soon

after the death of Martinus do not contain it. It is evident however that the story was in circulation already in the 12th century, long before the time of Martinus, as Etienne de Bourbon de Belleville, a companion of St. Dominic, in his treatise 'De Septem Donis Spiritus Sancti,' under the head of 'Prudentia,' relates from 'the Chronicles' the story of Pope Joan, but places it about the year 1100, and says that on the discovery of her sex she was stoned to death by the people. These authorities prove at all events that the Protestants did not invent the tale of Pope Joan, as they have been accused of having done.

JOAN OF ARC. [ARC, JOAN OF.]

JOA'NES, or JUA'NES, VICENTE, a celebrated Spanish painter, was born at Fuente la Higuera in Valencia, in 1523. Palomino's account therefore, that he was the scholar of Raffaello, is an error. He studied in Italy, and, as we may infer from his style, chiefly the works of the Roman school. He died on the 21st of December 1579, whilst engaged in finishing the altar-piece of the church of Bocairente, and was buried in that town, but his body was removed to Valencia and deposited in the church of Santa Cruz in 1581.

Joánes was one of the best of the Spanish painters: he is acknowledged as the head of the school of Valencia, and is sometimes termed the Spanish Raffaello. His drawing is correct, and displays many successful examples of foreshortening; his draperies are well cast, his colouring is sombre (he was particularly fond of mulberry colour), and his expression is mostly in perfect accordance with his subject, which is generally devotion or impassioned resignation, as in the 'Baptism of Christ' in the cathedral of Valencia. Joánes' subjects are exclusively religious, and if, says Ceán Bermudez, Morales on this account deserved the title of El Divino, Joánes is equally entitled to it. Like his countrymen Vargas and D'Amato of Naples, he is said to have always taken the sacrament before he commenced an altar-piece. His best works are in the cathedral of Valencia, and there are several good specimens in the Prado at Madrid. To mention a minor quality of his works, he excelled in painting hair.

Joánes had many scholars, among whom his son Juan Vicente was not undistinguished. His daughters also, Dorotea and Margarita, were well known for their ability in painting.

(Ceán Bermudez, *Diccionario Historico*, &c.)

JOASH, or JEHOASH, King of Judah, was the son of Ahaziah, and when Athaliah murdered her grandsons he alone escaped, having been saved by the care of his aunt Jehosheba. [ATHALIAH.] After being concealed in the Temple by his uncle Jehoiada, the high-priest, during the six years that Athaliah reigned, he was produced, and at once proclaimed king. Athaliah was slain; and as Joash was only seven years old, his uncle Jehoiada acted as regent. Under Jehoiada's guidance the Temple was purified, and idolatry extirpated. In the twenty-third year of his reign, still prompted by Jehoiada, the Temple was thoroughly repaired, soon after which Jehoiada died, aged 130, and was buried among the kings. After his death there was a relapse to idolatry, against which Zechariah, the son of Jehoiada, protested, and was put to death with the consent of Joash. In the same year Hazael, king of Syria, invaded Judah, defeated the large army sent against him, and destroyed the princes at whose solicitation Joash had restored the high places. The king himself was wounded, but he purchased the withdrawal of Hazael by giving up to him all the treasures of the temple. His servants however conspired against him, and slew him in his bed in B.C. 849, after a reign of forty years. He was succeeded by Amaziah.

JOASH, or JEHOASH, King of Israel, was the son of Jehoahaz, and succeeded his father in B.C. 850. He did evil in the sight of the Lord, as his predecessors had done; but he visited Elisha when he was dying, lamented over him, and the dying prophet predicted his victories over the Syrians. He vanquished Ben-hadad in three battles, and recovered the cities of Israel from the dominion of the Syrians. He was next attacked by Amaziah, king of Judah, whom he defeated, entered Jerusalem, plundered the temple, and broke down four hundred cubits of the city wall; but he suffered Amaziah to retain his crown, taking hostages for his future good behaviour. After a reign of sixteen years he died, and was succeeded by Jeroboam, his son.

JOB, the Book of, is one of the poetical books of the Old Testament. Its title is taken from the patriarch Job, whose story it relates. Some critics have supposed, from the nature of the exordium, that Job was not a real person, and that the narrative in the book is fictitious. He appears however to be referred to as a real person by Ezekiel (ch. xiv. ver. 16), and James (ch. v. ver. 11); and the style of the book has all the circumstantiality of a real narrative. It has been inferred from his longevity (ch. xlii. 16), his holding the office of priest in his own family (ch. i. 5), his allusion to no other species of idolatry than the worship of the heavenly bodies (ch. xxxi. 26-28), the silence of the book respecting the history of the Israelites and the Mosaic laws, and several incidental allusions to patriarchal customs, that Job lived in the patriarchal age. Dr. Hales has attempted, by astronomical calculations, to fix the exact time of Job's trial at 184 years before the birth of Abraham. (Hales, 'Chronology,' vol. ii. pp. 55-57, sec. edit.) There is a genealogy of Job at the end of the Septuagint version of this book, which makes him the fifth in descent from Abraham. Some critics have discovered what they consider proofs of a much later date in the book itself.

The scene of the poem is laid in the "land of Uz," which, as Bishop Lowth has shown, is probably Idumæa. The language is Hebrew, with a considerable admixture of Arabic, or, as others contend, of Aramaic.

The author is unknown. The arguments already stated with respect to the age at which Job lived are considered by most critics to prove the very high antiquity of the book. Lightfoot and others have supposed that Elihu was the author. This idea is founded chiefly on a translation of ch. xxxii. 16-17, the correctness of which is very doubtful. A very general opinion among critics ascribes it to Moses. Dr. Mason Good has concluded, from the character of the book, that the writer must have possessed certain qualifications of style, knowledge, country, and age, which are to be found in Moses alone. The same writer has collected a number of passages in which he sees a resemblance to the sentiments and style of Moses. (Good, 'Book of Job, Prelim. Disc.,' p. lvii., &c.) But the authority of Dr. Mason Good on such a subject is not very high, and on the other hand Bishop Lowth remarks, that the style of Job differs widely from the poetical style of Moses, being much more concise, and more accurate in the poetical conformation of sentences. Several critics, among whom is Eichhorn, assign to the book a date earlier than the time of Moses. Schultens, Lowth, and others suppose Job himself, or some contemporary, to have been the author, and that the book fell into the hands of Moses while he lived in Idumæa, and was used by him to teach the Israelites patience and submission to the will of God, either during their bondage in Egypt, or in their subsequent wanderings. It is alleged that this hypothesis solves the difficulties arising out of the internal character of the book, and accounts for its admission into the canon of the Hebrew Scriptures. Other critics assign a much later date to the book; several have ascribed it to Solomon, chiefly on the ground of a resemblance between certain passages in it and in the Proverbs. Umbreit places it at the time of the Babylonish captivity (Umbreit, 'Version of the Book of Job,' in the 'Biblical Cabinet,' Introduction).

The canonical authority of the Book of Job is established by frequent quotations from it, both in the Old and New Testament.

The design of this book appears to be to teach patience under suffering, from the doctrine of a Divine Providence governing all things. It consists of a controversy between Job and three friends who came to visit him in his distress, on the question whether men enjoy prosperity or suffer adversity in this life according as their actions are good or wicked. At ch. xxxii. a new disputant is introduced in the person of Elihu, who reproves both parties for the sentiments they had expressed; and at length the dispute is decided by the interposition of God himself. The integrity of Job, which his friends had called in question on account of his calamities, is vindicated, and he is restored to possessions twice as great as he had before his trial. (Compare James v. 10, 11.)

JODE, PIETER DE, the name of two celebrated engravers of Antwerp, father and son.

The elder, the son of Gerard de Jode, likewise an engraver, was born in 1570. He was the pupil of Goltzius, studied and worked in Italy and at Paris, and died at Antwerp in 1634. De Jode engraved many plates in a good style, among them the remarkable picture of the 'Last Judgment,' by Cousin, in twelve sheets, making altogether about sixteen square feet, four each way: it is one of the largest prints in existence.

The younger De Jode, or PETRUS DE JODE, JUNIOR, as he signed himself on his prints, was born at Antwerp in 1606, and was instructed in engraving by his father, whom he soon surpassed in execution, especially in the nude, and equalled in correctness of drawing. He worked with his father in Paris. His numerous portraits after Vandyck are his best works; among them are his own, and those of Jordaens, Poolemburg, Suellina, De Coster, and others, painters of Antwerp. He executed also some good prints after Rubens. The date of his death is not known.

ARNOLD DE JODE was the son of the younger Pieter, and was born at Antwerp about 1636. He is said to have been in London in 1667, and then to have engraved a print after the picture by Correggio, which belonged to Charles I., of 'Mercury instructing Cupid,' which is now in the National Gallery. Scarcely anything is known of him personally: as an engraver he was inferior to his father and grandfather.

JOEL, one of the twelve minor Hebrew prophets. In the first verse of the first chapter of his prophecy we are told that he was the son of Pethuel. Beyond this we have no certain information respecting him. The pseudo-Epiphanius states that he was born at Beth-horon, on the confines of Judah and Benjamin. He prophesied in the kingdom of Judah, but in what reign is uncertain. The most probable opinion is that which places his prophecy in the reign of Uzziah, contemporary with Amos and Hosea, between B.C. 800 and 780. He appears to refer to the same events as Amos (compare Joel, ch. i. with Amos iv. 6-9, and Joel ii. 4-6 with Amos i. 9, 10); and he does not mention the Assyrians or the Babylonians among the enemies of Judah, but only Egypt and Edom (ch. iii. 19). Other opinions have referred him to the reign of Joram (B.C. 895-883), and to that of Manasseh (B.C. 697-642).

The prophecy of Joel may be divided into two parts. In the first

he describes a famine caused by the ravages of insects, and exhorts the people to repentance; denouncing still greater judgments if they continue impenitent, and promising the return of prosperity and plenty if they attend to his warning. The second part, beginning at ch. ii. 28, alludes to events much more remote. The prophetic passage in ch. ii. 28-32, is quoted by the apostle Peter as accomplished by the miraculous gift of tongues on the day of Pentecost (Acts ii. 17-21). The remainder of the prophecy is supposed to be at present unfulfilled.

The canonical authority of this book has never been disputed. It is established by other quotations in addition to the remarkable one just mentioned.

Bishop Lowth ('Prælect.' xxi.) remarks on the style of Joel:—"He is elegant, perspicuous, copious, and fluent: he is also sublime, animated, and energetic. In the first and second chapters he displays the full force of the prophetic poetry, and shows how naturally it inclines to the use of metaphors, allegories, and comparisons. But while we allow this just commendation to his perspicuity both in language and arrangement, we must not deny that there is sometimes great obscurity observable in his subject, and particularly in the latter part of the prophecy."

JOHANNÆUS, FINNUS. [JONSSON, FINN.]

JOHANNOT, CHARLES-HENRI-ALFRED, was born in 1800 at Offenbach, in Hesse-Darmstadt, of a family of French refugees who had settled in Germany after the revocation of the edict of Nantes. He commenced his professional life as an engraver, in which art he practised for some time with a fair share of success. As a painter he first attracted notice in 1831, when he exhibited the 'Naufrage de Don Juan' and 'Cinq Mara.' Other pictures followed, some of which obtained places at Versailles and other royal and public galleries, he having attracted the notice of Louis Philippe, by whom he was employed to paint various court and ceremonial pieces; but he found time to paint also several pictures from older French history, as 'Francis I. et Charles Quint;' 'Henri II. et Catherine de Medicis,' &c. It was however, as a designer of vignettes, that Alfred Johannot acquired his greatest celebrity; and his popularity in this branch of art was steadily increasing up to the time of his premature death, December 7, 1837. To the English reader Alfred Johannot is perhaps best known by his very clever designs for the French illustrated editions of Scott, Byron, and Cooper.

JOHANNOT, TONY, born at Offenbach, November 9, 1803, is still better known in England as a designer of book-engravings than his brother Alfred. Like his brother, Tony also commenced his professional career as an engraver. His first painting was exhibited at the Exposition of 1831, 'Un Soldat buvant à la porte d'une Hôtellerie.' Like his brother he looked to English as well as French history and literature for subjects for his pencil. Among his chief pictures are enumerated the 'Chanson de Douglas' (1835); 'La Sieste' (1841); 'André et Valentine' (1844); 'Bataille de Fontenoy,' now at Versailles; 'Petits Braconniers' (1848); and 'Scène de Pillage' (1851). Though on the whole less successful than his brother as a painter, when, like him, he turned to designing for the wood-engraver, he proved at least equally happy; and as his life was more prolonged, he enjoyed greater opportunities of displaying the versatility of his pencil. Among the more important of his book illustrations may be mentioned 'Werther,' the designs for which he etched himself; 'Molière's works;' 'Manon Lescaut;' 'Jérôme Paturot;' the Romances of George Sand; and the 'Vicar of Wakefield;' Sterne's 'Sentimental Journey,' &c. His illustrations, though not unfrequently a little exaggerated, and sometimes verging on caricature, are almost always characteristic, and full of knowledge and refinement, rendering the works he illustrated among the very best examples of their class. He died suddenly from an attack of apoplexy, August 4, 1852.

JOHN, King of England, surnamed Santerre, or Lackland, a common appellation of younger sons whose age prevented them from holding fiefs, was the youngest of the five sons of Henry II. by his queen Eleanor of Guienne, and was born in the King's Manor House at Oxford, 24th of December 1166. In his youth he was created by his father Earl of Montague in Normandy; and in 1176 he was contracted in marriage to Johanna, or Hadwisa, the youngest daughter of William earl of Gloucester (son of the great Earl Robert, natural son of Henry I.), who thereupon made Johanna his sole heir. The marriage was actually celebrated on the 29th of August 1189. Henry, having after his conquest of Ireland obtained a bull from the pope authorising him to invest any one of his sons with the lordship of that country, conferred the dignity upon John in a great council held at Oxford in 1178. In March 1185 John went over to take into his own hands the government of his dominions; but the insolent demeanour of the prince and his attendants so disgusted and irritated the Irish of all classes, that his father found it necessary to recall him in the following December. John however was his father's favourite son, in part perhaps from the circumstance that his youth had prevented him from joining in any of the repeated rebellions of his brothers; and it is said, that a suspicion began to be at last entertained by Richard, when, of the five brothers, he and John alone survived, that Henry intended to settle the crown of England upon the latter. According to this story, it was chiefly to prevent such an arrangement that Richard, joining Philip of France, flew to arms in January 1189; but if so, it is difficult to account for the fact that John himself was found to be upon this

occasion in confederacy with his elder brother, a discovery which was only made by their heart-broken father upon his deathbed. [HENRY II.]

No opposition was offered by John to the accession of Richard, who endeavoured to attach him by the gift of such honours and possessions as amounted almost to sharing the kingdom with him. In addition to his Norman earldom of Montague, and that of Gloucester, which he acquired by his marriage, those of Cornwall, Dorset, Somerset, Nottingham, Derby, and Lancaster were bestowed upon him, so that there was thus placed under his immediate jurisdiction nearly a third of England. Richard however had not been long absent when his ambitious brother proceeded to take his measures for at least securing the crown to himself in case of the king's death, if not for an earlier seizure of it. The person next in the regular line of succession was Arthur, duke of Brittany, the son of John's elder brother Geoffrey, an infant of little more than two years old at the accession of Richard, who however recognised him as his heir, and had desired that his rights should be maintained by William de Longchamp, the bishop of Ely, whom during his absence he left in charge of the government. John accordingly directed his first efforts to the removal of the bishop, which, having obtained the co-operation of a strong party of the barons, he at length accomplished by actual force, in October 1191. When the intelligence of Richard's captivity arrived in 1193, John at once openly took steps for the immediate usurpation of the throne. Repairing in haste to Paris, he secured the aid of Philip Augustus by the surrender of part of Normandy, and then, returning to England, proceeded to collect an army for the maintenance of his pretensions. In this attempt however he was successfully resisted by the loyal part of the nobility; and he also failed in his endeavours to induce the emperor, by the promise of a large bribe, to retain his brother in prison. On the return of Richard to England, in March 1194, John's castles and estates were seized by the crown, and he and his chief adviser, Hugh, bishop of Coventry, were charged with high treason. John fled to Normandy, whither he was followed by the king at the head of an army; but the traitor made his peace by an abject submission, and, his mother seconding his supplications for pardon, he was allowed to retain his life and his liberty, and even restored to some measure of favour, though the restitution of his castles and territorial possessions was for a time firmly refused. Even that however was at length granted to his importunities and those of his mother; and it is further said, that Richard, when on his deathbed, was induced to declare John his successor.

John was present when Richard expired at Chaluz, 6th of April 1199, and before visiting England he hastened to secure the submission of the various continental territories of the crown. Upon repairing to Anjou and the other original possessions of the Plantagenets, he found the prevalent feeling strongly in favour of his nephew Arthur; but both in Normandy, and also in Poitou and Aquitaine, where his mother's influence was predominant, his pretensions were readily acknowledged. Meanwhile in England, by the activity of the justiciary Fitz-Peter, a unanimous resolution to receive him as king had been obtained from a great council held at Northampton. Soon after this John made his appearance in person; and he was solemnly crowned at Westminster, on the 26th of May, the festival of the Ascension. The years of his reign are reckoned from Ascension-day to Ascension-day.

Philip Augustus having, for his own purposes, espoused the cause of Arthur, whom he had got into his possession, soon overran both Normandy and Anjou; but in May 1200, John purchased a peace by a heavy pecuniary payment and the cession of several towns and other territories to the French king, who on his part relinquished such of his conquests as were not thus permanently made over to him, and also compelled Arthur to do homage to his uncle for Brittany. The next year John, having become tired of his wife, or never having been attached to her, procured a divorce on the plea of consanguinity, and married Isabella, daughter of Aymar count of Angoulême, who had already been betrothed, and even privately espoused, to Hugh count of La Marche. The complaints of the count in consequence of this injury gave Philip such a pretence as he wanted for renewing the war: he immediately took Arthur again by the hand, and putting him forward as the legitimate lord of the old fiefs of the Plantagenets, rapidly obtained possession of all the most important towns and places of strength in those countries. Arthur however, while he was besieging the castle of Mirabeau in Poitou, which was held by John's mother, Queen Eleanor, was taken captive by his uncle (1st of August 1202): the unfortunate young prince was immediately consigned to close custody in the castle of Falaise, from which he was soon after removed to Rouen, and having never been seen more, was universally believed to have been there put out of existence by his uncle's order. Indeed, it was generally said that he had been murdered by John's own hand, an imputation which the latter never took the trouble to deny. Arthur's sister Eleanor, to whom devolved his claim to the inheritance of the English crown, was carried over to England, and confined in the castle of Bristol, in which prison she remained till her death in 1241. Notwithstanding the capture of Arthur however the war in France went wholly against John; and before the end of the year 1204 Normandy, Anjou, Maine, and Touraine were rent from the crown of England, and re-annexed to that of France, from which they had been separated for nearly three centuries. Two years after-

wards John made an unsuccessful attempt to recover what he had thus lost.

While still at war with France, John became involved in another contest at home, which was eventually attended with still more fatal results. By insisting upon the right of the crown to nominate the Archbishop of Canterbury, on that see becoming vacant in July 1205, he drew upon himself the formidable hostility of the whole body of the national clergy, and also of the able and imperious pontiff who then presided over the Western Church. [INNOCENT III.] John paid little regard either to the interdict under which his kingdom was laid in 1208, or to the bull of excommunication issued against him the following year, or even to that deposing him and absolving his subjects from their allegiance, which Innocent launched at him in 1212. In the midst of all this ecclesiastical thunder he chastised the Scottish king William, compelling him, in 1209, to avert further hostilities by the payment of a large sum of money, and the delivery of his two daughters, with other hostages, as pledges for his observance of his engagements; he passed over to Ireland in 1210, and reduced a rebellion of the English chieftains there; and in 1212 he marched into Wales, and compelled Llewellyn, the prince of that country, to make his submission. In the last-mentioned year he also put down a confederacy of certain of his barons, which had been formed with the object of seizing his person.

At last however Innocent had recourse to more effective arms than his apostolic artillery. At the instigation of the pope, Philip Augustus prepared to invade England; and though John at first attempted to meet this threatening danger with some spirit, by conducting an army to France in April 1213, he soon returned home without having done anything; and in the despair produced by the universal hatred in which he found himself to be held by his subjects, whom his lawless and oppressive government had long alienated and disgusted, he consented, at Dover, on the 13th of May 1213, in an interview with Pandulf, the Papal legate, to submit to all the demands of the Holy See, of which the admission of the pope's nominee, Stephen de Langton, to the archbishopric of Canterbury, was the first. Two days after, he made over to the pope the kingdoms of England and Ireland, to be held of him and of the Roman Church in fee, and took to his holiness the ordinary oath taken by vassals to their lords. It was now agreed that there should be an oblivion of the past on both sides, that the bull of excommunication should be revoked by the pope, and that of John's disaffected English subjects those who were in confinement should be liberated, and those who had fled or been banished beyond seas should be permitted to return home. Philip, whose ambition was mortified by this pacification, would have persisted in his project of invasion, even in opposition to the express commands of the pope, but he was compelled to disband his army by the result of a battle fought in June between the English and French fleets, in the harbour of Damme, the first great victory in the naval annals of England, in which 300 of his vessels were captured, above 100 burned, and all his military stores and provisions, as well as his means of conveyance, taken from him.

One effect of this victory however was immediately to beget in John a hope of being able to extricate himself from his late engagement in favour of the exiles and outlaws, and perhaps also from the vassalage in which he had bound himself and his kingdom to the pope. In this view he at first attempted to raise an army with which to invade France, before doing anything in fulfilment of his promises either to the barons or the Church; but finding that the opposition of these united powers was too strong for him, he changed his course of proceeding, and temporised with both, until, by further submissions to the new papal legate, the Cardinal Nicholas, who arrived in England in the end of September, if he did not gain over the national clergy, he at least converted the pope himself, from being the head of the confederacy against him, into his friend and supporter. The primate Langton however, greatly to his honour, still continued to make common cause with the barons. Langton had already, in a meeting held at St. Alban's, August 25, proposed to the barons to rally round the charter of Henry I., and had solemnly sworn them to hazard their lives in the maintenance of the rights and liberties therein recognised. For a short time the commencing strife was thereupon by an award of the pope; soon after which, in June 1214, John hastened over to France, where however the great victory of Bouvines, gained by Philip (July 27) over the allied army of the English under John's bastard brother, the earl of Salisbury, the forces of the emperor, of the Earl of Flanders, and of the Earl of Boulogne, compelled the English king to sue for a cessation of hostilities. On the 19th of October a truce was arranged between the two kingdoms, to last for five years. But the depressed state of John's affairs now presented to his barons an opportunity for the renewal of their demands, of which they hastened to avail themselves. Their first memorable assemblage, in which they concerted their plans, was held, under pretence of celebrating the festival of the saint, in the abbey of St. Edmund at Edmundsbury, on the 20th of November. Before they separated, they advanced one by one to the high altar, and laying their hands upon it, took a solemn oath to withdraw their fealty, and levy war upon John, if he should refuse their demands, and never to lay down their arms till they had obtained from him a charter confirming the national liberties. Their petition was formally presented to John in

the Temple, at London, on the feast of the Epiphany, the 6th of January following. On its rejection, both parties, after an appeal to the pope, who at once took the part of John, prepared for war. In the beginning of May 1215, the barons having mustered their forces, which they put under the command of Robert Fitzwalter, and designated by the title of the army of God and of his Holy Church, proceeded to lay siege to the castle of Northampton. After wasting a fortnight however they were obliged to retire from this fortress: but having then marched to London, they were gladly received by the citizens (May 17th), and immediately took possession of the city. On this, John consented to a conference, and the celebrated meeting on the plain of Runnymede, which lay about half-way between London and Odiham in Hampshire, whither John had retired, was held in consequence on Trinity Monday, the 15th of June. The result was, the concession and signature by John of the Great Charter, embodying all the barons' demands.

Scarcely however had Magna Charta been thus extorted, when John set himself to work to endeavour to escape from its obligations. The suspicions excited by his general conduct, and especially by his introduction into the kingdom of numerous bodies of foreign troops, again called up the barons in arms by the following October. At first this new contest ran strongly in favour of the king; William D'Albiny, who, by the direction of the insurgent leaders, had thrown himself into the castle of Rochester, was, after sustaining a siege of seven weeks, compelled to surrender at discretion: news soon after arrived that the pope, as requested by John, had annulled the charter; this intelligence was followed by other papal bulls suspending Archbishop Langton, excommunicating the chiefs of the barons by name, and laying the city of London under an interdict; and John was soon enabled to wreak his vengeance on his enemies almost without encountering any resistance. While one part of his army, under the command of the Earl of Salisbury, wasted the counties around the metropolis, where the chief strength of the barons lay, he himself, with another force, proceeded to the north, where he drove back their ally, Alexander, the young king of Scotland, pursuing him as far as Edinburgh, and reducing to ashes every town, village, and castle, on both sides of the border, that fell within the range of his furious progress. In these disastrous circumstances, the barons congregated in London resolved, after much debate, upon the desperate expedient of offering the crown to Louis, the dauphin of France, as the only chance left to them of preserving any part of the national liberties. Accepting the invitation, Louis set sail from Calais with a fleet of 680 sail, and on the 30th of May 1216 landed at Sandwich. John retired to the west at his approach, and the French prince, after attacking and easily reducing the castle of Rochester, immediately marched to the capital. The fortune of the contest now turned. The people in all parts of the country eagerly rallied around Louis; even his foreign auxiliaries, most of whom were Frenchmen, began to quit the standard of the English king, and either to join that of the invader or to return home. At this critical moment arrived the news of the death of John's powerful friend Pope Innocent III., (16th July). Still however most of the places of strength were in his hands; and some months were spent to little purpose by the adverse party in attempts to reduce Dover, Windsor, and other castles which were occupied by his garrisons. Meanwhile, in the disappointment produced by the protraction of the war, jealousy of their foreign allies was beginning to spread among the insurgents; and it is very doubtful what the issue of the struggle might have been if the life of John had been prolonged. But on the 14th of October, as he was attempting to ford the Wash at low-water, from Cross-keys to the Foss-dyke, and had already got across himself with the greater part of his army, the return of the tide suddenly swept away the carriages and horses that conveyed all his baggage and treasures; on which, in an agony of vexation, he proceeded to the Cistercian convent of Swineshead, and was that same night seized with a violent fever, the consequence probably of irritation and fatigue, but which one account attributes to an imprudent indulgence at supper in fruit and new cider; another to poison administered to him by one of the monks. Although very ill, he was conveyed the next day in a litter to the castle of Sleaford, and thence on the 16th to the castle of Newark, where he expired on the 18th, in the forty-ninth year of his age, and the seventeenth of his reign.

All our historians paint the character of John in the darkest colours; and the history of his reign seems to prove that to his full share of the ferocity of his race he conjoined an unsteadiness and volatility, a susceptibility of being suddenly depressed by evil fortune and elated beyond the bounds of moderation and prudence by its opposite, which give a littleness to his character not belonging to that of any of his royal ancestors. He is charged in addition with a savage cruelty of disposition, and with the most unbounded licentiousness: while on the other hand so many vices are not allowed to have been relieved by a single good quality. It ought to be remembered however that John has had no historian; his cause expired with himself, and every writer of his story has told it in the spirit of the opposite and victorious party; and further, that the intense disgust always felt by every class of his countrymen at his base surrender of his kingdom in vassalage to the pope, may have led them to regard with less distrust all adverse reports respecting his general character.

The children of John by his queen Isabella of Angoulême were—

1, Henry, who succeeded him as Henry III.; 2, Richard, born January 5, 1208, created Earl of Cornwall 1226, elected King of the Romans 1257, died 2nd April 1272; 3, Joan, married June 25, 1221, to Alexander II. of Scotland, died March 4, 1238; 4, Eleanor, married, first, 1235, to William Marshall, earl of Pembroke, secondly, 1238, to Simon Montfort, earl of Leicester; and 5, Isabella, born 1214, married 20th July 1235, to Frederic II., emperor of Germany, died 1st December 1241. Several natural children are also assigned to him, none of whose names however make any figure in our history.

JOHN I., a native of Tuscany, succeeded Hormisdas in the see of Rome, in 523. He was employed by King Theodoric on a mission to the Emperor Justin of Constantinople; but after his return, from some unknown cause, he incurred the displeasure of Theodoric, and was put in prison, where he died in 526.

JOHN II. succeeded Boniface II. in 532, being elected by the clergy and the people of Rome, and confirmed by King Athalaric, for which confirmation a certain payment was fixed by an edict of the same king. He died in 535.

JOHN III., a native of Rome, was elected to succeed Pelagius I. in 560, and was confirmed by the exarch of Ravenna in the name of the Emperor Justinian. Two French bishops, of Embrun and of Gap, having been deposed by local councils, appealed to John, who ordered their restoration, which Gontram, the Burgundian king, enforced in opposition to the French clergy, who asserted their independence of the Roman see. John died in 574.

JOHN IV., a native of Dalmatia, succeeded Severinus in 640. He condemned the heresy of the Monothelites [EUTYCHES], and died in 642.

JOHN V., a native of Syria, succeeded Benedict II. in 686, and died after a few months.

JOHN VI., a native of Greece, succeeded Sergius I. in 702. In a council which he held at Rome he acquitted Wilfred, archbishop of York, of several charges brought against him by the English clergy. He died in 705.

JOHN VII., also a Greek, succeeded John VI., and died in 707.

JOHN VIII., who has been styled the IX. by those who believed in the story of Pope Joan, whom they style John VIII. [JOAN, POPE], succeeded Adrian II. in 872. He crowned Charles the Bald emperor, and after him also Charles the Fat. He confirmed the exaltation of Photius to the see of Constantinople. He had disputes with the marquises of Tuscany and the dukes of Spoleto, and died in 882, after a busy pontificate.

JOHN IX. was elected in 898, held two councils at Rome and Ravenna, and died about the year 900.

JOHN X. succeeded Lando in 915. He crowned Berengarius as king of Italy and emperor. The Saracens from Africa, who had landed in Italy and fortified themselves near the banks of the Liris, made frequent irruptions into the Roman territory. John, united with Berengarius and the dukes of Benevento and Naples, marched in person against them, and completely routed and exterminated them. The famous Marozia, a Roman lady of very loose conduct, and her husband, Guido, duke of Tuscany, ruled at Rome by force and intrigue. John, having had repeated disputes with them, was at length seized by their satellites in his palace of the Lateran, and thrown into prison, where he was put to death, according to report, in 927.

JOHN XI., son of Marozia, succeeded Stephen VIII. in 931. His brother Alberico headed a revolt of the Romans against his mother, who was secured in prison, and her new husband King Hugo was driven away from the city. John himself was closely watched by his brother, and died in the year 936, not without suspicion of violence.

JOHN XII., originally called Octavianus, son of Alberico and grandson of Marozia, succeeded Agapitus in 956, while he was only in his nineteenth year. In 960 he crowned at Rome Otho I. of Germany as emperor and king of Italy. But some time after the complaints against his licentious conduct became so loud, that the emperor returned to Rome, and there in an assembly of the clergy caused John to be deposed and Leo VIII. to be elected in his stead, in 963. In the following year however John re-entered Rome at the head of numerous partisans, drove out Leo, and committed many acts of cruelty. Otho, who was then in the north of Italy, was preparing to return to Rome at the head of his troops, when John fell suddenly ill, and died in 964. Panvinus, in a note to Platina's account of Pope Joan, suggests that the licentiousness of John XII., who among his numerous mistresses had one called Joan who exercised the chief influence at Rome during his pontificate, may have given rise to the story of 'Pope Joan.'

JOHN XIII., Bishop of Narni, succeeded Benedict V. in 965, with the approbation of the emperor Otho, but soon after the Romans revolted and imprisoned John. Otho however marched to Rome, reinstated John, and hanged thirteen of the leaders of the revolt. John crowned at Rome Otho II., son and successor of Otho I., and died in 972.

JOHN XIV., Bishop of Pavia and chancellor to Otho II., succeeded Benedict VII. in the see of Rome in 983. Boniface VII., an intruder, entered Rome soon after, and put John in prison, where he died of violence, after a pontificate of only nine months.

JOHN XV. (styled XVI. by some who place before him another John, who is said to have lived only a few days after his election)

was elected in 985. The disturbances of the patrician or consul Crescentius began in his pontificate. John however remained at Rome, and kept on good terms with Crescentius. He died in 996.

JOHN XVII., a Calabrian and Bishop of Piacenza, was appointed Pope in 997 by Crescentius, in opposition to Gregory V., but Otho III. came to Rome, imprisoned and mutilated John, and put to death Crescentius and his partisans. [GREGORY V.] John however is generally numbered in the series of the Popes.

JOHN XVIII. succeeded Sylvester II. in 1003, and died four months after his election.

JOHN XIX. succeeded the preceding, and died about 1009. The history of the popes during this period is very obscure, and the chronology confused.

JOHN XX., son of Count Gregory of Tuscany, succeeded his brother Benedict VIII. in the year 1024. He crowned the Emperor Conrad, and died in 1034.

JOHN XXI., a native of Lisbon, succeeded Adrian V. in 1277, and died about three months after.

JOHN XXII., James of Cahors in France, succeeded Clement V. in 1316, and, like him, took up his residence at Avignon. He was a man of considerable abilities, but he has been taxed with avarice and worldliness. The crown of Germany was then contested between Louis of Bavaria and Frederick of Austria, and John, assuming the right of deciding, excommunicated Louis. But this measure produced little effect in Germany; the diet of Frankfurt declared that the imperial authority depended upon God alone, and that the pope had no temporal authority, direct or indirect, within the empire. In Italy however John met with greater success; his ally, Robert, king of Naples, defeated the Ghibelines, and the pope excommunicated Matteo Visconti, the great leader of that party, and likewise Frederick, king of Sicily. Between Guelphs and Ghibelines, Italy was at that time in a dreadful state of confusion. The pope preached a crusade against Visconti, Cane della Scala, and the Este, as heretics. Robert, with the assistance of the pope, aspired to the dominion of all Italy, and the pope sent a legate, who, at the head of an army, assisted Robert and the other Guelphs against the Ghibelines of Lombardy. But the Ghibelines had clever leaders; Castruccio Castracani, Cane della Scala, and the Visconti kept the fate of the war in suspense, and Louis of Bavaria sent troops to their assistance. Louis came himself to Italy in 1327, and after being crowned at Milan with the iron crown, he proceeded to Rome, where the Colonna and other Ghibelines roused the people in his favour, and drove away the papal legate. Louis was crowned emperor in St. Peter's by the bishops of Venice and of Aleria, after which he held an assembly in the square before the church, in which he summoned James of Cahors (meaning the pope) to appear to answer the charges of heresy and high treason against him. After this mock citation, the emperor proceeded to depose the pope and to appoint in his stead Peter de Corvara, a monk of Abruzzo, who assumed the name of Nicholas V. Louis also proclaimed a law, which was sanctioned by the people of Rome, to the effect that the pope should reside at Rome, and if absent for more than three months, should be considered as deposed. Louis now returned to the north of Italy, and thence to Germany. Castruccio and Cane della Scala died, and the Guelphs and the papal legate began to resume the preponderance. In 1334 John XXII. died at Avignon, leaving the affairs of Italy as embroiled as ever, and eighteen millions of golden florins in his coffers, besides jewels. It was under his pontificate that the clergy and people of the towns were deprived of the right of electing their bishops, which right he reserved to himself, on payment of certain fees by the person elected. He was also the inventor of the Annates, or First Fruits.

JOHN XXIII., Cardinal Cossa, succeeded Alexander V. in 1410. He supported the claims of Louis of Anjou against Ladislaus, king of Naples; but Ladislaus, having defeated his rival in battle, advanced to Rome, and obliged the pope to escape to Florence. John preached a crusade against Ladislaus, which gave occasion to denunciations and invectives from John Huss. Meantime the great schism continued, and Gregory, styled XII., and Benedict, antipope, divided with John the homage of the Christian states. John, in his exile, wishing to secure the favour of the Emperor Sigismund, proposed to him the convocation of a general council to restore peace to the church, and Sigismund fixed on the city of Constance as the place of assembly. On hearing of the death of Ladislaus, by which event Rome became again open to him, John repented of what he had proposed, but was obliged to comply with the general wish by repairing to Constance. The fathers of the council decided that John, as well as his two rivals, should renounce their claims to the papacy as the only means of restoring peace. John signed the form of renunciation, but soon after, by the assistance of Frederick of Austria, he was conveyed out of the city, and resumed his authority by ordering the council to dissolve. But the council, in its fourth and fifth sessions, decided by a solemn decree that the general council once assembled is superior to the pope, and can receive no orders from him. A formal process being instituted against John, sixty charges were laid against him, of which only part were made public. Witnesses being heard, a solemn deposition was pronounced on the 29th of May 1415, to which John submitted, and was then given into the custody of the elector palatine. After the election of Martin V. and the termination of the

council of Constance. John, now again Balthazar Cossa, escaped from Germany, and made his submission to the new pope, who treated him kindly and gave him the first rank among the cardinals. He died soon after.

JOHN OF GAUNT. [EDWARD III.; HENRY IV.]

JOHN HYRCANUS. [HYRCANUS.]

JOHN, OF JOAM, KINGS OF PORTUGAL. [PORTUGAL, in GEOGRAPHICAL DIV. OF ENG. CYC.]

JOHN, KINGS OF SPAIN. [JUAN.]

JOHN, KING OF SWEDEN. [CHARLES XIV.]

JOHN, SAINT, THE APOSTLE AND EVANGELIST. Among the persons who at the commencement of his ministry joined themselves to our Saviour were two brothers, named James and John, the sons of Zebedee. They were both admitted by him into the number of his Twelve Apostles, and John was throughout distinguished by him with peculiar marks of regard. He speaks of himself, in the account which he left of the ministry of Jesus, as the disciple whom Jesus loved; and whenever a very few only of the apostles were to be employed by Jesus, or to accompany him, John was always one of the number, James and Peter being usually the others.

At the Last Supper we find him leaning on the bosom of Jesus. He attended Jesus in the garden and in the hall of the high-priest. He accompanied him to Calvary, and when Jesus was hanging on the cross John drew near, and while the miraculous darkness struck fear into the hearts of those who were employed in the work of death, he entered into conversation with Jesus, who commended to him the care of his mother Mary. This dying request of our Lord the apostle seems to have regarded as a sacred injunction, for he took her from that time to his own house.

After the resurrection of Jesus he was again distinguished by his notice; and when Jesus had ascended to heaven, and the interests of the Gospel were committed especially to those who had been chosen by him out of the world, John became one of the leading persons in the Church; acting in concert with the other apostles, and especially Peter and James, till the history in the 'Acts of the Apostles' ceases to notice what was done by the other apostles, and is confined to the travels and labours of Saint Paul.

Saint John's labours in the Church were chiefly among the inhabitants of Syria and Asia Minor, and no doubt he had a large share in planting Christianity in those provinces, where for a time it flourished greatly; but Christian antiquity does not present to us many particulars of the labours of the apostles, and we learn from it respecting John little more on which dependence may be safely placed than that he resided at Ephesus in the latter part of his life, and died in extreme old age.

Two pleasing stories are related of him by early Christian writers deserving of regard: one that, when too feeble to do more, he was wont to be carried into the assemblies of Christians at Ephesus, saying, as he went along, "My little children, love one another." The other respects his conduct to a young man who had joined a party of banditti. But when we read in those writers that he was thrown into a cauldron of boiling oil, and came out unhurt, distrust arises, and we question the sufficiency of the evidence. There is however little reason to doubt that he was at one period of his life banished to the island of Patmos, and that there he wrote the book called the 'Apocalypse,' or 'Revelation.'

There are also preserved three epistles of his: but the most valuable of his writings which have descended to our time is the 'Gospel according to Saint John.' This Gospel is unlike the other three in several respects, and is supposed by those who have considered it to have been written with some especial purpose, either as a kind of supplement to the other evangelists, which was the opinion of Eusebius, or with a view to the refutation of certain erroneous notions respecting our Saviour which had begun to prevail before the long life of Saint John was brought to a close: but with whatever design it was composed it must ever be regarded as amongst the most valuable testimonies to the life, character, and doctrine of Jesus.

JOHN, SAINT, THE BAPTIST, son of Zachariah, a Jewish priest, and Elizabeth his wife, who was a near relative of Mary, the mother of Jesus Christ, was born to them in their old age. The sacred office was assigned to him of being the precursor or herald of the Messiah. The history of the public ministry of Jesus begins with the acts of John the Baptist, whom we find withdrawing himself from the ordinary affairs of life and retiring to the desert country watered by the Jordan, where he preached in a fearless manner against the vices of the age, urged an immediate repentance, enforcing his exhortations by the announcement that the Kingdom of Heaven was at hand, and requiring of those who professed to receive him as their instructor that they should submit to the rite of baptism.

Amongst those who came to him and were baptised by him was Jesus Christ, who at his baptism was announced, both by the Baptist himself and by a voice from heaven, to be the Son of God, the Messiah.

From this time we hear little more of John till we find him in prison. He had ventured publicly to reprove Herod the king for an act of great immorality. Herod had married Herodias, who was the wife of Philip, tetrarch of Idumæa, his own brother. The Baptist's reproof was resented more violently by Herodias than by Herod. The history is related by the evangelists with all particulars. Salome, the daughter

of Herodias, had so pleased Herod with her dancing at a public entertainment given by him, that he in an oriental affluence of professed obligation said publicly, that he would give her whatever she would ask, even to the half of his kingdom. The little girl, for she was then extremely young, instructed by her wicked mother, asked the head of John the Baptist. Persons were immediately sent to the prison in which John was confined, who beheaded him, and delivered the head to the young princess, who carried it in a dish to her mother.

JOHN OF SALISBURY finds a place, and very deservedly, in every catalogue of learned Englishmen. His era was the reign of King Henry II., the Salisbury from which he took his name was therefore the old town of that name (Old Sarum), and not the present episcopal city, which was not founded till the reign of Henry III. John had studied at Oxford, but he visited also the universities of France and Italy. According to Leland, he was intimately acquainted with the Latin and Greek writers; he had some knowledge of Hebrew; he was skilled in the mathematics and every branch of natural philosophy, as he was also in theology and morals; he was an eloquent orator and an eminent poet. Leland further says of him that he was possessed of the most amiable disposition, ever cheerful, innocent, and good.

John was much connected with Thomas à Becket, archbishop of Canterbury. Peter of Blois, in the twenty-second of his 'Epistles,' which are collected and printed, calls John the eye and hand of the archbishop. John became himself the Bishop of Chartres in 1164. He died in 1182.

John's principal historical writings were 'Lives of Two Archbishops of Canterbury, Anselm and Thomas à Becket.' But the work by which he is best known to scholars, for the curious matter which it contains can scarcely be said to have found its way into the vernacular literature of his own or any other country, is entitled 'Polyoracione, de Nugis Curialibus et Vestigiis Philosophorum,' in which he describes the manners of the great, speaking not unfrequently in the style of sharp satire. There is an edition of it at Paris (1618), and another at London (1695). A large catalogue of his writings may be seen in Pitz and other writers of that class. See also Tanner, 'Bib. Brit. Hib.'

JOHNSON, SAMUEL, the son of Michael Johnson, a bookseller at Lichfield, and Sarah, his wife, was born at Lichfield on the 18th of September 1709. As a child he was afflicted with the king's evil, which disfigured his face and impaired his eyesight, and he was taken to Queen Anne to be touched. His education was commenced at Lichfield, whence he was removed to a school at Stourbridge; and in 1728, two years after he had left Stourbridge, he was placed at Pembroke College, Oxford. Young Johnson had early shown a vigorous understanding and an eagerness for knowledge: though he had poverty to contend with and a natural indolence, and was also subject to constitutional infirmity, and periodical attacks of morbid melancholy, he acquired a large fund of information at the university. Necessity compelled him to abandon the hope of taking a degree; his debts, though small, were increasing; remittances from Lichfield could no longer be supplied; and he quitted college and returned to his father's house. In the December following (1731) his father died in such pecuniary distress, that Johnson was soon afterwards glad to become usher of a school at Market Bosworth in Leicestershire, to which it appears from his diary that he went on foot: "Julii 16," he writes, "Bosworthiam pedes petii." But finding the drudgery of this employment intolerable, he sought other means of obtaining his bread, and procured temporary employment in translating for a bookseller in Birmingham. During his residence in this town he became intimate with the family of a mercer named Porter, whose widow he subsequently married (1736). Mrs. Porter was more than twenty years older than himself, but he was fondly attached to her, and she added to other powers of increasing his happiness the possession of 800*l*. With this capital he established a school, but his advertisements produced few scholars, the scheme failed, and he left Staffordshire with his pupil Garrick to seek his fortune in the metropolis.

His prospects at this time must have been very gloomy: he had nothing but literature to trust to for subsistence, and those were times when the condition of literary men was most miserable and degraded. In the reigns of William, of Anne, and George I., successful writers were rewarded by private munificence and public situations; but such patronage was now at an end, and the year in which Johnson left his home formed part of an interval which elapsed before a new source of remuneration arose—before the number of readers became large. Of readers there were still but few; the prices therefore that booksellers could afford to pay to authors were necessarily small; and an author, whatever were his talents or his industry, had great difficulty in keeping a shilling in his purse. The poverty and neglected condition of his friend and brother author, Savage, were the causes of Johnson's writing his 'London,' an imitation of the third satire of Juvenal, for which Mr. Dodsley gave him ten guineas, and by which he obtained a certain degree of reputation. We are told that when Pope read it he said, "The author, whoever he is, will not be long concealed." No great advantage however immediately accrued to him. Again he sought to be a schoolmaster, again his scheme miscarried, and he returned to his drudgery in the service of Cave the bookseller, who was his only patron. His pen was continually at work, and his pamphlets, prefaces, epitaphs, essays, and biographical memoirs, were continually published by Cave, either by themselves or in his periodical

the 'Gentleman's Magazine.' For many years his bread continued to be earned by literary slavery; by slow degrees only did his great talents become known, and the trust reposed in him by publishers increase.

In 1740, and for more than two years afterwards, Johnson wrote the parliamentary speeches in the 'Gentleman's Magazine.' In 1744 he published his 'Life of Savage;' in the following year some observations on Shakspeare, whose plays he proposed to edit; and in 1747 he commenced his 'English Dictionary,' which he engaged to complete in three years for 1575*l.*, a small sum if we consider that the author agreed to bear the heavy expenses necessary for preparing a work of such magnitude and importance. In 1749 appeared 'The Vanity of Human Wishes,' an imitation of the tenth satire of Juvenal; and in the following year was printed the first paper of the 'Rambler.' These are some of his most remarkable publications, for a complete list of which, and the dates at which they were published, we must refer to Boswell's 'Life.' For 'The Vanity of Human Wishes' 15 guineas only were received from Mr. Dodsley. We mention this because the frame and condition of Johnson's mind and temper, his views of things and persons, were probably influenced in no small degree by the deficiency of his means. He was now engaged in a steady course of occupation sufficient to employ his time for several years; and so assiduous were his labours that, whilst preparing his 'Dictionary,' he had an upper room at his residence in Gough Square fitted up like a counting-house, in which several copyists sat, whom he supplied with continual employment.

The efforts of his mind were the utmost it could bear; and when it was subdued by grief at the death of his wife (1752), he relinquished the 'Rambler.' Bad as his circumstances were, still they were somewhat more easy than they had been; the number of his acquaintances had increased; the 'Dictionary,' which occupied eight instead of the promised three years, was nearly complete; and he found leisure (in 1754) to make an excursion to Oxford for the purpose of consulting its libraries. This was his first emancipation from necessary labour. He soon returned to London to increase the number of reviews and essays which flowed continually from his pen. Thus occupied, an offer of a living was made to him if he would take orders; but though he was a firm believer in revelation, and a somewhat rigid moralist, he could not overcome his scruples respecting the fitness of his temper and habits for the duties that would be required of him, and the offer was rejected. He continued therefore to write for his bread; and it was not until he was fifty-three years old, and had for thirty years been toiling with his pen, that any certain source of income was opened to him. In May 1762 George III., through his minister Lord Bute, granted Johnson a pension of 300*l.* a year, and the days of his penury were at an end. Happy, in a state of independence, he enjoyed the society of a weekly club, of which Burke, Goldsmith, and Sir Joshua Reynolds were also members. He was introduced in the following year to his biographer Boswell, and we have from this date (1763) as full and minute account of him as has ever been written of any individual. From this time we are made as familiar as it is in the power of writing to make us with the character, the habits, and the appearance of Johnson, and the persons and things with which he was connected. "Everything about him," says Macaulay, "his coat, his wig, his figure, his face, his scrofula, his St. Vitus's dance, his rolling walk, his blinking eye, the outward signs which too clearly marked the approbation of his dinner, his insatiable appetite for fish-sauce and veal-pie with plums, his inextinguishable thirst for tea, his trick of touching the posts as he walked, his mysterious practice of treasuring up scraps of orange-peel, his morning slumbers, his midnight disputations, his contortions, his mutterings, his gruntings, his puffings; his vigorous, acute, and ready eloquence; his sarcastic wit, his vehemence, his insolence, his fits of tempestuous rage, his queer inmates—old Mr. Levett and blind Mrs. Williams, the cat Hodge and the negro Frank—all are as familiar to us as the objects by which we have been surrounded from childhood."

In 1765 the university of Dublin sent over a diploma creating him a doctor of laws, but he did not assume the title of doctor until eight or ten years afterwards, when the university of Oxford conferred the same honour upon him.

In 1766 his constitution seemed to be rapidly giving way, and he was depressed with a melancholy. In this condition his friend Mr. Thrale received him into his house at Streatham; an apartment was fitted up for him, companions were invited from London, and he became a constant resident in the family. His celebrity attracted the notice of the king, to whom he was introduced by the librarian of Buckingham House. We are not told that politics had in any way led to this introduction, but it is not impossible that the opinions that Johnson entertained upon the principal questions of the day might have reached the king's ears. For several years he occasionally published political pamphlets. In the autumn of 1773 he made a tour, in company with Mr. Boswell, to the Western Islands of Scotland, of which he published an account. Two years afterwards he made a short excursion to Paris. The last of his literary labours was 'The Lives of the Poets,' which were completed in 1781. We now take leave of him as an author, and have only to record the few domestic occurrences which took place before the close of his long life. These are for the most part melancholy. His friends Mr. Thrale and Mrs.

Williams preceded him to the grave. In June 1783 he had a paralytic stroke, and in the following November was greatly swollen with the dropsy. During a journey to Derbyshire he felt a temporary relief; but in 1784 he suffered both from dropsy and from asthma. His diseases were evidently irremediable; and the thought of death increased his constitutional melancholy. On Monday the 13th of December 1784 he expired in his house in Bolt Court; on the 20th of the month his remains with due solemnity and a numerous attendance of his friends were buried in Westminster Abbey, near the foot of Shakspeare's monument, and close to the grave of Garrick.

Whether in the deepest poverty or in comparative affluence, Johnson displayed great independence of character; and his Tory opinions are to be attributed to disinterested conviction, and were in harmony with his general spirit. He was steady and inflexible in maintaining the obligations of religion, a sincere and zealous Christian, and, as such, benevolent. But besides these great qualities he possessed others of marked littleness. In many respects he seemed a different person at different times. He was intolerant of particular principles; superstitious; and his mind was at an early period narrowed upon many questions religious and political. He was open to flattery, hard to please, easy to offend, impetuous and irritable. These were the principal blotches upon his character, but his great qualities predominated, and he has left far more to admire and revere than to censure and condemn.

His reasoning was sound, dexterous, and acute; he was seldom imposed upon either by fallacies or exaggerated statements; his perception was quick; his thoughts were striking and original, and his imagination vivid. In conversation his style was keen and pointed, and his language appropriate; he had also a remarkable facility of illustration from familiar objects. His wit may be described as logical, and chiefly consisted in dexterously convicting his opponent of absurdity. Conscious of his power, he was fond of dispute, and used to argue for victory. Scarcely any of his contemporaries except Burke was a match for him in such discussions. His written style was eminently periodic; and in order to construct every sentence into a balanced period he frequently introduced superfluous and high-sounding expressions; hence his general style was pompous, heavy, and diffuse; but in his later works, as the 'Lives of the Poets,' these faults become much less visible, and particular passages might be selected of almost unmatched excellence. He was also fond of words of Latin derivation, to the exclusion of words of more familiar Saxon origin. His style has often been imitated, and sometimes burlesqued; but both imitations and burlesques are almost invariably ludicrous failures: as an example of what puerile absurdity even clever writers can bring themselves to believe is an allowable burlesque on Johnson's style we may refer to that in the 'Rejected Addresses.'

Johnson's strong and penetrating intellect did not fit him for poetry, except of the satirical order. His 'Irene' is deservedly forgotten; but his 'London: an imitation of the Third Satire of Juvenal,' contains nervous thoughts expressed in harmonious verse; and his 'Vanity of Human Wishes, being the Tenth Satire of Juvenal Imitated,' is a fine poetical declamation, though deformed by occasional tautology: it has had the rare fortune of receiving the highest eulogies from two great recent poets of a school wholly different to that of Johnson—Byron and Scott; the latter of whom says of it, "The deep and pathetic morality of 'The Vanity of Human Wishes' has often extracted tears from those whose eyes wander dry over pages professedly sentimental:" while Byron wrote, "'Tis a grand poem . . . all the examples and mode of giving them sublime." Among his smaller pieces the two most remarkable are his verses on the opening of Drury Lane Theatre in 1747, and the stanzas on the death of Mr. Levett. His tale of 'Rasselas' holds an intermediate place between his poetry and his prose. It is characterised by a tone of pleasing melancholy, and the style, though somewhat artificial, is elegant and harmonious.

Johnson's prose works consist of short pieces, his Dictionary excepted. His 'English Dictionary' was a work of great labour, and the quotations are chosen with so much ingenuity, that, though necessarily mere fragments, they are amusing to read. Dr. Robertson, the historian, said that he had read Johnson's Dictionary from beginning to end; and it is probable that very few ever open it for reference without reading much more than the passage they looked for. It is however in some respects a very defective work. Johnson had scarcely any knowledge of the Anglo-Saxon, and no knowledge of any of the cognate Teutonic dialects; accordingly, the etymological part is not of much value; the etymologies being copied chiefly from Skinner and Junius. His definitions are constructed without sufficient consideration, and without any systematic plan. He also frequently errs in tracing the successive significations of a word. Between 1750 and 1760 he published the 'Rambler' and the 'Idler,' periodical essays in the style of the 'Spectator,'—works generally read and of very extensive influence in their day, but which now probably are comparatively seldom disturbed. His edition of Shakspeare was published in 1765; the preface is one of his ablest productions, particularly that part which relates to the unities and dramatic illusion. He had not sufficient antiquarian knowledge or poetical feeling for commenting on Shakspeare; his notes are not numerous, and though marked with his strong sense are only occasionally valuable. In

1755 he published the account of his journey in the Hebrides, an entertaining and an instructive work, though it discusses with needless solemnity subjects familiar to every inhabitant of the country, though strange to a townsman like Johnson. His 'Lives of the Poets,' published in 1781, are a useful and interesting contribution to English biography and criticism, and are too well known to require specific notice. The criticisms in this work are sometimes biased by political, religious, and even personal antipathies, as may be seen in his unfavourable judgment of Milton's poetry, dictated by his dislike for the republican and non-conformist; and his somewhat captious censure of Gray. His judgments of the general character of a poet are however more frequently correct than his criticisms upon particular passages and expressions. The style is on the whole perhaps more simple and better than in any other of his writings.

A complete list of Johnson's works is prefixed to Boswell's 'Life,' but from what has been stated, it sufficiently appears that his intellectual efforts were desultory and unconnected, and took the form of Essays, Lives, Critical Notices, Prefaces, &c. He had no comprehensive or profound acquaintance with any department of human knowledge; he did not attempt any systematic investigation of any considerable branch of metaphysical, ethical, political, or æsthetical science. Even as a grammarian, his acquirements were limited and superficial; of physical and mathematical science he knew scarcely anything. It may however be remarked that he had adopted that theory of ethics which is now commonly known by the name of utilitarian, as may be seen from his review of Soame Jenyns's 'Inquiry into the Origin of Evil:' Johnson here says of this theory, that it affords "a criterion of action on account of virtue and vice, for which he has often contended, and which must be embraced by all who are willing to know why they act or why they forbear, to give any reason of their conduct to themselves or others."

From his habit of writing for the booksellers, he had acquired a power of treating the most heterogeneous subjects with scarcely any preparatory knowledge; witness his papers on the construction of Blackfriars Bridge, and his very ingenious argument, dictated to Boswell, on a question of Scotch law. In English literature his reading was extensive, particularly in the writers of the 17th and 18th centuries; but he seems to have known comparatively little about the writers of the age of Elizabeth: his 'Lives of the Poets' begin with Cowley. He does not seem to have studied attentively the works of any of the chief English philosophers, as Bacon, Hobbes, Locke; his theological learning was but scanty; nor was he very well versed in the political history or laws of his country. He had a fair acquaintance with the ordinary Latin classics; of Greek he used to say that he knew but little; but it was found that Johnson's "little" was what some men of more pretensions to scholarship would have accounted great. He could read French and Italian; but he seems to have scarcely known anything of the modern literature of foreign countries.

Johnson's opinions were regarded by many of his contemporaries with a sort of superstitious reverence. In the present generation his credit had fallen lower than it deserved; but the notices of him by several of the greatest writers of the day, even when unfavourable, have served to show that he could not be safely neglected by the literary student, while by the general reader many of his works will continue to be read, from the vigour of thought which they display.

(Murphy, *Life*, in preface to Works; Boswell, *Life*, Croker's edit.; *Memoir* by Walter Scott; *Essays* by Macaulay and Carlyle. A brief but elaborate character of Dr. Johnson, written by Sir James Mackintosh, will be found in his *Life*, vol. ii. p. 166.)

*JOHNSTON, ALEXANDER KEITH, was born at Kirkhill, in the county of Midlothian, Scotland, December 23th, 1804, and educated at the High School of Edinburgh. His studies were at first directed with a view to the medical profession, but a predilection for the Fine Arts led to his being apprenticed to an engraver, where he acquired that taste for design which characterises all his works.

The favourite study of his youth, geography and its allied branches, soon absorbed his attention, and in order to reach the sources of information, he mastered successively the French, Italian, Spanish, and German languages, and thus prepared himself for founding a school of geography in his native country. His first large work, the 'National Atlas' in folio, projected in 1835, was published in 1843, when he was elected a Fellow of the Royal Geographical Society and appointed Geographer to the Queen for Scotland. The writings of Humboldt and Ritter had so inspired him with the importance of Natural Geography, as to induce him to project an atlas on this subject, on a scale hitherto unattempted, and successive visits to the Continent having brought him into contact and correspondence with these and many other distinguished cultivators of science, he devoted several years to the elucidation of the necessary materials, and in 1848 published his celebrated 'Physical Atlas' in folio. This work we find characterised in the 'Bulletin de la Société de Géographie,' Paris, 1851, as "Un des plus magnifiques monuments qu'on ait encore élevés au génie scientifique de notre siècle." On its appearance Mr. Johnston was elected an honorary member of the Gesellschaft für Erdkunde, Berlin, fellow of the Geographical Society of Paris, the Geological Society of London, &c. In 1850 he was elected a fellow of the Royal Society of Edin-

burgh, and has since acted on its council. To its papers he contributed 'An Historical Notice of the Survey of Scotland.'

Three years were next devoted to the production of a 'Dictionary of Geography,' which was published in 1851, and again, nearly re-written, in 1855. The first edition of his great work having been exhausted, a new and greatly improved issue has lately appeared, and is thus announced by the President of the Geographical Society, in his annual address, 1856: "Our associate, Mr. Alexander Keith Johnston, has completed the new edition of his superb 'Physical Atlas.' The publication of the first edition of this great work, ten years since, had the effect of introducing in this country almost a new era in the popular study of geography, through its attractive and instructive illustration of the prominent features of science. This second edition is to some extent an entirely new work, owing to the additions and improvements which have been introduced . . . and the addition of a large general index adds materially to the utility of this extensive compendium of natural geography." His contributions to medical geography have procured for Mr. Johnston the honorary fellowship of the Epidemiological Society of London.

Among Mr. Johnston's minor publications are an 'Atlas of the Historical Geography of Europe,' 4to; a reduced 'Physical Atlas,' in 4to, 25 plates, and 112 pages of text; a series of educational works, comprising Physical, General and Classical Geography, an Atlas of Astronomy in conjunction with Mr. Hind; and with Sir R. L. Murchison and Professor Nicol as coadjutors, a 'Geological Map of Europe.' Most of these works have rapidly passed through several editions.

JOHNSTON, DR. ARTHUR, was born in Aberdeenshire in 1587. At an early age he went abroad for medical education; and the degree of Doctor in Medicine was conferred on him at Padua in 1610. He travelled in various parts of the Continent, and resided for twenty years in France, marrying twice in the course of that period. He returned to his native country before 1625, and was soon afterwards appointed physician to Charles I., probably through the influence of Laud. After this appointment he must have resided chiefly in the neighbourhood of the court. In 1641 he died at Oxford, while on a visit to a daughter married there.

Johnston was the most extensive contributor, and is not unusually called the editor, of Sir John Scot's collection of Latin poems, the 'Delicia Poetarum Scotorum hujus Ævi Illustrium,' Amsterdam, 1637, 2 vols. 12mo; and besides several other volumes of compositions in Latin verse, he was bold enough to measure lances with Buchanan in a version of the Psalms, 'Paraphrasis Poetica Psalmorum Davidis, Auctore Arturo Johnstono, Scoto,' Aberdeen, 1637, 8vo. This ambitious attempt led, many years afterwards, to a protracted controversy on the merits of the rival versions. The history of the dispute is related, and Johnston's works fully described and justly estimated, in Dr. Irving's 'Lives of Scottish Writers,' 1839, 2 vols. 8vo. It is enough here to say, that Johnston's high rank among modern writers of Latin poetry is universally admitted; and that, although in Scotland his psalms have usually been estimated much below Buchanan's, the justice of this sentence has been questioned by critics of authority, of whom Mr. Hallam is one.

JOHNSTON, GEORGE, a distinguished naturalist. He was born in 1798, and having been destined for the medical profession, he was apprenticed to the celebrated Dr. Abercrombie of Edinburgh. Having gone through the usual medical training, he graduated in Edinburgh in 1819. He subsequently settled as a general practitioner at Berwick-upon-Tweed. At Edinburgh he had acquired a taste for natural history, which he diligently cultivated through the remainder of his life. It is not often that a man so thoroughly and so largely employed in a laborious profession has occupied so prominent a position as an observer and writer as Dr. Johnston. At the time that he commenced his career at Berwick-upon-Tweed little was known of the lower forms of animal life to which he so successfully devoted his attention. His 'History of British Zoophytes,' and his 'History of British Sponges and Lithophytes,' published in 1838 and 1842, were amongst the first systematic works that were devoted to the classes of animals they describe. They not only included the descriptions of a large number of new species of these animals, but contained a great amount of matter altogether new to the British reader. It is true the habits of these creatures were not such as to command the same amount of attention as those described by White of Selborne, but in their relation to the general study of scientific natural history they take a position second to none that have been published during the present century. From the time of his first residence in Berwick he was an active contributor to the various natural history journals and the Transactions of natural history societies. Thus we find him preparing for his great work on Zoophytes in his 'Descriptive Catalogue of the recent Zoophytes found on the Coast of Durham,' in the second volume of the 'Transactions of the Natural History Society of Newcastle-upon-Tyne,' also in his 'Catalogue of the Zoophytes of Berwickshire,' in the 'Proceedings of the Berwickshire Naturalists' Club.' Of this club he was one of the founders, and an active member to the last.

Another class of animals almost as little known when he first began to work at them as the Zoophytes, were the Annelides. His papers on 'British and Irish Annelides,' with numerous notices of individual forms scattered through the pages of the 'Magazine of Zoology and

Botany' and the 'Annals of Natural History,' attest the value of his labours in this department of zoology. At the time of his death he was occupied on a distinct work devoted to the description and illustration of the British *Annelides*.

From time to time all the forms of Invertebrate life engaged his attention, and although much greater attention had been paid to the *Mollusca* than to the other classes, his contributions to the natural history of these animals constitute some of his most valuable labours. His papers on the *Mollusca* were numerous. The result of his study and observations on this class of animals was given in a large work entitled 'An Introduction to Conchology, or Elements of the Natural History of Molluscous Animals,' published in 1850. Dr. Johnston did not confine his attention to the Invertebrate animals: he loved the sea-side, and whatever the waves of the ocean brought to the shore he studied with diligence. Thus many of his papers embrace descriptions of fish—*Cetacea*, and other inhabitants of the sea. Nor did he limit himself to the study of the animal kingdom. In his constant journeys in his laborious practice no plant of the district escaped his attention, as is shown in his interesting work entitled 'Botany of the Eastern Borders.' It was his observant eye that first detected the new water-weed (*Anacharis alsinastrium*) in the lake at Dunse Castle in 1838, and again in the waters of the Whiteader in 1841. Few men have lived with higher claims to the name of a naturalist, and few have contributed more largely to the literature of the natural history of Great Britain. He took great interest in the spread of natural history literature, and was one of the founders of the Ray Society for the publication of works on natural history, and was one of the secretaries of the society till his death. He was a man of the most genial and kindly disposition, and greatly beloved in the circle of naturalists by whom he was surrounded, and whom he often met in the Naturalists' field club he had established. He was well read in the literature of natural history, and nothing delighted him more than imparting his copious stores of information to others. His correspondence was extensive, and many a living naturalist is indebted to him for encouragement in the prosecution of his earliest labours. In the latter part of his life he was not spared those trials which come upon the learned as well as the unlearned, and these acting upon a susceptible mind probably hastened the attack under which he sunk. He was seized with paralysis, and died on the 3rd of July 1855.

JOHNSTON, JAMES T. W., late Professor of Chemistry in the University of Durham. He was born at Paisley, about the year 1796. His father subsequently removed to Manchester, and afterwards returned again to Scotland, residing at Kilmarnock. During this time the education of young Johnston depended chiefly on his own efforts; he was however so successful that he was enabled to obtain his own livelihood by giving private instruction to pupils in the University of Glasgow. In 1825 he removed to Durham, where he opened a school. In 1830 he married the daughter of Thomas Ridley, Esq., of Park-end. By this marriage his circumstances were so much improved that he gave up his school, and determined to put in execution a plan he had long conceived of devoting himself to the study of chemistry. He accordingly repaired to Sweden, and became a pupil of the celebrated Berzelius. He made so much progress in his chemical studies, and became so well known as a chemist, that on the establishment of the University of Durham he was invited to take the readership in chemistry and mineralogy. This took place in 1833, whilst he was yet pursuing his studies on the Continent, and the chair was not occupied till he returned to fill it. On his return, he took up his residence at Edinburgh, and devoting himself to the department of agricultural chemistry he became appointed chemist to the Agricultural Society of Scotland. On the dissolution of this society, he left Edinburgh, and resided permanently in Durham. He now occupied himself principally with the production of works on the relation of chemistry to agriculture. In this he was very successful, and few writers have been more extensively read in this department of literature. His 'Lectures on Agricultural Chemistry and Geology' are an able exposition of the application of the principles of chemical and geological science to the art of agriculture. He also published a 'Catechism' on the same subject, which at the time of his death, in 1855, had gone through thirty-three editions, and has been translated into almost every European language. He had travelled in America, and was well known as an agricultural chemist in the New World; and his works there have as large a circulation as in his own country. His experience of America he gave to the world in a work entitled 'Notes on North America,' in which he discusses many of the important agricultural questions connected with the resources of that great country. He was an eminently popular writer and teacher, and all his writings exhibit an enthusiasm which renders them attractive even to the unscientific reader. One of the most popular and the last of his works was his 'Chemistry of Common Life,' which has had a vast circulation, and done much for diffusing a knowledge of the principles of chemistry involved in the ordinary occupations of human beings. In some parts of this work he has unintentionally fallen into error; and it is perhaps only right to state here that the remarkable statement made in that work with regard to arsenic-eating amongst the inhabitants of Styria and other parts of Europe, has been recently shown to be without foundation.

This work originally appeared as a series of magazine articles. Professor Johnston contributed to the 'Edinburgh Review' and other journals. He has also published many papers in the Transactions and Proceedings of scientific societies. In the summer of 1853 he was travelling on the Continent in his usual health, when he was suddenly seized with spitting of blood, which terminated in a rapid decline, and he died at Durham on the 18th of September of that year. He was made a Fellow of the Royal Society in 1837, and was a member of other learned societies.

JOINVILLE, JEAN, SIRE or LORD DE, born of a noble family of Champagne, was brought up in the court of Thibaut, king of Navarre and count of Champagne, then one of the most polished courts in Europe. Joinville followed Louis IX. in his first crusade in 1248, with a body of several hundred armed men, which he raised among his tenants; and he was present at the taking of Damietta, and at the disastrous campaign of Massoura, in which Louis and most of his army, with Joinville among the rest, were taken prisoners. Joinville narrowly escaped being killed by the Egyptians; but the ransom being paid, he followed the king to Acre, and was present at the war which was carried on in Palestine, until he returned to France with Louis in 1254. Being a great favourite with the king, and almost constantly near his person during the six years of that crusade, his narrative of that period, written in a simple unpretending style, is extremely interesting. It is entitled 'Histoire de St. Louis, IX. du nom, Roi de France, par Jehan Sire de Joinville,' and has been often republished. One of the best editions is that by Ducange, fol. 1668, with useful notes and learned dissertations. It has been translated into English by T. Johnes, 2 vols. 4to, 1807. The character of Joinville, a favourable specimen of a feudal lord in that, the golden age of chivalry, valiant, gay, witty, generous, shrewd, and yet at times careless through vivacity of temper, somewhat worldly and proud of his rank, but withal good-natured and sociable, forms a happy contrast with the piety, austerity, and simplicity of Louis, who however esteemed and loved Joinville for his sincerity and abilities, as much as Joinville cherished Louis's honesty and goodness of heart, of which he gave numerous and affecting proofs in his narrative. Joinville, after his return to his native domain, did not forsake the king, but frequently repaired to his court, and continued to enjoy Louis's confidence. When Louis, in 1269, set out on his second expedition, in which he died at Tunis, he invited Joinville to join him, who however excused himself. Joinville kept away from the corrupt court of Philip le Bel, but afterwards he is said to have joined the army which Louis X. collected at Arras against the Flemish. He died not long after; but the precise epoch of his death is not known. Joinville and his predecessor Villehardouin are among the oldest of the French chroniclers who wrote in the vernacular tongue.

JOMELLI, NICOLO, one of the few celebrated composers of the early part of the last century, whose works justify the encomiums bestowed on them, was born in 1714, at Aversa, according to Mattei—at Avellino, says Burney—both places being near Naples. He was initiated in music by the Canon Muzzillo, and afterwards studied at one of the Neapolitan conservatories, first under Feo, then as the pupil of Leo, confessing himself chiefly indebted to the latter for having inspired him with a true feeling for the art. Subsequently however, when he turned his attention to sacred music, he derived considerable improvement in the more elaborate branches of composition by his intercourse with the learned Padre Martini.

Jomelli produced his first opera at Naples, when only twenty-three years of age; and so speedily acquired fame, that in 1740 he was summoned to Rome, where he composed two operas, and was warmly patronised by the Cardinal Duke of York. Next year he proceeded to Bologna, and brought out his 'Ezio.' He then returned to the papal capital, and produced one of his finest works, 'Didone.' This led to his being invited to Venice, at that time the great theatre for the display of musical excellence, where his 'Merope' for the Teatro Fenice, and a 'Laudate' for the church of Santo Marco, well sustained his reputation. The failure of his 'Armida,' in the following year, at Rome, determined him to visit Germany, and at Vienna he formed an acquaintance with Metastasio, which ripened into a friendship of the closest kind, that death only terminated. To the enlightened conversation and judicious criticisms of the Imperial poet he always confessed his obligations, and ascribed much of the success of his later productions. He set the 'Achille in Sciro,' and got up afresh the 'Didone,' of his illustrious friend, both of which were received by the Germans with enthusiasm.

Metastasio, speaking of Jomelli, in several letters, says, "He is of a spherical figure, pacific disposition, with an engaging countenance, most pleasing manners, and excellent morals. . . . He is the best composer for words of whom I have any knowledge. . . . If ever you should see him, you will be attached to him; he is certainly the most amiable *gourmand* that ever existed."

At Vienna Jomelli remained two years, where he devoted no inconsiderable portion of his time to the empress Maria Theresa, to whom he gave instructions in music. He was afterwards recalled to Rome, and there produced several operas, also his famous oratorio 'La Passione.' The Duke of Würtemberg now prevailed on him to visit Stuttgart, in which city he resided nearly twenty years, and composed an incredible number of Italian operas, most of them however now

forgotten; but his 'Missa pro Defunctis,' or 'Requiem,' there produced, will remain as a monument of his genius. When the Duke of Würtemberg was obliged to reduce his establishment, Jomelli went to Naples, where the ill success of two new operas operated so powerfully on his sensitive mind, that an attack of paralysis was the consequence. From this however he sufficiently recovered to compose a Cantata and a 'Miserere,' the latter being by many considered the finest of his works. He died at Naples, in 1774.

Jomelli has been not unaptly called the 'Glück of Italy.' He possessed the deep feeling and vigour that characterised the German composer, and is nearly as rich in accompaniments. Indeed in his admirable scena, 'Berenice, ovr sei' in the serious opera of 'Lucio Vero,' he not only left at an unmeasurable distance all former and contemporary composers, but gave birth to a work which in its way has hardly yet been surpassed, if ever equalled. His 'Chaconne,' though not of so high an order of composition as some of the above-named works, has by its great and long-continued popularity given proof of its originality and sterling merit.

* JOMINI, HENRI, historian appointed by Napoleon I. to write the military records of his reign, was born March 6, 1779, at Payerne, in the Pays de Vaud, of which canton his father was, for several years, principal magistrate. In very early life he was placed in a merchant's office, and in that employment he continued for eight or nine years. In 1795, he was enrolled in the Swiss militia, and he attained the rank of lieutenant-colonel before he had completed his twentieth year. At this time, the sudden invasion of Switzerland, and its speedy subjugation by Menard and Brune, deprived him of his rank in the army, as well as of his civil office, and, having to begin his career again, he proceeded to Paris, in 1799, in quest of a new vocation.

He spent the next few years in commercial pursuits of a desultory kind; and was beginning to establish himself as a stockbroker, when he became acquainted with General Ney, and his future pursuits were fixed. Supported by the powerful recommendation of that general, he received a valuable appointment in one of the large mercantile houses of Paris; with ample leisure to pursue his studies of military tactics, which he had begun as a mere boy, but which had been interrupted by the conquest of his country. In 1804, at the age only of twenty-five, he produced the first part of his 'Traité des Grandes Opérations Militaires,' which determined Ney to attach him permanently to the French army, and to recommend him to the First Consul. Shortly after he was appointed aide-de-camp to that general, with the rank of chef-de-bataillon. For the five ensuing years, Jomini attended the marshal in every campaign, and exhibited as much skill in the closet as daring in the field. At Michelsberg he led the storming party and carried the heights; and in 1805, the clear and decided plan he drew up for the line of march of the sixth corps, contributed to the capture of Mack's army. Meanwhile, Napoleon, who had read and approved of his 'Traité,' made him a colonel. He distinguished himself also in the campaign of Prussia, in 1806, especially at the battle of Jena, in the very crisis of which he rescued Marshal Ney from a most perilous position, when sorely pressed by Prince Hohenlohe. For this exploit he was created a baron. Colonel Jomini accompanied Marshal Ney into Spain in 1808; but in 1809, his enemies, jealous of the consideration he had acquired by his strategical skill, found means to prejudice his benefactor against him, and Colonel Jomini was suspended for a time from active service. Mortified by this treatment, the colonel applied for his discharge in 1810, having already determined to enter the Russian service. The French Emperor however refused to part with him, and promoted him to a brigade. Not long after this, General Jomini was appointed historiographer of the empire, and when the Russian campaign was opened, in 1812, he was commissioned to write the history of the Grande Armée. Few officers exhibited more zeal or greater fortitude than Jomini throughout this disastrous expedition; his real talents were now appreciated, he was made governor of Wilna, then of Smolensko, and he again rescued Marshal Ney from a position of great peril.

After the battle of Lutzen, in 1813, he returned to the staff of Marshal Ney; soon after he distinguished himself so much at the battle of Bautzen, that Ney urged the emperor to make Jomini a general of division. Far from complying, Napoleon, on some new ground of displeasure, suspended him a second time. Irritated by this treatment, General Jomini resolved to break for ever with Napoleon; he therefore accepted the rank of lieutenant-general in the Russian army, was tried by court-martial for desertion of that which he had left, and though absent, sentenced to be shot. Still, in spite of this appointment, General Jomini did not take an active part in the war of 1814 against France. In 1815 he returned to Paris for a short time, and received the cross of St. Louis from the restored king. At the same time he employed every means he could devise to prevent the execution of Marshal Ney. After the war he settled in Russia, and introduced many important reforms, both theoretical and practical, into the military system of that country. In 1855 he received permission from the Czar to settle in Brussels.

Besides the work already mentioned, General Jomini has published the following: 'Correspondance entre le Général Jomini et le Général Berrazin sur la Campagne de 1813;' 'Histoire des Guerres de Frédéric II.,' 1818; 'Principes de la Stratégie,' 1818; 'Vie politique

et militaire de Napoleon,' 1827; 'Précis de l'Art de la Guerre,' 1838; 'Précis de la Campagne de 1815,' 1839; 'Atlas Militaire,' &c., all of which are deemed of great excellence by military men.

JONAH was one of the twelve minor Hebrew prophets. He is mentioned in 2 Kings xiv. 25, where we are told that Jeroboam II. "restored the coast of Israel from the entering of Hamath unto the Sea of the plain, according to the word of the Lord God of Israel, which he spake by the hand of his servant Jonah, the son of Amittai, the prophet, which was of Gath-Hepher," or Gittah-Hepher (Joahua xix. 13), a city near the eastern boundary of the tribe of Zebulun, which formed a part of the kingdom of Israel, and afterwards of Galilee. From this passage most critics have supposed that Jonah lived under Jeroboam II., who reigned from B.C. 828 to B.C. 782. Bishop Lloyd places him near the close of Jehu's reign, or the beginning of that of Jehoahaz. The book of Jonah, with the exception of the highly poetical prayer in chap. iii., is entirely narrative. It may be divided into two parts. The first (chaps. i. and ii.) relates the attempt of Jonah to evade God's command to preach to the people of Nineveh by fleeing to Joppa, and there embarking in a ship sailing for Tarshish; his being thrown into the sea and swallowed by a fish, in the belly of which he remained three days and three nights; and his deliverance from the fish, which at the command of the Lord vomited him out upon the dry land. The second part gives an account of his second commission to Nineveh, where the king and people repented at his preaching (chap. iii.); his anger because God, upon the people's repentance, did not execute the judgments which the prophet had predicted, and the striking reproof which Jonah received (chap. iv.). The history of Jonah is referred to in several passages of the New Testament (Matt. xii. 39-41; xvi. 4; Luke xi. 29, 30, 32). The canonical authority of the book is generally admitted.

Bochart supposes that the fish which swallowed Jonah was a species of shark ('Bocharti Opera,' tom. iii., p. 742), and Townsend endeavours to identify it with the idol-fish worshipped at Ascalon under the name Derceto.

(The *Introductions* of Horne and Jahn; Calmet, *Dictionary*; Townsend, *Old Testament arranged in Chronological Order*; Rosenmüller, *Scholia*; and list of commentators in Watt's *Bibliotheca Britannica*.)

JONATHAN APPHUS was the youngest brother of Judas Maccabæus, on whose death he was chosen commander of the Jewish forces. After carrying on the war with some success for a few years, he made peace with Bacchides, the general of Demetrius Soter. At the commencement of Alexander's insurrection [ALEXANDER BALAS, vol. I. col. 1119] Jonathan's alliance was warmly courted both by Demetrius and by Alexander. He joined the latter, by whom he was appointed high-priest (B.C. 153). He continued in great favour with Alexander during that king's life, and defeated Apollonius, the governor of Coele-Syria, who had espoused the cause of Demetrius Nicator. He also laid siege to the Syrian garrison in the castle on Mount Zion. On the accession of Demetrius Nicator, Jonathan succeeded in obtaining the confirmation of his power; but, disgusted by the faithless treatment he afterwards received from Demetrius, he joined the insurrection of Trypho in favour of Antiochus Theos, whose cause he supported with great success. He also confirmed the alliance made by Judas with the Romans. Trypho had put Antiochus on the throne with the purpose of afterwards usurping it himself. Dreading the powerful opposition of Jonathan, he took him by treachery and put him to death, in B.C. 144. (1 *Maccabees*, chaps. ix.-xii.; Josephus, *Antiquities of the Jews*, book xiii., chaps. i.-vi.; Jahn, *Hebrew Commonwealth*, vol. i.)

JONES, INIGO, who has been styled the English Palladio, and who forms an epoch in the history of architecture in this country, was born in the neighbourhood of St. Paul's in London, where his father was a respectable cloth-worker. Of his youth and education very little is known, except that by his talent for drawing he attracted the notice of William earl of Pembroke, by whom he was sent abroad, where he spent three or four years studying with his pencil, measuring and examining various remains of antiquity, as well as modern buildings. At that period such work required much greater application and diligence than at present, when almost every ancient building has been shown in engravings, and when the student has been previously familiarised at home with specimens of almost every style, including those of edifices avowedly Italian in their design. Jones, on the contrary, found himself in an entirely new world of art, for the ancient orders were then utterly unknown in England, nor were the Italian orders known, except as exhibited in diminutive columns, pilasters, entablatures, and pediments, applied merely as adscititious ornaments patched upon a degenerate Tudor style. So far the times were eminently propitious to Jones, nothing more being required than for him to transplant the full-grown Italian style, as he found it in the works of Palladio and that school, in order at once to obtain the celebrity of an originator. It was not however until many years after his first visit to Italy that he fully adopted the 'classic' taste.

About 1604 he was invited from Italy to Denmark by Christian IV., for whom he is said to have designed part of the buildings of the royal chateau of Frederiksberg, and also the palace of Rosenborg. Fortunately this is doubtful, there being nothing in the architecture of

either of these that would reflect any credit on the taste of our English Palladio. Yet, whether the patronage of the Danish monarch did much for Jones or not, in itself, it promoted his interest at the English court, Christian's sister being the queen of James I. Inigo returned to England in 1605, and was immediately employed at court in devising the machinery and decorations of the costly masques and pageants then in vogue. For a time Ben Jonson was associated with him in this occupation, but Jones's arrogance disgusted the somewhat crabbed poet, who, after a good deal of mutual bickering, threw up his share of the duty; and subsequently introduced numerous references in his plays to Jones, under contemptuous nick-names.

Jones was soon after his return to England appointed architect to the queen and to Prince Henry. None of his best works belong to this period, for it was not till after his second return from Italy, which he again visited in 1612, on the death of the prince, that he emancipated himself from the mesquin style that had succeeded the downfall of Tudor architecture. Without this second residence in Italy he might have designed a palace for Whitehall quite as extensive as the one he actually made, but it would, no doubt, have been very different in style. On his return he was appointed to be surveyor-general of the royal buildings, and commenced his plans for that just mentioned. Soon after the only portion ever built of it, namely, the Banqueting House, was completed, he engaged, at the desire of James I., in a task of a very different nature, that of ascertaining the origin and purpose of Stonehenge—a task, it is needless to say, for which his previous studies had in no way fitted him: with a ludicrous disregard of all probability he came to the conclusion that this rude circle of unhewn stones was a temple of Coelus, erected by the Romans.

After the building at Whitehall, Jones was engaged upon the back-front of old Somerset House, and in adding a Corinthian portico to the west front of old St. Paul's. Both of them have been greatly extolled, more especially the latter, but neither remains. We have however another very celebrated production of Inigo's in the church of St. Paul, Covent Garden, in regard to which Quatremère de Quincy, though by no means unfavourable to him, says the most remarkable thing about it is the reputation it enjoys. York Stairs, Ashburnham House, Westminster, a house originally built for the Earl of Lindsey on the west side of Lincoln's Inn Fields, and Surgeons' Hall, yet remain among his works in the metropolis; and when we say that the last-mentioned has been asserted by some to have been one of his best, no very flattering notion is conveyed of the taste of his admirers. In fact the Banqueting House is almost the only specimen that accounts for his reputation, and even that we suspect is now more praised as a matter of course, than really admired. The designs for the palace of Whitehall, together with many others by Jones, were published in a folio volume by Kent. To give a list of all the buildings attributed to him, or even of the principal ones in addition to those mentioned, would occupy a considerable space. Inigo Jones died in June 1653, at the age of eighty.

JONES, JOHN, LL.D., was born in the parish of Llandingat, in Caermarthenshire, where his father was a respectable farmer. He was educated at a grammar school at Brecon, and afterwards became a student at the Unitarian New College, Hackney, where he was a favourite pupil of Gilbert Wakefield. In 1792 Mr. Jones was appointed classical and mathematical teacher in the Welsh Academy, Swansea, which situation he held about three years, and then settled at Plymouth Dock as minister of the Unitarian congregation at that place, where he remained two years. He then became minister of the Unitarian congregation at Halifax in Yorkshire. In about three years he removed to London, where he resided during the remainder of his life, chiefly occupied as a classical teacher, and preaching only occasionally in the place of others: he never took charge of a congregation. A few years before his death he received the diploma of LL.D. from the University of Aberdeen. He died January 10, 1827.

Dr. Jones was the author of several works, some of which are religious, chiefly in support or defence of the evidences of Christianity. Of these one of the most important was, 'Illustrations of the Four Gospels, founded on circumstances peculiar to our Lord and the Evangelists,' Lond., 1808, 8vo. In 1803 he published a short Latin Grammar for the use of schools; in 1804 a Greek Grammar, which has been frequently reprinted, but the year before his death he remodelled it, and changed the title to that of 'Etymologia Græca.' In 1812 he published a Latin and English Vocabulary, which he republished in 1825 as 'Anthologicæ Latine, or a Development of the Analogies by which the Parts of Speech are derived from each other.' But his chief work, to which he devoted a great many years of his life, was his 'Greek and English Lexicon,' which was published in 1823, in 1 vol. 8vo, and again in 1826. Dr. Jones was one of the first to introduce into this country the practice of teaching Greek through the medium of English instead of Latin; and the first Greek and English Lexicon for general use was Dr. Jones's. He afterwards published an abbreviated edition for the use of schools, 'The Tyro's Greek and English Lexicon.' The success of Dr. Jones's Lexicon was very great, and a large impression was soon disposed of. The work, as might be expected, was not without its faults, and was roughly treated in the second number of the 'Westminster Review.'

JONES, JOHN PAUL, was born July 6, 1747, at Arbigland, in the parish of Kirkbean, Kirkcubrightshire, Scotland. The name of his

father, who was a gardener, was Paul; the addition of Jones was assumed by the son after he grew up in life. He went to sea at the age of twelve, and after making many voyages to America and other parts, and for a time acting as mate of a slaver, he was, in 1768, made captain and supercargo of a vessel which he had shortly before brought safe into port, having, at the request of those on board, when he was sailing in her as a passenger, taken the command on the death of the captain and mate. Having in a few years made a good deal of money, he settled in Virginia in 1773, on a property which fell to him by the death of an elder brother, who had been for some years established there as a planter. After the declaration of their independence by the American colonies, he offered his services in the war against his native country, in which he soon greatly distinguished himself. On being appointed to the command of the Providence, he cruised among the West India Islands, and, as it is stated, made sixteen prizes in little more than six weeks. In May 1777 he proceeded, by order of the congress, to France, where he was immediately appointed, by Franklin and his brother commissioners, to the command of the Ranger, in which the next year he sailed upon a cruise to the coasts of Britain, and, after making a descent by night at Whitehaven, where he spiked the guns of the forts and set fire to one or two vessels, besides plundering the house of the Earl of Selkirk on the opposite coast of Scotland, returned to Brest with 200 prisoners, and the boast that he had for some time kept the north-western coast of England and southern coast of Scotland in a state of alarm with his single ship. In the autumn of 1779 he set sail again, with an increased force, on a similar expedition for the eastern coasts of England and Scotland, in which his success and the terror he created were still greater than on the former occasion. Among other exploits, having encountered the Baltic fleet, he, with a squadron of three ships of war and a brigantine, attacked its convoys, the Serapis frigate and the Countess of Scarborough, off Flamborough Head, on the 23rd of September, and, after a sanguinary engagement, succeeded in capturing the first-mentioned of these vessels, though the commander, Captain Pearson, fought with the utmost resolution against Jones's superior force. Jones's own ship, the Bonhomme Richard, was so damaged in the engagement that it sank two days afterwards. For this achievement he was, on his return to Paris, presented by Louis XVI. with a richly ornamented sword, bearing a pompous inscription, was invested with the military order of Merit, and received in every way the most distinguished reception both from the government, the court, and in general society. At this time it seems he wrote verses, and evinced a violent ambition to make a figure in the fashionable world. On his return to America, in Feb. 1781, a gold medal was voted to him by congress. He then served till the peace under the French admiral D'Estaing, after which he proceeded to Paris with the appointment of agent for prize-money. Some years afterwards he entered the Russian service with the rank of rear-admiral; but disputes in which he became involved with the Russian naval authorities soon compelled him to retire, on which he returned once more to Paris, where he lived till his death, 18th of July 1792. Having brought himself into general discredit by his coarse, boastful, and quarrelsome habits, while many shunned him as one whose successes were not only gained against his native country, but in their kind savoured too much of piracy to be consistent with modern notions of legitimate warfare, he gradually sunk into poverty and neglect before he was attacked by disease. By American writers however he is regarded as a hero, and we find him sometimes spoken of as "the naval hero of the Americans in their war for independence." An inflated account of Jones, which professes to be translated from memoirs written by himself, was published during his life in Paris, 'Mémoires de Paul Jones, écrits en Anglais par lui-même et traduits sous ses yeux par la Citoyen André,' Paris, l'an vi. (1798); and a Memoir of Jones, by Mr. J. S. Sherburne, was published at Washington in 1828. Some account of his traditional reputation may be found in a singular book entitled 'The Scottish Gallovidian Encyclopædia,' by John Mactaggart, 8vo, London, 1824 (pp. 373-376). According to this writer, who tells us that he has had his information about Jones "from the lips of many who personally knew him, and all about his singular ways," he was "a short thick little fellow, about five feet eight in height, of a dark swarthy complexion." "He was," continues the account, "a common sailor for several years out of the port of Kirkcubright, and was allowed to be unmatched on that coast for skill in sea matters."

* JONES, OWEN, architect, is well known from his works in that branch of his art to which he has given especial attention, namely, ornamental decoration, and the harmonious effect of colour. This he has applied not merely practically and to the enrichment of the interiors of buildings, but to book illumination and ornamentation; and a considerable proportion of the 'drawing-room-table books' of the last fifteen years, in their title-pages, the margins of their leaves, and their bindings, display tasteful designs from Mr. Jones's hand. To chromatic decoration his attention was directed through his studies during his extensive travels, and from some of these resulted his work, illustrating the palace of the Alhambra at Granada in Spain. Mr. Jones was born in Wales about the year 1809; he was articled to Mr. Lewis Valliamy, the architect, himself known for his studies in architectural ornamentation. Subsequently Mr. Jones left England, and was absent about four years,—extending his travels to Turkey and Egypt, with several French artists as companions. In 1834 he

was at Granada, and in conjunction with M. Jules Goury collected the materials for the first section of the work on the Alhambra. M. Goury having died, the publication, in parts, was undertaken by Mr. Jones; who himself with assistants executed the printing in colours and gold, thereby mainly contributing to the general introduction of that branch of lithography into this country. The process, it is well known, requires attention as to the accurate "registering" or fitting of the separate stones, or colours; and this, Mr. Jones attained with great pains and cost, plates being frequently destroyed when not at first successful. The publication was commenced about the year 1836; in 1837 Mr. Jones again visited Granada, and in 1842 the final portion of the work was issued under the title,—"Plans, Elevations, Sections, and Details of the Alhambra," &c. It includes a complete translation of the Arabic inscriptions and an historical notice of the kings of Granada, by Señor Pascual de Gayangos. From about this time Mr. Jones's name is found connected with the ornamental designs and chromatic printing, to many new works or new editions which were published with elaborate embellishments by Messrs. Longman and Co., and others. He has also made a considerable number of tasteful designs for the articles of stationery manufactured by the Messrs. De la Rue. His ornamentation has generally a character similar to that of what may be called the Mohammedan styles; the merit of which he has much advocated,—and with some reason, having regard to the amount of variety which is displayed in them with simple elements, and their recognition of one, much-neglected, but correct principle in surface decoration, namely, the avoidance of imitation of relief. In 1842 he published 'Designs for Mosaic and Tesselated Pavements,' with an essay by F. O. Ward, on their material and structure, and in 1844, in the exhibition of decorative works sent in to the Commissioners of Fine Arts, he exhibited a large plan of the Houses of Parliament, including designs for the pavements of all the chief halls and corridors of that building. In addition to his works above referred to, Mr. Jones was engaged in the architectural design and superintendence of some buildings, and he was a competitor in the competition for the building of the Army and Navy Club. In general architectural character however, and even in the ornaments of Moorish character which he introduced, he did not at that time succeed as well as in interior decoration, in which a well-known shop in Regent-street (Houbigant's) may be named as one of the most important attempts at that time in London to improve the artistic character of such places. A recent work of his however in the same street (Jay's) with less elaboration, shows what is probably a better treatment of colour, combined with much beautiful delineation of form;—and in this he has adopted the character of Greek ornament. On the formation of the staff of officers for the Exhibition of 1851, Mr. Jones was named one of the "Superintendents of the Works,"—chiefly with a view to the decoration of the structure, and the effective grouping of the contents. The problem of the decoration was a novel one, and Mr. Jones's original proposals, which he stoutly supported by theory, were very freely discussed, and became somewhat modified in the application. He however always maintained the propriety of using the primary colours, and of using them in certain proportionate quantities in which the reflected rays are held to constitute white light, and also of using them on particular surfaces supposed to be adapted to the force of each colour; whilst his opponents we believe to the last, held that although a good effect was produced, it was not the effect previously described by Mr. Jones, but one which tended rather against than for the particular reasons which he had given. In the year 1852, one of the lectures at the Society of Arts, relative to the Exhibition, was given by Mr. Jones, and afterwards published under the title,—"An Attempt to define the principles which should regulate the Employment of Colour in the Decorative Arts; with a few words on the necessity for an Architectural Education on the part of the public." He gave courses of lectures subsequently at the London Institution and other places, on a similar subject.

In May 1852, in the prospectus of the present Crystal Palace Company, Mr. Jones's name appeared as "Director of Decorations;" and soon afterwards, in conjunction with Mr. D. Wyatt, he was commissioned to visit many of the chief buildings and galleries of Europe, in order to collect the remarkable series of casts and works of art which are now exhibited. When the building was ready, the courts of architecture and sculpture were commenced; and the Egyptian, Greek, Roman, and Alhambra courts, and the decorative painting of the general fabric, were then completed under his directions. In the building he somewhat modified the scheme of decoration which he had endeavoured to exemplify in Hyde Park. In that case, there were some distinct questions as to the painting of the columns, some of the objectors contending against painting them in stripes, others arguing for what they styled, though in that particular case with inadequate reason—structural truth; for which they supposed a bronze colour was essential. In the buildings at Sydenham Mr. Jones has painted the columns dark red, or marone, and with happy effect. For the authorities for the decoration of the Egyptian Court, Mr. Jones was assisted by Mr. Bonomi, Mr. Sharpe, and others, but the result as a realisation of the character of Egyptian architecture, as to which a claim was advanced by the newspaper press beyond what Mr. Jones would have put forth, has been of course contested. In the polychromatic decoration of the Greek Court, however, Mr.

Jones's illustrations of his views regarding the ancient practice, were the subject of many comments, even prior to the opening of the exhibition; so that on that occasion, he thought fit to publish with the handbooks, 'An Apology for the Colouring of the Greek Court by Owen Jones; with arguments by G. H. Lewes and W. Watkiss Lloyd,' and other matter, wherein he draws arguments from the discoveries of painted enrichments by Mr. Penrose, to whose work however a critical study should be given before accepting the restorations given in it, or deduced by Mr. Jones from it. Some idea of the tendency of Mr. Jones's views may be formed by our stating that he had even earlier come to the conclusion that the shafts of the columns of the Parthenon were entirely gilt. With regard to the painting of sculpture—an old subject of controversy, but one of now growing interest—Mr. Jones equally adopted the extreme view, that the whole surface of the marble was coated with thick paint, and at the Crystal Palace he has painted one portion of the Elgin frieze in party colours, on that principle, the hair of the figures being gilt. The question (between the advocates of the use of colour) as to the ancient practice may now be said to be between what Mr. Jones advocates, and the mere staining of marble, combined perhaps with the introduction of some painted ornaments. In the Alhambra Court Mr. Jones has presented the most elaborate coloured decoration that has been seen in England; and, allowing for a few trifling emendations or alterations to adapt the work to the Crystal Palace structure, he has given a better representation of the decorations of the original Alhambra than could be obtained from that decaying work of art. These several works occupied him about three years, requiring an amount of careful manipulation, scarcely precedented even during the middle ages; and by his minute supervision of them he must be held to have served the progress of decorative art in this country. He has also written a 'Handbook to the Alhambra Court,' wherein he has given a very clear exposition of the principles of ornamentation, and some arguments also advanced by others, relative to the nature and office of architectural art. Recently Mr. Jones has commenced the publication of a work called 'The Grammar of Ornament,' devoted to numerous illustrations of the ornaments of the different styles.

Of the St. James's Hall, about to be commenced under his direction, some illustrations have appeared in the 'Builder' (vol. xiv., 1856); and these show that the interior will probably exhibit even greater novelty and elaboration, with tasteful design and good art, than have yet been seen combined in Mr. Jones's works as a practical architect.

* JONES, THOMAS RYMER, a distinguished writer on comparative anatomy and physiology. He was educated for the medical profession, and having studied in London and Paris, he became a member of the College of Surgeons of England in 1833. Being afflicted with a slight deafness he determined to abandon the medical profession, and to devote himself to the science of comparative anatomy. His first papers on this subject were published in the 'Proceedings of the Zoological Society,' and consisted of the dissections of several forms of *Mammalia*, as the Tiger, Agouti, and Opossum. On the establishment of King's College, London, he was appointed to the chair of Comparative Anatomy, a position he still holds. At this time no complete treatise on the subject of comparative anatomy existed in the English language, and in 1838 he published 'A General Outline of the Animal Kingdom.' This work at once gained for him a high position as a comparative anatomist and physiologist, and is at the present moment one of the most complete works upon the general subject of the anatomy of the animal kingdom. A second edition with considerable additions was published in 1856. In 1840 he was appointed Fullerian Professor of Physiology in the Royal Institution of Great Britain. He was subsequently appointed Examiner in Comparative Anatomy and Physiology in the London University. In 1845 he published the first volume of a work entitled 'The Natural History of Animals.' This work embodied the substance of his Fullerian lectures, and constitutes a most interesting introduction to the study of zoology. A second volume has since been published, but it is to be regretted that the work is not yet completed (1856). Professor Jones is an attractive popular lecturer, and is well known amongst the literary and scientific institutions of this country for his eloquent and instructive lectures on natural history. During the progress of the 'Cyclopædia of Anatomy and Physiology,' he was one of the most frequent contributors to its pages. He was elected a Fellow of the Royal Society in 1844.

JONES, SIR WILLIAM, was born in London, September the 28th, 1746. William Jones, his father, who was a mathematician of some eminence, was born in 1680, and died in 1749. He was the author of 'A New Compendium of Navigation,' 8vo, London, 1702; 'Synopsis Palmariorum Matheseos, or a New Introduction to the Mathematics,' 8vo, London, 1706; 'Analysis per Quantitatum Series, Fluxiones, ac Differentias,' &c., 4to, London, 1711; besides some papers in the 'Philosophical Transactions.'

William Jones having died when his son was only three years of age, the care of the child's education devolved upon his mother, who appears to have been a sensible and intelligent woman. Jones was remarkable in his early years for his progress in learning. At the age of seven he was sent to the grammar-school at Harrow, and though his classical studies were suspended for a twelvemonth when he was nine years old, in consequence of an accident which kept him from the

school, he surpassed almost all his schoolfellows in learning; and so high an opinion had Dr. Thackeray, at that time head-master of the school, formed of the talents of his pupil, that he used to say that "if Jones were left naked and friendless on Salisbury Plain, he would nevertheless find the road to fame and riches." Dr. Thackeray was succeeded by Dr. Sumner, who had an equally high opinion of the abilities of Jones; he has been known to declare "that Jones knew more Greek than himself, and was a greater proficient in the idiom of that language." During the last two years of his residence at Harrow Jones did not confine himself to the study of the classical writers; he learned the Arabic characters, and made some progress in Hebrew. He devoted a considerable part of his time to composition in Latin, Greek, and English; some of his juvenile pieces have been printed in the fragment of a work which he began at school, and entitled 'Limon,' in imitation of a lost work of Cicero. During the vacations he studied the French and Italian languages.

In 1764, at the age of seventeen, he entered at University College, Oxford, where he continued to prosecute his studies with the greatest diligence. He especially directed his attention to the study of Arabic and Persian; and employed his vacations in reading the best authors in Italian, Spanish, and Portuguese. In 1765 he left Oxford, and went to reside in the family of Earl Spencer, in order to superintend the education of Lord Althorp. In 1770 he resigned this situation with the intention of going to the bar, but he did not immediately commence his legal studies. During the five years that he resided in Earl Spencer's family he made great acquisitions in Oriental literature, and obtained by his publications the reputation of being one of the first Oriental scholars of his age. In 1768 he was requested by the king of Denmark to translate the 'Life of Nadir Shah' from the Persian into French; this translation was published in 1770, with a treatise on Oriental poetry, also written in French, in which he has translated several of the Odes of Hafiz into French verse. In the following year he published an excellent grammar of the Persian language: it has been republished of late years with many additions and improvements by the late Professor Leo, of Cambridge. In his twenty-first year Jones began his 'Commentaries on Asiatic Poetry' in imitation of Bishop Lowth's 'Prelections on the Sacred Poetry of the Hebrews.' This work, which was written in Latin, and was published in 1774 under the title of 'Poeseos Asiaticæ Commentariorum Libri Sex,' contains many excellent remarks on Oriental poetry in general, and translations from the most celebrated Hebrew, Arabic, Persian, and Turkish poets. It was republished by Eichhorn, at Leipzig, 1776. He also began, during his residence with Earl Spencer, a Dictionary of the Persian language, in which the principal words were illustrated by quotations from the most celebrated Persian authors. In 1771 he replied anonymously in French to Anquetil du Perron, who had attacked the University of Oxford and some of its learned members in his introduction to the 'Zend-Avesta.' This reply was written in such good French that Biorn Stal, a Swedish Orientalist, says, "that he had known many Frenchmen so far mistaken in the writer as to ascribe it to some *bel-esprit* of Paris." In 1772 Mr. Jones published a small volume of poems consisting chiefly of translations from the Asiatic languages.

In 1774 Mr. Jones was called to the bar. Feeling the importance of devoting his whole time to his legal studies, he left all his Oriental books and manuscripts at Oxford, and diligently attended the courts of common law. During this time he wrote an essay on the law of bailments, which has since been republished. The work is characterised by Jones's usual perspicuity and ease of expression; so far as concerns the arrangement and matter, we are not aware that it contains anything original, and it is sufficient to read it to be convinced that the author had not a mind adapted to seize with precision the fundamental principles which form the science of law. Jones's panegyric on Blackstone is sufficient to show in what manner he had studied law.

In 1780 he became a candidate to represent the University of Oxford in parliament, but finding that he had no hope of success in consequence of his opposition to the ministers of the day, and his condemnation of the American war, he withdrew from the contest. His opinions on political subjects are given in his 'Enquiry into the Legal Mode of Suppressing Riots,' in his 'Speech to the Assembled Inhabitants of Middlesex,' &c., in his 'Plan of a National Defence,' and in his 'Principles of Government;' which are printed in the eighth volume of his works (8vo edition). After an interval of six years, when he had acquired great reputation in his profession, he again resumed his Oriental studies, and employed the leisure hours of the winter of 1780-1 in translating some ancient poems of the highest repute in Arabia, which are called *Moallakat*, or 'suspended,' because they are hung up in the Temple of Mecca. In 1783 he was appointed, through the influence of Lord Ashburton, a judge in the supreme court of judicature at Fort William in Bengal; on which occasion he was knighted. A few weeks after he married Miss Shipley, the eldest daughter of the bishop of St. Asaph.

Sir William Jones arrived at Calcutta at the close of the year; and from this time to that of his death, a period of eleven years, he devoted all his leisure time to the study of Oriental literature. Almost immediately after his arrival he induced those persons who had paid attention to Oriental literature to unite in forming a Society "for inquiring into the history and antiquities, the arts, sciences, and literature of Asia."

To the 'Asiatic Researches,' which were published by this society, of which Sir William Jones was the first president, Oriental scholars in Europe are indebted for much of their knowledge of the literature and antiquities of the Hindoos. Sir William Jones contributed the following treatises to the first four volumes of the 'Asiatic Researches': eleven 'Anniversary Discourses' on the different nations of Asia, &c.; 'A Dissertation on the Orthography of Asiatic Words in Roman Letters;' 'On the Gods of Greece, Italy, and India;' 'On the Chronology of the Hindus;' 'On the Antiquity of the Indian Zodiac;' 'On the Second Classical Book of the Chinese;' 'On the Musical Modes of the Hindus;' 'On the Mystical Poetry of the Persians and Hindus,' containing a translation, of the *Gitagovinda* by Jayadéva; 'On the Indian Game of Chess;' 'The Design of a Treatise on the Plants of India;' and many other treatises of less importance.

The study of Sanskrit principally engaged the attention of Sir William Jones during the first three or four years of his residence in Bengal. When he had attained sufficient proficiency in this language he proposed to the government to publish a copious digest of Hindoo and Mohammedan law; he offered to superintend the compilation, and to translate it. This offer was willingly accepted, and Sir William Jones laboured for many years on the work. It was unfinished at the time of his death; but has since been completed under the superintendence of Mr. Colebrooke. The laws of Manu, on which the whole system of Hindoo jurisprudence is founded, were translated by Sir William Jones, and published separately in 1794. Those who are interested in Hindoo literature are also indebted to Sir William Jones for a translation of *Sacuntalâ*, a dramatic poem by *Câlidâsa*, which appeared for the first time at Calcutta in 1789 [*CÂLIDÂSA*]; and also for a translation of the *Hitopadâsa*, which appears to have been the original of the celebrated collection of Persian fables known under the name of *Pilpay* or *Bidpai*. But while he was indefatigable in the pursuit of literature, he never neglected his duties as a judge; and "the inflexible integrity," remarks Lord Teignmouth, "with which he discharged the solemn duty of this station, will long be remembered in Calcutta, both by Europeans and natives." He died at Calcutta, on the 27th of April 1794, after a few days' illness.

A mere catalogue of the writings of Sir William Jones would show the extent and variety of his knowledge. He had a wonderful facility for the acquisition of languages; his knowledge of Latin and Greek was extensive, though not profound; his acquaintance with Arabic, Persian, and Sanskrit has seldom been equalled, and scarcely, if ever, surpassed by any European; he was familiar with Turkish and Hebrew; and had learned enough of the Chinese to enable him to translate an ode of Confucius. He was also well acquainted with most of the modern languages of Europe,—French, Italian, Spanish, Portuguese, and German; and had studied less critically numerous other languages. His knowledge of science was not so extensive or accurate: he had however made some progress in mathematics; was well acquainted with chemistry; and had studied botany during the latter years of his life with the greatest diligence. But though the attainments of Sir William Jones were so various and extensive, he does not appear to have possessed much originality. He neither discovered new truths nor placed old ones in a new light. He possessed neither the power of analysing nor of combining and constructing. For language, as a science, he did nothing: he only collected materials for others. His writings on Oriental literature are interesting and instructive; but neither they nor any of his other works are distinguished by originality of thought or power of expression; his style is weak, and his judgment frequently defective. His literary attainments were certainly such as few men, perhaps none, have ever made; yet with every disposition to admire and honour him for what he has done, we cannot assign him a high intellectual rank. Doubtless he weakened his powers' by diffusing them over so large a surface, instead of concentrating them on a few objects. His personal character must always command our respect; he was an indefatigable scholar, an affectionate son, a faithful friend, a useful citizen, and an upright judge.

In addition to the works which have been already mentioned, Sir William Jones published a translation of *Issæus*; and also translations of two Mohammedan law tracts 'On the Law of Inheritance, and of Succession to Property of Intestates;' 'Tales and Fables by Nizami;' 'Two Hymns to Praeriti;' and 'Extracts from the Vedas.'

A complete edition of the works of Sir William Jones was published in 6 vols. 4to, 1799, and in 13 vols. 8vo, 1807, with his life by Lord Teignmouth.

JONSON, BENJAMIN, was born at Westminster in the year 1574, and educated at Westminster School, where Camden was his master, as he mentions in the dedication of 'Every Man in his Humour.' Jonson's father had died just before his son's birth. His widow about two years afterwards married a second husband, by trade a bricklayer, and when Jonson became of sufficient age to be employed, he worked at his father-in-law's business. According to Fuller, he soon left it and went to the University of Cambridge, but was obliged from necessitous circumstances speedily to return, and was employed in the new structure of Lincoln's Inn. According to Wood, some gentlemen who saw him working with his father took compassion on him, and he was sent by Camden to Sir Walter Raleigh, whose son he attended on his travels on the Continent. On his return he went to Cambridge. According to another account, before going to Cambridge he served

as a soldier in the Low Countries, and the statement seems to be confirmed by one of his own epigrams. The fact is, that the early part of his life is quite uncertain, though it is well known that on leaving Cambridge he betook himself to the stage, where he proved but an indifferent actor and at first an indifferent author. While a retainer to the stage he had the misfortune to kill a man in a duel, and was committed to prison, where the visits of a Roman Catholic priest converted him to the Church of Rome. Twelve years afterwards he returned to the Church of England.

It was in the year 1598 that his fame rose by the production of the comedy of 'Every Man in his Humour,' at the Globe Theatre, and from this time he adopted the practice of writing a play a year, for several successive years. 'Every Man out of his Humour' was acted at the Globe; 'Cynthia's Revels,' which the author has called not a comedy, but a comical satire, was performed by the children of Queen Elizabeth's chapel, as was also another comical satire, 'The Poetaster.' This last piece was occasioned by a quarrel with Decker, who is satirised under the name of Crispinus. Decker retaliated by a play entitled 'Satiromastix,' in which Jonson appears under the title of Young Horace. Jonson's tragedy of 'Sejanus' was produced in 1603, and his noble play of 'Volpone' appeared two years afterwards. About this time he was committed to prison with Chapman and Marston, the three poets having written the comedy of 'Eastward-hoe' (printed in Doddsley's collection), which contained some reflections on the Scots. They were in danger of losing their ears and their noses, but were soon pardoned and released. It is said that Jonson's mother intended to poison herself, if the punishment had been inflicted. Being much occupied with court masques, in the writing of which he had acquired great celebrity, Jonson did not produce another play (in the strict sense of the word) till 1609, when his 'Epicœne' was acted, which is regarded by Dryden as a perfect comedy. The 'Alchemist' appeared in 1610, and though more deservedly reckoned one of the best of his works, was no great favourite with the public. Its ill success is ascribed by some to a party raised against him. Dryden has supposed that the 'Alchemist' was written in imitation of a piece called 'Albumazar' (in Doddsley's collection), but the style and general conduct of the two pieces are so very different that there scarcely seems a reason for supposing any imitation other than the mere circumstance that both plays satirise pretended adepts. In 1611 appeared the tragedy of 'Catiline,' in which the long speeches translated from Cicero and Sallust called forth animal-versions, which were disregarded by the author, as he gloried in plagiarisms which served to exhibit his learning. After the production of 'Bartholomew Fair' in 1614, and the 'Devil is an Ass' in 1616, he published his works in folio, and soon after retired to live in Christchurch, Oxford, whither he had been invited by several members. In 1619 he became poet laureate, and received an annual stipend of 100*l.* and a tierce of Spanish wine. The condemnation of 'The New Inn,' which he produced in 1625, nearly disgusted him with the stage, though he afterwards wrote 'The Magnetic Lady' and 'The Tale of a Tub,' which are considered inferior productions. He appears to have suffered much from poverty in the latter part of his life. He died on the 6th of August 1637, and was buried three days afterwards in Westminster Abbey. His monument, inscribed "O Rare Ben Jonson," is familiar to every person who has visited the Abbey.

Jonson's plays are well adapted to the perusal of earnest students, who will find in them a mine of sterling though often rugged beauty; but those will be disappointed who look to his works for the amusement of a passing hour. In the first place it requires a suitable education to enable a person to relish his imitations of the classic authors; and in the second, his plays do not so much represent human character generally, as mankind under the particular circumstances of Jonson's own time, and many local allusions are made which cannot be understood without some knowledge of the manners and customs of the time: but Mr. Gifford's notes in his edition of Jonson are a treasure of this kind of information. The practice of exhibiting the "humours," that is, the peculiarities of character, obtained for Jonson the name of the "humorous" poet, which name must be understood in a sense quite different from that in which it is used at present. The lovers of a more natural school of poetry are seldom admirers of Jonson, who finds his chief readers among those who like to observe the elaboration of dramatic art. Besides his completed dramatic works, Jonson has left two fragments, 'Mortimer's Fall,' which he intended to be a tragedy in the Greek style, and the 'Sad Shepherd,' a dramatic pastoral which is one of the gems of early English literature. He has also left a translation of Horace's 'Art of Poetry,' an 'English Grammar' of some merit, and a few poems, collected under the title of 'Underwoods,' some of which are singularly beautiful; as well as a collection of notes in prose, which he entitled 'Timber, or Discoveries, made upon Men and Matter as they have flowed out of his daily reading; or had their reflux to his peculiar Notion of the Times.' These discoveries contain many valuable passages as well as some acute criticism. His 'Conversations with Drummond of Hawthornden,' are noticed under DRUMMOND, WILLIAM. 'Every Man in his Humour' is the only piece of Jonson's that has kept possession of the stage. 'The Alchemist' has been abridged to a farce called 'The Tobaccoist.'

JONSSON, FINN (known also by the Latin name of FINNUS JOHANNES), the historian of the Icelandic Church and literature, was born on the 16th of January 1704 at Hitardal in Iceland, where his father, Jon Haldorsson, was minister. After receiving the elements of education from his father, who had formerly been master of the school of Skalholt, he went himself to that school; and in 1725, at the age of twenty-one, passed over to Copenhagen to prosecute his studies at the university. In 1728 he was present at the great fire of Copenhagen, which, among other calamities, inflicted an irreparable loss on Icelandic literature by the destruction of most of the collection of manuscripts formed by his friend and patron Arnas Magnæus, or Magnusson; and in his endeavours to save a portion of this invaluable treasure he neglected to attend to his own wardrobe and library, which were consumed. On his return to Iceland his intention was to become a lawyer, but the death of his uncle, a parish priest, who left behind him a numerous family of small children, led his father to request him to alter his views to the church, that he might bring up the orphans. He obtained the vacant benefice, brought up the family, married himself, and in 1754 was appointed to the bishopric of Skalholt. He was very attentive to the revenues of his diocese, and the account of his episcopate by Pétursson is chiefly occupied with his disputes with refractory tenants of church property. He found time also to compose and publish several works in Latin and Icelandic, one of which, the 'Historia Ecclesiastica Islandiæ,' is certain to preserve his name. He died on the 23rd of July 1789 at the age of eighty-five, leaving behind him six children, one of whom, Jon Finsson, succeeded him in the see of Skalholt, and was the last bishop of that diocese, which was abolished at his decease in 1796. Finsson was editor of the 'Landnamabok' and other Icelandic sagas, and founder of the Icelandic agricultural society; and being long resident at Copenhagen, where he was one of the leading members of the Arna-Magnæan Commission for publishing manuscripts saved from the conflagration of 1728, he had also the opportunity of passing through the press his father's 'Historia Ecclesiastica,' to which he made valuable additions.

The 'Historia Ecclesiastica Islandiæ' is in four quarto volumes, closely printed, of which the first was published in 1772 and the fourth in 1778, at Copenhagen. A continuation by Pétursson, containing the hundred years from 1740 to 1840, was published in 1841. The original book is a more valuable and interesting one than might be supposed from its title. The history is made to embrace the literary as well as the ecclesiastical affairs of Iceland, and both are treated in so lively and attractive a style that few ecclesiastical histories can be perused with equal satisfaction. To those whose studies lead them to take an interest in the very singular country to which it relates, the 'Historia' is a mine of valuable information, the want of which no other work can supply.

JORDAENS, JACOB, was born at Antwerp in 1594. He was a disciple of Adam van Oort, but was indebted to Rubens, by whom he was employed as an assistant, for the greater part of his knowledge in the art of painting. He was prevented from visiting Rome by an early marriage with Van Oort's daughter, but he diligently copied the best pictures of the great Italian masters to which he could procure access. His pictures are distinguished by powerful, brilliant, and harmonious colouring, as well as knowledge of chiaroscuro. His composition is rich, his touch free and spirited; but he is deficient in elegance and taste: he copied nature as he found it. He died in 1678. Jordaens painted with great facility and rapidity, and being also extremely diligent and living to a great age, his works are very numerous: a great many of the churches in the Netherlands have altar-pieces by him, and his pictures are met with in most collections of any eminence. There is a 'Holy Family' by Jordaens in the National Gallery, but it is by no means one of his best works: he seldom succeeded well in the treatment of subjects of an elevated character.

JORGENSEN, JORGEN, the form of name adopted in his English writings by JÜRGEN JÜRGENSEN, or JÜRGENSEN, a Dane, who assumed and exercised for a time the dignity of Protector of Iceland. Jorgenson, who was born at Copenhagen in 1779, belonged to a family of learned watch-makers. His father, Jørgen Jürgensen, was watch- and clock-maker to the court of Denmark; his elder brother, Urban (born 1776, died 1830), was the author of a quarto volume in Danish on the measurement of time, published at Copenhagen in 1804; his nephew, Louis Urban (born in 1806, and still living), is the author of important works in Danish, French, and German on the art of watchmaking, and also published in English a 'Specification of Chronometers, Thermometers, Watches, &c., made by Urban Jürgensen and Sons' (Copenhagen, 8vo, 1837). Jorgen, who was probably not considered the hope of the family, was at the age of fourteen sent to England, and bound apprentice on board a collier; he subsequently entered the English navy, and is stated to have served as a midshipman. In the year 1806 he returned to Copenhagen, and published in 1807 a small work in Danish on the commerce of the English and Americans in the Pacific, to which he had performed a voyage in an English ship. He soon afterwards set sail in command of a Danish privateer, the 'Admiral Juul,' to make prizes on the English coast; but meeting near Flamborough Head with two English vessels, was obliged to strike, and was sent to London a prisoner of war, but left at large on his parole. At that time, in consequence of the war between England and Denmark, the situation of the inhabitants of Iceland, who mainly

depended even for subsistence on the supplies from the mother-country, was extremely pitiable and precarious. At the suggestion of the ambidextrous Jorgenson, a Mr. Phelps, a London merchant, freighted a vessel with barley-meal, potatoes, and salt, and a small proportion of rum, tobacco, sugar, and coffee, with a view of trading to the island, and obtaining in return a cargo of tallow, which he understood to be lying in the ports ready for exportation to Denmark. Jorgenson embarked as interpreter, and by leaving England without permission broke his parole. In January 1809 the expedition arrived at Reikiavik, the capital of Iceland, but found that in spite of the necessities of the inhabitants, all trading with foreigners was prohibited by the Danish resident authorities on pain of death. The ship, the *Clarence*, was furnished with a letter of marque, and on this provocation commenced hostilities, which speedily induced the Danish authorities to modify their views, and consent to permit a trade which they could not openly hinder. They still however threw obstacles in the way of traffic by threats in private to the Icelanders. Jorgenson went to England to communicate the state of affairs, and in his absence, Count Trampe, the governor of the island, who had been absent at Copenhagen during the earlier transactions, arrived at Reikiavik on the 6th of June, and not long after concluded a formal convention with the captain of an English sloop of war, the *Rover*, that British subjects should be allowed a free trade in the island during the war, but should be subject at the same time to Danish laws. On the 21st of June another ship from England, the *Margaret and Anne*, made its appearance in Reikiavik harbour, with Mr. Phelps himself on board, and Jorgenson, who acted as his adviser. The English merchant must have been of a somewhat fiery disposition, for after waiting for two or three days in vain for the promulgation of the convention between Count Trampe and the *Rover*, he determined to put an end to the existing state of affairs by his own authority. On Sunday afternoon, the 25th, a party of twelve of the sailors from the *Margaret and Anne* landed, with the captain, and went to the governor's house, took Count Trampe prisoner, and conveyed him to the ship, without resistance from any one—the Icelandic congregations in the streets appearing singularly indifferent to the fate of their ruler. The next day, June 26th, appeared two proclamations issued by Jorgen Jorgenson, which must not a little have startled the quiet burghers of Reikiavik. "All Danish authority ceases in Iceland," was the first clause of one; "Iceland is free, and independent of Denmark," of the other. "Iceland has its own flag; Iceland shall be at peace with all nations, and peace is to be established with Great Britain, which will protect it."

In a third proclamation dated the 11th of July, further explanations were given. "It is declared," so runs the document, "that we, Jorgen Jorgenson, have undertaken the government of the country with the name of protector, until a regular constitution is established, with full power to make war or conclude peace with foreign powers; that the military have nominated me their commander by land and sea to preside over the whole military department of the country; that the Icelandic flag shall be blue, with three white stockfish thereon, which flag we undertake to defend with our life and blood." The military force here spoken of consisted of eight men, Icelanders by birth, and some of them liberated from the prisons, at the head of whom Jorgenson exercised undisputed sway over an island of fifty thousand inhabitants, whose ancestors had been remarkable for their turbulent and warlike character. The case with which the revolution was effected and maintained was probably owing in the main to a feeling of satisfaction on the part of the Icelanders at the change. The lower classes who, in spite of their literary tastes, scorn to make themselves acquainted with the Danish language, regarding it as inferior to their own, are said to have studied English with some assiduity during the protectorate of Jorgenson. The oppressive laws of the Danes with regard to commerce pressed heavily on the poor. The upper classes were conciliated by Jorgenson's ejection from office of all but native Icelanders, to whom he, though himself a Dane, declared that office properly belonged. The clergy were courted by a promise of increase of salary, and at the annual meeting of the synod the bishop and most of the priests signed a document by which they gave in their adhesion to the new authorities. Jorgenson's financial measures were the most objectionable part of his proceedings. He ordered a confiscation of Danish property, and went about the island with five of his military force, making seizures, which wear the appearance of sheer robbery. With this exception he seems to have avoided any recourse to violence, although in his proclamations he sometimes talked of severe measures, which he was careful not to put in practice. The best account which we have of his proceedings is that in the travels of Sir William Jackson Hooker, the present superintendent of Kew Gardens, who went to Iceland in the *Margaret and Anne*, and to his own personal observations of the course of affairs had the advantage of adding the perusal of two manuscript narratives of the events, one by Count Trampe, the other by Jorgenson, with both of whom he was personally acquainted. In a short history of the transaction in Danish, published by Skulason, an Icelander, in 1832, the writer's attention is chiefly directed to the vindication of his countrymen from the charges of pusillanimity or disaffection to Denmark, for their making no resistance to the usurper; and he

alleges that the inhabitants of Iceland were only kept under by the sad certainty that, as their capital was built of wood and lay under the guns of the *Margaret and Anne*, it might in a few minutes be set on fire and destroyed, when the consequences of destitution and want of shelter in a climate such as that of Iceland, would have been frightful to contemplate. That the inhabitants were in general not satisfied with the state of affairs was shown by their application to the captain of an English sloop of war, the *Talbot*, which unexpectedly made its appearance in Havnford, to control the proceedings which were going on at Reikiavik. This captain, the Honourable Alexander Jones, sailed for the capital, instituted an examination into the whole affair, heard the statements of Count Trampe, who was still a prisoner on board the *Margaret and Anne*, and on the 22nd of August restored the government into the hands of the Danish authorities. He at the same time sent both Trampe and Jorgenson to England, to make what statements they pleased to the authorities in London. So ended the most important political event in the annals of Iceland for several centuries; "a revolution," says Hooker, "in which only twelve men were engaged, not a life was lost, not a drop of blood was shed, not a gun fired, nor a sabre unsheathed." Count Trampe on his arrival in England appealed to the Icelandic sympathies of Sir Joseph Banks, who had nearly forty years before travelled in the country; and an order in council was issued directing that during the war not only Iceland, but the *Feröe* Islands and the parts of Greenland which had Danish settlements should be unmolested by English cruisers, and the trade between them and the mother country should be left free—an excellent and humane measure, the spirit of which might have been imitated with advantage in our recent Russian war. Jorgenson, who on his arrival in England was left at liberty to take up his quarters at his usual lodgings at the *Spread Eagle* in Gracechurch Street, commenced his correspondence with the Admiralty without any allusion to the fact that he was a prisoner of war who had broken his parole; but the circumstance soon oozed out, and he was in consequence arrested and confined in Tothill-Fields Prison, and soon after transferred to the hulks at Chatham. After a twelvemonth there he was allowed to reside at Reading, again on his parole, and in 1811 he put forth an English work on the state of Christianity in Otaheite. At the conclusion of the war he made a tour on the continent, the fruits of which were 'Travels through France and Germany in the years 1815-17. By J. Jorgenson, Esq.,' London, 8vo, 1817. In this work, which is not deficient in vivacity and observation, it is curious that he enters into an elaborate eulogy of the English treatment of prisoners of war, which he maintains was always marked by an excessive degree of lenity and kindness, even in the case of persons who, having broken their parole, were necessarily deprived of the indulgences granted to others. He mentions that he was led to make these observations by the false and malignant statements on the subject which he found in circulation in France, and he adduces numerous facts in support of his views. Jorgenson appears to have taken up his residence in England on his return from Germany, and to have rapidly gone downwards, pursuing a course of dissipation which led to utter ruin. In May 1820 the former Protector of Iceland was tried at the Old Bailey Sessions for stealing articles from his lodgings in Warren-street, Fitzroy-square. He was convicted and sentenced to seven years' transportation. It is stated in the Sessions Papers that "the prisoner made an exceedingly long and unconnected defence," and "complained of improper administration of justice in this country." The sentence was not carried out. After a confinement which lasted till towards the end of 1821 Jorgenson was liberated on condition of leaving England. He failed to do so, and was again arrested on a charge of being unlawfully at large, when he pleaded guilty, and received sentence of death. This sentence was again commuted to transportation for life, but he still remained in Newgate acting as an assistant in the infirmary till October 1825, when he was sent off to New South Wales. Our impression is that he died not long after his arrival in the colony, but a search for a mention of the fact has proved unsuccessful. Soon after his departure from England appeared the last publication which bears his name, 'The Religion of Christ is the Religion of Nature. Written in the Condemned Cells of Newgate, by Jorgen Jorgenson, late Governor of Iceland' (London, 8vo, 1827). In this work he gives it to be understood, without directly stating it, that he was a sincere Christian till his thirtieth year (the year, it may be remarked, of the Icelandic revolution), that his belief was then undermined by the perusal of Gibbon's 'Decline and Fall,' and that from that time he was lost to all sense of principle till his conversion in Newgate. The book was reviewed with high commendation in the 'Gentleman's Magazine.'

JORTIN, JOHN, D.D., was born in 1698 in London, but was of foreign extraction, his family having left France when Louis XIV. revoked the edict of Henri IV., commonly called the Edict of Nantes, for the protection of his Huguenot subjects. Jortin had his grammar education at the Charterhouse, whence he passed to Jesus College, Cambridge, of which he became in due time a Fellow. Whilst living at Cambridge he published a small volume of Latin poems, which are greatly admired, and allowed to possess a high rank among modern Latin verses. His college presented him to a living in Cambridgeshire, but he determined on leaving the country and residing in London, where he soon became an admired and popular preacher. His sermons

many of which are printed, are distinguished for their excellent sense and the originality at once of thought and style. In 1751 he obtained the living of St. Dunstan-in-the-East. His other church preferment was the living of Eastwell in Kent, presented to him by the Earl of Winchelsea. This was for the greater part of his life all the preferment he enjoyed; but in 1762, when his friend Dr. Osbaldeston became bishop of London, Jortin was appointed his domestic chaplain, and was presented with a prebend in the church of St. Paul and the living of Kensington. To these was soon added the archdeaconry of London. He fixed his residence at Kensington, where he died in 1770, and was buried in the new churchyard of that place.

The critical writings of Dr. Jortin are greatly admired by all who have a taste for curious literature. It is not merely on account of the learning which is displayed in them, and the use which is made of obscure authors, but there is a terseness in the expression, and a light playful satire in the thoughts, which render them very entertaining. The first work of this class was published in 1731, and is entitled 'Miscellaneous Observations on Authors, ancient and modern.' In 1751 the first volume appeared of his 'Remarks upon Ecclesiastical History,' and in 1758 he published his 'Life of Erasmus.'

JOSEPH I., King of Portugal. [PORTUGAL, in GEOG. DIV.]

JOSEPH I., of the house of Austria, Emperor of Germany, succeeded his father Leopold I. in 1705. He carried on the war called that of the Spanish Succession, which had begun under his father, against Louis XIV. The allied armies under Eugene and Marlborough were prosperous in his reign. The battles of Ramillies, Oudenarde, and Malplaquet, the deliverance of Turin by Prince Eugene, the surrender of Naples to the Austrians, and the permanent footing obtained by the Archduke Charles in Spain, seemed to have nearly decided the question, when Joseph died of the small-pox in April 1711, leaving his brother Charles, afterwards Charles VI., the last male heir of the house of Habsburg, to conclude the war. Joseph was a good prince; he was learned and assiduous in the discharge of his duties, humane, and though a devoted Roman Catholic, yet tolerant.

JOSEPH II., eldest son of Maria Theresa and of Francis of Lorraine, was elected King of the Romans in 1764, and in the following year, on the death of his father, he became emperor. As long as his mother lived he had little real power, as Maria Theresa retained the administration of her vast territories in her own hands; but on her decease in 1780 he became possessed of all the hereditary Austrian dominions. Joseph soon displayed considerable ambition mixed with much restlessness; he was however kept in check by France and by Frederick of Prussia. After the death of Frederick in 1786, Joseph joined Catharine of Russia in a war against Turkey, which his general Laudon carried on with success, taking Belgrade and other fortresses in 1789. But the threatening aspect of affairs in France and Brabant arrested the progress of the Austrian armies, and Joseph himself died in 1790. The character in which Joseph is chiefly viewed is that of a reformer—in many instances a wise one, but in others rash and inconsiderate. He abolished all separate jurisdictions, and divided the Austrian monarchy into thirteen governments subdivided into circles, all under a uniform administration, civil and judicial. He abolished feudal servitudes, and substituted a fixed tax in lieu of corvées, taskworks, tithes, heriots, &c. He issued the edict of toleration, by which all Christians of whatever denomination were declared equally citizens, and equally eligible to all offices and dignities. Wherever there was a population of 3000 inhabitants, whether Protestants or Greeks, they were allowed to build a church for themselves, provided they established at the same time a permanent fund for the support of the minister and relief of the poor. The Jews were allowed the exercise of all trades and professions, with access to the public schools and universities. He took away from the clergy the censorship of the press, and gave it to a commission of literary men resident at Vienna. He opened colleges and universities, enlarged those already existing, endowed new professorships, and collected libraries. He encouraged manufactures, but, according to the old system, he placed exorbitant duties on foreign articles. He subjected the monastic fraternities to diocesan jurisdiction, and he suppressed many convents; but he did it in a harsh manner, without regard to the necessities and feelings of the older inmates, who were turned adrift into the world with only small pensions, and in some cases even without them. He forbade pilgrimages and processions, prohibited the pomp of funeral ceremonies, declared marriage to be a purely civil contract, forbade all papal bulls to be published throughout his dominions without the permission of the government, abolished the privileges of the University of Louvain, and established a new theological seminary in its place. These innovations, in a country so strongly attached to its old institutions and religion as the Belgian provinces were, led to an insurrection, and ultimately to the separation of those fine territories from the Austrian monarchy. His scheme of establishing the German as the universal language throughout his dominions led to a revolt in Hungary, which his more temperate successor Leopold had some difficulty in pacifying. In short, Joseph, with all his liberality, was perfectly despotic in carrying his measures into effect, without regard to the feelings, prejudices, or interests of individuals.

JOSEPHUS, FLAVIUS, the celebrated Jewish historian, was born at Jerusalem A.D. 37. His family was one of very distinguished rank; by his mother's side he was descended from the Asmonean princes,

and his father Matthias belonged to the chief sacerdotal family of the first of the twenty-four courses. Josephus was brought up at Jerusalem with his brother Matthias; and, according to his own account, he made such progress in learning that he was frequently consulted at the age of fourteen concerning difficult points in the law. At the age of sixteen he resolved to become acquainted with the opinions of the three principal Jewish sects, namely, those of the Pharisees, Sadducees, and Essenes. He accordingly studied the doctrines of each; but having heard that a celebrated Essene of the name of Banus lived in an ascetic manner in the desert, Josephus joined him in his solitary mode of life, and passed three years in his society. At the age of nineteen he again returned to Jerusalem, and embraced the opinions of the Pharisees. In his twenty-sixth year he sailed to Rome with the view of obtaining the liberation of some priests of his acquaintance, who had been seized by Felix, procurator of Judea, and sent as captives to Rome. He had the misfortune to be shipwrecked in the Adriatic; but upon arriving at Puteoli he became acquainted with an actor of the name of Aliturus, through whose means he was introduced to Poppæa, the wife of Nero, who procured the liberation of the priests, and bestowed many presents upon Josephus.

On his return to Jerusalem, Josephus found the greater part of his countrymen preparing for war against the Romans. Being strongly opposed to this measure, he joined himself to that party which was anxious for the preservation of peace. After the defeat of the Roman general Cestius, and the massacre of the Jews in Syria and Alexandria, all hope of peace appears to have been lost; and Josephus accordingly united himself to the war party. Being deputed, together with Joazar and Judas, to defend the province of Galilee, he made vigorous preparations against the Romans, though his plans were constantly thwarted, and his life frequently in danger from his personal and political enemies. On the approach of Vespasian's army in the following year, A.D. 67, Josephus retreated to Jotapata; and after defending the city for forty-seven days against the whole Roman army, he was taken prisoner on the capture of the town; but instead of being put to death, as was the fate of all his companions, he was received by Vespasian with distinguished honour, in consequence of his pretending to the character of a prophet, and artfully predicting that Vespasian would shortly succeed Nero in the government of the Roman empire. He was present with Titus at the siege of Jerusalem, and endeavoured to prevail upon his countrymen to submit to the Romans. After Vespasian succeeded to the purple, he was treated by Titus with still greater honour than before; but by the Jews he was regarded as a renegade, and by the Roman soldiers was looked upon with suspicion. On the taking of the city, Titus offered to grant him anything he wished. He asked for the sacred books, and the lives of his brother and fifty friends. He received a large estate in Judæa; and upon going to Rome was admitted to the privileges of a Roman citizen by Vespasian, who also gave him an annual pension and apartments in his own house. After the death of Vespasian, he continued to live in Rome in high favour with Titus and Domitian. The time of his death is uncertain; he was certainly alive at the latter end of the first, and probably at the beginning of the second, century.

The first work published by Josephus was the history of the 'Jewish War'; it was originally written in the Syro-Chaldaic language for the use of those Jews who lived beyond the Euphrates. He afterwards translated it into Greek for the benefit of the learned Romans. The 'Jewish War' consists of seven books, and gives an account of the history of the Jews from the taking of Jerusalem by Antiochus Epiphanes to the destruction of the city by Titus. Many years afterwards, in 93, Josephus published in Greek his great work on the 'Antiquities of the Jews,' with the view of increasing the reputation of his nation with the Romans, and of refuting the many calumnies in circulation against the Jews, by giving a faithful account of their history and opinions. This work commences, in the same manner as the book of Genesis, with the creation of the world; and it gives a consecutive account of Jewish history from the birth of Abraham to the commencement of the war with the Romans. The early part is taken from the books of the Old Testament, with many additions and explanations; some of which were probably genuine Jewish traditions, but the greater part appear to have been only added by the historian in order to give more importance to his nation, and a greater air of probability to the miraculous occurrences in Jewish history. The 'Antiquities of the Jews' consists of twenty books, and was dedicated to Epaphroditus, a philosopher at Rome.

Josephus also wrote 'Two Books against Apion,' in reply to those Greeks who questioned the truth of the early part of his work on the 'Antiquities of the Jews.' He likewise published an account of his own life in answer to Justus, who had written in Greek an account of the Jewish war, in which he attacked the character of Josephus.

The best editions of Josephus are by Hudson, Oxf., 2 vols. folio, 1720; Havercamp, Amst., 2 vols. folio; Oberthur, Leip., 3 vols. 8vo, 1782-85; Richter, Leip., 6 vols. 12mo, 1826-27; and Dindorf, Paris, 1845. The works of Josephus have been frequently translated into most of the modern languages of Europe: the best translation in French is by Gillet, Paris, 4 vols. 4to, 1756; that in Italian by Angiolini, Verona, 4 vols. 4to, 1779. There are several German translations: one by J. B. Ott, Zürich, 1736; another by J. F. Cotta,

Tübingen, 1736; and the 'Jewish War,' by J. B. Frise, Altona, 2 vols. 8vo, 1804-5. The English translations are—that published at Oxford, 1676, and London, 1683; by L'Estrange, 1702; and by Whiston, 1737. This last has been often reprinted, and is the version in common use, but it is so extremely inaccurate as to be almost worthless: an infinitely superior version in all respects is that by the late Dr. Robert Traill, edited (with numerous valuable notes) by Mr. Isaac Taylor.

JOSHUA (in the Septuagint Josephus, Acts vii. 45, and Hebr. iv. 8, he is called 'Iysoós), the son of Nun, who succeeded Moses in the command of the Israelites. Joshua, whose original name was Hoshea (יְהוֹשֻׁעַ, Numb. xiii. 8, 16), accompanied his countrymen from Egypt, and distinguished himself by his courage and military talents in a war with the Amalekites (Exod. xvii. 9-13). He was sent, together with several others, to explore the Promised Land, and was the only one of the spies, with the exception of Caleb, who exhorted his countrymen to invade Canaan (Numb. xiv. 6-9, 38). In consequence of this he received especial marks of favour from God, and was nominated by Moses, on the express order of God, to succeed him in the command of the Israelitish army (Numb. xxvii. 18-23; Deut. iii. 28; xxxi. 23). Joshua led the Israelites over the Jordan, B.C. 1451; and in the course of seven years conquered the greater part of Palestine, and assigned a particular part of the country to each of the tribes. He died at the age of 110, and was buried at Timnath-Serath, in Mount Ephraim (Josh. xxiv. 29, 30). We learn from Josephus that Joshua commanded the Israelites for twenty-five years ('Antiq.' v. 1, sec. 29).

The author of the Book of Joshua and the time in which it was written are equally uncertain. Many critics have supposed that it was written by Joshua himself; but the entire book in its present form could not have been written by him, for many parts of the book refer to events which happened after the death of Joshua (Josh. iv. 9; xv. 13-19, compared with Judg. i. 10-15; Josh. xvi. 10, with Judg. i. 29; Josh. xix. 47, with Judg. xviii. 29). Many critics suppose the book to have been written by Samuel or Eleazar, whose death is recorded in the last verse of the book. Lightfoot ascribes it to Phinehas, the son of Eleazar, and De Wette to the time of the Babylonish captivity. But at whatever time it may have been written, the author appears to have compiled the greater part, if not the whole, of the work from very ancient documents, some of which were probably drawn up by Joshua himself. The survey of the conquered country is expressly said to have been "described in a book" (Josh. xviii. 9); and Joshua is also said to have written "in the book of the law of God" the renewal of the covenant between God and the people of Israel (Josh. xxiv. 26). The Book of Jasher, which has long since been lost, is quoted in Joshua (x. 13) as a work of authority. In Josh. v. 1, the author appears to quote the exact words of a document written by a person who was present at the events recorded.

The Book of Joshua is a continuation of the Book of Deuteronomy, and gives an account of Jewish history from the death of Moses to that of Joshua. It may be divided into three parts, of which the first contains the history of the conquest of the southern and northern parts of Palestine (chaps. i.-xi.), and a recapitulation of the conquests both of Moses and Joshua (ch. xii.); the second part gives a description of the whole of Palestine (ch. xiii.), and an account of the land which was allotted to Caleb and each of the tribes (chaps. xiv.-xxii); the third part contains an account of the dying address, death, and burial of Joshua (chaps. xxiii., xxiv.). The canonical authority of this book has never been disputed. In all the manuscripts of the Old Testament it immediately follows the Pentateuch.

Many Christian commentators consider Joshua to have been a type of Christ; but this opinion is not supported by any writer of the New Testament.

The Samaritans have two books which bear the name of Joshua. 1. One of these is a chronicle, consisting of forty-seven chapters of Jewish history from a little before the death of Moses to the time of the Roman emperor Alexander Severus. It appears to have been called the Book of Joshua, because the history of Joshua occupies the greater part of the work (the first thirty-eight or thirty-nine chapters). It is written in the Arabic language, in Samaritan characters. Copies of this work are extremely scarce. The only copy in Europe, as far as we are aware, is in the University Library at Leyden, to which it was left by Joseph Scaliger. 2. The other Book of Joshua, written by one Abul-Phatah, is also a chronicle of events from the beginning of the world to A.H. 898 (A.D. 1492). There is a copy of this work in the Bodleian Library at Oxford. Schnurrer, who possessed another copy, has given an account of the chronicle in the ninth volume of the 'Repertorium für Bibl. und Morgenl. Litt.'

(The Introductions of Eichhorn, Jahn, De Wette, Augusti, and Horne; Rosenmüller, Scholia; the best critical works on Joshua are by Masius, *Josue Imperatoris Historia illustrata*, Antwerp, 1574; Meyer, *Ueber die Bestandtheile und die Oekonomie des B. Josua*, with a review of the same book in Bertholdt's 'Journal der Theolog. Litt.', vol. ii., pp. 337-366; Herwerden, *Disputatio de Libro Josue*, Groning., 1826; Maurer, *Commentar. über d. B. Josua*, &c.)

JOSIAH, King of Judah, was the son of Amon, and succeeded his father in B.C. 639, when only eight years old. After a minority of eight years, during which he was educated, and the affairs of the state were administered, by the high-priest, he began to purge the land of

its idolatries, to restore the true worship, and, supported by the friendship of the king of Assyria, he even extended his reforms into the kingdom of Israel. In the eighteenth year of his reign he commenced the restoration of the Temple, and during its progress Hilkiah discovered the Book of the Law. On hearing the predictions against the Jews he rent his clothes, and sent for Huldah the prophetess, who confirmed the prediction, but added, as Josiah had not consented to these sins, he should not see the calamities. Josiah continued his religious reforms vigorously, and celebrated a solemn passover. Soon afterwards Necho, king of Egypt, who had invaded Assyria, arrived at Carchemish, when Josiah advanced against him, prompted probably by his friendship for the king of Assyria. Necho sent ambassadors to him, saying, "I come not against thee, but against the house where-with I have war, for God commanded me to make haste. Forbear thee from meddling with God, who is with me, that he destroy thee not." Josiah however persisted, a battle took place at Megiddo, in which he was slain, after reigning thirty-one years. During his reign lived the prophet Jeremiah, who, it is stated, lamented for Josiah and Zephaniah. Jehoahaz, his son, succeeded Josiah.

*JÓSIKA, MIKLÓS, or NICHOLAS, an eminent Hungarian novelist, was born at Torda, in Transylvania, on the 28th of April 1796, and belongs to one of the first families of the country. He bears the title of Baron, and has often been confounded by German and other writers with another Baron Jósika, of the name of Samuel, who took a distinguished part in the transactions of the Transylvanian Diet. Nicholas Jósika entered the Austrian army in 1811, and served in the campaigns of 1814 and 1815, but retired in 1818, after the peace, with the rank of captain; married an heiress, and for some time resided on his estates in Transylvania, and at a town-house in Pesth, giving his chief attention to literary pursuits. In 1836 he published a national and historical tale, 'Abafi,' founded on the history of the Transylvanian prince of that name in the 17th century. Its popularity was great and instantaneous. The reviewer in the 'Figyelmező,' the most influential critical journal, began his criticism with the words "Uraim! le a kalapokkal" ("Gentlemen, off with your hats"). In the course of the ensuing twelve years, up to the revolution of 1848, Jósika's pen was in such constant activity that his romances amounted to about sixty volumes. As in the case of other prolific writers, there was a decided falling-off in his later productions, nor did he ever produce a novel which could compete with the 'Village Notary' of Eotvos (Eotvos), but he continued, and still continues, a favourite with the Hungarian public. His chief romances are—'Abafi,' his first and best; 'Az utolsó Bátor' ('The last Bátor'); 'A Csehok Magyarországbán' ('The Bohemians in Hungary'); 'Zrinyi a' Költő' ('Zrinyi the Poet'), founded on the adventures of the poet, who was descended from the famous Zrinyi, the defender of Sigeth; and 'Jósika István' ('Stephen Jósika'), in which the hero was one of his own ancestors. His attempts as a dramatic poet, which were repeated three or four times, met with little success. As a parliamentary speaker in the upper house of nobles he was also considered to have failed, owing, in some measure, to a shyness which he could never shake off in public. He took however a bold and decided part in the revolution in support of the measures of Kossuth, was named a member of the committee for the defence of the country, and followed the government to Debreczin and Arad. After the catastrophe at Vilagos he succeeded in making his way over the frontier, but was condemned to death for contumacy, and in September 1851 was hanged in effigy with Kossuth, and thirty-five others at Pesth. Since 1850 he has lived at Brussels, where his death in law has not prevented him from being the acknowledged foreign correspondent of 'A Magyar Hirlap,' an Hungarian newspaper. In 1851 a romance from his pen appeared at Brunswick, entitled 'Egy Magyar Csalad' Forradalom alatt' ('A Magyar Family during the Revolution'). None of his works have yet appeared in English, though many have been translated into other languages, and the whole into German, partly by Klein and partly by his second wife, Julia Jósika, born Baroness Podmaniczky, one of the most gifted ladies in Hungary, whom he married in 1847. Jósika is himself the translator into Hungarian of the English novel by the author of 'Trevelyan,' 'A Marriage in High Life,' which is a favourite in several foreign languages.

JOSQUIN, DEPREZ—the name which it appears to us, after having collated various authorities, is the true one of this celebrated composer of the most ancient school of part-music—was, there seems little reason to doubt, a native of the Low Countries, though the honour of his birth is indirectly claimed by many Italian writers, and was born about the middle of the 15th century. Josquin was a disciple of Johann Ockenheim, "the oldest composer in parts on the Continent," says Dr. Burney, "of whose works I have been able to find any remains," and much of whose reputation arises from his having been the instructor of one who became so eminent. It is probable that Josquin went into Italy when young, and there improved himself in the knowledge of his art; and this may have led to his having been thought a native of that country, a supposition to which the frequent addition to his name of Pratensis, or Del Prato (a town in Tuscany), may be attributed. It is certain that he was a singer in the pontifical chapel in the time of Sixtus IV. (1471 to 1484), for Adami speaks of him in that capacity in high terms, as well as of his compositions, calling him "uomo insigne per l'invenzione." Quitting Italy, he was,

according to Glareanus, appointed Maître de Chapelle to Louis XII, for whom he composed much music (concerning which some amusing stories are told), and a motet or two so contrived that the monarch was enabled to take a part in the performance. Louis had made him a promise of a benefice, but neglected to redeem it. To remind the king, the composer wrote a motet beginning 'Memor esto verbi tui,' &c. This not producing the intended result, Josquin wrote another, upon the words, 'Portio mea non est in terra viventium.' Louis then took the hint, bestowed a benefice, and the composer expressed his gratitude in a third motet, commencing, 'Bonitatem fecisti cum servo tuo, Domine.' But Glareanus remarks that desire proved more inspiring than gratitude, for the two first works very much surpassed the last.

The time of Josquin's decease is not known: he was buried in the church of St. Gudule, at Brussels. He was a very voluminous composer, and many of his works remain to attest his learning and genius. Hawkins gives a good specimen of them; Burney more than one example; and several are to be found in the British Museum. "He may," says Dr. Burney, "be justly called the father of modern harmony, and the inventor of almost every ingenious contexture of its constituent parts."

JOTHAM, King of Judah, succeeded his father Uzziah, or Azariah, in B.C. 757. He followed the righteous example of his father, though the high places were not altogether removed, and his reign of sixteen years appears to have been a comparatively peaceful one. No events are recorded in the Scriptures; but it is stated that "in those days the Lord began to send against Judah, Rezin, the king of Syria, and Pekah, the son of Remaliah, king of Israel;" but these troubles appear to have fallen upon Jotham's son, Ahaz, who succeeded him in B.C. 741. The prophets Hosea, Isaiah, and Micah lived during the reign of Jotham.

JOURDAN, JEAN-BAPTISTE, Marshal of the French empire, was born at Limoges, on the 2nd of April 1762. His father, a poor country surgeon, being able to afford him but a limited education, Jourdan took service in the French army sent to aid the Americans in the War of Independence, with which he continued to serve from 1778 to 1782. In that year he returned to France with shattered health; and, intending to renounce the career of a soldier, he in 1784 married a young milliner rather older than himself, and opened a hatter's shop in his native town. But at the outbreak of the revolution he entered the army again as a volunteer, in December 1791—was raised by his comrades to the rank of major shortly after—was promoted to a brigade on the 27th of May 1793—and on the 21st of July following became a general of division. After the battle of Hondschoote, Houchard having been recalled to Paris, Jourdan was made commander-in-chief in his place. He was then ordered to attack the Austrian forces before Maubeuge, and raise the blockade of that place. In this he was assisted by Carnot, who, during the three days that the contest lasted, vied with Jourdan in charging the imperialists. During this action the adjacent village of Wattignies was taken and retaken three times by the French and allied forces; but at length it remained in the hands of the French: the allies retired behind the Sambre, and the blockade of Maubeuge was raised—a result most important to the French republic. After the battle of Wattignies, Carnot and Duquesnoy, the representatives, so extolled the talents of Jourdan in their despatches to the Convention, that public opinion placed him in the first line of republican generals, a prestige which lasted many years. Nevertheless, having been summoned to Paris by the Committee of Public Safety, to give his advice on the future operations of the French armies, he embarrassed the government by the frankness of his opinions; and Barere, having praised his honesty and patriotism, but regretted his want of energy, Pichegru was appointed to succeed him.

Jourdan returned to his trade at Limoges, but was soon after summoned to the army of La Moselle, to replace General Hoche, whom Saint Just had sent to prison to await his trial. Then for a few months followed that series of successes which forms the basis of Jourdan's reputation as a commander. In May 1794 he defeated the Austrian general Beaulieu, at Arlon; he crossed the Meuse at Dinant on the 3rd of June, captured Charleroi on the 25th, and on the 29th won the battle of Fleurus—the most important victory obtained by the republic before the campaigns of Napoleon. On the 18th of September he defeated Clairfait at the combat of Ayvaile; and on the 2nd of October he obtained another victory over the Austrians at Juliers, or Jülich, on the Roer. In these achievements he was supported by a number of generals, some of whom have since exceeded him in reputation; for Moreau, Bernadotte, Kleber, Moreau, Ney, and Soult, then fought under his command. Within a week after the victory of Juliers, the whole of Jourdan's army of the Sambre-et-Meuse was encamped on the left bank of the Rhine, from Coblenz to Clèves. Landrecies, Lequesme, Condé, and Valenciennes had been recovered; besides which, Charleroi, Namur, Juliers, and Maestricht had yielded to the French arms. The fine provinces watered by the Rhine had increased the territories of the republic, and remained under the government of France for upwards of twenty years. In 1795 Jourdan made himself master of the fortress of Luxembourg, crossed the Rhine on the 6th of September in presence of 20,000 Austrians, and compelled the garrison of Düsseldorf to capitulate.

In 1796 he once more crossed the Rhine, obliged the Austrian general Wartensleben to retreat, captured Frankfurt and Würzburg, and advanced towards Ratisbon; but here was the turning-point in his fortune. The Archduke Charles, adopting the tactics of Napoleon, prepared to attack the separate French armies with his united forces; and, encountering Jourdan at Amberg, drove him off the field with great loss. On the 3rd of September the archduke engaged him at Würzburg, and routed his army, after which Jourdan was completely disabled. Early in 1797 he resigned his command, and returned to Paris, where he was elected a member of the Council of Five Hundred, of which he became president on the 23rd of September. Being appointed to command the army of the Danube in 1798, he was defeated by the Archduke Charles at the battle of Ostrach, on the 20th of March 1799; and a few days after at Stockach, with so great a loss as obliged him to make a precipitate retreat through the passes of the Black Forest. On the 10th of April his command was transferred to Massena. He was re-elected a member of the Five Hundred, from which he was dismissed after the 18th Brumaire for refusing to join the conspiracy of Bonaparte.

For the next twelve years Marshal Jourdan was employed in no important operation; but he received his bâton on the 19th of May 1804, at the first creation of the marshals of the empire. At the battle of Vittoria, June 21st, 1813, he rather accompanied than commanded the army of Joseph, king of Spain, which was defeated by Wellington. On the 3rd of April 1814 he gave in his adhesion to the provisional government: and in 1815 presided over the court-martial which was to have tried Marshal Ney, but which declared itself incompetent. In 1818 Louis XVIII. called him to the Chamber of Peers. He died on the 24th of November 1833, and was buried with great pomp in the Hôtel des Invalides.

JOUVENCY, PIERRE, was born at Paris in 1643. He studied at Caen, and afterwards at La Flèche, with considerable success, and was at an early age admitted a member of the Society of the Jesuits. He devoted himself chiefly to history, and is the author of the fifth part of the 'History of the Jesuits,' from 1591 to 1616, which was published at Rome in 1710. Though an agreeable writer, from the purity and elegance of his style, his facts are not to be implicitly relied on. So bigotedly was he attached to his order, that he has written an apology of the Jesuit Guignard, who was executed in the reign of Henri IV. of France, on account of his participation in the attempt made against the life of that monarch by Jean Châtel, who had been incited to commit the crime by the seditious writings of Guignard. An abridgement of his history was published at Liege in 1716, which is now rarely to be met with. The other works of Jouveney are—1, A Collection of Latin Harangues, pronounced by him on different occasions (his Latinity, though it has been blamed by Vallart, is generally admired); 2, a treatise, 'De Arte Docendi et Discendi,' which is in some esteem, but considered too superficial; 4, 'Appendix, de Diis et Heroibus Poeticis,' a useful abridgement of mythology; 5, a Collection of Notes on Horace, Persius, Juvenal, Martial, and the 'Metamorphoses' of Ovid, which is considered his most valuable production. He died at Rome in 1719, while engaged in the continuation of the 'History of the Jesuits.'

JOUVENET, JEAN, a celebrated French painter during the reign of Louis XIV., was born at Rouen in 1644. He was first instructed by his father Laurent Jouvenet, but completed his studies in Paris, where he soon attracted the notice of Lebrun, who in 1675 procured him his election into the Academy of Painting for a picture of 'Esther before Ahasuerus,' which is one of the best paintings of the Academy collection. Jouvenet had obtained considerable distinction two years previously by his picture of the 'Lame Man healed,' which was the so-called May Picture (Le Tableau du Mai) of 1673. The May Picture is a painting which was formerly presented on the 1st of May of every year to the Virgin, in the cathedral of Notre Dame, by the Goldsmiths of Paris: the practice ceased in 1708. Jouvenet became successively professor, director, and perpetual rector of the Academy, and he was granted a small pension by Louis XIV. Jouvenet's last work, the 'Visitation of the Virgin,' or 'Le Magnificat,' in the cathedral of Notre Dame, was painted with his left hand in 1717. He had a paralytic stroke in 1718 and lost the use of his right hand, but upon the first trial he found his left as obedient to his will as his right had been; one of the many proofs that, in art, it is the mind rather than the hand that requires the education. He died in 1717.

The French boast of Jouvenet, as of Le Sueur, because he never visited Italy; and it is for the same reason, according to some, that he is censured by Count Algarotti, who, they say, had no faith in an excellence that could be acquired out of Italy. The works of Jouvenet are not brilliant in any respect or even attractive, yet they possess all the greater merits of a picture in more than an ordinary degree. His style resembles that of Nicolas Poussin, especially in composition and colour; and he excelled in light and shade, but in expression he was never great.

There are ten of Jouvenet's pictures in the Louvre, some of which are his best works, as the 'Miraculous Draught of Fishes,' the 'Resurrection of Lazarus,' the 'Sellers driven from the Temple,' 'Christ in the House of Simon the Pharisee,' and the 'Descent from the Cross.' The first four have been worked in tapestry of the Gobelins, and they have all been engraved, as have also nearly all Jouvenet's best works,

by some of the best French engravers—by H. S. Thomassin, J. Audran, E. Picard, L. Desplaces, A. Loir, A. Tronvain, and others. There are works by Jouvenet in many of the churches of Paris, mural and easel pictures. Of his mural paintings the principal are the colossal frescoes of the Apostles painted on the dome of the church Des Invalides.

JOUY, VICTOR-JOSEPH-ETIENNE, DE, was born in the hamlet of Jouy, near Versailles, in the 1769. When only thirteen he accompanied the governor of French Guyana as sous-lieutenant to that colony, but remained there scarcely a year. He returned to Versailles, continued his education for two years, and then left France a second time for the French East Indian possessions as an officer in the Luxembourg regiment. In 1790 he was again in France, joined the revolutionary party, and rapidly attained military promotion; but during the Reign of Terror became suspected, and fled to Switzerland. On Robespierre's fall in July 1794 he returned to Paris, was placed on the staff of the army of Paris under General Menou, and contributed to the triumph of the Convention in the streets of that city on the 21st of May (2nd Prairial) 1795. Very shortly afterwards he was arrested; then released, and sent as commander to Lille; then again arrested on an accusation of being in communication with Lord Malmesbury the English minister, but acquitted and restored to his functions. Disgusted however with these repeated persecutions he resolved to abandon his military career; he therefore solicited his discharge, which he obtained together with a pension for his good services and wounds. He was now thirty years old, and after a few months' service in a civil capacity at Brussels, he took up his abode at Paris and devoted himself to literature. His first efforts were some vaudevilles, written in conjunction with Messrs. Delonchamp and Dieulafoy; but his first great success was the opera of 'La Vestale,' the music by Spontini, which gained him admission to the Academy in 1815. This was followed by several other operas, among which were 'Les Amazones,' with music by Mehul, and 'Les Abencerrages,' with music by Cherubini, which still retain possession of the stage. He also wrote comedies, both in prose and verse, with considerable success; and several tragedies, of which 'Sylla' obtained a marked success. The work however on which his reputation mainly rests is 'L'Hermite de la Chaussée d'Antin,' a series of essays on men and manners in France, which first appeared in the 'Gazette de France,' in 1813-14, and were afterwards collected and published in five volumes, 12mo, 1815. They were considered in France as the successful rivals of the English 'Spectators,' 'Guardians,' and 'Rambler.' They no doubt have considerable merit, the style is easy, the observation acute, the description animated, and the characters often drawn with much quiet humour. They may exhibit some resemblance to the essays of Addison or Steele, but none whatever to those of Johnson. They display with sufficient accuracy the surface of society, but they have little depth. Some attempts are made at the pathetic, but they are rather maudlin. They were however very successful in France, and the author followed up his success by the 'France Parler,' 'L'Hermite de la Guyane,' 'L'Hermite en Province,' the last a collection by several writers, but all infinitely inferior to the first. 'L'Hermite en Prison,' however, and 'L'Hermite en Liberté,' written in 1823 and 1824, in conjunction with M. Jay, were of a better kind, and were received with much applause by the liberal party in France. M. Jouy has also written on political economy, and likewise two novels, 'Cecil,' and 'Le Centenaire,' in 1827 and 1833. He edited for some time the 'Journal des Arts,' and he contributed innumerable articles to various newspapers and journals. He died at Paris in October 1846.

JOVELLA'NOS, GASPHER MELCHIOR DE, was born at Gijon in the Asturias, in 1749. Although of noble lineage, being nephew to the Duke of Losada, he possessed but a moderate patrimony; accordingly, as soon as he had completed his studies at the universities of Oviedo, Avila, and Alcalá, he accepted the appointment of magistrate at Seville. In 1778 he was made chief judge of the King's Court at Madrid, in which city he became acquainted with Cabarrus, Campomanes, and other eminent literary characters. Through the machinations of court intrigue, he was afterwards removed, but was recalled, and raised to the more important office of minister of grace, or home-secretary of state; to retain it however only for a few months, when the influence of Godoy expelled him. He now returned to Gijon, where his cares were directed towards the 'Instituto Asturiano,' which he had succeeded in establishing in 1794, and for which he had set apart a considerable portion of his official emoluments. But he was not allowed to pursue his plans for public instruction long, since in about two years and a half afterwards he was arrested, and sent as prisoner to Majorca, where he was confined in the castle of Bellver. Even during this period, which continued upwards of seven years, he prosecuted his studies as diligently as circumstances would permit, and commenced a 'Flora Belliverica,' and collected materials for a history of the island. At length, after the downfall of Godoy, he was permitted to return by Ferdinand VII., and on that sovereign's abdication, was chosen member of the central junta. When that body was dissolved, Jovellanos returned to Gijon, to be shortly after driven from his home when the French invaded Asturias, in 1812, and he died within two months afterwards.

As a writer on subjects of political economy and legislation, Jovel-

lanos stands foremost among his countrymen; but besides his productions of that class, he wrote his celebrated 'Pan y Toros,' the tragedy of 'Pelayo,' the comedy of 'El Delincuente Honrado,' a translation of the first book of 'Paradise Lost,' besides several poetical pieces; an éloge on Ventura Rodriguez, the eminent architect; a dissertation on English architecture, &c. A biographical memoir of Jovellanos was published by his friend Cean Bermudes, under the title of 'Memorias para la Vida del Excmo. Sen. Don G. Jovellanos, y Noticias analíticas de sus Obras.'

JOVIANUS, FLAVIUS CLAUDIUS, born A.D. 331, was the son of Veronianus, of an illustrious family of Mœsia, who had filled important offices under Constantius. Jovianus served in the army of Julian in his unlucky expedition against the Persians, and when that emperor was killed, in 363, the soldiers proclaimed him his successor. His first task was to save the army, which was surrounded by the Persians, and in great distress for provisions. After repelling repeated attacks of the enemy, he willingly listened to proposals for peace, which were—that the Romans should give up the conquests of former emperors westward of the Tigris, and as far as the city of Nisibis, which was still in their hands, but was included in the territory to be surrendered up to Persia, and that moreover they should give no assistance to the king of Armenia, then at war with the Persians. These conditions, however offensive to Roman pride, Jovianus was obliged to submit to, as his soldiers were in the utmost destitution. It is a remarkable instance of the Roman notions of political honesty, that Eutropius reproaches Jovianus not so much with having given up the territory of the empire, as with having observed so humiliating a treaty after he had come out of his dangerous position, instead of renewing the war, as the Romans had constantly done on former occasions. Jovianus delivered Nisibis to the Persians, the inhabitants withdrawing to Amida, which became the chief Roman town in



Coin of Jovianus.

British Museum. Actual size. Gold.

Mesopotamia. On his arrival at Antioch, Jovianus, who was of the Christian faith, revoked the edicts of Julian against the Christians. He also supported the orthodox or Nicene creed against the Arians, and he showed his favour to the bishops who had formerly suffered from the Arians, and especially to Athanasius, who visited him at Antioch. Having been acknowledged all over the empire, Jovianus, after staying some months at Antioch, set off during the winter to Constantinople, and, on his way, paid funeral honours to Julian's remains at Tarsus. He continued his journey in very severe cold, of which several of his attendants died. At Ancyra he assumed the consular dignity, but a few days after, being at a place called Dadas-tana in Galatia, he was found dead in his bed, as some say being suffocated by the vapour of the charcoal burning in his room, according to others by the steam of the plaster with which it had been newly laid, whilst others again suspected him to have been poisoned or killed by some of his guards. He died on the 16th of February 364, being thirty-three years of age, after a reign of only seven months. The army proclaimed Valentinianus as his successor.

JOVINUS, born of an illustrious family of Gaul, assumed the imperial title under the weak reign of Honorius, and placing himself at the head of a mixed army of Burgundians, Alemanni, Alani, &c., took possession of part of Gaul, A.D. 411. Ataulphus, king of the Visigoths, offered to join Jovinus and share Gaul between them, but Jovinus having declined his alliance, Ataulphus made peace with Honorius, attacked and defeated Jovinus, and having taken him prisoner at Valence, delivered him to Dardanus, prefect of Gaul, who had him put to death at Narbo (Narbonne) in 412.



Coin of Jovinus.

British Museum. Actual size. Gold.

JOVIUS, PAUL [Grovio.]

JUAN I., King of Castilla and Leon, was born August 20th, 1353, at Epila, in Aragon. He was the son of Henrique II., and succeeded his father May 30th, 1379. On the death of Fernando I., king of Portugal, he laid claim to the throne of that kingdom in right of his wife Beatriz, daughter of Fernando. The Portuguese however had chosen for their king a natural son of Pedro I., who became Joam I. of Portugal. Juan I., in support of his claim, invaded Portugal with a large army;

but was defeated with great loss, August 14th, 1335, at Aljubarota, a village in Portuguese Estremadura. This victory secured the crown of Portugal to Joam I. Juan I. died October 9th, 1390, in consequence of having been thrown from his horse in a tournament.

JUAN II., King of Castilla and Leon, was born March 6th, 1405. He was the son of Henrique III. He succeeded to the throne of Castilla on the death of his father, December 26th, 1406; and was crowned at Segovia, January 15th, 1407. His mother Catharine, daughter of the Duke of Lancaster, and his uncle Fernando, king of Aragon, became his guardians, and regents of the kingdom of Castilla during his minority. His uncle died in 1416 and his mother in 1418. In 1420 he married his cousin Maria, daughter of his uncle Fernando of Aragon, which afforded an opportunity to her two brothers, Don Juan and Don Henrique, to interfere in the affairs of the young king of Castilla, and led to several conspiracies. Juan II. was of weak character, but his favourite minister, Don Alvar de Luna, managed the business of his kingdom with success, till, on some accusation brought against him, he was beheaded in 1453 at Valladolid. Juan II. died July 21st 1454, and was succeeded by his son, Henrique IV.

JUAN I., II., Kings of Aragon and Navarra. [ARAGON, in GEOG. DIV.]

JUBA I., son of Hiempsal, king of Numidia, succeeded his father about the year B.C. 50. He was a warm supporter of the senatorial party and Pompey, moved, it is said, by a gross insult which in his youth he had received from Cæsar. He gained, B.C. 49, a great victory over Curio, Cæsar's lieutenant in Africa. After the battle of Pharsalia, and the death of Pompey, he continued steady to his cause; and when Cæsar invaded Africa, B.C. 46, he supported Scipio and Cato with all his power, and in the first instance reduced the dictator to much difficulty. The battle of Thapsus turned the scale however in Cæsar's favour. Juba fled; and finding that his subjects refused to receive him, put an end to his life in despair. His connection with Cato has suggested the underplot of Addison's tragedy.



Coin of Juba I.
British Museum. Actual size. Silver.

JUBA II., the son of Juba I., was carried to Rome by Cæsar, kindly treated, and well and learnedly educated. He gained the friendship and fought in the cause of Augustus, who gave him the kingdom of Mauritania, his paternal kingdom of Numidia having been erected into a Roman province. He cultivated diligently the arts of peace, was beloved by his subjects, and had a high reputation for learning. He wrote in Greek of Arabia, with observations on its natural history; of Assyria; of Rome; of painting and painters; of theatres; of the qualities of animals; on the source of the Nile, &c. Juba married Cleopatra, the daughter of Antony and Cleopatra, queen of Egypt. Their medal, which is here given, has IVBA REX on one side, and ΚΛΕΟΠΑΤΡΑ ΒΑΣΙΛΙΣΣΑ on the other. Strabo in his 6th book speaks of Juba as living, and in his 17th and last book as then just dead. This would probably fix his death about A.D. 17. (Clinton, *Fasti*; Dion Cass.; Cæsar, *Bell. Civ.*; Pliny, *Hist. Nat.*, lib. v. 1, &c.; see the Abbé Sevin, *Sur la Vie et les Ouvrages de Juba*, in *Acad. des Inscriptions*, vol. iv., p. 457.)



Coin of Juba II.
British Museum. Actual Size. Silver.

JUDAS MACCABÆUS succeeded his father Mattathias (B.C. 166) as the leader of the Jews in their patriotic attempts to throw off the yoke of the Syrian kings (1 Macc. iii. 1.) He greatly distinguished himself in the war by his military talents, his personal courage, and his implacable hostility to the Syrian princes. Immediately after his father's death he defeated two Syrian armies, and in the following year conquered Lysias and Gorgias, who had been sent against him with much larger forces. He afterwards took possession of Jerusalem, purified the Temple from all idolatrous pollutions, and restored the national worship. He strengthened his power by subduing the Idumæans and Ammonites and other nations bordering upon Palestine. The unexpected success of Judas greatly exasperated Antiochus, who swore that he would destroy the whole Jewish nation, but he died before he could make preparations for the conquest of the country. He was succeeded by Antiochus Eupator, who marched against Jerusalem, but was obliged to raise the siege and return to Upper Asia in

consequence of a revolt of a powerful noble. Before he left Palestine he entered into an alliance with Judas. This treaty however was soon broken by the Syrian king; fresh armies were sent against Judas, which were all defeated by this intrepid warrior. Anxious to render Judas independent, and feeling the difficulty of continuing the contest against the whole power of the Syrian empire, he sent ambassadors to Rome to solicit an alliance with the Roman people (1 Macc. i. 8; Justin, xxxvi. 3). This was readily granted by the Romans, but before Judas could receive any assistance from his new allies, Palestine was again invaded by a Syrian army of 22,000 men under the command of Bacchides. Judas had only 3000 men with him, and his number afterwards diminished to 800; but with these he ventured to attack the Syrians, and after an obstinate struggle was at length defeated, and perished in the contest (B.C. 160).

JUDE, SAINT. The Epistle of St. Jude, a book of the New Testament, was probably written by the Apostle Jude, who was surnamed Lebbeus and Thaddæus (Matt. x. 3; Mark iii. 18; John xix. 22). He is also called the brother of James (Luke vi. 16; Acts i. 13), and the brother of Christ (Matt. xiii. 55). This James was probably "James the Less," the son of Alphæus and Mary (Matt. x. 3; xxvii. 56; Mark xv. 40), who was also the brother of Christ. The meaning of the 'brother of Christ' has been already discussed under JAMES. It has however been maintained that this epistle could not have been written by the Apostle Jude, since he does not describe himself as an apostle, but, on the contrary, refers to the authority of the apostles as superior to his own (v. 17). (De Wette's 'Lehrbuch,' sec. 182.)

The object of this epistle is to guard believers against the false teachers who had crept into the church, and to exhort them to persevere in their Christian profession. There is a great similarity between this epistle and the second epistle of St. Peter. Hug, in his 'Introduction to the New Testament,' argues, that since "the language of Jude is simple, unpremeditated, and expressive, without ornament; while that of Peter is artificial, and has the appearance of embellishment and amplification," the Epistle of Jude was written first, and was used by St. Peter in the composition of his second epistle. The Epistle of Jude appears to have been written shortly before the destruction of Jerusalem.

The canonical authority of this epistle has been rejected by many, because the apocryphal books of Enoch and the Ascension of Moses are supposed to be quoted in it (v. 14, 9). It is not contained in the 'Peshito,' and is classed by Eusebius among the 'Antilegomena' ('Hist. Ecc.', ii. 23; iii. 25). Origen also expresses doubts respecting it ('Comment. in Matt.', iii. 814); but the greater number of the Fathers refer to it as a work of divine authority.

JUDSON, ADONIRAM, founder of the American Baptist Mission in Birma, was born August 9, 1788, at Malden, Massachusetts, where his father was a Congregationalist minister. Having passed through the classes of Brown University, where he took honours, he entered the Andover Theological Seminary; and whilst there, a sermon by Dr. Claudius Buchanan, which he chanced to meet with, turned his thoughts towards the missionary service in India. Some fellow-students, to whom he communicated his views, became similarly impressed, and they eventually formally stated to the college authorities their desire to devote themselves to the missionary office. There was then no missionary society in America, but the council referred the matter to a general committee, who resolved that it was advisable to institute a "Board of Commissioners for Foreign Missions." Whilst this board was in process of organisation, young Judson proceeded, in 1811, to England, to consult with the directors of the London Missionary Society. On his way the vessel in which he had embarked was captured by a French privateer and carried into Bayonne, but Judson was released, after a short detention, at the intercession of some of his countrymen. In London he received only qualified promises of aid, but the American board, though as yet without funds, resolved to found a mission in Birma, to which they appointed Judson and three other young students as missionaries.

Having on the 5th of February 1812 married Miss A. Hasseltine, he, twelve days after, embarked with his young wife for India. Four months later they landed at Calcutta, where they met with a warm welcome from Dr. Carey and the Serampore missionaries, but the Bengal government peremptorily ordered Judson and his companions to return to America by the same ship in which they had arrived. Judson however was not disposed to give up his purpose so easily. He accordingly took a passage to the Isle of France, proceeded thence to Madras, and from there to Rangoon, in Birma, where he arrived July 14, 1813.

Before leaving Calcutta, Mr. Judson, whose views on the subject of baptism had undergone a change, was, with his wife, re-baptised by immersion by Dr. Carey. He in consequence resigned his connection with the Board of Missions; and when he landed at Rangoon to commence his missionary work he was unconnected with any society, and without any means of future support. He addressed himself however without delay to the task of acquiring the Birmese language, unaided by dictionary or grammar, whilst the native he engaged as a teacher knew not a word of English. By persevering labour, he in some two or three years was able to speak the language with some degree of readiness. The Baptists of America, on hearing of his devotion, had promptly formed a missionary society to support him, and sent him out some assistants, one of whom was a printer. The

Serampore missionaries presented a printing-press and a fount of Birmanese type. Mr. Judson, now not only engaged in preaching and personally instructing the natives, but desirous to benefit those whom his voice could not reach, drew up in Birmanese a 'Summary of Christian Doctrine,' which was the first work issued from the Rangoon press; and portions of scripture and several tracts followed. As soon as the mission was fairly at work Mr. Judson made visits to other Birmanese towns, and to Ava, where he had an interview with the king; and, having obtained permission, set about establishing schools, in which Mrs. Judson, who had also mastered the language, was a very earnest and successful helper. The mission was going on favourably, when the sovereign of Birman provoked the English to declare war. Rangoon was made a point of attack by the British forces; but before they arrived, Mr. Judson, with the other missionaries, was seized and put into prison. There he remained for several months, subjected the greater part of the time to the most cruel treatment; but at length, when the success of the English was beyond question, he was employed to act as translator for the Birmanese, and Mrs. Judson was sent to the British camp to mediate. A treaty of peace being signed, Mr. Judson and his companions were permitted to resume their labours. He returned to Rangoon; and there, worn out with toil and anxiety, the companion of his early dangers and the sharer of his labours died, October 1826, during his absence in Ava. Some eight years later he married a second wife, the widow of a fellow-missionary named Boardman.

From an early period Mr. Judson had regarded the translation of the Scriptures into Birmanese as the great work of his life; and, after having been for several years engaged upon it, he at length, January 31st, 1834, had the happiness to complete his task. He lost no time in putting it to press, and by the end of 1835 the printing was finished of the first edition, in 3 vols. large 8vo. But he soon became convinced of its many imperfections, and he at once set about thoroughly revising the whole, with such assistance as he could obtain. This revision was completed in the autumn of 1840, and immediately printed in a thick 4to volume. It has since undergone careful correction by various Oriental scholars, and now holds a high place among the translations of the Scriptures into the eastern tongues. Almost as soon as the printing of this revised edition of the Bible was finished, with characteristic energy Judson commenced at Moulmein, whither he had removed, the preparation of a Birmanese Dictionary. But his own ill-health interrupted the work, and the health of his wife failing also, he determined to return to America, in the hope that their native air might restore their vigour. Mrs. Judson died off St. Helena (September 1st, 1845), but he arrived in safety at Boston a month afterwards. His reception by the various religious societies in America was of the most enthusiastic kind. Special services were everywhere got up, and enormous crowds of persons assembled to greet him. His stay however was but brief: he had determined to return, and, if possible, end his days in Birman. But he did not return alone. Anxious to find some one qualified to write a memoir of his second wife (a memoir of the first had already been written), he was introduced to an accomplished young lady, Miss Chubbuck, whose writings under the pseudonym of Fanny Forester had had an unusually large amount of popularity in religious circles; and she not only undertook to write the life of the second Mrs. Judson, but soon consented to become the third. They were married in June 1846; in July they embarked at Boston, and in December they landed at Moulmein. The mission was now in a flourishing state, and Judson felt that he might devote himself to the easier task of supervision, and to the completion of his Dictionary. Of this he was permitted to see the first part printed in 1849, but he did not live to complete it. His health failed, and he was directed to proceed to the Isle of Bourbon to recruit. He embarked, but grew rapidly worse, and died at sea on the 12th of April 1850. His 'Birmanese and English Dictionary' was completed from his papers by Mr. E. A. Stevens, and printed at Moulmein in 1852. It is regarded as a work of great value, and is in fact the only Dictionary that has been compiled of the Birmanese language. With his Birmanese Bible it formed a vast work for one individual to accomplish, in the midst of labours so many and so exhausting as those of the founder and director of an Indian mission. As a Christian missionary, Mr. Judson is regarded with the greatest respect by all sects among his countrymen, and also in England, though of course with especial reverence by the Baptists.

Several Lives of Mr. Judson have been published, of which the chief are those by Clements, Gillette, and Wayland. Memoirs of each of his wives have also been published: one, 'Lives of the three Mrs. Judsons,' having passed through several editions. Each of these ladies was an authoress. Besides various papers for the Birmanese converts, the first Mrs. Judson wrote a 'History of the Burman Mission;' the second wrote poetry; and the third, besides her 'Memoirs of Mrs. Boardman Judson,' wrote, as Fanny Forester, the 'Records of Alderbrook,' a work very popular in America, and more than once reprinted in England; 'The Great Secret;' 'Missionary Biography;' 'The Kathanay Slave,' &c.: she died June 1, 1854.

JUGURTHA, the illegitimate son of Manastabal, by a concubine, and grandson of Masinissa, was brought up under the care of his uncle Micipsa, king of Numidia, who sent him with an auxiliary force to join Scipio Emilianus, in his war against Numantia in Spain.

Jugurtha so distinguished himself as to become a great favourite with Scipio, who, at the conclusion of the war, sent him back to Africa with strong recommendations to Micipsa. Micipsa adopted him, and declared him joint heir with his own two sons Adherbal and Hiempsal. After Micipsa's death (B.C. 118), Jugurtha, aspiring to the undivided possession of the kingdom, effected the murder of Hiempsal, and obliged Adherbal to escape to Rome, where he appealed to the senate. Jugurtha however found means to bribe many of the senators, and a commission was sent to Africa in order to divide Numidia between Jugurtha and Adherbal. The commissioners gave the best portion to Jugurtha, who, not long after their departure, invaded the territory of his cousin, defeated him, besieged him in Cirta, and having obliged him to surrender, put him to a cruel death; and this almost under the eyes of Scaurus and others, whom the Roman senate had sent as umpires between the two rivals (B.C. 112). This news created great irritation at Rome, and in the following year, under the consulship of Scipio Nasica and Calpurnius Bestia, war was declared against Jugurtha, and an army was sent to Africa under Calpurnius, accompanied by Scaurus, with other senators as his advisers. After some fighting, Jugurtha obtained under most favourable conditions the quiet possession of the usurped kingdom. The treaty however was not ratified at Rome; and Calpurnius being recalled, the new consul Posthumus Albinus was appointed to the command in Africa. Meantime Jugurtha, being summoned, appeared at Rome; but as he then succeeded in bribing several of the senators, and also Bæbius, a tribune of the people, no judgment was given. Jugurtha, emboldened by this success, caused Masiva, son of his uncle Gulussa, whom he suspected of aiming at his kingdom, to be assassinated in the Roman capital. The crime was traced to Jugurtha, but as he was in Rome under the public guarantee, the senate, instead of bringing him to trial, ordered him to leave Rome immediately.

It was then that Jugurtha is said to have exclaimed against the venality of that city, "which would willingly sell itself if it could find a purchaser wealthy enough to bid for it." Posthumus was sent to Africa to prosecute the war, but he soon returned to Rome without having effected anything, leaving the army under the command of his brother Aulus Posthumus, who allowed himself to be surprised in his camp by Jugurtha, to whom he surrendered himself; and his army, having passed under the yoke, evacuated Numidia. The new consul, Metellus, arriving soon after with fresh troops, carried on the war with great vigour, and being himself above temptation, reduced Jugurtha to the last extremity. Caius Marius was serving as lieutenant to Metellus, whom in the year B.C. 107 he supplanted in the command. Jugurtha meantime having allied himself with Bocchus king of Mauritania, continued to give full employment to the Romans. Marius took the towns of Capsa and Moluca, and in a hard contested battle defeated the two kings. Bocchus made offers of peace, and Marius sent to him his quaestor Sulla, who after much negotiation induced Bocchus to give up Jugurtha into the hands of the Romans as the price of his own peace and security. Bocchus hesitated awhile, but at last, having appointed a conference, he had Jugurtha seized and delivered over to the Romans. Jugurtha followed in chains, with his sons, the triumph of Marius, after which he was thrown into the Mamertine subterranean dungeon, the soldiers having stripped him of all his clothes, and even tore his ears for the sake of the earrings which he wore. He was starved to death in his prison; or, as some say, he was strangled. His two sons were sent to Venusia, where they lived in obscurity. The war against Jugurtha lasted five years; it ended in the year B.C. 106. (Sallustius, *De Bello Jugurthino*; Eutropius.)

JULIANUS, FLAVIUS CLAUDIUS ('The Apostate'), son of Julius Constantius, brother of Constantine the Great, was born at Constantinople, November 17, 331. After Constantine's death, the soldiers massacred the brothers, nephews, and other relatives of that prince, in order that the empire should pass undisputed to his sons. [CONSTANTIUS.] Two only escaped from this butchery, Julian, then six years old, and his half-brother Gallus, then thirteen years of age. Marcus, bishop of Arethusa, is said to have concealed them in a church. After a time Constantius exiled Gallus into Ionia, and entrusted Julian to the care of Eusebius, bishop of Nicomedia. Julian was instructed in Greek literature by Mardonius, a learned eunuch, who had been teacher to his mother Basilina. At the age of fourteen or fifteen he was sent to join his brother Gallus at Macellum, a castle in Cappadocia, where they were treated as princes, but closely watched. ('Julian Opera, Epistle to the Athenians.') The youths were taught the Scriptures, and were even ordained lecturers, and in that capacity publicly read the Bible in the church of Nicomedia. It appears that Constantius had the intention of making a priest of Julian, who had no inclination for that profession, and who is supposed to have already secretly abandoned the belief in the Christian doctrines. The death of Constantius and Constantine having left Constantius sole master of the Roman world, that emperor, who was childless, sent for Gallus, in March 351, and created him Cæsar, and he allowed Julian to return to Constantinople to finish his studies. There Julian met with the sophist Libanius, who afterwards became his friend and favourite. Constantius soon after again banished Julian to Nicomedia, where he became acquainted with some Platonist philosophers, who initiated him into their doctrines. He afterwards obtained leave to proceed to

Athens, where he devoted himself entirely to study. After the tragical death of Gallus, in 355, Julian, who had again for a time awakened the jealous suspicions of his cousin, was recalled to court by the influence of the Empress Eusebia, his constant patroness, when Constantius named him Cæsar, and gave him the government of Gaul, which was then deviated by the German tribes, together with his sister Helena to wife. Julian made four campaigns against the Germans, in which he displayed great skill and valour, and freed Gaul from the Barbarians, whom he pursued across the Rhine. He spent his winters at Lutetia (Paris), and became as much esteemed for his equitable and judicious administration as for his military success. Constantius, always suspicious, ordered Julian to send him back some of the best legions in Gaul to be employed against the Persians. When the time for marching came, in the year 360, Julian assembled the legions at Lutetia, and there bade them an affectionate farewell, when an insurrection broke out among the soldiers, who saluted him as Augustus. Julian immediately sent messengers to Constantius to deprecate his wrath, and to claim the title of Augustus, with supreme authority over the provinces in which he had ruled as Cæsar. Constantius rejected his proposals, and Julian marched with his legions towards Constantinople. Constantius on his part set out to meet him. But the death of the emperor, November 3, 361, left the throne open to Julian. He proceeded to Constantinople, where, being proclaimed emperor in December 361, he reformed the pomp and prodigality of the household, issued several prudent edicts, corrected many abuses, and established a court at Chalcedon to investigate the conduct of those who had abused their influence under the preceding reign. Unfortunately some innocent men were confounded with the guilty; among others Ursulus, whose condemnation Ammianus (b. xxii.) deplores.



Coins of Julianus.

British Museum. Actual size.

On assuming the purple Julian had openly professed the old religion of Rome and sacrificed as high-priest to the gods, and though at the same time he had issued an edict of universal toleration, he soon showed a marked hostility to the Christians: he took the revenues from the churches, and ordered that those who had assisted in pulling down the heathen temples should rebuild them. This was a signal for a fearful reaction and persecution against the Christians in the provinces, where many were imprisoned, tormented, and even put to death. Julian restrained or punished some of these disorders, but with no zealous hand. There was evidently a determined struggle throughout the empire between the old and the new religion, and Julian wished for the triumph of the former. He forbade the Christians to read or teach others the works of the ancient classics, saying that as they rejected the gods they ought not to avail themselves of the learning and genius of those who believed in them ('Juliani Opera,' Epist. 42, Spanheim's edition). He also forbade the Christians filling any office, civil or military, and subjected them to other disabilities and humiliations. Julian has been called the Apostate, but according to his own statement, he ceased to be a Christian in his twentieth year, and it seems very doubtful whether at any period of his life after his boyhood he had been a Christian in his heart; the bad example of the court of Constantius, and the schisms and persecutions that broke out in the bosom of the church, may, as has been suggested, have turned him against religion itself, while his vanity, of which he had a large share, and which was stimulated by the praises of the sophists, made him probably consider himself as destined to revive both the old religion and the glories of the empire. Yet it was not till he ascended the throne that he publicly avowed his adherence to the ancient faith: thus for at least ten years, by his own account, he dissembled his change of religion. That he was no believer in the mythological fables is evident from his writings, especially the piece called 'The Cæsars;' yet he professed great zeal for the heathen divinities, and he wrote orations in praise of the mother of the gods and of the sun. Making every allowance for the difficulties of his position and the effect of early impressions, he may be fairly charged with a want of candour and of justice, and with much affectation bordering upon hypocrisy. If we choose to discard the invectives of Gregory of Nazianzus, of Cyril, and of Jerome, we

may be allowed at least to judge him by the narrative of Ammianus and by his own works, and the result is very far from favourable to his moral rectitude or sobriety of judgment.

Julian, having resolved on carrying on the war against the Persians, repaired to Antioch, where he resided for several months. His neglected attire, his uncombed beard, and the philosophical austerity of his habits, drew upon him the sarcasms of the population of Antioch. The emperor revenged himself by writing a satire against them, called 'Misopogon,' and, what was worse, by giving them a rapacious governor. He set off on his expedition with a brilliant army, reckoned at 65,000 men, crossed the Euphrates, took several fortified towns of Mesopotamia, crossed the Tigris and took Ctesiphon, but here his progress ended. The close Roman legions were harassed on all sides by the light cavalry of the Persians, and reduced to great distress for want of provisions. Still they presented a formidable front to the enemy, and Sapor, the Persian king, was inclined to come to terms, when in a skirmish between the advanced posts of both armies, Julian, who had run to head his soldiers, neglecting to put on his cuirass, received a mortal wound from a javelin which pierced his side. Being carried to his tent he expired the following night, 26th June 363. He died with calmness and composure, surrounded by his friends, conversing on philosophical subjects, and expressing his satisfaction at his own past conduct since he had been at the head of the empire. His remains were carried to Tarsus in Cilicia, according to his directions, and his successor Jovian erected a monument to his memory.

The works of Julian consist of orations, satires, 'The Cæsars,' and about eighty letters, some of which are very interesting. His letter to Themistius contains a treatise on the duties of sovereigns. His narrative of his Gaulish and German campaigns is unfortunately lost. The last and best edition of Julian's works is by Ezech. Spanheim, Leipzig, 1696, fol.; but it does not contain all the letters. A complete edition of the letters was published by L. H. Heyler, Mainz, 1828, 8vo. There is a French translation of Julian's works by La Bletterie, and a Life of him by Tourlet; but the best life of Julian, and a very favourable one, is that by Gibbon in his 'Decline and Fall.'

JULIANUS, SALVIUS, was probably a native of Milan. He was the great-grandfather of the Emperor Didius Julianus. (Ælianus Spartianus, 'Didius Julianus.') Julianus was twice consul, and also Præfectus Urbi. He mentions his own consulship and office of Prætor Urbanus; and he also speaks of having been in Egypt ('Digest,' xlii. tit. 2, s. 5; xvi. tit. 3, s. 36). Julianus was a distinguished juriconsult, and one of the Consiliarii of Hadrian; and he may probably have attained the honour of the consulship under this emperor. Lampridius ('Commodus,' c. 3) speaks of the Emperor Commodus soliciting the chastity of a son of Salvius Julianus, and of his putting the father to death; but this cannot be the juriconsult Julianus, who probably died in the reign of Antoninus Pius. The sepulchre of the Juriconsult was on the Via Lavicana, five miles from Rome, according to Spartianus; and his descendant the Emperor Didius Julianus was buried in the same tomb. ('Didius Julianus,' c. 8.)

Salvius Julianus was a pupil of Javolenus Priscus, and therefore one of the Sabiniani. His authority was very great among the Roman jurists, and he is oftener cited than any other writer by the Roman jurists, even more frequently than Labeo. The great work with which his name is connected was the 'Edictum Perpetuum,' which was compiled in the time of Hadrian. His principal legal work was Ninety Books of Digesta. There are 457 excerpts from Julianus in the Digest of Justinian, and chiefly from the work just mentioned. There are also mentioned, in the Florentine Index, Six Books Ad Minucium, Four Books Ad Ursacium, and One Book On Ambiguities (De Ambiguitibus).

JULIUS I. succeeded Marcus in the see of Rome in 336. Athanasius having been driven by the Eusebian party from his see of Alexandria, it was agreed by many of the Eastern bishops that the dispute should be settled in a council to be assembled at Rome. The council was convoked in 340, and Athanasius appeared, but not his adversaries, who convened another synod at Antioch, which excluded Athanasius from his see. Julian remonstrated, but in vain. [ATHANASIUS, ST.] The general council of Sardica was next convened, but a schism soon broke out in that assembly, and the parties excommunicated each other. This is the council which is said to have granted to the see of Rome the right of arbitration in cases concerning the deposition of bishops; but this is a point much controverted. Julius died in the year 352. Two letters of his to the Eusebians and the Church of Alexandria are extant. (Constant., 'Epistolæ Roman. Pontif.')

Others have been falsely attributed to him, as well as ten decretals, which are spurious.

JULIUS II., CARDINAL DELLA ROVERE, nephew to Pope Sixtus IV., succeeded Pius III. in the year 1503. He had distinguished himself under preceding pontificates by his haughty temper and warlike disposition, which were fitter for the sword than the crozier. After his exaltation to the papal throne he began by driving Cesare Borgia out of his ill-gotten possessions in the Romagna; but there he found another power, the Venetians, who, during the preceding troubles, had taken possession of Ravenna, Rimini, and other places. The Venetians offered to pay tribute to the see of Rome for those territories, but Julius refused, and demanded their absolute restitution to the Church. After fruitless negotiations, Julius, in 1508, made a league with

Louis XII, the Emperor Maximilian, and the Duke of Ferrara, against Venice. This was called the League of Cambrai, and its object was the destruction of the republic of Venice and the partition of its territories. Venice however stood firm, although its armies were defeated and its territories were ravaged by both Germans and French with their usual atrocity. At last Julius himself, having recovered the town of Romagna, perceived the impolicy of uniting with ultramontane sovereigns against the oldest Italian state, and accordingly in Feb. 1510, he made peace with Venice. Wishing to undo the mischief which he had done, and to drive the foreigners, whom he styled "barbarians," out of Italy, he first sought to arm the Germans against the French, whom he dreaded most; but not succeeding, he called to his aid the Swiss. The pope himself took the field against the French in Lombardy, and attacked and took the town of La Mirandola, entering it by a breach, in January 1511. The next campaign was unfavourable to Julius, and he lost Bologna. But in the following October his legates succeeded in forming a league, which he called "holy," with Ferdinand of Spain, Henry of England, the Venetians, and the Swiss. The campaign subsequent, in 1512, was marked by the battle of Ravenna and the death of Gaston de Foix, the French commander, followed by the total expulsion of the French from Lombardy. But this was effected by the Swiss, German, and Spanish troops, and Julius merely succeeded in driving one party of foreigners out of Italy by means of other foreigners, who meantime subverted the republic of Florence, and gave it to the Medici. In the midst of these events, Julius died of an inflammatory disease, on the 21st of February 1513. He was succeeded by Leo X. Julius was fond of the fine arts; he patronised Bramante, Michel Angelo, and Raffaele, and he began the structure of St. Peter's church.

JULIUS III., CARDINAL GIOCCI, succeeded Paul III. in 1550. He re-opened the sittings of the Council of Trent, which had been suspended under his predecessor. He quarrelled with France and with Venice, and also with Ferdinand, king of the Romans and brother to Charles V., and died in March 1555, leaving behind him a very indifferent character, marked by incapacity and misconduct.

JUNGSMANN, JOSEF, an eminent Bohemian lexicographer and bibliographer, was born at Hudlitz, near Beraun, on the 16th of July 1773. His father was a peasant, who specially occupied himself with the management of bees, and Jungsmann, who early showed a literary turn, had much to struggle with in devoting himself to his favourite pursuit. His example appears to have produced an effect on others of the family, for Antonin, a younger brother, became a physician, and Jan a priest. The German language was introduced into the schools of Bohemia in 1774, and Jungsmann, though from his name he was evidently of German descent, and though, as his after life evinced, he had talents for acquiring languages, seems to have felt as a peculiar hardship the necessity he was under of obtaining a mastery of German. He made it the main business of his after life to restore and promote the study and cultivation of the Bohemian language, which, in his boyhood, was almost abandoned to the use of the peasantry, and which, owing in a considerable degree to his exertions, is now the ordinary language of Bohemian authors, who were formerly accustomed to employ either German or Latin. He studied first at Beraun, and then at the University of Prague; and in the year 1799 obtained an appointment as teacher of grammar at the gymnasium, or grammar school, of Leitmeritz, where he devoted part of his leisure to giving gratuitous instruction in Bohemian. While at Leitmeritz he translated several specimens of English poetry—Pope's 'Eloisia,' and 'Messiah;' Goldsmith's 'Edwin and Angelina;' Gray's 'Elegy in a Country Churchyard;' and above all the 'Paradise Lost,' which was completed about 1804, but not published till 1811, and which came to a second edition in 1843, in the 'Nowoceská Biblioteka,' a collection of the Bohemian classics. In 1815 he was transferred to Prague as professor of Latin at the grammar school of the Old-Town, of which, in 1834, he became the prefect, or principal. In 1840 he was chosen rector of the university, an office which was delivered to him by his brother Antonin, who had occupied it the year before, while his brother Jan read high mass as part of the ceremonies. Antonin, who has written several medical works in Bohemian, has also published an essay on the Sanscrit language, and Jan is likewise an author in the native tongue. In 1845 the infirmities of age compelled Josef to retire from the management of the gymnasium, but he was still occupied with correcting works for the press at the time of his death, on the 16th of November 1847. He had for several years been an object of affectionate veneration to the Bohemian public.

Jungsmann is the author of two works which are certain to preserve his name. One the 'Slownik Cesko-Nemecky,' the great Bohemian Dictionary, in five quarto volumes, comprising at least four thousand pages of close print in double columns, is a stupendous monument of zeal and diligence, which the Bohemians proudly place by the side of Johnson and Adelung. The only other dictionary of a Slavonic language which can be compared to it is the Polish of Linde, which is indeed more rich in points of derivation and comparison. In uniformity with its title, 'Bohemian-German Dictionary,' equivalents to the Bohemian words are given in German in this elaborate work, but the main mass of information which it contains is only accessible to the Bohemian scholar, and even the Preface is given solely in Bohemian. This dictionary, which passed through the press between 1835 and 1839,

was published at the expense of the Bohemian Museum, and in an imperial decree which was issued soon after its appearance, it was directed that the orthography adopted by Jungsmann should be taken as a standard in the schools of the country. The triumph however was a short-lived one, for already in 1842 the Museum had adopted another system of orthography, to which Jungsmann was obliged to conform in other works issued under its auspices, hoping, as he tells us in his 'History of Bohemian Literature,' that this new system might be the last. This 'History' is his other great labour, and it is a most useful compilation to all who take interest in a curious branch of literary research. The first edition, which was issued in 1825, was out of print for several years before the appearance of the second, which Jungsmann was engaged upon at the time of his death, and which was published in 1849. It is not so much what its title indicates as a complete Bohemian bibliography. The narrative portion, which is somewhat dry, hardly occupies a tenth part of the work, the remainder is a complete and minute enumeration of every book in the Bohemian language, printed or manuscript, of which Jungsmann could acquire information, from those of the earliest period, the manuscripts discovered by Hanka [HANKA], to the year 1846. He even had the patience to form a list of the separate articles in periodicals, so that, with the assistance of very copious indexes, a reader may ascertain in a few minutes, which of the works of Dickens, Scott, and Shakspeare were translated into Bohemian by the year 1846, who were the translators, and when the versions appeared. The miscellaneous writings of Jungsmann were collected in one volume, and published by the Bohemian Museum in 1841. They mainly consist of translations from English, French, and German, but there are some essays on the favourite subject of his native language, which are curious in matter and animated in manner.

JUNIUS, FRANCISCUS. There are two learned persons of this name, father and son. The father was a Protestant minister in the Low Countries, best known by a translation of the Scriptures into the Latin tongue, in which he was assisted by Tremellius, whence it is usually called the version of Junius and Tremellius. He became professor of theology at Leyden, where he died in 1602. His son, the younger Francis Junius, of whom we are principally to speak, was born at Heidelberg in 1589, and accompanied his father to Leyden, but soon relinquished study and embraced the profession of arms. On the cessation of hostilities in those countries in 1609 he gave up arms, and betook himself to literature as a profession. He came over to England in 1610, and was soon entertained as his librarian by Thomas Howard, earl of Arundel, a nobleman whose name, whenever it occurs, is found associated with some good deed connected with the higher interests of man. Junius remained thirty years in this honourable connection, during which time, having few distractions and an insatiable appetite for curious knowledge, he accumulated vast stores of information.

The more particular direction of his studies was towards the northern languages, or rather the various dialects of that great language which, under the name of the Gothic or the Teutonic, seems to have been spoken in the remotest ages by the people who inhabited both shores of the Baltic. We owe to him the publication of the most valuable relic of the literature of the people who spoke this language in what may be called its purity, a version of the gospels, commonly called Ulphilas's Version, and the manuscript which contains it, 'The Silver Codex.' This was printed, with many learned notes and other illustrations, in 1665. There is another work of his, published in his lifetime, on the 'Painting of the Ancients,' which is a very useful book. But the work by which he is best known is a posthumous work, not printed indeed till 1743, entitled 'Etymologicum Anglicanum,' in which we have the investigation of the origin of numerous words in the English language, relics of the language spoken by our Saxon progenitors, conducted with a great apparatus of the knowledge required in such an undertaking. It was much used by Johnson.

Junius lived to his eighty-ninth year, dying in 1678 at Windsor, at the house of his nephew, Isaac Vossius, another of the great names in the list of the learned. He had formed a valuable collection of manuscripts, which he bequeathed to the University of Oxford, and they are now among the treasures of the Bodleian Library.

JUNOT, ANDOCHE, DUC D'ABRANTES, was born at Bussy-les-Forges, on the 24th of September 1771, according to the duchess's memoirs, whilst all the biographical dictionaries fix the date in October of the same year. He had begun to study for the law, when the political events of 1791 induced him to enlist in the battalion of volunteers raised in the department of the Côte-d'Or: he soon distinguished himself, and his fellow-soldiers made him a sergeant on the field of one of his acts of daring. In that grade he was serving at the siege of Toulon, when Bonaparte, not yet a general, commanded the artillery, and having discerned the soldierly qualities of Junot, attached him to his person. The capture of the place raised the commandant to a general of brigade, when Junot was made a captain, and became the first aide-de-camp to General Bonaparte. For nearly two years he continued the sole aide-de-camp of General Bonaparte; he is even said to have shared his purse with his superior officer during the few months that he remained unattached, prior to the 13th Vendemiaire (October, 1795).

He accompanied Bonaparte to Italy, in 1796, and was present at

Lodi, Arcola, Castiglione, and Lonato, at which last battle he was badly wounded. In 1799, he took part in the campaign in Egypt, when at the combat of Nazareth, with a troop of three hundred horse, he held a body of several thousand Mussulmans in check, till Kléber came to his relief. He greatly assisted Bonaparte on the 18th Brumaire, in overthrowing the Directory. For this timely service, he was made Commandant of Paris, in 1800; married to Mademoiselle du Permon (whose family had long been connected with that of Bonaparte) on the 18th October of the same year; and created a general of division, in 1801. In 1804, he was appointed Governor of Paris. On the 1st of February 1805, he received the title of colonel-general of hussars, besides being decorated with the grand eagle of the Legion of Honour. He was likewise sent on several missions to the Court of Lisbon, his part of ambassador being suddenly changed at last into that of aggressor, when the good understanding between France and Portugal had ceased, in 1806. Junot then took forcible possession of Portugal, and held his ground there for nearly two years, when Sir Arthur Wellesley's victory at Vimiera, on the 21st of August 1808, and the conclusion of the Convention of Cintra, nine days after the battle, was followed by the evacuation of Portugal by the French army, and Junot's return to Paris. He had already received his title as Duc d'Abrantes; but from this period he lost all favour with Napoleon, having no chief command entrusted to his orders. In 1812 he was directed to join the grande armée, and the 8th corps was ostensibly placed under his command, but the orders from Berthier were transmitted rather to his lieutenants than to himself, and the only time his name was mentioned in a bulletin, he was reflected upon as having shown "a want of resolution." Under this reproach his spirit sank; he was refused employment in the campaign of 1813, and shortly after, was attacked with mental disease. In this state he was conveyed to the house of his father, at Montpellier, on the 22nd of July 1813; the following day he threw himself out of a window, broke one of his thighs, and it became necessary to amputate the leg. He died on the 28th.

Laura Permon, Duchesse d'Abrantes, was born at Montpellier, November 6, 1784, and was only sixteen when married to Junot, in 1800. She was a woman of great frankness of speech, and equally remarkable for the prodigality of her expenditure. As a consequence she made enemies at court, during her husband's life, and when his death and the fall of Napoleon had turned the tide of her fortune, she had no savings to support herself and family. She therefore had recourse to her pen for her subsistence. She wrote many tales and novels; but her principal work was her 'Mémoires au Souvenir historiques sur Napoleon,' published in 1831. As these memoirs contained many incidents relating to the early life of the French emperor, its success was universal throughout Europe. The Duchesse d'Abrantes died in extreme poverty on the 7th of June 1838.

JÜRGENSEN. [JÜRGENSON.]

JURIEU, PIERRE, was born in 1637, and was the son of a Protestant minister at Mer, in the diocese of Blois, and nephew of the celebrated Rivet and Du Moulin. When of age to enter the ministry, he succeeded his father in his pastoral office. His reputation for learning afterwards obtained for him the situation of Professor of Theology and the Hebrew language at Sedan. When in 1681 the Protestants were deprived of the permission to give public instruction in that town, he retired to Rouen, and from thence went to Rotterdam, where he was appointed Professor of Theology. In that city the ardour of his zeal soon drew him into controversy with Bayle, Baanage, and Saurin; in the heat of which he manifested the same rancour which unfortunately disgraces most of his polemical writings. He allowed himself likewise to fall into various errors by too much indulging a naturally lively imagination in the interpretation of prophecy. In his 'Commentary on the Apocalypse' he even predicted the establishment of Protestantism in France during the year 1686. Those who differed from him in opinion, however high their character for learning and piety, he treated with a most unbecoming severity. Grotius and Hammond, perhaps the two greatest theologians of their age, because they differed from him on the subject of the Antichrist predicted in the book of Revelations, he styles, "the disgrace of the Reformed Church, and even of Christianity." The same spirit is manifested in his well-known controversy with Bossuet, bishop of Meaux, whom he does not scruple to accuse of falsehood and dishonesty, though, on the other hand, it must be allowed that the recriminations of this celebrated defender of the Church of Rome, if more politely expressed, are equally severe and destitute of truth; the great object of Bossuet being, it would appear, to charge his antagonist with holding the heretical opinions of Socinus. (Bossuet, 'Hist. des Variations,' vol. iv. p. 64; v. pp. 236-238.) With all these defects, Jurieu stands deservedly high as a controversialist. His learning was most profound, he is generally exact in the citation of his authorities, and he had a special talent in discovering the weak point in the cause of his antagonists. In respect of style and eloquence he is immeasurably behind Bossuet, but he is at least his equal in polemical talent, and by some is considered his superior in erudition. Jurieu's private life was becoming that of a Christian minister; he was charitable to the poor almost beyond his means, and he employed the great influence he possessed with the foreign courts in alleviating the sufferings of his exiled brethren. He died at Rotterdam on the 11th

of January 1713. His works, which are very numerous, were extremely popular in their day, and many of them are still held in high estimation by theologians of every school, on account of the great learning which they display. The principal of them are—1. 'A Treatise on Devotion.' 2. 'Defence of the Morality of the Reformed Church,' Hague, 1685, in answer to a work by Arnould entitled 'Morality destroyed by the Calvinists.' 3. 'A Preservative against Change in Religion,' which was written to refute Bossuet's Exposition of the Catholic Faith.' 4. 'Letters against the History of Calvinism by De Maimbourg,' 2 vols. 5. Another collection of controversial letters, entitled 'The last Efforts of Oppressed Innocence.' 6. 'A Treatise on the Church;' he considers it composed of all Christian societies who hold the common principles of the Christian faith. This treatise is sometimes accompanied by a Reply to Nicolle, who had written a work in refutation of it. 7. 'A History of the Doctrines and Worship of the Jews,' Amsterdam, 1704, with a Supplement published in 1705. 8. 'A Treatise on Mystical Theology,' composed on the occasion of the well-known controversy between Fénelon and Bossuet.

JUSSIEU, ANTOINE LAURENT DE, an eminent French botanist, was born at Lyon in 1748, and arrived at Paris in 1765 for the purpose of completing his education as a medical practitioner. He was then placed under the care of his uncle, Bernard de Jussieu, at that time one of the demonstrators of botany in the Jardin du Roi, a man possessing a profound knowledge of plants, and who probably gave his nephew the first interest in the science which he subsequently illustrated with so much success. In the year 1770, his medical studies having been completed, he took the degree of Doctor of Medicine, on which occasion the title of his thesis was, 'An œconomiam vitalem inter et vegetalem analogia,' a subject which sufficiently marks the turn his studies had already taken. In the same year he was nominated botanical demonstrator in the Jardin du Roi, as a substitute for Lemonnier, whose duties as chief physician to the king prevented his executing that office in person. Thus at the early age of twenty-two years Jussieu found himself under the necessity of undertaking the duty of teaching students the essential characters of the plants cultivated in the Paris Garden—a task for which experience in details and practical knowledge were required, rather than that general acquaintance with botany which a young man just released from his medical curriculum might be expected to possess. This obliged him to study one day the subjects to be demonstrated the next, and to occupy himself incessantly with acquiring a correct practical acquaintance with plants. At that time the collection of plants in the Jardin du Roi was arranged according to the method of Tournefort; but shortly afterwards it became necessary to rearrange it. Of this opportunity Jussieu took advantage; he drew up a memoir upon a new method of arrangement, which was read before the Academy of Sciences, and afterwards carried into effect in the garden. The idea of this method was undoubtedly taken from a classification of the plants in the Royal Garden of Trianon, executed under the direction of his uncle; but it was different in much of the details, and was prepared without consultation with Bernard de Jussieu, who in fact was at that time old, nearly blind, ill, and incapable of taking part in any mental exertion. Previously to this, young De Jussieu had studied the natural order *Ranunculaceæ* with so much attention, that he made it the subject of a communication to the Academy of Sciences, in whose 'Transactions' it was printed. In after-years he used to say that it was the composition of this memoir which had opened his eyes to the real principles of botanical classification and made him a botanist. It is here that is found the first distinct trace of those clear ideas concerning the relative importance and subordination of characters which the author subsequently applied to the whole vegetable kingdom. In reality there is no natural order of plants altogether so well suited for this purpose as that which happened to be selected.

From this time, that is, from the year 1774 to 1789, De Jussieu was constantly occupied in demonstrating to his class of botany; and as his new method was thus brought perpetually before him, with all its advantages and disadvantages in practice, he was able to alter and improve it yearly. The distinctions of genera, their mutual relation, the natural sequence of his orders, and in addition all that was written by other botanists during this period, became so familiar to him, that his own records in having actually commenced his great work, the 'Genera Plantarum,' in 1788, without having prepared more than the commencement of the manuscript; and he adds that he was seldom, during the printing, above two sheets in advance of the compositors; a very remarkable circumstance, if the extreme attention to clearness and arrangement conspicuous in this work are borne in mind. It is however always to be remembered that in those days botany was very different to what it now is, several thousand genera being now included in general works which were unknown to Jussieu.

This extraordinary work made its way slowly. At the time of its appearance the greater part of botanists were full of zeal and prejudice in favour of the sexual system of Linnæus; an idea prevailed that botany was merely the art of distinguishing one thing from another; and moreover the political state of Europe was most unfavourable to scientific investigations. As tranquillity was restored in France the work of Jussieu began to be studied, and being studied it soon became the text-book of all the botanists of reputation in that country. But

in the other nations of Europe it was otherwise. In England, when Dr. Robert Brown published his 'Prodromus Floræ Novæ Hollandiæ,' in 1810, upon the system of Jussieu, there probably were not more than two or three other botanists in this country who could understand or make use of it; and it was not till after the year 1820 that it became much known among us.

In his 'Genera Plantarum,' Jussieu divided the vegetable kingdom into classes, subclasses, orders, and genera, not according to certain arbitrary distinctions, but by taking into consideration all the circumstances which he was acquainted with in their manner of growth and degree of development. Those which he regarded as the least perfectly organised species he stationed at the one end of his system, and, proceeding upon the principle of continually grouping together those plants which resemble each other more than they resemble anything else, he gradually arrived at the highest forms of vegetable life through a long series of intermediate gradations. In determining the relative dignity of his orders, he assumed that those species are least perfectly organised which have no cotyledon or rudimentary leaf in their embryo; that next in degree, but higher than these, are such as have one cotyledon; and that highest of all are those whose seeds have two cotyledons: hence his classes Acotyledons, Monocotyledons, and Dicotyledons. In arriving at this conclusion he was justified by the fact that to the highest class belong the lofty trees of the forest, with all their intricate apparatus of trunks, and arms, and branches; to the middle the simple-stemmed palms, lilies, and grasses; and to the lowest such forms of vegetation as *Fungi*, lichens, and sea-weeds.

In determining the subordination of the genera assembled under each of these classes Jussieu was influenced by other considerations. He regarded those dicotyledonous genera which have no corolla as lower than such as possess that organ, and among those which have it the adhesion of the parts of the corolla into a tube was looked upon as an indication of a structure inferior to the total separation of the petals: this gave him for his great dicotyledonous class the subclasses *Apetalæ*, *Monopetalæ*, and *Polypetalæ*. In addition to which he formed another subclass, called *Diclines irregulares*, out of such dicotyledonous plants as have the sexes separated, which he considered an irregularity of organisation. As a last method of division Jussieu applied to Monocotyledons and all the subclasses of Dicotyledons a principle of analysis dependent upon the situation of the stamens, calling them 'hypogynous' if the stamens originate clear of both calyx and ovary; 'perigynous' if they grow from the calyx or corolla; and 'epigynous' if their apparent origin is in the apex of the ovary. There seems to have been no other reason for this than that such a "triplex staminis situs" was found to exist. The result of all these distinctions was the following scheme, under which were arranged all the natural orders known to the author:—

		Index Methodi		Ordines Naturales complectentis.			
Acotyledones						Class 1	
Monocotyledones	{	Stamina hypogyna				"	2
		" perigyna				"	3
		" epigyna				"	4
Apetalæ	{	Stamina epigyna				"	5
		" perigyna				"	6
		" hypogyna				"	7
Dicotyledones.	{	Corolla hypogyna				"	8
		" perigyna				"	9
		Monopetalæ	{	" epigyna	Antheris connatis		"
" epigyna	Antheris distinctis			"	11		
Polypetalæ	{	Stamina epigyna				"	12
		" hypogyna				"	13
		" perigyna				"	14
Diclines irregulares						"	15

In the state of science when this system was promulgated its excellence was most remarkable. Its faults are the artificial nature of all the divisions except those which are primary, the difficulty in many cases of determining to which of them a given plant belongs, and the numerous exceptions to which they are all subject, which may be owing to their being mere structural and not physiological distinctions. They have accordingly been much criticised, especially of late years, and every original writer attempts to improve them, with various success. But, to use the words of his son, to whose sentiments it is impossible for any botanist to refuse his assent, "What is it that is most admired in this work? not so much the systematical key, which has been so often attacked and abandoned by modern writers, as the admirable sagacity which regulated all the details. It is the neatness of the characters, the happy employment of such as had been previously neglected, and the correct estimate of their value, the prodigality with which notes full of deep knowledge and fruitful in new ideas are dispersed throughout the work, the endless questions and doubts, which show how much the author had meditated upon his subject, and that he was among the first to regret the sacrifices he was compelled to make to the necessity of a systematical arrangement; and finally, that instinct, so true to natural affinities, which so often made him suspect the truth when he could not establish it."

No doubt Jussieu was largely indebted to our countryman Ray, BIOC. DIV. VOL. III.

whose name however does not appear among his introductory remarks; no doubt he was also assisted most essentially by Tournefort, Linnæus, and other systematical writers; but we are not on that account to withhold from him one particle of that merit which his countrymen eagerly claim for him. Ray could not apply his own principles; Tournefort and Linnæus were mere system-makers, who did not understand the principles of philosophical classification; but Jussieu had the philosophy of the one, the systematical abilities of the others, and the peculiar skill of combining them into a consistent whole. His 'Genera Plantarum' is now obsolete: for what has since been done towards giving a more philosophic character to the study of systematic botany we refer to the article BOTANY, in the NATURAL HISTORY DIVISION of the ENGLISH CYCLOPEDIA.

In 1779, when the 'Genera Plantarum' was published, the political state of France, which put an end to peaceful occupations, and turned the public from all thoughts of botany, disturbed the tranquil tenor of the course of Jussieu, and compelled him to mingle in the busy scenes of public life. In 1790 he was named member of the municipality of Paris, and in this character was charged with the direction of the hospitals and charities of that city, which he continued to exercise till 1792. In 1793 the Jardin du Roi was re-organised under the new name of Jardin des Plantes; all the persons charged with the duty of public instruction were elevated to the rank of professors, and De Jussieu, who had been previously Botanical Demonstrator, became Professor of Rural Botany. He afterwards became director and treasurer of the Museum of Natural History, and recommenced, in 1802, his botanical writings, chiefly in the form of memoirs upon his own natural orders of plants. These, amounting in number to fifteen, were continued in the 'Annales du Museum' till 1820, after which time De Jussieu became dead to science. He was then seventy-two, with a sight so feeble that it might almost have been called blindness, and he was no longer able to do more than profit by the observations of others. Nevertheless, he employed himself between his eighty-third and eighty-eighth year in dictating a new edition of his 'Introductio in Historiam Plantarum.' This work was published after his death; it is written in elegant Latin, and is a remarkable proof of the vigour of his intellect even at this advanced age. He appears to have been much loved by his family and greatly respected by his friends. His amenity of character was such that he was never in any one of his writings betrayed into a single word of harshness towards his contemporaries. He died, after a short illness, on the 15th of September 1836.

ADRIEN DE JUSSIEU, his son, born at Paris on the 23rd of December 1797, was educated for the medical profession, but devoted himself to the study which had rendered his father famous, and became his successor in his chair of botany, and the inheritor of his virtue and talents. Adrien de Jussieu wrote no great work, but his communications to scientific journals, monographs, scientific biographies, &c., were very numerous. Among the more important of his writings may be named his 'De Uphorbiacearum generibus,' &c., 1824; 'Sur les Plantes du Chili,' the 'Flora Basilicæ Meridionalis,' written in conjunction with M. Auguste de Saint-Hilaire; his contribution to the 'Cours Élémentaire d'Histoire Naturelle' of M. Milne-Edwards, &c. M. Adrien de Jussieu was chosen in 1831 a member of the Académie des Sciences, of which he was president the year of his death. He died on the 29th of June 1853.

JUSTINIANUS, FLAVIUS, born near Sardica in Mœsia in 482 or 483 of obscure parents, was nephew by his mother's side to Justinus, afterwards emperor. The elevation of his uncle to the imperial throne in 518 decided the fortune of Justinian, who, having been educated at Constantinople, had given proofs of considerable capacity and application. Justinus was ignorant and old, and the advice and exertions of his nephew were of great service to him during the nine years of his reign. He adopted Justinian as his colleague, and lastly, a few months before his death, feeling that his end was approaching, he crowned him in presence of the patriarch and senators, and made over the imperial authority to him, in April 527. Justinian was then in his forty-fifth year, and he reigned above thirty-eight years, till November 565, when he died. His long reign forms a remarkable epoch in the history of the world. Although himself unwarlike, yet by means of his able generals, Belisarius and Narses, he completely defeated the Vandals and the Goths, and re-united Italy and Africa to the empire. Justinian was the last emperor of Constantinople who, by his dominion over the whole of Italy, re-united in some measure the two principal portions of the ancient empire of the Cæsars. On the side of the east the arms of Justinian repelled the inroads of Khosroes, and conquered Colchis; and the Negus or King of Abyssinia entered into an alliance with him. On the Danubian frontier the Gepidæ, Longobards, Bulgarians, and other hordes, were either kept in check or repulsed. [BELISARIUS.] The wars of Justinian's reign are related by Procopius and Agathias.

Justinian must be viewed also as an administrator and legislator of his vast empire. In the first capacity he did some good and much harm. He was both profuse and penurious; personally inclined to justice, he often overlooked through weakness the injustice of subalterns; he established monopolies of certain branches of industry and commerce, and increased the taxes. But he introduced the rearing of silkworms into Europe; and the numerous edifices he raised, the

towns he repaired or fortified, attest his love for the arts, and his anxiety for the security and welfare of his dominions. Procopius, 'De Edificiis Domini Justiniani,' gives a notice of the towns, temples (St. Sophia among the rest), convents, bridges, roads, walls, and fortifications constructed or repaired under his reign. The same Procopius however wrote a secret history ('Anecdota') of the court and reign of Justinian and his wife Theodora, both of whom he paints in the darkest colours. Theodora indeed was an unprincipled woman, with some abilities, who exercised till her death in 548 a great influence over the mind of Justinian, and many acts of oppression and cruelty were committed by her order; but yet the 'Anecdota' of Procopius cannot be implicitly trusted, as many of his charges are evidently misrepresentations or malignant exaggerations.



Coin of Justinian.
British Museum. Actual size.

Justinian was easy of access, patient of hearing, courteous and affable in discourse, and perfect master of his temper. In the conspiracies against his authority and person he often showed both justice and clemency. He excelled in the private virtues of chastity and temperance; his meals were short and frugal: on solemn fasts he contented himself with water and vegetables, and he frequently passed two days and as many nights without tasting any food. He allowed himself little time for sleep, and was always up before the morning light. His restless application to business and to study, as well as the extent of his learning, have been attested even by his enemies ('Anecdota,' c. 8, 13). He was or professed to be a poet and philosopher, a lawyer and theologian, a musician and architect; but the brightest ornament of his reign is the compilation of Roman law, which has immortalised his name. The first compilation of the most useful laws, or 'constitutions,' which had been promulgated by the predecessors of Justinian from Hadrian to his own time, was published in April 529. A revised code, divided into twelve books, was issued in December 534, under the title of the 'Codex Justinianus repetitæ prælectionis,' and thenceforth had the force of law. In the year following the publication of the first edition of his Code, Justinian undertook the much greater and more important work of extracting the spirit of jurisprudence from the decisions and conjectures, the questions and disputations, of the Roman civilians. Their lucubrations had in the course of centuries filled a vast number of volumes, but Trebonius and his sixteen associates, to whom Justinian entrusted the commission, completed their task in three years. The work was styled 'Digesta,' and also 'Pandectæ' ('embracing all'), and was published in December 533. It was declared by the emperor that it should have the force of law all over the empire, and should supersede all the text-books of the old jurists, which in future were to be of no authority. The 'Digesta' is divided into fifty books, each book being also divided into titles, and subdivided into sections. While the 'Digest' was being compiled, Justinian commissioned Trebonius and two other civilians to make an abridgement of the first principles of the law, for the use of young students. This new work being completed, was published under the name of 'Institutiones' about a month before the appearance of the 'Digest.' Besides these three compilations, the 'Code,' the 'Institutes,' and the 'Digest,' Justinian, after the publication of the second edition of his 'Code,' continued to issue new laws, or constitutions, chiefly in Greek, upon particular occasions, which were collected and published together after his death under the name of *Novæ*, or *Constitutiones Novellæ*, or *Authenticæ*. The *Novellæ* are divided into 9 *Collationes* and 168 *Constitutiones*, or, as they are now often called, *Novels*. The *Novellæ*, together with thirteen edicts of Justinian, make up the fourth part of his legislation.

Unfortunately Justinian's love of theological controversy led him to interfere with the consciences of his subjects, and his penal enactments against Jews and heretics display a spirit of mischievous intolerance which has ever since afforded a dangerous authority for religious persecution. Justinian died, at eighty-three years of age, on the 14th of November 565, leaving no children, and was succeeded by his nephew, Justinus II.

JUSTINIANUS II., son of Constantine III., a lineal descendant of the Emperor Heraclius, succeeded his father on the throne of Constantinople in 685. His reign, which lasted ten years, was marked chiefly by wars with the Saracens, and by the exactions and oppressions of his ministers. At last his general Leontius drove him from the throne, had his nose cut off, and banished him to the Crimea in 695. Leontius however was soon after deposed himself and banished by Tiberius Apsimerus, who reigned for seven years. Meantime Justinian had escaped from the Crimea, and married the daughter of the Kakan, or king of the Gazari, a tribe of Turks; and he afterwards, with the assistance of the Bulgarians, entered Constantinople, and put to a cruel death both Leontius and Tiberius, with many others. He ordered also many of the principal people of Ravenna to

be put to death. At last Justinian was dethroned and killed by Philippicus Bardanes in 711.

JUSTINUS, the historian, is supposed to have lived under Antoninus Pius, as it would appear from the preface to his *History*, which he addresses to that emperor. The passage in which the emperor's name occurs is found in the older editions, but its authenticity is disputed. Nothing else is known of his personal history. He compiled an abridgement or epitome of the *Universal History* of Trogus Pompeius, who lived in the time of Augustus, and which consisted of forty-four volumes, as Justin tells us in his preface. The work of Trogus is unfortunately lost, except the prologi or heads of contents of each book, from which it appears that Justinus has been at times a careless abbreviator, having entirely omitted several interesting subjects which were treated by Trogus, such as in book i., the account of the Æolian and Ionian cities in Asia, of the origin of the Tusci or Etrusci in Italy, and of the cities of Egypt. Another charge against Justinus is the confused order in which he has narrated events, but this fault may be ascribed to the text of Trogus. Book i. treats of the Assyrians from Ninus to Sardanapalus, and of the Medians, Lydians, and Persians to Darius Hystaspes. The next five books are occupied by the history of the Greek and Persian wars; but by far the largest part of the work, from book vii. to book xvii. inclusive, is engrossed by the history of the Macedonian kingdom and empire, before and after Alexander. Books xviii. to xxiii. treat of Carthage and Sicily; books xxiv. to xl. treat of Greece, Macedonia, Asia, and Egypt, under the successors of Alexander down to the Roman conquest; books xli. and xlii. treat of the Parthians; book xliii. treats of the origin of Rome and of Massilia (Marseille); and the last book is upon the history of Spain. Book xxxvi., in which the author speaks of the Jews, has been commented upon by J. J. Schudt, in his '*Historiæ Judaicæ ex Gentilium Scriptis Collectæ*,' 8vo, Frankfurt, 1700. Among the best of the numerous editions of Justinus may be mentioned that by Abr. Gronovius, with variorum notes and dissertations, 1719, reprinted in 1760; that of J. G. Grævius, Leyden, 1683; that of the Bipontine Society, 1802; that of Wetzel, 1806; and that of Frotischer, 1827.

JUSTINUS, commonly called JUSTIN, MARTYR, one of the early fathers of the Christian church, was born near the end of the 1st, or early in the 2nd century, in Palestine, at a place then called Neapolis, a new city, as may be inferred from its name, which had arisen upon the site of or near the ancient town of Sichem, of which we read in the Old Testament. His father was a Greek. Justin was carefully instructed in the learning of the Grecian schools of philosophy, in the course of his studies visiting Alexandria, then a celebrated seat of learning; and travelling much in Egypt. With a mind deeply imbued with the Platonic philosophy, he became sensible to the truth and beauty of Christianity, and made a public profession that he received it as divine truth. This was about the year 132.

During the remainder of his life Justin continued in the profession of Christianity, and is distinguished among the fathers of the church by the apologies and defences which he published. His first apology for Christianity was addressed to the emperor Antoninus, at a time when the Christians were suffering rather from popular fury than from the bearing upon them of the regular authority of the state, and it prevailed so far as to obtain for them some favourable concessions from the emperor. His second apology was addressed to the successor of Antoninus, Marcus Aurelius, on occasion of several Christians having been put to death for their faith. Both these apologies are extant; as well as another work of Justin's, which is a dialogue with Trypho, a learned Jew, in defence of Christianity. Of the genuineness of these works there is little doubt. There is also another work of his 'On the Unity and Sovereignty of God;' but great suspicions are entertained of the genuineness of some other writings which have been attributed to him.

We have now to relate his end. The usual place of his residence was Rome, where, in or about 165, he was put to death a martyr to Christian truth: he is said to have been first scourged and then beheaded. It was eminently as a martyr or witness that he suffered; for he might have saved his life had he consented to join in a sacrifice to the heathen deities. Hence with his name has descended the addition of *The Martyr*, a distinction which in a later age was given to Peter, one of the Protestant sufferers for the truth.

'The Dialogue with Trypho' was edited by Dr. Samuel Jebb, and the 'Apologies' by Dr. Charles Ashton, two learned Englishmen of the last century. Among the best editions of the whole works of Justin may be named the editio princeps of the collected works of Stephens, folio, 1551; that of Oberthür, 2 vols. 8vo, 1777; and especially that of Otto, 2 vols. 8vo, Jena, 1844-44. There are English translations of the Apologies by William Reeve, M.A., 2 vols. 8vo, 1809; and of the Dialogue by Henry Brown, M.A., 1755.

JUSTINUS I., by birth a peasant of Dacia, in his youth enlisted in the guards of the emperor Leo I. Under that and the two following reigns Justin distinguished himself by his military services, and gradually attained the rank of tribune, count, general, and lastly the command of the guards, which he held when the emperor Anastasius died, A.D. 518. He was then proclaimed emperor by the soldiers, being sixty-eight years of age, and the clergy and people approved the choice. Justinus, being himself uninformed in civil affairs, relied for the

despatch of the official business of state on the quaestor Proclus, a faithful servant, who was also the friend of Justinian, Justin's nephew, who himself had acquired a great ascendancy over his uncle. By Justinian's advice a reconciliation was effected between the Greek and the Roman churches in 520. The murder of Vitalianus, who had been raised to the consulship, but who, having excited the suspicion and jealousy of the court, was stabbed at a banquet, casts a dark shade upon the character of both Justin and Justinian. In other respects Justin is represented by the historians as honest and equitable, though rude and distrustful. After a reign of nine years, being afflicted by an incurable wound, and having become weak in body and mind, Justin abdicated in favour of his nephew, and died soon after, in 527.



Coin of Justinus I. or II.
British Museum. Actual size.

JUSTINUS II, nephew of Justinian I., by his mother Vigilantia, was raised to the throne by the senators and the guards immediately after the death of his uncle, on the 15th of November 565. Soon after complaints reached Constantinople from the Romans against Narses the conqueror of the Goths, and exarch of Ravenna, whose great qualities were stained with avarice, and whose government had become unpopular in Italy. A new exarch, Longinus, was appointed to supersede Narses, and the empress Sophia, Justin's consort, added to the letters of recal the insulting message, that the eunuch Narses should leave to men the exercise of arms and the dignities of the state, and return to his proper place among the maidens of the palace, where a distaff should be placed in his hand. To this insult Narses is said to have replied, "I will spin her such a thread as she will not easily unravel;" and he is said to have invited the Longobards, and their king Alboin, to invade Italy. However this may be, Alboin invaded Italy by the Julian Alps in 568, and in a few years all North Italy was lost to the Byzantine emperor. The provinces of Asia were likewise overrun by the Persians. Internal discontent prevailed in the capital and provinces, owing to the malversations of the governors and magistrates, and Justin himself, deprived by infirmity of the use of his feet, and confined to the palace, was not able to repress abuses and infuse vigour into the administration. Feeling at last his impotence, he resolved on abdicating the crown, and as he had no son, he chose Tiberius, the captain of his guards, as his successor. The conduct of Tiberius fully justified Justin's discernment. Justin lived four years after his abdication in quiet retirement, and died in the year 578.

JUVENAL. Of the personal history of this great poet scarcely anything appears to be certainly known. His name is variously written, Decius, or Decimus, Junius Juvenalis. His birthplace, on no very sure ground, is said to have been Aquinum, a Volscian town; and he

is said to have been born somewhere about A.D. 40, under Caligula, and to have died, turned of eighty, under Hadrian. He was of obscure extraction, being the grandson of an enfranchised slave. Some of his biographers say that he followed the profession of a pleader. He was intimate with the poet Martial. (Martial, 'Ep.,' vii. 24, 91; xii. 18.) It does not appear that he gained any reputation until the publication of his Satires, which was late in life, after he was turned sixty. Still later he was sent in command of a cohort of infantry to Egypt, where he died from vexation and weariness of this honourable exile, which it is said was inflicted upon him as a punishment for satirising a favourite of Hadrian under the person of Paris, the favourite actor of Domitian: see 'Sat.,' vii. 88, where Paris is described as the bestower of military patronage.

The relative merits of Juvenal and Horace as satirists have been warmly contested. It is a question on which men will form opposite opinions, as their tempers are more fit to relish brilliancy and playfulness, or earnest and dignified declamation. Juvenal is said to have spent much time in attendance in the schools of the rhetoricians, and the effect of this, in an age not remarkable for purity of taste, may be observed perhaps in a tendency to hyperbolic inflation, both of thought and style, which would soon betray a writer of less power into the ridiculous. From this his wit, command of language, and force and fulness of thought, completely preserve him: still perhaps he would produce more effect if the effort to do his utmost were less apparent. Dryden says, "Juvenal gives me as much pleasure as I can bear. He fully satisfies expectation; he treats his subject home. His spleen is raised, and he raises mine: I have the pleasure of concernment in all he says. He drives his reader along with him, and when he is at the end of his way I willingly stop with him. If he went another stage it would be too far, and turn delight into fatigue. When he gives over 'tis a sign the subject is exhausted, and the wit of man can carry it no farther. If a fault can justly be found in him, 'tis that he is sometimes too luxuriant, too redundant." His writings are addressed to the encouragement of virtue no less than to the chastisement of vice; and parts of them have been recommended by Christian divines as admirable storehouses of moral precepts. Still they lie open to the objection of descending so minutely into the details of vice as to minister food as well as physic to the depraved mind. To the scholar they are invaluable for the information which they supply concerning private life among the Romans. The editions of Juvenal are very numerous; that of Ruperti has (in England at least) nearly superseded others: it is attended by a copious body of explanatory notes, which are much needed in reading this difficult author. Later and very valuable editions are those of Weber, Weimar, 1825; and Heinrich, Bonn, 1839. Juvenal has been translated into English by Holiday, Dryden (who however only translated five satires of the edition which bears his name), Gifford, and Hodgson. The French prose translation of Dusaullx is highly praised. [DRYDEN; GIFFORD.]

(*Præmium to Ruperti's Juvenal; Dedication to Dryden's Juvenal.*
JUVENTIUS CELSUS. [CELSUS.]

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KAEMPFER, ENGELBERT, well known as a botanist, and still more as a traveller, was born on the 16th of September 1651 at Lemgo, in the principality of Lippe-Detmold, in Germany, where his father was rector of the church of St. Nicholas. He was sent successively to the schools of Hameln, Lüneburg, Hamburg, and Lübeck, in all which he was distinguished by his rapid progress in the ancient languages, history, geography, and music. He was afterwards sent to the gymnasium of Danzig, and he then studied at the University of Cracow in Poland for three years, and at Königsberg in Prussia for four years more. At the last-mentioned place he applied himself closely to the study of physic and natural history. From Prussia he went to Sweden, where the extent of his knowledge and his talents procured him very advantageous offers on condition of settling at Upsala; but his desire to see remote countries led him to decline the proposals, and he solicited and obtained the place of secretary to an embassy which was then going to Persia. The embassy passed through Moscow, Kasan, and Astrakhan, where they embarked for Persia, and landed at Nizabad, in Daghestan, on the western shores of the Caspian Sea. While they were waiting for their passports in the town of Shamaki, in Shirvan, Kaempfer made an excursion to the peninsula of Absheran: he was the first naturalist who visited this remarkable spot, its wells of Naphtha and its ever-burning fire, which he described in his 'Amoenitates Exoticæ.' In 1684 the embassy arrived at Isfahan, then the capital of Persia. The information which Kaempfer collected during a residence of two years at that place, respecting Persia and its natural productions, is embodied in his 'Amoenitates.' When the embassy returned to Europe in 1685, Kaempfer entered as surgeon into the service of the Dutch East India Company, and served in that capacity in the navy then cruising in the Persian Gulf. After a long illness at Bender Abassi, he sailed for Batavia in 1689, and in this passage visited most of the countries on the western shores of Hin-

dustan. At Batavia he occupied himself chiefly with the natural history of the island of Java. In 1690 he set out from Batavia on his voyage to Japan, as physician to the embassy which the Dutch East India Company annually sent to the Japanese court. He embarked in the vessel which was to touch at the kingdom of Siam, and visited Judia, or Juthia, then the capital of that country. He remained at Nagaaki, in Japan, from September 1690 to November 1692, and during this time he accompanied two embassies to Yeddo. His observations on Siam and Japan are given in his great work entitled 'The History of Japan,' the original of which has never been published, but a translation was made from a copy in the possession of Sir Hans Sloane by J. G. Scheuchzer, and published in England in 2 vols. folio, 1727. Kaempfer returned from Japan to Batavia, which he left in 1693 for Amsterdam. In April 1694 he took the degree of Doctor of Physic at the University of Leyden, and in the theses which he published on that occasion he showed that the Angus Seythica, or Barometz, a pretended plant-animal, was nothing but a fiction; he also described other remarkable objects, and among them the electrical eel. On his return to his native place his reputation soon procured him the honour of being appointed physician to his sovereign, a circumstance which brought him into extensive practice. This however was a loss to science. Of the various works which he designed to publish only his 'Amoenitates Exoticæ' appeared during his lifetime (in 1712). His 'History of Japan,' as already observed, appeared much later, and only in English, from which it was afterwards translated into German and French. He died on the 2nd of November 1716, his health having been much impaired by his travels and some domestic calamities.

KAIN, LE, HENRI-LOUIS, a French actor, so often spoken of in the memoirs of French literature in the middle of the 18th century, that some account of him may be useful. He was born in 1723, and died in 1778. He was a protégé of Voltaire, who observed the natural

strength of his histrionic genius, and removed him from an humble operative profession. He acquired his chief celebrity in the characters of Voltaire's plays; yet, owing to a singular series of events, that author never saw him on the stage. He was unable to make his debut until seventeen months after Voltaire's departure for Prussia in 1750, and on the author's return, after an absence from Paris of twenty-eight years, he found the actor about to be buried. Louis XV. stamped the reputation of Le Kain by saying, "Il m'a fait pleurer; moi qui ne pleure guère." Like the English actor to whose name that of Le Kain bears a great resemblance, he was small in person, and his success arose from his power of representing deep passion and vehement emotion. The character of his acting was novel, and while it fascinated the audience, it did not at first satisfy the critics, who termed him 'le Convulsionnaire.' He was critical and accurate in costume, and attended minutely to its topical and chronological applicability.

* KANE, SIR ROBERT, M.D. Robert John Kane was born in 1810 in the city of Dublin, where his father was a manufacturing chemist. He was educated for the medical profession, and was attached at an early age to the Meath Hospital, of which he was appointed the chemical clerk. He was afterwards Professor of Chemistry to Apothecaries' Hall, Dublin; and was elected a member of the Medico-Chirurgical Society of Dublin, and a corresponding member of the societies of Pharmacy and of Medical Chemistry of Paris. In 1830 he obtained the prize offered by Dr. Graves for the best essay on the Pathological Condition of the Fluids in Typhus Fever. In 1831 he published 'Elements of Practical Pharmacy,' 12mo, Dublin, a work intended to convey to the medical student a knowledge of the principles upon which the more important pharmaceutical operations are founded, and thus to fill up the space which existed between the detail of the processes in pharmacopœias and the theoretical explanations of their nature in systematic works. Having entered himself of Trinity College, Dublin, he obtained from it in 1832 his degree of M.D., and in the same year projected the 'Dublin Journal of Medical Science.' In 1838 Dr. Kane married Miss Baily, niece of Mr. Francis Baily, the astronomer, and authoress of 'The Irish Flora.' In 1841 he was elected a Fellow of the Irish College of Physicians, and in the same year published the first part of his 'Elements of Chemistry.' The third part, completing the work, was published in 1842. In 1844 Dr. Kane published a work on 'The Industrial Resources of Ireland,' 8vo, Dublin. This work comprises a course of public lectures delivered before the Royal Dublin Society at the commencement of 1844, and published at the request of that society. He was Professor of Natural Philosophy to the Royal Dublin Society, a situation which he resigned in 1847, in which year the Royal Irish Academy (of which he had been elected a member in 1832 and one of the council in 1841) awarded him the Cunningham gold medal for some useful discoveries in chemistry. In 1845 he had been employed by government, in conjunction with Professors Lindley and Taylor, in investigating the cause of and the means of preventing the potato disease then ravaging Ireland. Their labours however were unsuccessful.

Dr. Kane in 1846 received the honour of knighthood from the lord-lieutenant, and in the same year his recommendations were carried out by the formation of the Museum of Irish Industry, a collection of implements and materials for agricultural, mining, and manufacturing operations. In 1848 Sir Robert Kane published a pamphlet entitled 'The Large and Small Farm Question considered in regard to the Present Circumstances of Ireland,' 8vo, Dublin, in which he recommends the formation of small farms. In 1849 he published a second edition of his 'Elements of Chemistry, Theoretical and Practical, including the most recent Discoveries and Applications of the Science to Medicine and Pharmacy, to Agriculture and to Manufactures, illustrated by 230 Wood-Cuts,' 8vo, Dublin. In this edition the whole work has been carefully revised and corrected, many portions have been re-written, and numerous additions have been made. It now forms a very thick volume, and is probably the most extensively useful work of its kind hitherto published. In 1849 the three Queen's Colleges of Cork, Belfast, and Galway were opened for students, and in 1850 the Queen's University in Ireland was instituted, of which the three colleges then became incorporated members. These colleges are formed upon liberal principles for Roman Catholics and Dissenters as well as for members of the Church of England. Sir Robert Kane, who is a Roman Catholic, received the appointment of President of Queen's College, Cork. This college was opened on the 7th of November 1849, when Sir Robert Kane delivered the 'Inaugural Address,' 8vo, Dublin; and on the 25th of October 1850 he delivered an 'Address at the Public Distribution of Prizes,' 8vo, Dublin.

KANT, IMMANUEL, the author of the 'Critical Philosophy,' and distinguished as well for the profundity of his views as for the extent and variety of his researches, was born on the 22nd of April 1724 at Königsberg in Prussia, where he died on the 12th of February 1804. His native city, to which he was so attached that in a long life of nearly eighty years he never left it long or for a great distance, was the scene of Kant's literary activity. Educated at its gymnasium, he removed in 1748 to its university to attend the classes of philosophy, mathematics, and theology. Upon the completion of his academical studies, Kant passed many years in the capacity of tutor, according to his own confession with little satisfaction to himself, since the desire of acquiring knowledge interfered with the duty of imparting it. In

1755 he passed to the degree of M.A., when he commenced a series of private lectures on logic and metaphysics, physics and mathematics, which he continued to give for fifteen years, until he was invited in 1770 to fill the chair of the former science, which he held until 1794, when his declining strength compelled him to resign its arduous and laborious duties.

The skill and success with which Kant attacked, with his able and searching criticism, the specious but false pretensions of the existing philosophy, gained him the name of the "smasher," or the "destroyer" (der zermalmende), from those who pretended that he was more skilful in destroying than in reconstructing a system. At the time when Kant first entered directly into the arena of philosophy, its possession was disputed by a superficial eclecticism and uncompromising dogmatism on the one hand, and on the other by a bold unlimited doubt which was cherished by the refined and consequential scepticism of Hume's writings. To put an end to this state of things, which was as dangerous to the truths of morality and religion as it was subversive of the legitimacy of knowledge, was the object of Kant's philosophical labours; and for this purpose he sought to expel both dogmatism and scepticism from the domain of philosophy.

Kant accordingly proceeded to an examination of man's cognitive faculty, in order to discover the laws and extent of its operation. This investigation he designated the criticism of the pure reason, and held that the reason, as a pure faculty, must criticise not only itself, but also, as the highest activity of the human intellect, the subordinate faculties of sense and understanding. Kant understood by pure whatever is independent of experience, as opposed to the empirical, which rests upon it. The pure, or whatever in knowledge expresses the universal and necessary is *a priori*, that is, antecedent to experience; whereas all that is contingent or only comparatively general is *a posteriori*. The first requisite in philosophy is a science which may establish a possibility, and determine the principles and extent of such knowledge. Now it cannot be derived from experience, which only shows an object to us such as it appears to be, without declaring that it must be such as it is. All attempts to derive the necessary from experience are unsuccessful, simply because they contradict the consciousness which recognises an essential difference between necessary and contingent. Experience serves only as a stimulus to awaken the faculties of pure cognition, so that afterwards, by reflection and abstraction (absonderung), we become specially conscious of them. As then we are undoubtedly in possession of such pure or *a priori* knowledge, of which it is impossible to place the origin in experience, it must have its root in the pure reason itself, which, on the other hand, cannot be the ground of the contingent and empirical; for the pure reason contains nothing but the formal or necessary principles of all knowledge, whereas the objects to which these principles refer are given to the mind from without. As an instance of these universal and necessary principles, Kant adduces the law of causation, the speculations of Hume upon which afforded the occasion of his philosophical investigations. He observes that the notion of a cause so manifestly implies the necessity of its being connected with some effect, and enforces so strongly the universality of this law, that it is totally inconsistent with the derivation of it from the repeated association of an effect with an antecedent. The next point which Kant notices in the 'Introduction to Critic of the Pure Reason,' as of great importance for the right appreciation of his philosophical system, is the distinction between analytical and synthetical judgments. The former are those in which the predicate is connected with the subject by identity; the latter are devoid of all identity of the subject and predicate. Analytical judgments may be also termed explanatory, the synthetical extending (erweiterungsurtheile) judgments; since in the former the predicate adds nothing to the notion of the subject, and only resolves the notion which forms the subject into its constituent and subordinate notions, which however involved are really contained in it, whereas in the latter a new element is added by the predicate to those already contained in the subject, which was not previously understood in it, and therefore would not result from it by any analysis. For instance, the proposition that all bodies are extended is analytical; but the assertion that all bodies are heavy is synthetical. All the conclusions of experience are synthetical. Experience proves the possibility of the synthesis of the predicate "heavy," with the subject "body;" for these two notions, although neither is contained in the other, are nevertheless parts of a whole, or of experience, which is itself a synthetical combination of its intuitions (anschauungen), although they only belong to each other contingently.

This contingent bond of union however is wholly wanting in synthetical judgments *a priori*. For instance, in the position, "whatever happens has a cause," the notion of a cause is not contained in the subject "whatever happens," and it indicates something very different from it. How then, and by what means, are we enabled to say of "whatever happens" something absolutely different from it, and to recognise "cause," although not contained in it, as necessarily belonging to it? What is that unknown principle ($\equiv X$) on which the understanding relies, when of the subject A it finds a foreign predicate B, and believes itself justified in asserting their necessary connection? It cannot be experience, since in the above proposition the conception of a cause is attached to the subject, not merely generally, but uni-

versally and necessarily. Now all speculative *à priori* knowledge ultimately rests upon such synthetic or extending judgments; for though the analytical are highly important and requisite for science, still their importance is mainly derived from their being indispensable to a wide and legitimate synthesis, whereby alone a new acquisition in science can be made. The proper problem therefore of the pure reason is contained in the question—how are synthetic judgments *à priori* possible?

With a view to resolve this problem of the pure reason Kant begins with an exposition of the transcendental elements of knowledge (transcendental elementarlehre). By transcendental he understood original or primary, or whatever is determined *à priori* in reference not only to human cognition but also to man's collective activity, and which consequently is the basis of the empirical, or that which is determined *à posteriori*. In short, all pure knowledge makes up the transcendental philosophy, and on it rest the authority and possibility of cognition. The elementarlehre is divided into the transcendental aesthetic and the transcendental logic. In the former Kant investigates the *à priori* elements of the lowest cognitive faculty—sensation; in the latter, those of the understanding and of the reason. In the aesthetic he shows that the sensuous faculty receives the matter of its intuitions and sensations from without by means of certain affections or excitements of the sense, whereas the forms according to or by means of which this matter is shaped into representations or conceptions of determinate objects are given originally and by itself. These forms are the pure intuitions of space and time, because in them nothing else is intuitively viewed than the unity of that which is multiple either in succession or in co-existence. On this account he calls time and space forms of intuition, and designates the objects which we so intuitively view by the name of phenomena. Of the ground of these phenomena, or, as Kant termed it, the thing in and by itself, it is left doubtful and undetermined whether it is anything actual or not, notwithstanding that Kant ascribes to phenomena themselves a certain objectivity or reality, on the ground that from their constancy and regularity they cannot be a mere semblance or illusion of the senses. On this account his theory has been called a transcendental idealism, as being in nowise inconsistent with that system of empirical realism which by our conduct in life we practically maintain.

Transcendental logic is divided into analytic and dialectic, of which the former is the critic, or investigation of the understanding, as the faculty of notions; the latter, of the reason, as the faculty of ideas. In the analytic we are taught that it is only when objects have been conceived by the understanding agreeably to its laws, that they can become an object of knowledge. The operations of the understanding are confined to analysis and synthesis, where however every analysis presupposes a synthesis. A combination of the multiple into unity constitutes a notion (*Begriff*), and the understanding is therefore the faculty of notions. The law of the forms of these notions, irrespective of their contents, is investigated by logic in general, whereas the investigation of these notions in reference to their contents is the proper office of transcendental logic. Notions are either pure or empirical: the former indicating merely the nature and the manner of their combination: the latter, the multiple matter presented by experience. Both are equally necessary to knowledge, for the pure notion is an empty thing apart from the representations, and the latter without the former are blind (*Kritik d. rein. Vern.* p. 55). As sensation only receives matter upon the affection of the senses, it is a mere receptivity, whereas the understanding, which subsumes the given multiple into unity, is a spontaneity. The consciousness of the individual in this multiplicity is effected by the imagination, which combines them into a whole; whereas the unity, by which the multiplicity, as sensuously perceived, is recognised as an object, is a work of the understanding. Now this unity constitutes the form of the notion, which therefore is the peculiar creation of the understanding. As these forms are different, a complete enumeration of them conformable to some stable principle is necessary in order to a discovery of the laws of knowledge by the understanding. Now all the primary modes of the operations of the understanding, whereby objective unity is imparted to the perceived matter, may be reduced to one of these four: quantity, quality, relation, and modality. These with their subordinates, Kant denominates categories after Aristotle, as determining in and by themselves what in general and antecedently (*à priori*) may be predicated of objects.

The three categories of quantity are unity, multitude, and totality; those of quality, reality, negation, and limitation. Those of relation are double and are paired together, as substance and accident, cause and effect, action and re-action. Lastly, the subordinates of modality are possibility, existence, and necessity.

The process by which these twelve categories, or pure notions of the understanding, are combined with space and time, the pure intuitions of sensation, and thereby presented to knowledge in their possible application to the objects of sense, Kant calls schematism (*σχηματισμός*). For instance, the notion of substance is said to be schematised, when it is not conceived of absolutely as a self-subsisting thing, but as one which persists in time, and therefore as a constant and persisting substrate of certain variable qualities or determinations. Notions thus rendered sensible are called schematised, in opposition to the pure categories. In this process the imagination co-operates with the

understanding, and its action is original and necessary, since its activity is inseparably bound up with the primary images of space and time. Out of this schematism of notions and the judgments which arise from their combination, the grand principles which regulate the operations of the understanding result. These judgments are either analytical or synthetical. The grand principle of the former, in which identity affords the connection between the subject and the predicate, is the principle of contradiction. The mere absence however of contradiction is not sufficient to legitimate the object-matter of any proposition, since there may easily be a synthesis of notions which is not grounded in objects, notwithstanding that it is not inconsistent to conceive. In synthetic judgments, on the other hand, we go beyond the notion which forms the subject, and we ascribe to it a predicate, the connection of which with the subject does not appear immediately from the judgment itself. The possibility of this synthesis implies a medium on which it may rest, and this is the unity of the synthesis in truth *à priori*. The following is the ultimate principle of synthetic judgments:—All objects are subject to the necessary conditions of the synthetic unity of the multiple objects of intuition in a possible experience. As this unity is established according to the table of categories, there must be as many pure synthetic principles as categories, and the different characters of their application must depend upon the different characters of the latter. These are either mathematical, and relate to the possibility of intuition, or dynamical, and relate to the existence of phenomena. Accordingly, the principles of the understanding are, relatively to their use, either mathematical or dynamical. The former are unconditionally necessary, since the possibility of intuition depends upon them; the latter only conditionally necessary, for so far as concerns the existence of phenomena, which for a possible experience is contingent, they imply the condition of empirical thought, notwithstanding that in their application to it they invariably maintain their *à priori* necessity.

By these principles of the pure understanding the possibility of mathematics and of a pure science of nature may be fully and satisfactorily explained. The matter of mathematics is the multiple object of space and time, which are given as the forms of *à priori* intuition. This multiple matter is elaborated by the understanding according to the rules of logic, and as the phenomena must be in accordance with the conditions of space and time, or the forms under which they are intuitively viewed, that is, the relations of space and time must be discoverable in phenomena themselves. The possibility of mathematics therefore rests simply on this, that objects cannot be conceived of except in space and time, from which however it follows at the same time that mathematics do not admit of application beyond the sphere of sensible phenomena. The pure science of nature likewise cannot have any other object than the system of *à priori* laws. It is only under the forms of sensation that individual objects can be intuitively viewed, and their mutual connection cannot be thought of otherwise than under the forms of the understanding. If then the system of phenomena are to be an object of knowledge, they must correspond to the pure synthetical principles of the understanding, and it is only by these *à priori* laws that a science of nature is possible. But the principles of this pure science of nature do not admit of being applied beyond the domain of experience.

The important result of the transcendental logic is that the operations of the understanding are only legitimate in reference to experience, and that consequently the use of the understanding is empirical, and not transcendental. It would be the latter if it could apply itself to objects not as phenomena merely, but as things absolutely. But such a use of the understanding is obviously invalid, since the objective matter of a notion, or *Begriff*, is given by intuition alone, and it is only by means of the empirical that the pure intuition itself comes to the object of which it is the form. These forms are simply representations of the object according as it conceived under them. To the *subsumption* of an object under a category, a schema, 'time,' is indispensable, and, apart from all sensation, this schema itself does not subsist; and the subsumption, or arrangement of an object under the categories, is impossible. There may undoubtedly be a logical use of the categories beyond the domain of experience, but this, notwithstanding that it has its ground in the nature of human reason, is either altogether idle, or else involved in contradictions (*antinomie*) which the transcendental dialectic investigates.

But besides phenomena there are other objects presented to the understanding, by a non-sensuous intuition of which consequently it can take cognisance. These Kant calls noumena (*νοούμενα*). The distinction between noumena and phenomena does not consist merely in a logical difference of the greater or less distinctness of their cognoscibility, but in a specific difference of the objects themselves. A noumenon is not the thing in and by itself, for the thing in and by itself becomes evanescent for knowledge when conceived of independently of all sensuous forms. Nevertheless, as experience invariably refers back to something independent of and prior to sensation, the noumenon may be considered as an object which is presented to the understanding by an unsensuous intuition. The general possibility of such a species of intuition is undeniable, notwithstanding that its objects are impossible to be known by man, whose knowledge is dependent on sensation. In a positive sense Kant applies the term of noumenon to the notion of God, and generally to all supra-sensible

objects, which may be conceived of, but nevertheless cannot be an object of perception.

The criticism of the transcendental dialectic gives this result—that the ideas of the reason, as pure speculative ideas, are nothing more than simple conceptions, for which no corresponding object can be scientifically shown to exist. Accordingly neither the existence of God, nor the immortality of the soul, nor the freedom of the will, can be demonstratively established. Nevertheless, the reason is not merely a theoretical, but also a practical faculty, that is, it gives the law of human conduct and action. Now these laws present themselves with such an unconditional necessity (the *categorical imperative*) that no rational man endued with self-esteem can refuse obedience to them; and, on the other hand, without the freedom of the will these laws could not be obeyed; and without God and the soul's immortality there would be no final cause or motive for human conduct, which must be placed in a state of felicity, agreeable to morality, provided by and to be obtained through God, in another and a better life. Consequently every man who is conscious of his moral destination holds these practical ideas to be both true and objectively legitimate, notwithstanding that he is compelled or required to admit them merely by a subjective ground—the testimony of his own consciousness, and of the moral wants resulting from its dictates. This Kant calls the postulate of the practical reason. The acceptance of this postulate as true and legitimate does not constitute a scientific certainty, or knowledge properly, which indeed does not exist for the supra-sensible; it is merely a belief. This faith, or belief, however, is thus distinguished from every other, that it is a moral or practical faith, and consequently possesses for the believer all the certainty requisite for the guidance and conduct of life, and consequently it enjoys a subjective certainty and authority. This faith is the proper foundation of religion, which is nothing else than a conscientious observance of all duties as divine commands, since God, as the moral law-giver, cannot be worthily honoured otherwise than by obedience to the laws of morality.

Lastly, the critic of the faculty of the judgment (*urtheilskraft*) investigates its operations from an æsthetical or teleological point of view. The totality of objects which constitute nature are in harmony with man's faculty of knowledge. Every object may be considered æsthetically or teleologically; it possesses as it were two natures, one æsthetical and one teleological. The former is the point of view under which it appears to man; the latter consists in its formal or material concordance with the general harmony of things. Now the agreement which we perceive to subsist between a particular object and such an end does not belong to it and is not in the object itself. It is, on the contrary, purely subjective; it belongs to the mind that discovers it, and is dependent upon the mental constitution. In the same manner the judgment is of two kinds. It may either refer to man's mode of conceiving and apprehending objects, and to the degree of pleasure with which the perceptions of them are accompanied; or it may consider the harmonious co-ordination of all things and their subordination to a general end, that is, the objective harmony of nature. The beautiful, the agreeable, and the useful are the forms of our æsthetical judgments, and the perceptions of them are accompanied with pleasure. Nevertheless they affect us differently, and the sensation of pleasure which the beautiful occasions is of all the most complete. The beautiful is the most noble and most elevated of all the forms of æsthetical judgments. It exists in us antecedently to and independently of all experience. It is inherent in us, and forms a constituent element of our proper nature. Our judgments of objects are as necessarily respective of the beautiful as the practical reason is of the just and the good.

The knowledge of nature is only possible on these two conditions: that there are certain relations subsisting between the system of nature and the human mind; and that harmony reigns throughout the system of natural objects, and the necessary subordination of each separately to some general end. Considered in this light, organic being is the most excellent production of nature. The examination of any organic body displays an admirable subordination of the parts to the whole, and the whole itself is in exquisite harmony with each of its parts. But at the same time the whole itself is but a mean to other ends, a part in a greater totality. Consequently the most exalted form of the teleological judgment is that which considers the whole system of nature as one vast organic structure. Thus considered, the synthetic activity of the judgment exercises itself in two ways, either æsthetically or teleologically. In the former case it refers all its decisions to the idea of the beautiful; in the latter, it subordinates all things to a final cause.

KANTEMIR, PRINCE ANTIOCHUS DMITRIJIVITCH, descended from a family of Turkish extraction, was born at Constantinople, September 10, 1708. He received his first education at Kharkov, whence he proceeded to the academy at Moscow, where he made such proficiency in his studies that when scarcely ten years old he composed and recited a discourse in Greek on St. Demetrius. In 1722 he accompanied his father, who was hospodar of Moldavia, in the campaign against Persia, after which (1725) he prosecuted his studies in the Academy of Sciences at St. Petersburg, directing his attention to that language whose literature he subsequently enriched. It was not long before his talents recommended him to the notice of

the empress Anne; and in 1731 he was despatched to the British court in quality of resident, but in the following year was promoted to be ambassador extraordinary and plenipotentiary, in which capacity he was sent in 1738 to the court of France. The empress Elizabeth confirmed all the dignities that had been bestowed upon him by her predecessor. He died at Paris, March 1, 1774, of dropsy in the chest, and his body was conveyed to Moscow for interment in the Greek cloister.

Equally amiable and intelligent, his aim as a writer was to inform and correct, as is sufficiently attested by his Satires, which if now somewhat antiquated in regard to versification and style, are justly esteemed for their originality, truth, and force of colouring, and for the philosophical mind which they display. Both Zhukovsky and Batiuskov have eulogised the merits of Kantemir as a writer and a man; the first in an analytical essay on his Satires, the other in a very interesting sketch entitled 'An Evening with Kantemir.' His other works were chiefly translations, namely, ten of the 'Epistles of Horace,' Fontenelle's 'Plurality of Worlds,' Epictetus, Cornelius Nepos, Montesquieu's 'Persian Letters,' &c., several of which however remain unpublished.

* KARAJICH, or KARADJICH, or KARADSCHITSCH, VUK STEPHANOVICH, the collector of the national ballads of Servia, and author of a Servian Dictionary, was born on the 26th of October (old style) 1787, at Trshich, an obscure village in Turkish Servia, near the town of Loznitza, not far from the Austrian and Hungarian frontier. The Servians of Servia and Bosnia have not as yet in general any family names, and most of his countrymen would have contented themselves with the appellation of Vuk Stephanovich, or Wolf, the son of Stephen; but the surnames Karajich has been added in this instance apparently from the name of a district with which the family was connected. Vuk received his education at the school for the dissidents from the Greek Church at Karlovitz, within the Austrian frontier; and having afterwards visited Vienna, his attention began to be directed to literary pursuits, the rather that a feeble and crippled frame unfitted him for bodily labour. During the sanguinary and long-continued struggle of the insurgents of his native country against the Turkish authorities, which commenced in 1804, he acted as secretary to different Servian chiefs, some of whom were ignorant of the art of writing; and he was afterwards employed in the same capacity by the senate of Belgrade and by the self-made prince of Servia, Kara-George, or Black George, during the time of his power, which terminated with the abandonment of the Servians by Russia in 1812, and the cruel triumph of the Turks in 1813. Karajich was then compelled to take refuge in Austria, where he fortunately adopted the advice of Kopitar, the Slavonic scholar, who then held a post in the Imperial library, to employ himself in forming a collection of the Servian ballads. The language, which is sometimes called Servian, sometimes Illyrian, Bosnian, Croatian, Rascian, and different other names, is spoken altogether by about five millions of people, who are peculiarly rich in national song. Translations of a few of their ballads had been printed by Fortis, the Dalmatian traveller, and others, and had attracted the attention of some of the leading German writers, in particular Herder and Göthe, who had spoken loudly in their praise. No one however suspected that a treasure of this kind was in existence, of the extent and value of that which was developed by the unwearied researches of Karajich. Since the publication of his 'Narodne Srpske Pjesme,' or 'Servian National Songs,' it has been questioned if any of the other ballads of Europe, even the Scottish and Spanish, can sustain a comparison; and some enthusiastic critics have even contended that nothing approaching them has appeared since the days of Homer. It is one of the most interesting features of the phenomenon that several of the ballads are of entirely recent origin, some of them celebrating the exploits of Kara-George against the Turks in the first ten years of the present century; and several of these are known to be the productions of a blind bard named Philip, who, on one occasion, was presented with a white horse by a Servian chief, in reward for a poem in which he had sung one of his battles. Karajich, who had learned many of the poems by heart when a boy, and committed others to writing when hearing them recited by wandering minstrels at the court of Kara-George, travelled to Montenegro and Bosnia in his quest, and found that even the Bosnian renegades, who are noted as the most ferocious Mohammedans of Western Turkey, could supply him with snatches of Servian song. He had greater difficulty in collecting the numerous love-songs of the Servian women, which they generally refused to recite, if they knew he intended to write them down, and which he therefore persuaded them to go over two or three times, till he had committed them to memory sufficiently well to pen them during their absence. His collection of Servian popular poetry was first issued at Vienna in 1814-15, in two volumes; a second edition in four volumes appeared at Leipzig and Vienna between 1823 and 1833; and a third, more extended than either of the preceding, at Vienna in 1841-46. The work has never been entirely rendered in any foreign language, but large selections were translated into German, and published under the assumed name of Talvj, by Therese von Jacobs (now Mrs. Robinson, wife of Professor Robinson of Andover, in the United States); by Gerhard, by Kapper, and others; and Bowring issued in 1827 his small but valuable volume, entitled 'Servian Popular Poetry,' containing translations of about a fifteenth part of the collec-

tion. At nearly the same time with the ballads, Karajich published a Servian grammar, which received the high honour of being rendered into German by Jacob Grimm, and displayed a singular talent for simplifying the rules of the language. In 1818 he issued a Servian and German dictionary, of which, in 1852, he published a second edition. By these works he endeavoured to aid in putting an end to the pedantic custom which prevailed in Servia of using for the language of literary composition the dialect called the 'Church-Servian,' and of bringing into use the ordinary language of the people—an object which had been aimed at before him by Dositheus Obradovich, but which Karajich is regarded as having done by far the most towards promoting. In these works he adopted a system of orthography proposed by himself, and founded on the Russian alphabet, with some modifications, while Gaj [GAJ], who has since been attempting to induce the scattered Servian races to sacrifice peculiar dialects to the advantage of possessing a central language, has proposed another system of orthography, based on the Latin alphabet. In addition to these important labours, Karajich is also the author of a Servian translation of the New Testament, which was published at Vienna in 1847 by the British and Foreign Bible Society. It was taken from the old Slavonic version, which is in use by the Russians, who still retain the Slavonic as their ecclesiastical language.

By the publication of a Servian literary almanac, or annual, entitled 'Danitz'a' ('The Dawn'), 5 vols., Vienna and Buda, 1826-34, and the 'Kovchejich,' or 'Casket for the Servian Language and History' (one number only, Vienna, 1849); by his 'Life of Prince Milosh,' the successor and slayer of Kara-George, and by a work in German, 'Montenegro und die Montenegriner,' he has supplied valuable materials for the study of the interesting race to which he belongs. He has also given forth a collection of Servian Proverbs, which has reached two editions (the last in 1849, at Vienna), and 'Servian National Tales' (Vienna, 1853), which has been translated into German by his daughter Wilhelmina Karadschisch (Berlin, 1854). Since the restoration of the freedom of Servia, he appears to have divided his time between his native and Germany his adopted country, where he has been elected a member of the academies of Göttingen, Berlin, and Vienna, and has received the degree of Doctor of Philosophy from the University of Jena. He is also member of the St. Petersburg, and almost all the other Slavonic academies; and shortly after the publication of his Servian ballads, was assigned a pension by the emperor Nicholas of Russia.

KARAMSIN, NIKOLAI MIKHAELOVITCH, one of the most eminent writers that Russia has yet produced, and the one to whom its literature is mainly indebted for the popularity it has acquired, and the rapid progress it has made since the commencement of the present century, was born in the government of Simbirsk, December 1st, 1765. Having completed his education at Moscow, he served with a commission in the Guards, and in 1789-91 visited Germany, Switzerland, Italy, France, and England, which tour he has described in his 'Letters of a Travelling Russian,' of which there exists an English translation, or rather a copy of the German one. On his return to Moscow he devoted himself entirely to literature, one of his first undertakings being the 'Moscow Journal,' which was succeeded by 'Aglai'a,' the 'Pantheon,' and the 'Vestnik Europy,' or European Intelligencer (1802). Besides various narratives and other papers, both original and translated, these publications contained many articles of criticism by him, and were well calculated to promote a love of reading among all classes of his countrymen. These however were comparatively insignificant productions, chiefly remarkable for careful polish and correctness of style. The great work to which he entirely devoted himself from 1803 to his death, is his 'History of the Russian Empire,' which however he did not live to complete beyond the eleventh volume. This laborious task, which may in more senses than one be said to be the very first historical work in Russian literature, is a monument both of diligence and genius. The labour of collecting and arranging the vast mass of materials requisite for it must have been immense, yet never was historian more liberally repaid by the enthusiasm with which his work was instantly received. Its sale and popularity were unprecedented; it was to be seen everywhere, in the hut of the peasant and the palace of the noble; and in spite of all the imperfections that the utmost rigour of criticism has been able to allege against it, it is captivating and interesting to all who are capable of perusing it in the original, whether foreigners or natives. It has been translated both into German and French. The first edition, comprising the first eight volumes (1816), produced him the sum of 100,000 rubles, also the title of counsellor of state, and the order of St. Anne, which were bestowed on him by the emperor Alexander. Karamsin died in the Tauridan palace, where apartments had been assigned him, June 3rd, 1826. The emperor munificently bestowed on his widow and family a yearly pension of 50,000 rubles.

His merits and celebrity as an historian and a prose writer have so completely eclipsed his reputation as a poet, that he is scarcely ever considered in that character, notwithstanding that his poetical pieces are not without their value.

* KARR, JEAN-BAPTISTE-ALPHONSE, the son of a music master of some distinction, was born at Paris (some accounts say at Munich), in 1808. After leaving the university, he became teacher of the fifth class at the Collège Bourbon, in the French capital; where he

spent most of his leisure hours in writing poetry. The merit of these first attempts appears to have been but small. Having converted one of his poems into a prose romance, it appeared in 1832, under the title of 'Sous les Tilleuls,' and partly from the German sentiments with which it abounds being then a novelty, it became immediately very popular. Many of the chapters of this fiction still exhibit their original poetic character. In this romance, as in most of his productions, Alphonse Karr has shown much ingenuity and some original power, whilst his style, language, and moral purpose, are unobjectionable. It was followed in 1833 by 'Une Heure trop Tard,' by 'Fa Dièze' in 1834, and by 'Vendredi Soir' in 1835. The following year he produced 'Le Chemin le plus Court,' in which the private history of his own married life was unveiled to the public curiosity, and a great sensation effected thereby. Few of the contemporary French writers have exceeded M. Karr in this habit of communicating to the reader their own personal history.

'Genevieve,' published in 1838, 'Clotilde' in 1839, 'Hortense' in 1842, and 'Am Reuchen' in the same year, compose a series of very pretty tales, under the general title of 'Ce qu'il y a dans une Boutelle d'Encre;' 'Genevieve' and 'Hortense' being still popular, and several times reprinted. 'Feu Bressier' appeared in 1844, and his 'Voyage autour de Mon Jardin' in 1845. 'La Famille Alain,' another ingenious story, appeared in 1848, followed a few months later by 'Le Livre des Cent Vérités.'

Besides the above list of domestic tales, M. Karr has been attached, sometimes as originator and proprietor, at other times, as editor or contributor, to various periodicals. After writing several years for 'Figaro,' he published, in the form of a monthly magazine, a satirical work, called 'Les Guêpes,' the first number of which came out in November 1839. There was a great display of wit and smartness in 'Les Guêpes,' but many things were reprinted in them, which the reader knew already, and the author's egotism was never more conspicuous, than in this serial. The freedom of his invective, likewise, gave offence to several of those writers who were brought within the range of his criticism, and one lady especially was so much irritated by the unsparring censure with which he examined her poems, that she concealed herself one evening in the street where he resided, and slightly wounded him in the back with a poniard. This adventure happened in 1844, and was at the time much talked of. M. Karr has of late years devoted much of his attention to horticulture, on which subject he has written many interesting articles for the monthly serials, besides some clever reports for the annual exhibitions of plants and flowers. He was created a Chevalier of the Legion of Honour by Louis Philippe. His 'Voyage autour de Mon Jardin,' in which he has made clever use of his knowledge of plants and flowers, has been translated into English.

KATER, HENRY, an English mathematician of some eminence, and an excellent practical philosopher, was born at Bristol, April 16, 1777, but of his early life very little is known. He obtained a commission in the army; and in 1803, while holding the rank of lieutenant in the 12th regiment (infantry), he became a student in the senior department of the Royal Military College, Sandhurst. During his residence at that institution he was promoted to a company in the 62nd regiment; and on quitting the college he received a certificate of the first class. He was afterwards made brigade-major of the eastern district.

Captain Kater was first engaged in making experiments to determine the relative merits of reflecting telescopes constructed according to the methods of Cassegrain and Gregory; and his conclusion was that the ratio of the illuminating power of the former to that of the latter kind was two-and-a-half to one. On this subject he wrote two papers, entitled 'On the Light of the Cassegrainian telescope compared with that of the Gregorian,' which were published in the 'Philosophical Transactions' for 1813.

The determination of the precise length of the seconds' pendulum, an object of high importance in physical science, engaged the attention of Captain Kater during several years. The methods which had previously been employed to determine accurately the centre of oscillation in an irregular and heterogeneous body vibrating as a pendulum were found totally inadequate to this purpose; but Captain Kater succeeded in surmounting the difficulty by availing himself of a property of that centre which had been demonstrated by Huyghens: this property is that, if the centre of oscillation in a suspended body be made the point of suspension, the body will perform a vibration about it in a time equal to that in which it performs a vibration about the original point of suspension. The distance between the two points, experimentally obtained, is evidently equal to the length of a mathematical pendulum vibrating in the same time as the given pendulum. The 'knife-edge' mode of suspension was first used by Captain Kater in these experiments; and the details of the construction of the pendulum are contained in a paper which was published in the 'Philosophical Transactions' for 1818. A bill having been introduced into parliament for establishing a uniform system of weights and measures in this country, Captain Kater distinguished himself by the experiments which he made to ascertain the length of the seconds' pendulum, for the purpose of assigning the physical value of the English foot; and these experiments gave for the length of such pendulum, in London, in vacuo and when reduced to the level of the sea, 39.13929 inches. At the request of the Royal Society of London,

Captain Kater proceeded, with the instruments, in July 1818, to Dunose in the Isle of Wight, to Arbury Hill, Clifton, Leith Fort, Portsoy, and the island of Unst, where he made the necessary experiments; and he subsequently computed for those places the several lengths of the seconds' pendulum: an account of the experiments, with the computed results, was published in the 'Philosophical Transactions' for 1819. Captain Kater also investigated, by the aid of Clairaut's theorem, the diminution of terrestrial gravity from the pole to the equator; and the great accuracy with which the force of gravity may be determined by means of his pendulum suggested to him the application of the latter to the important purpose of finding the minute variations of that force in different parts of a country whose substrata consist of materials having different degrees of density.

But the name of Captain Kater will be transmitted to posterity in connection chiefly with his invention of the floating collimator, an instrument which has conferred on practical science essential benefits, its object being the determination of the position of the line of collimation in the telescope attached to an astronomical circle; and this end is obtained by the collimator with greater certainty than by the spirit-level, the plumb-line, or by the reflection of an object from the surface of a fluid. Accounts of Captain Kater's horizontal and vertical collimators are given in the 'Philosophical Transactions' for 1825 and 1828.

The 'Philosophical Transactions' contain also a paper by Captain Kater on an improved method of dividing Astronomical Circles and other Instruments; one on the length of the French Metre estimated in parts of the English Standard; one on a remarkable Volcanic Appearance in the Moon in February 1821; two papers on the comparison of British Standards of Linear Measures; one paper entitled 'An Account of Experiments made with an Invariable Pendulum belonging to the Board of Longitude;' and two papers on the 'Construction and Adjustment of the New Standards of Weights and Measures in the United Kingdom of Great Britain and Ireland.'

Besides these valuable papers, Captain Kater was the author of a large portion of the work entitled 'A Treatise on Mechanics,' constituting one of the volumes of Dr. Lardner's 'Cyclopædia'—this volume being the joint production of Lardner and Kater. In it is a chapter on the subject of pendulums constructed on the principle above mentioned; and it may be observed that, for the purpose of measuring the distance between the knife-edges, Captain Kater employed a scale furnished with powerful microscopes, to one of which a micrometer was adapted: with this apparatus the 10,000th part of an inch becomes a measurable quantity. He published in 1832 'An Account of the Construction and Verification of certain Standards of Linear Measures for the Russian Government,' 4to, London.

Captain Kater was a Fellow of the Royal Society of London, and in 1814 he received from the Emperor of Russia the decoration of the Order of St. Anne. After a life spent in philosophical research, he died in London, April 26, 1835, leaving behind him many proofs of his zeal for the promotion of physical science.

KATONA, ISTVAN, or STEPHEN, the most minute and careful historian of Hungary, was born on the 13th of December 1732, in the county of Nograd, entered the order of the Jesuits in 1750, was afterwards Professor at the University of Buda, of Poetry, Rhetoric, Homiletics, Universal History, and the History of Hungary, and died on the 17th of August 1811. He was the author of several works in Latin and a few in Hungarian, but his great work is the 'History of Hungary,' in Latin, in forty-one octavo volumes. In it he carries the annals of the country from the earliest period to the year 1801, in which the forty-first volume was published. At that time however a large gap was left in the history for the reign of Leopold I., and of some other sovereigns which were already written, but which he could not obtain permission to publish,—this permission however was subsequently given, and he lived to see the last volume through the press just previous to his decease. The work which is written with considerable spirit and in lucid Latin, is the first book to consult on Hungarian history, and it adds to its value that the author gives at intervals biographical and bibliographical notices of Hungarian authors. A shorter history of Hungary by the same author in three volumes affords a readier means of arriving at his results, but in any great library the larger work is indispensable.

KAUFMANN, MARIA ANGELICA, was born at Chur in the Grisons, or Graubünden, in 1741 or 1742. Her father, Joseph Kaufmann, was a portrait painter, of very ordinary ability; he however devoted unusual attention to the education of his daughter, who displayed uncommon abilities at an early age, both for painting and for music. He took her, while still young, to Milan, where they dwelt some time; and in 1763 they visited Rome, and there Angelica attracted general notice among the virtuosi, and obtained considerable reputation for her portraits in oil: in singing too, according to Winkelmann, she was equal to any of her contemporaries. She painted a half-length of Winkelmann and made an etching of it herself. Winkelmann, in a letter to a friend, speaks in admiring terms of Angelica's accomplishments, especially her facility in speaking the German, Italian, French, and English languages.

In 1765 Angelica visited Venice, and in the same year came in

company with Lady Wentworth to England, where she was received in a most flattering manner: she was elected one of the original thirty-six members of the Royal Academy, founded in 1768. She returned to Italy in 1782, having in the previous year been married to Antonio Zucchi; she did not however change her name, but was always known as Angelica Kaufmann. She died at Rome in 1807, or according to some accounts in 1808. She etched several plates, and many of her own works have been engraved by Bartolozzi and other eminent engravers. Angelica is said, previously to her marriage with Zucchi, to have been cheated into a marriage with an adventurer who gave himself out as a Swedish count: as the story, however, though often repeated, does not appear to be sufficiently authenticated, an allusion to it is sufficient. The account of her which appeared in Huber's 'Manuel des Amateurs,' &c., in 1796, was declared to be wholly incorrect by Angelica herself, in an Italian periodical in 1806; but the story of the impostor does not occur in this notice.

Angelica, though not beautiful, had a graceful person and agreeable manners, and she was very highly accomplished generally. To these attractions must be attributed her success, for as a painter she did nothing of value beyond an elegant female portrait, or an occasional female figure. Her compositions are deficient in every essential quality of art; in drawing she was extremely feeble, and her male and female characters are hardly otherwise different than in costume. There is a large allegorical painting 'Religion attended by the Graces' by her in the National Gallery.

(Göthe, *Winkelmann und sein Jahrhundert*; Fiorillo, *Geschichte der Zeichnenden Künste in Deutschland*, &c.; Nagler, *Künstler-Lexicon*.)

*KAULBACH, WILHELM, Director of the Academy of Art at Munich, was born on the 15th of October 1804, at Arolsen in Waldeck. He was at first set to learn his father's business, that of a goldsmith, but his aversion to it being very decided, he was transferred to a farmer with equally little success; when, after a brief trial, his father yielded to his strong inclination for painting, and placed him in the Düsseldorf Academy, then under the direction of Cornelius. There he highly distinguished himself, and so secured the esteem of his master that when Cornelius had been called to Munich he requested that Kaulbach might be invited to assist him in painting the grand series of frescoes entrusted to his hands. [CORNELIUS.] Kaulbach accordingly went to Munich in 1825, where he painted, among other things, six symbolic figures in the open arcade on the west side of the Hofgarten—some of the earliest works in the revived art of fresco; 'Apollo with the Muses,' on the ceiling of the Odeon; and several of the designs on the walls of the Glyptothek, &c. It was thought that Kaulbach caught more happily the poetic and symbolic manner of Cornelius than any other of that great master's pupils; but at the same time, by close study of nature and wide reading, he succeeded in preserving his individuality. A proof that he could paint an original design with at least as much ability as he could reproduce one from the cartoon of his master was early given in his famous 'Irrenhaus,' painted in 1828-29, in which he has represented with great power and distinction of character the various aspects of lunacy, from studies made some years before in the Lunatic Asylum at Düsseldorf: Raczyński has given an engraving of this work in the Atlas to his 'Histoire de l'Art Moderne en Allemagne.' He further sought to strengthen his powers of observation in these earlier years by a diligent study of the works of Hogarth, to whom he was wont to acknowledge himself in no small measure indebted; and evidence that he had not studied him without catching something of his spirit as well as his manner, may be seen in his 'Der Verbrecher aus verlorener Ehre,' in which, whilst all the figures are remarkably true to nature, the justice, the clerk busy writing, and one or two others, are quite Hogarthian in quaint characteristic humour of attitude and expression. Still Kaulbach directed his attention mainly to poetic subjects, in which, following the example of Cornelius, the symbolic mode of treatment was predominant. One of the most remarkable of his works, after he had released himself from pupillage, was his 'Hunnenschlacht,' founded on an old poem, in which the souls of the Hunnish heroes, whose bodies lie dead under the walls of Rome, are represented as continuing the combat in the air. As soon as his eminent original ability was fully recognised, Kaulbach was employed by the art-loving King Ludwig to take a share in the decorations of his new palace (Neue Königsbau) in Max Joseph's Square, Munich—the queen's apartments being especially entrusted to him. The Throne-room he adorned with paintings from the masterpiece of Klopstock; those on the walls being executed in fresco, the ceiling in encaustic. The drawing-room he filled with designs from Wieland, executed wholly in encaustic; the architectural decorations being also designed by Kaulbach to accord with the paintings. Here however only the designs were by Kaulbach, the actual painting of this room being executed chiefly by his pupils Förster and Neureuther. For the State Bed-room he made a series of thirty-six very elaborate designs from Goethe: these he painted chiefly with his own hand, the walls, as in the Throne-room, being painted in fresco, the ceiling in encaustic.

But though the early triumphs of Kaulbach were won in fresco, he has in his later years more and more devoted himself to painting in oil. His grandest work in oil—that probably on which he would himself be most disposed to rest his fame—is his 'Zerstörung Jerusalems durch Titus,' a vast work some 17 feet by 19 feet (English), and one

in which he has given full play to his imagination. As a representative of the symbolic treatment of history—that union of the ideal with the real, which the great German masters have so enthusiastically inculcated—as opposed to the strictly realistic manner adopted almost exclusively by English artists, it may be worth while to give a very brief description of this work. The destruction of Jerusalem is shown by a representation of Titus planting the Roman eagle on the high altar, whilst above are seen the five prophets who foretold the final fall of the Temple and dispersion of the Jews. Recognising the accomplishment of the prophecies, the priests are killing themselves in their despair, and the Jewish women are lamenting the pollution of the house of the Lord and the calamities which have fallen upon their race. On the other hand, the future triumph of Christianity is shown by the intervention of angels, who are seen conducting the Christians in safety out of the doomed city. These are however only the prominent points of the picture: this idealistic treatment—a manner of regarding an historic event which compels the spectator to lay aside what has been a good deal spoken of lately as “the common-sense way of looking at a picture,” if he would at all enter into the artist’s conception of the work—is carried out in every part of the composition, and by no means neglected in its colouring. In addition to his fresco and oil-paintings, Kaulbach has made numerous designs for the engraver. Of these, the most remarkable is the well-known series illustrating in so striking a manner Goethe’s ‘Reineke Fuchs.’ Kaulbach has of late years a good deal devoted himself to portrait painting.

KAUNITZ, WENCESLAS, PRINCE OF, an Austrian statesman, was born at Vienna in 1710. Being one of nineteen children, he was educated for the Church; but the deaths of his elder brothers occasioned a change in his vocation, and he became chamberlain in the palace of the Emperor Charles VI. His talents, which were enhanced by an agreeable person and calm reflective habits, soon marked him out as fitted for the career of diplomacy. He was made a minister of state in 1744 for the kingdoms of Hungary and Bohemia. Being sent to the congress of Aix-la-Chapelle in 1748, he signed the treaty of peace in the name of Austria, for which the Empress Maria Theresa honoured him with the order of the Golden Fleece. His next mission was to France, where he was sent as ambassador in 1750. He continued at the court of Louis XV. until 1753, and obtained so much influence over the mind of that monarch by the assiduities he paid to the favourite, Madame de Pompadour, that he baffled the manoeuvres of the Prussian envoy in the same quarter, and founded an alliance between France and Austria. When he returned home he was made chancellor of state, the empress feeling that no proofs of confidence were too great for a minister who had so skilfully disabled her most powerful enemy by depriving Prussia of the ally on whom she chiefly relied. Nor was the resentment of Frederick II. less decided; his hatred of Kaunitz was strongly expressed even in his ‘Memoirs.’ After concluding the treaty of alliance between France and Austria in 1756, Kaunitz received his title as prince of the German empire in 1764, and accompanied Joseph II. in 1770 when he had an interview at Neustadt with the King of Prussia. But though a successful diplomatist, Kaunitz has been reproached with having instigated the government of Joseph II. to introduce very serious innovations in the ecclesiastical régime of his dominions.

In private life, Kaunitz’s taciturnity was often felt and interpreted as disdain towards his associates in office; but he had great personal qualities—never lending himself to the envy of other men, or to his own desires of vindictiveness. Prince Kaunitz was acquainted with the Latin, French, Italian, and English languages, as well as with the German; he founded several academies and schools of art, and was a patron of literary men and artists, with whom he lived on terms of equality. His probity and honour were unimpeached. He was the faithful servant of four Austrian sovereigns, Maria Theresa, Joseph II., Leopold II., and Francis II.; and no minister at that court ever enjoyed greater or more enduring credit. He died of a neglected cold, June 24, 1794.

* **KAY-SHUTTLEWORTH, SIR JAMES PHILLIPS**, was born July 20th 1804; and having received his early education at Scotch and foreign universities, he took his degree of Doctor of Laws. He entered the public service at an early age, and when the committee of the Privy Council on Education was nominated, Dr. Kay was appointed secretary to that body. In this capacity he laboured for many years to carry out the principle of admitting the lay as well as the clerical element to a share in the management of parochial schools, in opposition to the claims of exclusive clerical control put forth by Archdeacon Denison and the High Church party, who raised an agitation of several years’ duration against the imposition of the ‘management clauses,’ as they were termed. These clauses were first rendered compulsory on all schools whose managers petitioned for the assistance of government grants in 1847, and the terms upon which that assistance is given to all religious denominations are now such as are generally acquiesced in by all. It would be useless and profitless to detail here the successive stages of a controversy which was protracted over several years; it is enough to state that, having carried the controversy to a victorious issue, Dr. Kay was rewarded with a baronetcy on his retirement from his official position as secretary of the Committee of the Privy Council for Education in 1850. In 1842 he married Janet,

only daughter and heiress of the late Robert Shuttleworth, Esq., of Gawthorpe Hall, Lancashire, and representative of the ancient family of Shuttleworth, whose name he then assumed by royal licence. Although retired from official services, Sir James Kay-Shuttleworth has continued to take an active interest in all educational movements; and his name is usually found in the lists of those who promote and take part in public meetings for the extension of education, the establishment of libraries, &c., especially in the north of England.

KAZINCZY, FERENCZ, or FRANCIS, the most active and successful contributor to the restoration of Hungarian literature and the Hungarian language, was born on the 27th of October 1759, at Er-Semlyén, in the county of Bihar. For the first ten years of his life he resided with his parents, who were Protestant and noble, at Lower Regmecz, where he heard no language spoken but the Hungarian. Before the age of ten his propensity for authorship had developed itself in a singular manner. His father, though not yet forty, was in the habit of telling long stories after dinner, which the rest of the company found rather tedious, but which so struck the imagination of the boy that he secretly committed them to writing. His tutor discovered the manuscripts, and showed them to the father as a sad proof of the way in which the boy was wasting his time; the elder Kazinczy looked over them with complacency, and returned them with the remark, “My son will be a great author,”—a prophecy which turned out true. At that time the nobles of Hungary placed all their hopes of distinction in the field of sport or the field of battle, while the nobles of Transylvania were noted for a fondness for seeing their names on the title-page of a book either as authors or dedicatees. The elder Kazinczy, full of the future fame of his son, was smitten with the Transylvanian mania, and anxious to see him in print; and before he was fifteen, Ferencz, nothing loth, had a work in the press of translations from the German of Gellert, some of whose works had fallen into his hands by accident; though German literature was at that time so little known in Hungary that even the names of Wieland and Klopstock had not penetrated through the barrier of ignorance that guarded the frontier. Before the volume was completed, young Kazinczy had the misfortune to lose his father, who died in 1774, but his mother was no less anxious for its appearance, and under her auspices he was an author before he was sixteen. Long previous to this time, at the age of ten, he had been sent with two of his brothers to the high school of Patak, which he did not leave till 1779, when he was twenty. The school of Patak was conducted at that period in a very eccentric manner—one of the professors who lectured on universal history took eighteen years to make his way to the end of the third century, much of course to the edification of his pupils. When Kazinczy left it he was provided with a good knowledge of the classics, to which he added an acquaintance with French and German, which he had acquired elsewhere. He went to Caschau to study law, but the profession of advocate did not please him, and he was fortunate enough to receive from one friend, Count Lorincz Örczy, the post of official notary to one of the counties, and by the recommendation of another, Count Lajos Török, that of inspector of schools, a position which exactly answered his wishes.

The ten years of the reign of Joseph II., from 1780 to 1790, were a period of singular changes in Hungary, as well as in the rest of his dominions. In 1784 the emperor issued his decree for the introduction of German as the official language of the country in place of Latin, a decree which had a strong influence in promoting what it was intended to crush. Among the cultivators of the language which the sovereign aimed at extirpating, Kazinczy was perhaps the most enthusiastic, and he was ever remarked for the singular beauty of his style and the tact with which he enlarged the domain of the language. The Hungarian is very distinct in its origin and in much of its formation from the other cultivated languages of Europe; it does not belong to the Indo-European family, which embraces such varying idioms as Greek and English, Spanish and Russian, but to a family which has been sometimes called the Tartarian, the Turanian, and the Sæthitic, and which comprises, along with the Hungarian, the Turkish, the Finnish, the Mongol and Manchoo Tartar, and various others. With these however it bears very little affinity in its vocabulary, though much in its grammar. From long disuse as a language of composition for anything but books of devotion, it was at the time that Kazinczy began to cultivate it destitute of many of the terms most necessary to express the common ideas of the 18th century. To display and extend its powers, he set himself to translate into it some of the leading masterpieces of the French and German drama, and also of the English, but as seen through a German medium, for his ‘Hamlet’ was taken not from Shakspeare but from Schroeder, which is Hamlet with the poetry omitted. To these he added Marmontel’s Tales and Ossian’s Poems. His friends urged him to original composition, but he replied that he would rather be a good translator than a bad original, and with the object that he had in view, that of refining and expanding the language, it is probable that his course was a right one. To those who objected to his numerous new words and phrases, and complained that the public would not understand him, he replied in the words of Klopstock to Bæsdow on a similar occasion, “Let them learn to understand me.” It has been remarked by Mr. Watts of the British Museum, in a paper on the modern Hungarian, read before the London Philological Society, that

he carried his point, and that "few men have ever had so large a share in the formation, it might almost be said in the manufacture of a language," as Kazinczy. He was distinguished from his namesakes among his own kin as "Kazinczy a nyelvfaragó." Kazinczy, the language-carver. While busy with his translations he did not omit to employ for his purpose the influence of periodicals. He established at Caschau in 1788, with his friends Szabo and Bacanyi, the first Hungarian magazine, the 'Magyar Múzeum,' which has left so good a memory behind it that the leading magazine now published at Pesth, the 'Uj Magyar Múzeum,' or 'New Magyar Museum,' is named after it. The editors however did not agree, the work came to an end, and Kazinczy then published alone the 'Orpheus' in 1790. In that year the emperor Joseph died; his decrees against the Hungarian language might be said to have died before him, and many of his other innovations were at once rescinded. Kazinczy lost his post of inspector of schools on the ground of his being a non-Catholic, but he was encouraged to hope for another place in compensation. After the short reign of Leopold he presented himself as a petitioner to the emperor Francis when he came in June 1792 to be crowned at Buda as king of Hungary, and the emperor told him that the place he asked for had been given to his friend Hajnocy. "Your majesty," replied Kazinczy, "could not have chosen a better man." Struck with his generous spirit the king replied, "If I see you ten years hence I shall not have forgotten your words, and to show how I appreciate them I will appoint you to any other post you name." Probably no other eligible post was at that time vacant, for the first favour that the king had an opportunity of granting the author appears to have been his rescue from the scaffold. Hajnocy engaged in what is called the "Jacobin conspiracy" of Martinovics, a plot, the history of which is still enveloped in much darkness, but which at all events involved the formation of secret societies who distributed catechisms of the rights of man, which in those days the ruling powers might be expected to view with suspicion. The principal members were men of learning and attainments; Martinovics, the leader, enjoyed from the court the revenues of the abbey of Sasvar, and was director of the royal cabinet of natural history. When the conspiracy was discovered, Kazinczy, who had been led into it by Hajnocy, was arrested at his mother's residence at Lower Regmecz, on the night of the 14th of December 1794, and carried to Buda for trial. One of his fellow-prisoners, who was father of a family, implored him to be firm and not to disclose anything as the result would be general ruin, Kazinczy therefore denied all knowledge of anything treasonable in the first instance and afterwards found that this very father of a family had himself given way and made a merit of denouncing him. He then revoked his former denials and threw himself on the mercy of the king. On the 8th of May 1795 he received sentence of death, he appealed, and the sentence was confirmed by a superior court. Finally, after a period of trying suspense, Martinovics, and six others, one of whom was Hajnocy, were beheaded at the castle of Buda, and the sentence of the remainder, of whom Kazinczy was one, was commuted to imprisonment "till they had shown signs of sufficient penitence."

Kazinczy spent in the dungeons of Buda, Brunn, Kufetein, and Munkacs the long period of 2387 days. At first his confinement was very severe, he passed some of the early months at Brunn in a damp underground dungeon, where his limbs became so crippled that he could not rise from his bed of straw, but wherever he went he gained the good will of his keepers, indulgences were more and more allowed him, and at last he spent some of his hours of imprisonment in translating Sterne's 'Sentimental Journey,' in the course of which the well-known passage on the Captive must have forcibly struck him. We are told in the tenth edition of the 'German Conversations-Lexikon' that a diary of his imprisonment was published at Pesth in 1848, the year of the Hungarian revolution, by Vahot. In the collection of his familiar letters published in 1843 and 1845, there is very little allusion to this gloomy hiatus in his career. Soon after his liberation in 1801 he married Sophia, the daughter of his old friend and patron Count Lajos Török, and for the remainder of his life he was established at his country-residence in 'Széphalom,' or 'Fairhill,' in the neighbourhood of Tokay, a name which has become classical to the cultivators of Hungarian letters. He saw springing up around him a literature every year growing in extent and value, couched in the very language which he had had so much hand in forming, and his voice was the most influential in the award of Hungarian fame. He was a frequent contributor to the Hungarian periodicals, the 'Erdelyi Múzeum' and the 'Tudományos Gyűjtemény,' and to the Vienna 'Jahrbücher der Litteratur,' and his attention was always alive to any new appearance in the field of Hungarian poetry. He was the friend of almost every author of note, of Alexander Kisfaludy till the freedom of his criticisms offended him, and afterwards of Charles Kisfaludy at his own eager request. He edited the works of Dajka, Baroczi, and Kis, and of Zrínyi the poet, as he is called to distinguish him from his ancestor Zrínyi the warrior, and he published a volume of reprints of old Hungarian grammars under the title of 'Magyar Regisegek es Ritkaságok,' or 'Magyar Antiquities and Rarities.' His own poems are chiefly of the class of Horatian epistles, in which a mild philosophy and a system of æsthetics are illustrated and enlivened with frequent references to his personal experience, but one set of short poems under the title of 'Tövisz és

Viragok,' 'Thorns and Flowers,' is of a more epigrammatic and lively character. He was fond altogether of the epistolary form—his chief original prose work, the 'Erdelyi Levelek,' or 'Transylvanian Letters,' is an account of a tour in Transylvania which he effected in 1816, and which he thus described to give him a better opportunity of intermingling his own personal recollections with the narrative. These letters however, which were originally intended for the press, are not so attractive to read as his real correspondence with his friends, Kis and Szent Györgyi, the former himself a poet of some note, in which there is a running commentary on the progress of the Hungarian language and literature for a period of about forty years, intermingled with glimpses into the interior of a happy home enlivened by the presence of a large and united family. On the whole, cheered by the constant progress of Hungary, his life passed happily, and surrounded by honours. The only great drawback to his welfare was a lawsuit, in which, after the death of his father-in-law, he was obliged to engage with his wife's brother for his wife's inheritance. It was decided in his favour in 1829 after a contest of nineteen years, but as he mournfully observed, "nineteen years are gone,—my children have not had the education that I should have given them otherwise, I have not led the easy life that I should have led, had I been able to draw my income, and I have been plunged in debts, out of which I shall never emerge." On the establishment of the Hungarian Academy in 1830—an event which he saw with joy—he was the first elected member. In 1831 he published his last work, 'A Tour to Pannonhalmá.' The appearance of the cholera drove him home, and in Hungary the cholera led to savage outbreaks on the part of the peasantry, who attributed the epidemic to a conspiracy of the upper classes. On the 18th of August he wrote to a friend, "I and mine are still alive—but in what times!" Four days afterwards the cholera carried him off. He died, says the author of his life in the 'Ujabbkori Ismeretek Tára,' from which much of our narrative is taken, "in the seventy-second year of his life and the fifty-sixth of his authorship."

The fame of Kazinczy appears to be rather on the rise than the ebb. "We are more in want of a Kazinczy now," says the Hungarian writer already quoted, "than we were twenty years back." There are two so-called collections of his works, but the first in nine volumes published between 1814 and 1816 contains little but translations; the second commenced in 1836, but still incomplete, having been apparently stopped by the revolution, contains his letters published for the first time after his death, and which now seem likely to preserve his memory better than any of his more elaborate writings. This collection is edited by Schedel and Bajza. One of his nephews, GABOR or GABRIEL KAZINCZY (born in 1818) took an active part in the revolution of 1848, but was fortunate enough to be included in the amnesty after it, and is now engaged at Pesth in historical researches. He is the author of 'Malvina, a tale,' of some translations from Ossian, and an active writer in the periodicals.

KEAN, EDMUND, was born about 1787, in London. His father, Edmund Kean, seems to have been a stage-carpenter; his mother was Miss Ann Carey, an actress at minor theatres and with strolling players and in showmen's booths. Kean's father seems to have cared little about him, his mother neglected him, and when he was two years old Miss Tidswell, an actress at the large theatres, who was acquainted with Miss Carey, took charge of him, and, probably from this circumstance merely, was reported to have been his mother. He was sent to one or two day-schools in London, but, as may easily be supposed, got little literary instruction. His theatrical education however commenced early: Miss Tidswell instructed him in her art, and his mother, as soon as she found that he might be made useful, took him with her in her occasional occupation of selling flowers and perfumery from door to door; and she afterwards took him with her in her rambles with strolling players and showmen; and Master Carey, as he was then called, was so clever, that once, when Miss Carey and her son were performing in Richardson's booth at Windsor, Master Carey was required to give his recitations before George III. at the Castle, which he did to his Majesty's great delight, and was dismissed with a handsome present. He continued his performances, sometimes with his mother and sometimes alone, at small places of public amusement in London and the neighbourhood till about the age of sixteen, when he left her entirely, and joined a company of strollers in Scotland.

From this time till 1814, when he made his first appearance at Drury-Lane Theatre, London, his life was a series of the vicissitudes, struggles, and privations incident to the profession of an actor in country theatres. Meanwhile he had, in July 1808, married Miss Chambers, an actress in the same company in which he had obtained an engagement at Gloucester. At length the play-bills of Drury-Lane announced 'The Merchant of Venice,' 'Shylock' by Mr. Kean from the Exeter Theatre. There had been no previous puffing, and the house was thinly attended, but the applause was tumultuous; he repeated the character; the house was well filled, and his fame was thenceforth established. On his first night 164*l.* were paid at the doors; on the second, 324*l.*; afterwards the average was upwards of 500*l.*; and the actor's fame, it is needless to add, was secured. His salary was at once raised to 20*l.* a week; and not long afterwards the committee made him a present of 500*l.*; he also received many valuable presents from individuals. Drury-Lane Theatre was saved from the ruin which

had previously threatened it, and rapidly advanced to a state of unexampled prosperity.

Kean's career of success, including a visit to America in 1820, was uninterrupted till his connection with the wife of Alderman Cox, and the consequent action at law, January 1825, with the verdict of 300*l.* damages pronounced against him. The public now became exasperated against him, and he was driven from the stage of Drury-Lane and afterwards from that of Edinburgh. After some time however he was allowed to go on with his performances at Drury-Lane, but he failed to reinstate himself in his former position, and therefore gladly accepted an invitation to pay a second visit to America.

After an absence of two seasons in the United States Kean returned to London, having during the time not only acquired but saved a considerable sum. The London public had relinquished their animosity, but it was in vain. He had always, in the time of his prosperity, been a dissolute man, but he had now fallen into habits of almost constant intoxication. His constitution was broken up, his memory was impaired to such a degree that he could not study a new part, his alacrity of spirit was gone, and his performances were little more than a faint reflection of what they had been. He had separated from Mrs. Kean, he had quarrelled with his son Charles, who was obliged to take to the stage in order to obtain the means of subsistence. Charles Kean was a year or two in America; after his return his father became reconciled to him; and in 1833 it was announced that Kean would play 'Othello,' at Covent Garden Theatre, and that Charles Kean would play 'Iago' with him. Kean struggled through the part as far as the speech "Villain, be sure," when his head sunk on his son's shoulder: he was borne off the stage, and his acting was at an end: the audience in kindness immediately left the theatre. Kean lingered on at his residence at Richmond till the 15th of May 1833.

Kean in his person was small, but well-formed; his face was thin, but handsome; his eyes and hair were black; his countenance, in variety and intensity of expression, was wonderful; his voice, in its upper tones was somewhat harsh, in its lower tones it was soft and melodious; his action was free, graceful, varied, and appropriate; his conception of character was original and true. He did not, as some have supposed, trust to the impulse of his feelings. He studied the acting of his parts much and anxiously. Frequently, after his family were retired to rest, he would act scene after scene before the pier-glass, endeavouring to produce, by expression of countenance, gesture, emphasis, and modulation of voice, the effect which his conception of the character required.

Kean was indisputably the greatest tragedian of modern times; perhaps he has not been surpassed at any time. His Othello, in truth and vigour of conception, in brilliance of execution, and power of effect, was entitled to rank with the best of Mrs. Siddons's performances. It was an exhibition of consummate skill. The audience was irresistibly swept along by his overpowering energy and pathos, and acknowledged by a series of bursts of applause the intense sympathy which he had infused into all ranks of society and all degrees of intelligence with which the theatre was crowded. In some of his other characters he exhibited the striking points rather than the whole of the character; but this reproach did not apply to his Othello, Richard III., Shylock, and Sir Giles Overreach. These characters were all pervaded with an intensity of passion which he exhibited with matchless energy and truth. His power indeed was in the display of character and passion in all their varied shades. In passages of declamation he had peculiarities of intonation and utterance which gave him a strong and by no means pleasing mannerism.

* CHARLES KEAN the second but only surviving son of Edmund Kean, was born at Waterford, Ireland, in 1811, and educated during his father's prosperity at Eton. As already noticed he had adopted acting as his profession during his father's life, though much against his father's wish. Though well received in the provinces his success was at first but very moderate in London, and it was not till after a long provincial probation, and one or more visits to America, that he decidedly secured the favourable suffrages of metropolitan audiences. In 1842 he married the popular actress Miss Ellen Tree, and thenceforward they acted the chief male and female parts together. Since their return from Mr. Kean's last visit to America in 1847, they have been among the leading performers of the London season. In 1850 Mr. Charles Kean became lessee of the Princess's Theatre, at first in conjunction with Mr. Keeley, but from 1851 alone; and the London performances of himself and his wife have been subsequently confined to that theatre. Mr. Kean's early ambition was to succeed in the line of tragic characters in which his father achieved his fame, and despite some drawbacks of person, voice, and manner, he to a considerable extent attained success; but of late he has more particularly identified himself with parts of a melo-dramatic cast, such as those of the 'Corsican Brothers.' The great feature of Mr. Kean's management at the Princess's Theatre has been the 'restoration,' as it has been termed, of certain of Shakspeare's plays; in which they have (along with 'Pizarro' and 'Sardanapalus') been made the vehicle for exhibiting costly scenery and elaborate stage effects rather than fine acting. For some years past Mr. Kean has had the direction of the Royal theatricals at Windsor Castle.

KEANE, JOHN, first LORD KEANE, of Ghuznee in Afghanistan and of Cappoquin in the county of Waterford, was the second son of

Sir John Keane, Bart., of Belmont in that county, by Sarah, daughter of J. Kiley, Esq. He was born in 1781, and entered the army in his thirteenth year, his first commission bearing date 1793. Rising by gradual promotion, in 1799 he obtained a company in the 44th regiment of foot, became aide-de-camp to the Earl of Cavan in Egypt, and served for several years in the Mediterranean. In 1809 he took part in the campaign of Martinique, and was present at the siege of Dessaix. Having obtained his colonelcy in 1812, he joined the British army in Spain under the Duke of Wellington, who intrusted him on his arrival at Madrid with the command of a brigade in the third division, with which he served until the peace of 1814, taking part in the battles of Vittoria, the Pyrenees, Nivelle, Orthes, and Toulouse, besides several other minor actions. In 1814, having attained the rank of major-general, he was appointed to a command ordered for particular service on the West India station. He accordingly proceeded to Jamaica, and with the military force under his command he co-operated with Admiral Cochrane in the attack on New Orleans. In the following December he effected a landing near that city, but was almost immediately superseded by Sir Edward Pakenham, who however appointed him to the command of a brigade under himself: in the subsequent attack on the enemy's fortified lines General Keane received two severe wounds. From 1823 to 1830 he held the commandship of the forces in Jamaica, and for upwards of a year administered the civil government of the island also. In 1833 General Keane was appointed commander of the forces at Bombay, and five years later received authority from the Indian government to organise and lead into Scinde a force intended to co-operate with the army under Sir Henry Fane. The chief command however of the combined forces almost immediately devolved on him. He was now called upon to lead a considerable army, and to conduct operations requiring much discretion, delicacy, and tact in dealing with those half-friendly powers whose existence is one of the greatest difficulties in the government of a semi-civilised country. With the open co-operation, but often in opposition to the secret intrigues, of these wavering friends, the British commander in India has much to do. After a long and harassing period of suspense, during which our army was exposed to much suffering and hardship, the British army entered Cabul in May 1839, and on the 21st of July Sir John Keane sat down before the fortress of Ghuznee, a citadel standing on a rocky eminence, and hitherto deemed impregnable. For thirty years the fortifications of the place had been constantly receiving additions to their strength, and it was garrisoned by 3500 Afghan soldiers under Mahomed Hyder Khan, a younger son of Dhost Mahomed Khan, the ruler of the country, with a commanding number of guns and an abundance of arms, provisions, and stores. Though surrounded by hostile tribes who severely harassed them in all directions, the British army on the 23rd of the month was set in motion for assaulting the fortress. The gates were blown in; an entrance was effected, after a desperate struggle, though with the loss of only 200 men; and in forty-eight hours the English colours were flying upon the heights of Ghuznee. The Prince Mahomed Hyder surrendered himself a prisoner, and the city was restored to its lawful prince, against whom Mahomed had rebelled. This success inspired the British forces with the highest confidence, and proportionately despirited the native troops of Dhost Mahomed, who fled away on the approach of Sir John Keane to Cabul. Such was the end of a war in which the British forces were involved against their will by the perfidy of the Afghans, though there are not wanting those who say that the war itself might have been averted if our commander-in-chief had acted with greater prudence and discretion. For the capture of Ghuznee Lord Keane received the honour of a peerage, being created in December 1839 Baron Keane of Ghuznee in Afghanistan, together with the thanks of the court of the East India directors and of both houses of parliament, and other marks of royal and public approbation. The East India Company settled a pension of 2000*l.* a year upon himself and upon his two next successors in the title.

As to his professional character, it was said by those most competent to form a judgment that Lord Keane was more fortunate than skilful, and he was far from popular in his eastern command on account of a partiality towards the Queen's army, which led him to underrate the gallant services of the Company's officers, such as Sir William Nott and others; and in spite of the brilliancy of the *coup de main* by which he reduced Ghuznee, he failed to secure that unqualified approbation which great victories generally ensure for a commander-in-chief.

Lord Keane was twice married. By his former wife he left four sons, the eldest of whom succeeded to his title; his second wife, Miss Boland, whom he married after his return to England in 1840, survived him, and is since re-married to William Pigott, Esq., of Dullingham House, Cambridgeshire. Lord Keane died of the dropsy at Burton Lodge, Hampshire, August 24th, 1844.

KEATS, JOHN, was born in Moorfields, London, in the year 1796. He received a classical education at Enfield, under Mr. Clarke, and was afterwards apprenticed to a surgeon. Mr. Clarke introduced him to Mr. Leigh Hunt, who brought him before the public. In 1817 he published a volume containing his juvenile poems, and shortly afterwards his long poem 'Endymion,' which called forth a violent attack from the 'Quarterly Review.' Keats was of a remarkably sensitive disposition: his constitution was weak, and greatly impaired by the attentions which he bestowed on a dying brother, and his

death has been attributed, though erroneously, to the shock which he received from the article in the 'Quarterly.' To recover his health, Keats travelled to Rome, where he died on the 24th of February 1821, having previously published a third volume of poems, containing 'Lamia,' 'Isabella,' 'The Eve of St. Agnes,' and 'Hyperion.'

The poetry of Keats is of an exceedingly rich and luxuriant character, and his writings are so crowded with images, that it at last becomes almost fatiguing to apprehend them. It seems as if his imagination were of that volatile nature which must start off to every idea associated with his subject, and embody it as a part of the whole. Hence the reader must put himself in the place of the poet, and allow his own imagination to fly from thought to thought, or the work will seem but a compound of wild unconnected pictures. The article in the 'Quarterly' observed, that he introduced many images merely for the sake of rhyme, and this remark is not wholly unjust. He did not however like many poets, merely write some common-place epithet or sentence for the sake of rhyme; but it seems as if his imagination was so fertile, that a chiming word brought with it a new image suitable to his purpose. Some have thought that time would have matured his judgment and have improved him, but this is doubtful; the wild transition from thought to thought is the essence of his poetry, and not a mere accident, and a cool inquiry into the aptness or connection of his images would rather have injured him as a poet than have been of advantage.

In the sublime Keats is not so happy as in the wildly beautiful. In the fragment 'Hyperion,' despite its richness and wild luxuriance, where we miss the exuberance, we also miss the brilliant fancies of the 'Endymion,' while at the same time the attempt at sublimity is rather an incumbrance. It may in fact be said that the works of Keats are adapted chiefly to those who are really of a poetical temperament, and who have an imagination capable of following if not of creating; and to such they are highly stimulating and suggestive, as well as eminently delightful. To the readers who look for poetry as a pleasant form of some clear and connected subject, who prefer authors that rather anticipate their imagination than call it into violent action, Keats's poems will be of comparatively little value.

* KEBLE, THE REV. JOHN, at present and for a good number of years past, vicar of Hursley in Hampshire—a living worth 440*l.* a year—was born about the year 1790, and educated at Oriel College, Oxford, where he highly distinguished himself and took his B.A. degree in 1810. A prize essay 'On Translation from the Dead Languages,' recited by him in the Theatre of the University on the 10th of June 1812, was published at Oxford in the same year. After taking his M.A. degree he devoted himself partly to literature and criticism, though mainly to theology; and for some years he filled the professorship of poetry in the University of Oxford. His life however has been passed principally in the unobtrusive discharge of his duties as a parish-clergyman, in which office he is singularly assiduous, and in occasional authorship as a poet and a theological and controversial writer.

Mr. Keble's chief poetical work, entitled 'The Christian Year: Thoughts in verse for the Sundays and Holidays throughout the Year' was published in two volumes at Oxford in 1827, while he still held the poetry-professorship. It was followed by his 'Lyra Innocentium: or Thoughts in verse on Christian Children, their ways and their privileges,' also published at Oxford. These works, by their combination of poetical merits appreciable by all, with the spirit and language of what is known as High Church theology, have given the author a peculiar place among the English poets of the day. His 'Christian Year,' in particular, has been a great favourite with the lovers of devotional verse, more especially with those who belong to that party in the Church of England of which the author is one of the recognised representatives. Both it and the 'Lyra Innocentium' have passed through many editions. Mr. Keble's High Church sentiments however have been manifested more expressly in his prose writings. One of the original band of Oxford scholars and divines who began the so-named "Puseyite" movement in the English Church, he contributed, with Dr. Pusey, Mr. Newman, and others, to the famous 'Tracts for the Times' (1834-36); and a special disquisition of his on one of the subjects there treated—the value of 'Primitive Tradition' in theology, and its recognition by Scripture—was published separately with his name as Tract 78 (1837). Mr. Keble was also joint-editor, with Dr. Pusey and others, of the 'Bibliotheca Patrum Ecclesie Catholice,' the publication of which began in 1838. Besides various academic prolections held at Oxford between 1832 and 1841, he has published not a few sermons on points of High Church doctrine and discipline, and one or two pamphlets of a similar nature. A collection of his sermons under the title of 'Sermons Academical and Occasional,' reached a second edition in 1848. He also published 'The Children's Christian Year,' a similar work to the 'Christian Year,' but adapted more particularly for children or young persons; and 'The Psalter: or Psalms of David translated into English verse.' One of his latest publications entitled 'A very few plain thoughts on the proposed addition of Dissenters to the University of Oxford' (1854) exhibits him in his characteristic aspect as a High Church polemic.

KEILL, JOHN, a distinguished British mathematician and natural philosopher, was born at Edinburgh in 1671, and having received the

rudiments of education in that city, he completed his course of study in its university, of which the celebrated Dr. Gregory was then the mathematical professor. In 1694 he was entered in Balliol College, Oxford, where he distinguished himself by the lectures which he delivered in private on various subjects relating to natural philosophy, principally from the works of Newton; and in 1698 he published in London 'An Examination of Dr. Burnet's Theory of the Earth, with some Remarks on Whiston's New Theory.' In this work Keill pointed out, not without some harshness, the errors into which those theorists had fallen; and the severity of his strictures drew from each of them a reply: it is evident however that the advantage in the argument is on the side of Keill. In 1700 he was elected a Fellow of the Royal Society of London, and in the same year he succeeded Dr. Millington as Sedleian professor of natural philosophy. Two years afterwards he published a work in Latin under the title of 'Introductio ad veram Physicam,' which was well received in this country, and was also much esteemed in France—it being there considered as an excellent key to the 'Principia' of Newton. An edition of it in English was published in London in 1733, under the title of 'An Introduction to Natural Philosophy,' &c.

In 1709 Keill went to New England with the appointment of treasurer to the Palatines, who were sent to America as emigrants at the expense of the British government; these persons had been induced to leave Germany, and were living in London in great poverty: he returned however in the following year, and was immediately chosen Savilian Professor of Astronomy at Oxford. In the year 1711 he was charged by Queen Anne with the duty of deciphering papers; and it is mentioned as a proof of his sagacity that he once deciphered a letter written in Swedish, though he knew not a word of the language. He held this post about five years.

In 1713 the University of Oxford conferred on him the degree of Doctor in Physic; and in that year he published an edition of Commandine's 'Elements' of Euclid, with a tract on Trigonometry, and one on the Nature of Logarithms. In 1718 he published a work entitled 'Introductio ad veram Astronomiam,' which he afterwards translated into English, and published in 1721 under the title of 'An Introduction to the true Astronomy, or Astronomical Lectures delivered at Oxford.'

In the 'Philosophical Transactions' for 1708 there are two papers by Keill, of which the first is entitled 'On the Laws of Attraction and other Physical Principles,' and the other, 'Of the Laws of Centrifugal Force.' In the volume for 1713 there is a paper by him on 'The Newtonian Solution of Kepler's Problem,' &c. He also gave a paper entitled 'Theoremata quaedam Infinitam Materie Divisibilitatem spectantia;' and one which is designated 'Observations on Mr. John Bernoulli's Remarks on the Inverse Problems of Central Forces, with a New Solution of the Problems;' both of these were published in the 'Transactions' for 1714.

Dr. Keill died September 1, 1721, in the fiftieth year of his age. A writer in the 'Acta Eruditorum' having, in a notice of Newton's Treatise on the Quadrature of Curves, stated that the English philosopher had taken the method of Fluxions from Leibnitz, the indignation of Newton's friends was excited; and in the paper on the Laws of Attraction, &c., which, as above mentioned, was published in the 'Philosophical Transactions,' Keill formally asserted the claims of Newton to priority in the discovery. This paper gave offence to Leibnitz, who, in a letter to the secretary of the Royal Society, required that Keill should be compelled to retract his assertion: this was not done; and Keill, in a letter to the secretary, detailed the evidences of what he had stated.

Dr. Keill was not fortunate on another occasion. Entering into the war of problems which was at that time carried on between the English mathematicians and those of the Continent, he somewhat presumptuously challenged John Bernoulli to determine the path of a body when projected in a medium which exercised on it a resistance varying with the square of the velocity: the challenge was accepted, and before Keill could complete his own solution, Bernoulli announced that he had succeeded in obtaining one. Keill was, in consequence, compelled to endure in silence the reproach which the foreign mathematician did not fail, unsparingly, to administer.

An edition, in Latin, of Dr. Keill's principal works was published at Milan, in 1742, in 4to, under the title 'Introductio ad veram Physicam et Astronomiam (Huygenii Theoremata de Vi Centrifuga), quibus accedunt Trigonometria; de Viribus Centralibus; de Legibus Attractionis.'

KELLGREN, JOHAN HENRIK, a Swedish poet of great influence on one period of the literature of his country, was born at Floby in West Gothland on the 1st of December 1751; studied at the University of Abo, which then belonged to Sweden; and in 1774 transferred himself to Stockholm, where he established the newspaper 'Stockholms Posten.' At that time the Swedes were sedulous imitators of the French; in tragedy, as in everything else, French taste was scrupulously followed; and the newly-rising German literature, and English literature of the time preceding Addison and Pope, were looked upon as barbarous and unworthy of notice. In the 'Stockholms Posten' these views were advocated with liveliness and ingenuity, and Kellgren not only earned a high place in the public estimation as a critic, but as a poet, chiefly by some lyrics remarkable for the harmony of their

language, which brought the poetry of the 'Posten' into high repute. For several years Kellgren was the most distinguished poet of Sweden with the exception of Leopold, the acknowledged head of the French school. On the institution of the Swedish Academy in 1786, the king Gustavus III., with whom Kellgren was a special favourite, named him one of the members; and he also named him his private secretary and librarian, both sinecures, with a salary which placed him at his ease. He died within two years after the king's death, on the 20th of April 1795, after two years of suffering from severe illness. His collected works, 'Samlade Skrifter,' were published in three volumes at Stockholm in 1796, and have been since reprinted. His death was at the time deplored as a national loss. Posterity has been more disposed to acquiesce in his own modest description of himself:—"There was a little man in our literary world whose talents were small: he had not perhaps what is called genius; most of his writings had little width and weight; but he had one quality perhaps in a higher degree than any of his rivals—it was a warmth, a zeal for the improvement and honour of Swedish literature, which kept to him constantly during a laborious life, and which was his last passion at the hour he wrote these lines."

Kellgren's works consist of lyric poetry, which is still in high esteem, and of four operas, of which he has only the merit of the execution, the plots having been suggested to him by King Gustavus III. Three of them are taken from the history of the Swedish royal family—'Gustavus Vasa' (1786), 'Gustavus Adolphus and Ebba Brahe' (1788), and 'Queen Christina'; the fourth is 'Æneas at Carthage.' The first, 'Gustavus Vasa,' is remarkable for the excellence of its plot, which, it has been said, belongs to the king. Kellgren was a warm admirer of Voltaire, and in consequence was led to admire the institutions of England. "I set Racine before Shakspeare," he says in the 'Stockholms Posten' for 1786, "Molière before Congreve, and the police of Paris before the police of London. I cannot therefore be considered an Anglomaniac. But what I love and venerate are the light and intelligence which pervade the mass of the nation; the quiet respect for the law, which shows that the law is good, reasonable, humane, and well for all," &c. &c. This was the first occasion, the Swedish critics tell us, on which this sort of admiration for England was expressed in Sweden.

KEMBLE, JOHN PHILIP, was born on the 1st of February 1757, at Prescot, in Lancashire. His father was Roger Kemble, an actor, and manager of a provincial company. John Kemble was not intended by his father for the stage, although during his childhood he was occasionally called upon to represent parts suitable to his age, the first upon record being, when he was just ten years old, that of the little Duke of York in Havard's tragedy of 'Charles I.,' his sister Sarah (afterwards Mrs. Siddons) acting the Princess Elizabeth. He received the rudiments of education in a preparatory school at Worcester, from whence he was sent to the Roman Catholic seminary of Sedgley Park, in Staffordshire, and afterwards to the English college at Douay, in France, where he made great progress. At the age of nineteen he returned to England, and following immediately the natural bent of his inclination towards the stage, made his appearance in the character of Theodosius in the tragedy of that name, at Wolverhampton, January 8th, 1776. Two years afterwards he was a regular member of the York company. On Tuesday, 30th of September 1783, Mr. Kemble made his first appearance in London at the Theatre Royal, Drury-Lane, in the character of Hamlet. In 1790 he became manager of that theatre. In 1803 he purchased for 24,000*l.* a sixth share in Covent-Garden Theatre from Mr. Lewis, and became manager of that establishment, having previously made a tour through France and Spain. In 1808 Covent-Garden was destroyed by fire, and on the 31st of December, at the ceremony of laying the foundation-stone of the new theatre, Mr. John Kemble's bond for 10,000*l.* was munificently cancelled by his Grace the late Duke of Northumberland. On the opening of the new theatre in 1809, under Mr. Kemble's management, an advance in the prices of admission to the pit and boxes gave rise to the well-known O.P. riots, during which the great tragedian was personally and grossly insulted whenever he appeared upon the stage. A compromise was at last made between the manager and the public, and Mr. Kemble continued to direct the entertainments at Covent-Garden in a spirit of enterprise and liberty, reviving the plays of Shakspeare with great splendour and as much propriety as was at that time perhaps within his power. On the 23rd of June 1817, he took his leave of the London audience, having previously bid farewell to that of Edinburgh (March 29th), and on the 27th of June a public dinner was given to him at the Freemason's Tavern, when Lord Holland was in the chair. Mr. Kemble, who had long suffered severely from asthma, soon afterwards retired to the south of France for the benefit of his health, and after a short visit to England on the death of his partner, the elder Mr. Harris, he finally took up his residence at Lausanne, in Switzerland, where he expired February 26th 1823, aged sixty-six. Mr. Kemble's talents, both as an actor and a manager, were of a very high order: his fine taste and classical acquirements were perceptible in every effort, and in his personation of the loftier heroes of the drama he has never been equalled. His Brutus, Coriolanus, Cato, King John, Wolsey, and Macbeth, are still fresh in the remembrance of many, and, while the recollection of them still remains, his successors to the tragic throne must, in those particular characters,

suffer by comparison. His King Lear also, as a whole, may be mentioned amongst his almost unapproachable impersonations. His very feebleness in his latter years added to the terrible truth of the picture. In society Mr. Kemble was ever the accomplished gentleman as well as the convivial companion, and to the last enjoyed the respect and regard of the noblest and most estimable in the land. Mr. Kemble's life has been written by his friend Mr. Boaden, in two vols. 8vo.

KEMBLE, CHARLES, was born on the 25th of November 1775, at Brecon (Brecknock) in South Wales. His father was Roger Kemble, an actor and theatrical manager. He was educated at the English Roman Catholic College at Douay, in the French department of Nord, whence he returned to England in 1792. He was placed, through the influence of his brother J. P. Kemble, in the General Post-Office, London, but soon resigned his situation, and after a few trials in private theatres made his first appearance on the public stage at Sheffield, as Orlando in 'As You Like It.' He had engagements afterwards at Newcastle and other towns. On the 21st of April 1794 he made his first appearance in London, as Malcolm, on the opening of the newly-built theatre of Drury Lane, John Kemble performing Macbeth, Mrs. Siddons Lady Macbeth, and Mr. Palmer Macduff. He continued for a considerable time to play secondary characters, but gradually improved in his art. On the 28th of November 1796 he performed George Barnwell at Drury Lane, Mrs. Siddons taking the character of Millwood. In 1797 he was engaged at the Haymarket Theatre, where in 1800 he brought out his adaptation of Mercier's 'Deserteur,' under the title of 'The Point of Honour,' which was performed successfully, and became a stock-play. On the 2nd of July 1806 he married Miss Marie Therese De Camp, of French parentage, but born at Vienna in 1774. Miss De Camp was engaged by her father as a danseuse at the Opera-House, London, at a very early age. Her father died when she was in her twelfth year; she was then patronised and instructed by some ladies, and had become, when Charles Kemble married her, a favourite actress in the walk of high comedy, and she so continued as Mrs. Charles Kemble till she left the stage in 1818. She died on the 3rd of September 1838. In 1807 Mr. Charles Kemble brought out with success at Covent Garden 'The Wanderer, or the Rights of Hospitality,' which is an adaptation of Kotzebue's 'Eduard in Schottland;' and in 1808, at the Haymarket, with still greater success, the farce of 'Plot and Counterplot,' an adaptation of a French piece called 'Le Portrait de Michel Cervantes.' Three or four other dramatic pieces from the German and French, which he brought out afterwards, were less successful. Meantime he continued to improve in his profession, took a wide range, and in some of his characters was without a rival. Among his best characters may be mentioned Orlando, Falconbridge, Cassio, Leon, Benedick, Young Mirabel, Mercutio, Petruccio, Archer, Ranger, Charles Surface, and Friar Tuck. For several of these characters his handsome features, fine voice, and tall well-formed athletic person, peculiarly fitted him. He closed his career as an actor on the 10th of April 1840, shortly after having been appointed to the office of Examiner of Plays. He appeared in public occasionally afterwards as a reader of Shakspeare. During some of his latter years he suffered the inconvenience of deafness. He was well acquainted with modern languages, and a tolerable classical scholar. He died on the 12th of November 1854, aged seventy-nine years within a fortnight.

Mr. Charles Kemble left one son and two daughters. His son, John Mitchell Kemble, is noticed in a separate article. His eldest daughter, *FRANCES ANNE KEMBLE, known as FANNY KEMBLE, was born about 1811, and made her first appearance as an actress at Covent Garden Theatre on the 5th of October 1829, as Juliet, on which occasion Mrs. Charles Kemble appeared again before the public as the Nurse, Charles Kemble, who was then manager, playing Romeo. She became an excellent actress, and for three years performed the principal characters in tragedy and high comedy with the greatest applause, her range including Belvidera, Isabella, Lady Macbeth, Lady Townley, Lady Teazle, Julia in the 'Hunchback,' and Louise of Savoy in 'Francis the First,' a tragedy written by herself. In 1832 she went with her father to America, where they performed in the principal cities of the United States. While in America Miss Fanny Kemble was married to Mr. Butler of Philadelphia, a man of property. The union proved an unhappy one, and in 1849 they were separated by a divorce. Meantime, in 1835, a 'Journal' of her travels and experiences in America was published in London. In 1837 she published 'The Star of Seville,' a drama, and in 1842 a volume of 'Poems.' Her latest work, entitled 'A Year of Consolation,' is an account of her residence in Italy during a visit to her sister, Mrs. Sartoris. She has since been chiefly occupied in giving public readings of Shakspeare in London, as well as in the chief provincial cities and towns of the kingdom. MISS ADELAIDE KEMBLE, Mr. Charles Kemble's other daughter, distinguished herself as an operatic singer of a very high order. She became the wife of Mr. Sartoris, a gentleman of fortune, and then quitted the stage.

The KEMBLE FAMILY form probably the most extraordinary group of actors and actresses ever known. Macklin, when nearly 100 years old, addressing John Kemble, said "Sir, I have known your family from generation to generation. I have seen you act, young man; and I have seen your father, sir; and I have seen your grandfather, sir. Sir, he was a great actor." Of the grandfather there appears to be

no record but the testimony of Macklin. The father, ROGER KEMBLE, was born on the 1st of March 1721, in the city of Hereford. He was an actor, and the manager of a company that performed in the principal towns of Wales and the west of England. He married in 1753 Sarah Ward, born September 2nd, 1735, at Clonmel in Ireland. She also was an actress. They had 12 children, of whom Mrs. Siddons and John Kemble were the two eldest. [SIDMONS, MRS. SARAH; KEMBLE, JOHN PHILIP.] Charles Kemble was the 11th child and youngest son. Roger Kemble died in 1802, and Mrs. Sarah Kemble in 1806.

STEPHEN KEMBLE (George Stephen Kemble), the third of the children, was born on the 3rd of May 1758, at Kington in Herefordshire. He was intended for the medical profession, and was placed with a surgeon at Coventry, but gave the preference to the stage. After a course of practice in the country he made his first appearance in London, at Covent Garden, on the 24th of September 1783. In the same year he married Miss Satchell, a favourite actress. After acting for some time at Covent Garden he was engaged at the Haymarket. He became afterwards the manager of a company that performed at Edinburgh and Glasgow, and subsequently of another that acted at Newcastle, Durham, Sunderland, Lancaster, and Whitehaven. He was a good actor, but became so bulky in person as to be almost unfit for any character but Falstaff, which he performed frequently, both in London and the country. His last performance was in the character of Sir Christopher Curry, in the farce of 'Inkle and Yarico,' a few days after which he was attacked by inflammation of the bowels, and died on the 5th of June 1822, at the Grove, near Durham.

FRANCES KEMBLE, the fourth child of Roger Kemble, was born on the 28th of December 1759, in the city of Hereford. She also became an actress, and performed in London; but having become the wife of Mr. Francis Twiss, quitted the stage. She died in 1812, at Bath.

ELIZABETH KEMBLE, the fifth child of Roger Kemble, was born on the 2nd of April 1761, at Warrington in Lancashire. She was apprenticed to a mantua-maker, but left that occupation for the stage. After some practice in the country, she made her first appearance in London at Drury Lane Theatre, on the 22nd of February 1783, as Portia in 'The Merchant of Venice.' After repeating Portia she repaired to York, where she had previously accepted an engagement. In face, figure, and voice she bore a striking resemblance to Mrs. Siddons. On the 21st of June 1785 she was married to Charles Edward Whitlock, an actor and joint manager of a theatrical company in the north of England known as Austin and Whitlock's company, of which Mrs. Whitlock became the principal actress. The circuit of this company embraced Newcastle, Durham, Lancaster, and Whitehaven. Cooke and Munden were members of it before they appeared in London. In 1792 Mrs. Whitlock accompanied her husband to America, where she became almost as great a favourite as Mrs. Siddons was in England. She performed mostly at Philadelphia and Charleston, and frequently before General Washington. Having acquired an independence, Mr. and Mrs. Whitlock returned to England about 1807, and quitted the stage. Mr. Whitlock died about 1820. Mrs. Whitlock was much admired in society for the liveliness of her conversation. She died on the 27th of February 1836.

The other children of Roger Kemble died young, except a daughter, Anne, born in 1764, who was alive in 1834.

*KEMBLE, JOHN MITCHELL, well known as one of the chief Anglo-Saxon scholars of his age, and also distinguished in historical literature generally, is a member of the celebrated dramatic family of the Kembles, being the son of Charles Kemble, and was born in 1807. He was educated at Trinity College, Cambridge, where he took the degree of B.A. in 1830, and that of M.A. a year or two later. From the very first his studies were directed towards the Anglo-Saxon language and literature; and in 1833 he signalised his acquirements in this department by the publication of 'The Anglo-Saxon Poems of Beowulf, the Traveller's Song, and the Battle of Finnesburgh, edited, together with a glossary and an historical preface.' The work reached a second edition in 1837, when an additional volume, containing 'A Translation of the Anglo-Saxon Poem of Beowulf, with a glossary and notes,' was appended to the first. The more important of Kemble's subsequent works are, the 'Codex Diplomaticus Ævi Saxonici, operâ Johannis M. Kemble, vol. I. 1839, vol. II. 1840; 'The Anglo-Saxon Charters; the 'Vercelli Codex: Poetry of the Codex Vercellensis, Anglo-Saxon and Latin, with an English translation,' published in 1843 as one of the works of the Ælfric Society; the 'Dialogue of Salomon and Saturnius, with an Historical Introduction and English Translation,' published in 1848 by the same society; an edition of Twyden's 'Considerations upon the Government of England,' published in 1849 by the Camden Society; and lastly, 'The Saxons in England, a History of the English Commonwealth till the period of the Norman Conquest,' published in 2 vols. in 1849. This last work comprehends the main results of Mr. Kemble's Anglo-Saxon and historical studies. For a good many years Mr. Kemble was editor of the 'British and Foreign Quarterly Review,' a periodical of the highest class, which exercised considerable political and literary influence, but ceased to exist about the year 1845. He still holds the office of Examiner of Plays under the Lord Chamberlain, his acting assistant in this office being Mr. Donne. Mr. Kemble is a Fellow of various learned societies, including the Academies of Sciences of Berlin and Munich, and the Historical Societies of Stockholm and Copenhagen.

KEMP, GEORGE MICKLE, who designed the Scott Monument at Edinburgh, was a self-educated artist, the story of whose early exertions and brief career excited great interest at the time of his death in the year 1844. He was born about the year 1794, and was the son of a shepherd of Newhall on the Esk. He was first employed in tending cattle on the Pentland hills, and it is thought that there he imbibed his attachment for the beauty of natural scenery. In his tenth, or as some say his sixth, year, being sent with a message to Roslin (six miles from his home), he saw the chapel and ruined castle there; and to this visit he was afterwards accustomed to attribute the commencement of a love of architecture—through which he was led, under much endurance, to enter upon many wanderings at home and abroad.

He was first apprenticed to a country carpenter and millwright at Red Scaur Head, near Eddlestone; and on the expiration of his time he removed to Galashiels, and subsequently visited London and Manchester, as a journeyman in his trade, in which he is said to have shown both skill and taste. Whilst at Galashiels he made excursions to Melrose and Jedburgh abbeys; and whilst in England, to which he paid two visits, he contrived to see many of the cathedrals. He acquired a great love of poetry, and especially of the works of Sir Walter Scott, and occupied himself in assiduous cultivation of his intellectual powers. In the interval of his visits to England he resided for four years in Glasgow, where he carefully studied the cathedral of that town. Thus gaining much admiration of Gothic architecture, in 1824 he started to the Continent, intending to travel over the chief part of Europe. Some embarrassments of a relative induced him to return after a twelve-month; but in the meantime he had visited the most important cathedrals of France and the Netherlands, supporting himself by his trade, in which, as an English workman in mill-machinery, his labour was highly prized. On his return to Edinburgh he attempted to set up in business, but did not succeed. He then applied himself earnestly to the practice of drawing and perspective, and about the year 1830 he produced three elaborate views of Melrose Abbey, which were purchased by Mr. Thomas Hamilton, the architect. Mr. Burn, the architect, then employed him to execute a large model for a palace for the Duke of Buccleuch, which occupied him two years. In conjunction with an engraver, and afterwards with Messrs. Blackie & Son of Glasgow, he contemplated a work on the ecclesiastical antiquities of Scotland. Considerable progress was made with the drawings and plates, the materials being collected by Kemp, who traversed great part of Scotland taking sketches and measurements. The publication was however abandoned for the time, but his labours gave him considerable knowledge of the architecture of his country. After the death of Sir Walter Scott a competition was called for of designs for a monument to his memory, when Kemp produced a design which obtained one of the three premiums of 50*l.* which were offered. A second competition followed, when Kemp, under the *nom de guerre* of "John Morvo," was again successful. Much controversy and vituperation ensued, but one of Kemp's designs was afterwards commenced. He however did not live to see it completed. On the evening of March 5, 1844, he was missing, and on the 8th his body was found in the canal, into which it was conjectured he had fallen, having had occasion to go along the towing-path on a dark night. On the 22nd his remains were followed to the grave by about 400 mourners, including the magistracy, the members of the Royal Scottish Academy, and other public bodies. He was in the fiftieth year of his age.

Kemp's career of six years after the period of his studies, and his one art-work, scarcely allow him to claim a place in the number of British architects. An impartial view of the circumstances which led to his fame, would probably show that he had happened to chime with the feeling of the moment, especially through his putting forth a design which professedly embodied details from Melrose Abbey. The Scott Monument is one of the more elaborate of those canopied and pinnacled structures covering a statue, which have since frequently been attempted, and in many details, we apprehend, with more success. Had he been employed on the execution of a design which he exhibited in a model in 1840, for the reparation and completion of the cathedral at Glasgow, he would probably have obtained higher rank in his pursuit. His life however might afford much matter of interest in inquiries, whether with reference to the scope of the artisan's calling, or the education needed for the architect.

KEMPIS, THOMAS A, born about 1350, at Kempen, near Cologne, studied at Deventer, in a religious congregation or community called "the brothers of common life," and afterwards became a regular canon of the monastery of Mount St. Agnes, of which his brother John of Kempis, was prior. He there applied himself to transcribing the Bible, the Missal, several works of St. Bernard, and other religious books. He was an excellent copyist, and very fond of that kind of occupation. He was employed fifteen years in transcribing a Bible in 4 vols. fol., which he completed in 1439. He afterwards began a collection of pious and ascetic treatises, among which were the four books 'De Imitatione Christi,' which have been erroneously ascribed to him as his own composition, but which he merely transcribed from older manuscripts. The question of the authorship of the work 'De Imitatione Christi,' which is a book of real merit, displaying a deep knowledge of the human heart, and of the world, as well as of the inward spirit of Christianity, has been often debated. It is how-

ever most generally attributed to John Gerson, chancellor of the University of Paris, and a great theologian, who died in 1429. [GERSON, J. C. DE.] It has also been attributed to a John Gerson, Abbé of Verceil, who lived in the early part of the 13th century, but this opinion, though it has been more than once revived, now finds few supporters.

Thomas à Kempis composed some ascetic treatises, such as 'Dialogus Novitiorum de Contemptu Mundi,' &c., but they are very inferior to the book 'De Imitatione J. C.' He wrote also a Chronicle of his Monastery, and other compilations. He died in 1471, at ninety years of age.

KENNET, WHITE, distinguished as a divine, antiquarian writer, and prelate of the Church of England, was born in 1669. He was the son of a Kentish clergyman; was educated at Westminster and Oxford; had the living of Ambrosden early bestowed upon him with a prebend in the church of Peterborough, but returned to Oxford, where he became vice-principal of Edmund Hall, the college to which Hearne belonged. He subsequently resigned Ambrosden, and settled in London as minister of St. Botolph's, Aldgate, where he became a very popular preacher. He was made successively archdeacon of Huntingdon and dean of Peterborough, and finally, in 1718, bishop of Peterborough. He died in 1728. Bishop Kennet was a man, as his biographer says, "of incredible diligence and application, not only in his youth, but to the very last, the whole disposal of himself being to perpetual industry and service, his chiefest recreation being variety of employment." His published works are, according to his biographer's catalogue, fifty-seven in number, including several single sermons and small tracts; but perhaps not a less striking proof of the indefatigable industry ascribed to him is to be seen in his manuscript collections, mostly in his own hand, now in the Lansdowne department of the British Museum Library of Manuscripts, where from No. 935 to 1042 are all his, and most of them containing matter not incorporated in any of his printed works.

His principal published works are: 1. 'Parochial Antiquities, attempted in the History of Ambrosden, Burcester, and other adjacent places in the counties of Oxford and Bucks,' 4to, 1695. This has been reprinted. In this work his very useful glossary is to be found. 2. 'The Case of Impropriations, &c., with an Appendix of Records and Memorials,' 1704. 3. 'A Register and Chronicle, Ecclesiastical and Civil,' in 2 volumes folio, 1728; relating to the events of a few years of the reign of King Charles II. He also published a corrected edition of 'The History of Gavelkind,' by William Somner, to which he prefixed a life of that eminent Saxonist. Most of his other works were either sermons or controversial tracts, many of the latter being on ecclesiastical controversy, in which he was reckoned what is called a Low Churchman; and having, previously to the Revolution, taken the opposite side, he was often severely handled by the other party.

There is an octavo volume, published in 1730, entitled 'The Life of the Right Reverend Dr. White Kennet, late Lord Bishop of Peterborough,' from which the above particulars have been derived. It is anonymous; and as the fact is not generally known, it may not be improper to state that the author was William Newton, rector of Wingham in Kent.

KENNICOTT, BENJAMIN, was born of humble parents, at Totnes, in Devonshire, April 4th, 1718. Being appointed master of a charity-school in his native town, he continued in this situation till 1744, when several of his friends raised a sufficient sum of money to enable him to go to Oxford. He entered at Wadham College, and applied himself with the greatest diligence to the study of divinity and Hebrew. While he was an undergraduate he published a work 'On the Tree of Life in Paradise, and on the Oblations of Cain and Abel,' which was so well received that the university allowed him to take his degree before the usual time, without the payment of the customary fees. He was elected a Fellow of Exeter College shortly afterwards, and took his degree of M.A. in 1750. He continued to reside at Oxford till the time of his death, which happened September 18th, 1783. He was a canon of Christchurch, and librarian of the Radcliffe Library, to which office he was appointed in 1767.

The most celebrated of Kennicott's works is his edition of the 'Hebrew Bible,' which was published at Oxford in 2 vols. folio, the first volume in 1776, and the second in 1780. In 1753 Dr. Kennicott published a work 'On the State of the Printed Hebrew Text of the Old Testament,' which was succeeded by another volume on the same subject in 1759. The first volume contained a comparison of 1 Chron. xi. with 2 Sam. v., xxiii., with observations on seventy Hebrew manuscripts, in which he maintained that numerous mistakes and interpolations had crept into the sacred text. In the second he gave an account of numerous other manuscripts of the Hebrew Bible, and proposed an extensive collation of Hebrew manuscripts, with the view of publishing a correct edition of the Hebrew Bible. This undertaking met with much opposition from several persons, who were afraid that such a collation might overturn the received reading of various important passages, and introduce uncertainty into the whole system of Biblical interpretation. The plan was however warmly patronised by the majority of the clergy, and nearly 10,000*l.* were subscribed to defray the expenses of the collation of the manuscripts and the publication of the work. Several learned men were employed both at home and abroad, and more than 600 Hebrew manuscripts, and 16

manuscripts of the Samaritan Pentateuch, were collated either wholly or in the more important passages. The business of collation continued from 1760 to 1769, during which period Dr. Kennicott published annually an account of the progress which was made. Though the number of various readings was found to be very great, yet they were neither so numerous nor by any means so important as those that are contained in Griesbach's edition of the New Testament. But this is easily accounted for from the revision of the Hebrew text by the Masorites in the 7th and 8th centuries, and from the scrupulous fidelity with which the Jews have transcribed the same text from that time.

"The text of Kennicott's edition was printed from that of Van der Hooght, with which the Hebrew manuscripts, by Kennicott's direction, were all collated. But as variations in the points were disregarded in the collation, the points were not added in the text. The various readings, as in the critical editions of the Greek Testament, were printed at the bottom of the page, with references to the corresponding readings of the text. In the Pentateuch the variations of the Samaritan text were printed in a column parallel to the Hebrew; and the variations observable in the Samaritan manuscripts, which differ from each other as well as the Hebrew, are likewise noted, with references to the Samaritan printed text. To this collation of manuscripts was added a collation of the most distinguished editions of the Hebrew Bible, in the same manner as Wetstein has noticed the variations observable in the principal editions of the Greek Testament. Nor did Kennicott confine his collation to manuscripts and editions. He further considered that as the quotations from the Greek Testament in the works of ecclesiastical writers afford another source of various readings, so the quotations from the Hebrew Bible in the works of Jewish writers are likewise subjects of critical inquiry. For this purpose he had recourse to the most distinguished among the Rabbinical writings, but particularly to the Talmud, the text of which is as ancient as the 3rd century." (Marsh 'Divinity Lectures,' part ii.)

Kennicott annexed to the second volume a 'Dissertatio Generalis,' in which he gives an account of the manuscripts and other authorities collated for his work, and also a history of the Hebrew text from the time of the Babylonian captivity. This dissertation was reprinted at Brunswick in 1783, under the superintendence of Professor Brunns, who had collated a great number of manuscripts for the original work.

An important Supplement to Kennicott's Hebrew Bible was published by De Rossi, under the title of 'Varia Lectiones Veteris Testamenti,' Parma, 1784-88, 4 vols. 4to; to which an appendix was added in 1798.

The works of Kennicott and De Rossi are too bulky and expensive for general use. An edition of the Hebrew Bible, containing the most important of the various readings in Kennicott's and De Rossi's volumes, was published by Doederlein and Meissner, Leip., 1793; but the text is incorrectly printed, and the paper is exceedingly bad. A far more correct and elegant edition of the Hebrew Bible, which also contains the most important of Kennicott's and De Rossi's various readings, was published by Jahn, Vienna, 1806, 4 vols. 8vo.

Two scholarships were founded at Oxford by the widow of Dr. Kennicott for the promotion of the study of the Hebrew language.

KENT, JAMES, a distinguished and deservedly popular composer of English church music, was born at Winchester in 1700, and at an early age placed as a chorister in the cathedral of that city, but soon removed to London, and admitted as one of the Children of the Chapel Royal, under the celebrated Dr. Croft, then Master of the Children. After completing his education, he was chosen organist of Finden, in Northamptonshire, and subsequently was appointed organist of Trinity College, Cambridge, whence he removed, in 1737, upon being elected to fill the same situation in the cathedral of his native place—an office which he resigned in favour of his pupil, Mr. Fussell, in 1774. He died deeply regretted in 1776.

Mr. Kent was very serviceable to Dr. Boyce while the latter was preparing his magnificent work, the 'Collection of Cathedral Music,' and his assistance is duly acknowledged by that learned editor. In 1773 he published his now well-known volume of 'Twelve Anthems,' among which are—'Hear my Prayer,' 'When the Son of Man,' 'My Song shall be of Mercy,' and others familiar to and the delight of the congregations of our cathedrals. Upon presenting a copy of this work to Trinity College, the Master and Fellows voted him a valuable piece of plate. After his decease, a 'Morning and Evening Service, and Eight Anthems,' composed by him for the Winchester choir, were collected and printed by Mr. Corfe of Salisbury; but the probability is that the author never intended them for publication, for only the service and one of the anthems admit of comparison with the productions he himself gave to the world. He was regarded by his contemporaries as one of the ablest players on the organ of his time.

KENT, JAMES, one of the most distinguished lawyers of America, was born at Fredericksburg, in the state of New York, on the 31st of July 1763. After passing through Yale College with great credit, he studied law under Mr. Benson, attorney-general for the state of New York; was admitted to practise as attorney of the supreme court of that state in 1785, and in 1787 as counsellor. During this time he had been prosecuting with exemplary diligence not only legal but

general studies, and he began early to be regarded as one of the most promising of the rising public men as well as lawyers of his day. From 1790 to 1794 he sat in the state legislature, but failing in securing his re-election, he seems, about the latter year, to have withdrawn from politics, and to have devoted himself to the more profound study of the principles of jurisprudence. Elected professor of law in Columbia College, he, in 1794, left Poughkeepsie, where he had hitherto lived, for New York, in which city he continued to reside during the remainder of his life. In 1796 he was appointed master in chancery, and in 1797 recorder of New York and associate-justice of the supreme court. Honours of various kinds were now being liberally bestowed upon him. "In recognition of his great legal learning," the faculty of Columbia College bestowed upon their professor the degree of LL.D.; and a similar honour was subsequently conferred by Harvard and Dartmouth colleges. In 1800 he was appointed, with Judge Radcliffe, to revise the legal code of New York—a work of some labour, and requiring great judgment, but one which was so executed as to obtain general approbation. In 1804 Mr. Kent was made chief-justice of New York, an office he held for nearly ten years with the highest credit. He then accepted the still more elevated post of chancellor, which he continued to occupy till the 1st of August 1823, when he became disqualified by the clause in the state constitution, which provided that no person shall hold the office of chancellor or judge beyond the age of sixty. Though thus superannuated, Chancellor Kent was far from thinking of repose. He had been for five-and-twenty years a judge at law and in equity, and having been during that time constantly employed in his judicial duties, he says in the preface to his 'Commentaries,' he was "apprehensive that the sudden cessation of his habitual employment, and the contrast between the discussions of the forum, and the solitude of retirement, might be unpropitious to his health and spirits, and cast a premature shade over the happiness of declining years." He therefore once more very willingly accepted the appointment of professor of law in Columbia College; and he now brought to bear upon his teaching the results of his long and very important judicial experience. Happily for the legal student he was induced to embody the substance of his lectures, and his observation of the workings of the law he had so long administered, in an elaborate work entitled 'Commentaries on American Law,' 4 vols. 8vo, 1826-30. This work was at once received throughout the United States as a text-book, and speedily obtained general acceptance in this country as a standard work on the constitutional law of America, and time has amply confirmed the first favourable impression. Retaining almost to the last his remarkable physical strength and mental activity, Chancellor Kent survived till the 12th of December 1847, when he died, amidst the general regrets of his fellow-citizens, in his eighty-fourth year. He was a man of cheerful temperament, of methodical habits, great industry, and thorough integrity. In private life he was esteemed in no ordinary degree; while as a judge his decisions have been pronounced by the courts of America to be of the highest authority; and as an authority on constitutional law he ranks alongside of his great countrymen, Story and Marshall.

KENT, WILLIAM, an artist of moderate ability as a painter and sculptor, but one of some ability and considerable influence as an architect and landscape gardener, was born in Yorkshire in 1684. Both his parentage and education were humble, and he was apprenticed to a coach-painter. Conceiving however that he had abilities which ought to elevate him above that grade, he attempted to establish himself as a portrait and historical painter, and so far attracted notice that some gentlemen raised a contribution for the purpose of enabling him to go and study in Italy. Thither he accordingly proceeded in 1710, and remained there several years; and there, in 1716, he had the good fortune to win the notice and patronage of the Earl of Burlington, who not only brought home his protégé, and exerted all his influence and authority in matters of taste to recommend him to others, but took him under his own roof, where he remained till his death, April 12, 1748. How far Kent assisted his patron in his designs, or the latter assisted him, is doubtful; but it is certain that he soon discovered greater capacity for architecture than he had done for painting. The designs for Holkham, the seat of the Earl of Leicester, Norfolk, are said to have emanated principally, if not entirely, from him; and if so, that edifice proves him to have possessed both talent and taste as an architect, it being excellent in plan, and possessing many beauties of design. But his greatest skill lay in landscape-gardening; in which art he is regarded as the father of the English style. Walpole, who is sometimes as lavish as he is at others niggard of praise, says that Kent was "painter enough to taste the charms of landscape, bold and opinionative enough to dare and to dictate, and born with a genius to strike out a great system from the twilight of imperfect essays." Shakspeare's monument in Westminster Abbey will preserve his name as a sculptor, without however adding to his reputation.

KENYON, LLOYD, LORD, the second son of Lloyd Kenyon, Esq., by Jane, daughter of Robert Eddowes of Eagle Hall in Cheshire, was born at Gredington in Flintshire, on the 5th of October 1732. He was descended from an ancient family in Lancashire, which had migrated into North Wales at the commencement of the last century. His father lived independently as a country gentleman, and belonged to the commission of the peace for his county. The education of the

future chief-justice was however, from the straitened means of the parent, very defective. He was sent early to the grammar school at Ruthin, but was taken away before he had time to do more than acquire a little Latin. At the age of fourteen he was articled to Mr. Tomlinson, an attorney in large practice at Nantwich in Cheshire, with whom he remained for seven years, during which time his diligence and shrewdness procured him so much of his master's favour that he expected, at the end of his clerkship, to be taken into partnership. In this expectation he was however disappointed, and thereupon determined upon being called to the bar. In 1754 he took chambers at the Temple, and became a member of Lincoln's Inn. While a student he devoted himself with great earnestness to the law, and to the law only; and in doing this he made smaller sacrifices than most people. He had neither a literary taste nor a love of pleasure; and his pecuniary resources were but scanty.

Mr. Kenyon was called to the bar in Hilary Term, 1761, but in consequence of the want of a professional connection, and being of a character too honourable and independent to stoop to little artifices, many years elapsed before he obtained business. Still he laboured patiently and unceasingly, frequenting the courts both of common law and equity, but more especially the latter, and attending both circuit and sessions. His attainments in all departments appear to have been not only considerable, but exact, and he acquired by degrees the reputation of being a sound lawyer, and a neat and safe equity draftsman and conveyancer. It is stated, that having by some suggestions, as *amicus curiæ*, attracted the notice of Mr. Thurlow, the then attorney-general, he had the offer made to him of sharing with Mr. Hargrave in the toil and profit of assisting him. In 1773, when he had been twelve years in the profession, he married Mary, third daughter of George Kenyon of Peele in Lancashire. He now began to rise into notice. In 1779 he was retained as one of the council for Lord Pigot in the state prosecution of Shelton and others for depriving him of his government; and afterwards in the same year as leading counsel for Lord George Gordon. In April 1782, on the accession of the Fox and Rockingham administration, he was appointed attorney-general. While holding this situation his conduct evinced that official intrigue and partisanship were not at all suited to his character. On the death of the Marquis of Rockingham he retained his office with Pitt as chancellor of the exchequer, and went out with the Shelburne administration in the spring of the year following. In December he was reappointed attorney-general, having through all the ministerial changes of the day asserted his independence. To the character of an orator he had no pretension, being a man of little imagination, and expressing himself not only without elegance, but occasionally with vulgarity. He was no scholar, and yet he would insert Latin words and phrases without point or taste in his discourses.

In 1784 he was raised to the office of Master of the Rolls, and created a baronet; and in May 1788 he was gazetted Lord Kenyon, Baron Gredington, and succeeded Lord Mansfield as Chief-Justice of the King's Bench. His appointment to this important and dignified situation was at the time unpopular with the profession generally. To the opinion of his brother judges he gave a reception not only of neglect, but almost of contempt; and whenever they ventured to differ from him (which only took place some half dozen times in fourteen years), he exhibited the same feelings which another person would do upon receiving a personal affront. To the barristers, both leaders and juniors, he was equally ungracious; and whenever anything escaped them not in accordance with his sentiments, he castigated them in terms neither measured nor in character with the situation which he filled. To some leading men he would take a personal dislike, and allow no opportunity for mortifying them to escape him; Mr. Law, afterwards Lord Ellenborough, was one of them.

With the press Lord Kenyon was in high favour; for he struck sternly and with indignation at those offenders who are the peculiar objects of popular dislike. But while doing so he frequently gave too easy credit to accusation, and allowed himself to punish often with a severity not sufficiently tempered. The vices of the wealthy, and those which affected the domestic relations, met with no favour from him. Against gambling he set himself with the utmost sternness; he even threatened that if any prosecutions were fairly brought before him, and the guilty parties convicted, whatever might be their rank or station in the country, though they were the first ladies in the land, they should certainly exhibit themselves in the pillory. As a judge, he recognised no distinction between the gamblers of St. James's and the pickpockets of the Strand. Lord Kenyon exerted himself to the utmost to put an end to duelling, and he declared that whoever was convicted of having murdered his fellow-creature in a duel should suffer the course of the law; and he on more than one occasion directed the jury to that conclusion, but without success. Flagitious libels against individuals were punished by him with merited severity.

But of all writings, those partaking of the character of political libels were those against which he directed, with the most unflinching perseverance, all the terrors of the law. This was a more dangerous and delicate ground to tread upon, and his conduct will probably find few approvers now. Certain it is, that since the time of Lord Kenyon the practice of prosecuting for political libels has gradually fallen into disuse; nor would the pillory, as part of the punishment for

putting forth opinions, however mischievous or absurd, be at this time tolerated.

Lord Kenyon trusted too much to the power of the terrors of the law in guarding the rights of property from fraud or violence; and he inflicted death as the most terrible and therefore the most preventive punishment. That this proceeded rather from a mistaken judgment—an ignorance of, or a want of power to give sufficient weight to, those circumstances which exert a more powerful influence upon human character, and not from a cold and sanguinary disposition—the following anecdote may be considered as a proof:—He passed sentence of death upon a young woman who had committed a theft; she fainted. Lord Kenyon, in great agitation, cried out, "I don't mean to hang you; will nobody tell her that I don't mean to hang her?"

Indeed, in behalf of poor and ignorant offenders who were the dupes or tools of knaves his kindly feelings were often displayed, and humble individuals of the working classes who were harassed by informers were sure to be shielded by him. A prosecution was commenced against a man for practising the trade of a tailor without having served an apprenticeship, and an attempt was made to punish him for several acts done in the same day. "Prosecute the man," said Lord Kenyon, "for different acts in one day! Why not sue for penalties on every stitch?"

Lord Mansfield, when chief-justice, had somewhat unsettled the bounds of the courts of law; but Lord Kenyon, with much wisdom, reverted to the ancient strictness, and he expressed his determination to maintain it. He wisely refused to allow the plain words of a statute to be refined away, however severe in its enactments, by any subtle sophistry. "The arguments," he said, "that have been pressed upon us might have had some effect if they were addressed to the legislature; but we are sitting in a court of law, and must administer justice according to the known laws of the land. Let application be made to the legislature to amend the act: as long as it remains upon the statute-book we must enforce it."

At Nisi Prius he never brought a book with him into court to refer to. The extent as well as the arrangement of his legal knowledge needed no such assistance. In performing the laborious duties of his profession he was diligent and exact, and proceeded with so much expedition as often to get through twenty-five or twenty-six causes to the entire satisfaction of the court. His adjudications, though occasionally objected to at the time, are now regarded as of the highest authority.

He died in 1802, sorrow-stricken by the loss of his eldest son, after having accumulated a fortune of 300,000*l*.

In his private habits Lord Kenyon was temperate, frugal even to parsimony, and an early riser. For his happiness he looked to his home, being most deeply attached to his family. He entirely disregarded outward appearance; his dress was shabby, his equipage mean, while he entirely neglected to exercise the hospitality becoming his high station and large fortune.

(*Law Magazine*, No. 37, p. 49.)

KEPLER, JOHN, was born at Weil in the duchy of Würtemberg, 21st of December 1571. He was a seven-months child, very weak and sickly, and survived with difficulty a severe attack of smallpox. His parents, Henry Kepler and Catherine Guldenmann, were of noble descent, although their circumstances were far from affluent. The father, at the time of his marriage, was a petty officer in the service of the Duke of Würtemberg, and joined the army in the Netherlands a few years after the birth of his eldest son John. Upon his return to Germany he learnt that an acquaintance for whom he had incautiously become security had absconded, and had left him the unexpected charge of liquidating the bond. This circumstance obliged him to dispose of his house and nearly the whole of his possessions, and to become a tavern-keeper at Elmendingen. Young Kepler had been sent in the year 1577 to a school at Elmendingen, and he continued there until the occurrence of the event to which we have just alluded, and which was the cause of a temporary interruption in his education, as it appears that he was taken home and employed in menial services until his twelfth year, when he returned to school. In 1586 he was admitted into the monastic school of Maulbronn, where the cost of his education was defrayed by the Duke of Würtemberg. The regulations of this school required that after remaining a year in the superior classes the students should offer themselves for examination at the college of Tübingen for the degree of Bachelor. On obtaining this degree they returned with the title of veterans; and having completed the prescribed course of study, they were admitted as resident students at Tübingen, whence they proceeded in about a year to the degree of Master. During his undergraduate studies Kepler's studies were much interrupted by periodical returns of the disorders which had so nearly proved fatal to him during childhood, as also by the dissensions between his parents, in consequence of which his father left his home, and soon after died abroad. Notwithstanding the many disadvantages he must have laboured under from the above circumstances, and from the confused state in which they had left his domestic affairs, Kepler took the degree of Master in August 1591, attaining the second place in the annual examination. The first name on the list was John Hippolytus Brentius.

While thus engaged at Tübingen, the astronomical lectureship of

Grätz, the chief town in Styria, became vacant by the death of George Stadt, and the situation was offered to Kepler, who was forced to accept it by the authority of his tutors, although we have his own assurance that at that period he had given no particular attention to astronomy. This must have been in the year 1593-94. In 1596 he published his 'Mysterium Cosmographicum,' wherein he details the many ingenious hypotheses which he had successively formed, examined, and rejected, concerning the number, distance, and periodic times of the planets; and finally, proposes a theory which he imagines will account in a satisfactory manner for the order of the heavenly bodies, which theory rests upon the fancied analogy between the relative dimensions of the orbits of those bodies, and the diameters of circles inscribed and circumscribed about the five regular solids. In 1597 Kepler married Barbara Muller von Muhleckh, a lady who, although two years younger than himself, was already a widow for the second time. This alliance soon involved him in difficulties, which together with the troubled state of the province of Styria, arising out of the two great religious parties into which the empire was then divided, induced him to withdraw from Grätz into Hungary, whence he transmitted to a friend at Tübingen, several short treatises—'On the Magnet,' 'On the Cause of the Obliquity of the Ecliptic,' and 'On the Divine Wisdom as shown in the Creation.' In 1600 Kepler, having learned that Tycho Brahé was at Benach in Bohemia, and that his observations had led him to a more accurate determination of the eccentricities of the planets' orbits, determined on paying him a visit, and was welcomed in the kindest manner by Tycho, by whom he was introduced the following year to the emperor, and honoured with the title of imperial mathematician, on condition of assisting Tycho in his calculations. Upon the death of Tycho, which happened in the month of October of the same year, Kepler succeeded him as principal mathematician to the emperor. To this great man Kepler was under many obligations, not merely for the pecuniary assistance and hospitality which himself and family so often experienced from Tycho, and upon which at one period they entirely depended for subsistence, but still more for the sound advice which he gave him, to abandon speculation, and to apply himself to the deduction of causes from their observed effects,—advice which Kepler greatly needed, and to which, if he had adhered more closely, his fame would have been even greater than what it now is. It is to be regretted that upon several occasions the conduct of Kepler towards Tycho Brahé ill-accorded with the generosity of the latter, though this appears to be attributable rather to the impetuosity of Kepler's temper, than to any want of gratitude towards his benefactor. It has been said that Kepler was appointed imperial mathematician on condition of assisting Tycho in his calculations. The object of these calculations was the formation of new astronomical tables generally, which were to be called the Rudolphine Tables, in honour of Rudolph the then emperor of Bohemia, who had promised, not merely to defray the expense of their construction, but likewise to provide Kepler with a liberal salary; neither of which his circumstances ever permitted him to fulfil. The part more particularly allotted to Kepler was the reduction of Tycho's observations relative to the planet Mars, and to this circumstance is mainly owing his grand discovery of the law of elliptic orbits, and that of the equable description of areas. The pecuniary difficulties however in which he found himself almost incessantly involved in consequence of the non-payment of his salary, greatly retarded the progress of his labours, and obliged him to seek a livelihood by casting nativities. The Rudolphine Tables were therefore postponed, and he applied himself to works of a less costly character, from which he might expect to derive more immediate remuneration. In 1602 appeared his 'Fundamental Principles of Astrology;' in 1604 his 'Supplement to Vitellion;' in 1605 'A Letter concerning the Solar Eclipse;' and in 1606 'An Account of the New Star which had appeared in 1604 in the Constellation Cassiopeia.' Of these the 'Supplement to Vitellion' was important, as containing the first consistent theory of that branch of optics termed dioptries.

At length, in 1609 appeared his 'New Astronomy,' containing his great and extraordinary book 'On the Motion of Mars;' a work which holds the intermediate place, and is the connecting link, between the discoveries of Copernicus and those of Newton. The introduction is occupied in refuting the then commonly-received theory of gravity, and in declaring what were his own opinions upon the same subject. In the course of this discussion he states distinctly that since the attractive virtue of the moon extends as far as the earth, as is evident from its enticing up the waters of the earth, with greater reason it follows that the attractive virtue of the earth extends as far as the moon, and much farther; and he likewise asserts that if two bodies of like nature be placed in any part of the world near each other, but beyond the influence of any other body, they would approach each other like two magnets, each passing over a space reciprocally in proportion to its mass; so that if the moon and earth were not retained in their orbits by their animal force, or some other equivalent to it, the earth would approach the moon by the 54th part of their distance, and the moon would approach the earth by the remaining 53 parts. Previous to the publication of this remarkable work it was supposed that each planet moved uniformly in a small circle called an epicycle, the centre of which epicycle moved with an equal angular velocity in

the opposite direction round the centre of the earth, thus describing a larger circle which was called the deferent. Subsequent observations being found irreconcilable with the foregoing hypothesis, it was modified by supposing the uniform angular motion of the epicycle to be described about a point not coinciding with the centre of the earth, a necessary consequence of which supposition was that the linear motion of the epicycle ceased to be uniform. The work of Copernicus 'De Revolutionibus Orbium Cælestium' had appeared in 1543, wherein he considers the sun to be the fixed centre about which the planets move with uniform motions, but retains the complicated machinery of the deferent and epicycle in order to account for the variations arising from the actual inequality of the planet's motion. The system of Tycho Brahe himself was identical with one which Copernicus had rejected, and consisted in supposing the sun to revolve about the earth, carrying with it all the other planets revolving about him; and indeed Tycho not only denied the revolution of the earth about the sun, but likewise its diurnal rotation upon its axis. Such is an imperfect outline of the theory of the universe before the time of Kepler. The theory adopted by Kepler in the early part of his discussion of Tycho's observations, appears to have been that the orbit of each planet, including the earth, was circular; that it was described with a uniform angular velocity about a point within, called the centre of the equant, and that the centre of the orbit lay in the line joining the centre of the equant and the place of the sun, but not equidistant between those points, as had been previously supposed. With respect to the earth however, in particular, he had started with the erroneous opinion, then generally entertained by all astronomers, that the centre of the earth's equant coincided with that of its orbit, and that consequently not only its angular but also its linear motion was uniform, although its distance from the sun was known to vary. After four years of laborious calculation, the non-accordance of his results with observation obliged him to fix upon the bisection of the line joining the centre of the equant and the place of the sun, for the centre of the planet's orbit; and shortly after he was led to the conclusion that one of the two other principles upon which his theory rested must be erroneous; that either the orbit of the planet was not a perfect circle, or that there was no point within it round which it moved with a uniform velocity.

Having easily proved that at the apsides, that is, the two points of the planet's orbit which are nearest to and farthest from the sun, the times of describing equal small arcs are nearly proportional to the distances of the planet from the sun, he concluded with his accustomed precipitancy that the same relation existed at all other points of the orbit. An almost immediate consequence of this assumption was that the time of describing an arc of any length whatever would be proportional to the sum of all the lines which could be drawn from the sun to every point of that arc; but as the calculation of these distances was found to be excessively operose, he substituted the approximate area of the figure bounded by the arc and the two extreme distances for the sum of all the distances, and was thus led from erroneous principles to that beautiful law of the planetary motions by which the area described by the revolving radius vector is proportional to the time of its description. When however he came to apply this theory to the motion of Mars, the eccentricity of whose orbit is much greater than that of the Earth's, he found that the circular hypothesis gave results differing from the observations of Tycho by at least eight minutes; and as he considered that difference too great to be attributed to the error of so exact an observer, he concluded that the suspicions which, as was above stated, he had long previously entertained relative to the form of the planets' orbits, were well founded, at least with respect to the planet Mars. At length he deduced, from observations of that planet near the quadratures, that its orbit was an oval elongated in the direction of its apsides, and was thus led to the law of elliptic motions.

The elliptic form of the orbits, and the equable description of areas, constitute two of the three celebrated truths known by the name of Kepler's laws. The third, namely, that the squares of the periodic times are proportional to the cubes of the mean distances from the sun, was not discovered till twelve years after, although, before the publication of his 'Mysterium Cosmographicum,' he had been speculating, as we have seen, upon finding some relation between those distances and periodic times. The final discovery resulted, far less from philosophical deduction than from the innumerable combinations which his ever-active fancy had been calling into existence during the previous seventeen years; and indeed when he at length detected the relation which he had so long been in search of, he was only able to offer an explanation of it upon four suppositions, three of which are now known to be false.

In 1620 Kepler was visited by Sir Henry Wotton, the English ambassador at Venice, who finding him, as he was always to be found, oppressed with pecuniary difficulties, urged him to go over to England, where he assured him of a welcome and honourable reception; but Kepler could never determine on quitting the Continent. In 1624 he went to Vienna, where with difficulty he obtained 6000 florins towards completing the Rudolphine Tables, together with commendatory letters to the states of Suabia, from whom he also collected some money due to the emperor. It was not however till 1627 that these tables—the first that were calculated on the supposition that the planets move

in elliptic orbits—made their appearance; and it will be sufficient to say of them, in this place, that had Kepler done nothing in the course of his whole life but construct these, he would have well earned the title of a most useful and indefatigable calculator. In 1630 he made a final attempt to obtain a liquidation of his claims upon the imperial treasury, but the fatigue and vexation of his fruitless journey brought on a fever which terminated his life in the early part of November 1630, and in his fifty-ninth year. His body was interred in St. Peter's churchyard at Ratisbon, and a simple inscription, which has long since disappeared, was placed on his tombstone. Upon the character of Kepler, upon his failures, and on his success, Delambre has pronounced the following judgment:—"Ardent, restless, burning to distinguish himself by his discoveries, he attempted everything; and having once obtained a glimpse, no labour was too hard for him in following or verifying it. All his attempts had not the same success, and in fact that was impossible. Those which have failed seem to us only fanciful; those which have been more fortunate appear sublime. When in search of that which really existed, he has sometimes found it; when he devoted himself to the pursuit of a chimera, he could not but fail; but even there he unfolded the same qualities, and that obstinate perseverance that must triumph over all difficulties but those which are insurmountable."

The following is a list of Kepler's published works. His manuscripts were purchased for the library of St. Petersburg, where Euler, Lexell, and Kraft undertook to examine them, and to select the most interesting parts for publication; but the result of this examination has never appeared.

List of Kepler's published works:—"Ein Calender," Gratz, 1594; 'Prodromus Dissertat. Cosmograph.', 4to, Tübingen, 1596; 'De Fundamentis Astrologiæ,' 4to, Prague, 1602; 'Paralipomena ad Vitellionem,' 4to, Francofurti, 1604; 'Epistola de Solis deliquio,' 1605; 'De Stellâ Novâ,' 4to, Prague, 1606; 'Vom Kometen,' 4to, Halle, 1608; 'Antwort an Rösliu,' 4to, Prague, 1609; 'Astronomia Nova,' fol., Prague, 1609; 'Tertius Interveniens,' 4to, Frankfurt, 1610; 'Dissertatio cum Nuncio Sidereo,' 4to, Francofurti, 1610; 'Strena, seu De nive sexangulâ,' 4to, Frankfurt, 1611; 'Dioptrica,' 4to, Francofurti, 1611; 'Vom Geburten Jahre des Heylandes,' 4to, Strasburg, 1613; 'Respons. ad epist. S. Calvisii,' 4to, Francofurti, 1614; 'Eclogæ Chroniæ,' 4to, Frankfurt, 1615; 'Nova Stereometria,' 4to, Lincii, 1615; 'Ephemerides 1617-1620,' 4to, Lincii, 1616; 'Epitomes Astron. Copern. Libri i. ii. iii.,' 8vo, Lentiis, 1618; 'De Cometis,' Aug. Vindelic., 4to, 1619; 'Harmonice Mundi,' fol., Lincii, 1619; 'Kanones Pueriles,' Ulmæ, 1620; 'Epitomes Astron. Copern. Liber iv.,' 8vo, Lentiis, 1622; 'Epitomes Astron. Copern. Libri v. vi. vii.,' 8vo, Francofurti, 1622; 'Discurs von der grossen Conjunction,' 4to, Linz., 1623; 'Chilias Logarithmorum,' fol., Marburgi, 1624; 'Supplementum,' 4to, Lentiis, 1625; 'Hyperaspistes,' 8vo, Francofurti, 1625; 'Tabulæ Rudolphinæ,' fol., Ulmæ, 1627; 'Resp. ad epist. J. Bartschii,' 4to, Sagani, 1629; 'De anni 1631 Phænomenis,' 4to, Lipsæ, 1629; 'Terrentii Epistolium cum Commentationuncula,' 4to, Sagani, 1630; 'Ephemerides,' 4to, Sagani, 1630; 'Somnium,' 4to, Francofurti, 1634; 'Tabulæ Manuales,' 12mo, Argentorati, 1700.

A splendid edition of Kepler's 'Correspondence' was published under the auspices of the Emperor Charles VI., in 1718, by M. G. Hansch. It is entitled 'Epistolæ ad J. Keplerum,' &c., and the title-page has no place of publication, but the preface is dated from Leipzig. It contains a life of Kepler.

*KEY, THOMAS HEWITT, was born in Southwark, March 20, 1799, the son of Dr. Key, a medical practitioner in London. His father was married twice—his only son by his first wife (a relative of Sir Charles Barry) being the late eminent surgeon C. Aston Key; and his youngest son by his second (a sister of the former wife) being the subject of this notice. After receiving his school-education at Buntingford Grammar-school in Hertfordshire—a school founded by Seth Ward—Mr. Key passed to St. John's College, Cambridge, in October 1817, and was elected a scholar of this college in the following month. In the spring of 1819 he exchanged St. John's for Trinity College in the same university; of which he was also elected a scholar. In 1821 he took his degree of B.A., obtaining a place in the list of Wranglers—there being then no classical tripos. Residing in Cambridge two years as B.A. he studied medicine; and in 1823-4 he continued his medical studies at Guy's Hospital, London. In 1824 however after taking his M.A. degree, he made the acquaintance of Mr. Gilmore, an American gentleman, at that time on a visit to Europe with a commission to fill up certain professorships in the university of Virginia, then just founded under the rectorship of the ex-president Jefferson, with the ex-presidents Madison and Monroe, and others, as his coadjutors. The consequence was that Mr. Key accepted the professorship of Pure Mathematics in that University. The duties of this office he discharged for three sessions; but the climate of Virginia not agreeing with his health, he returned to England in 1827. During his residence in America he had applied his leisure to the study of the Latin language in its deeper philological relations; and some of his new conclusions on this subject having become known to Mr. George Long, his colleague in the Virginian University as Professor of Greek and Latin, he was, chiefly at the instance of Mr. Long, elected in the autumn of 1828, to fill the Latin chair in the University of London, then on the point of opening. This chair he

held for thirteen years; during which time he contributed articles in his favourite department of philology to the 'Journal of Education,' established by the Society for the Diffusion of Useful Knowledge. To the first number of this journal he contributed a review of Zumpt's 'Latin Grammar,' advancing views which he subsequently developed more systematically in his own 'Latin Grammar,' published in parts between 1843 and 1846. On the opening of a Junior School in connection with University College in 1833, Mr. Key and his colleague Mr. Malden were appointed joint head-masters, an arrangement which continued till 1842, when Mr. Key gave up his latin professorship in the College, and became sole head-master of the school, associating with this office that of Professor of Comparative Grammar in the college. Both of these offices he still (1856) holds.

Mr. Key's high reputation among British philologists depends on his numerous writings, the chief of which are as follows: articles on subjects connected with Latin literature, contributed to the first four volumes of the Useful Knowledge Society's 'Journal of Education;' various articles in the 'Penny Cyclopaedia,' including that on the 'Alphabet;' papers in the 'Proceedings of the Philological Society' (vols. ii.-vi.), and also in the Transactions of the same society (vols. i.-iii.); thirteen papers on Latin Etymology signed "Claudius," in Bell's 'English Journal of Education,' from July 1850 to September 1851; two papers on the "crude-form" method of teaching the classical languages, published in the same journal, December 1850 and February 1851; a few articles in the 'Dictionary of Classical Antiquities,' edited by Dr. Smith; and finally, his 'Latin Grammar,' published complete in 1846. In the autumn of 1844 Mr. Key engaged in a controversy with the Rev. J. W. Donaldson, respecting that gentleman's work, entitled 'Varronianus;' and the five pamphlets which he then published were reprinted for private circulation. Mr. Key also contributed an article on 'Latin Dictionaries' to the 'Westminster Review' in July 1856.

Of these numerous philological writings the most important, after his 'Latin Grammar,' are perhaps those in which he expounds the metres of Terence ('Quart. Journ. of Ed.,' vol. ii.), the claims of the Finn and Lapp languages to admission into the Indo-European family ('Proc. of Phil. Soc.,' vol. ii.), and his ('Proc. of Phil. Soc.,' theories of the demonstrative pronouns, of the substantive verb, of the middle or passive voice, and of the irregularities seen in such forms as 'Good, Better, Best'—to which may be added his paper on the representatives of the Greek preposition *ava* in kindred languages. ('Trans. of Phil. Soc.,' vol. i.) A 'Latin-English Dictionary,' on which he has been engaged for ten years, and which will necessarily be the most important of his works, is still, we believe, in course of preparation.

Mr. Key married in 1824 the daughter of Richard Troward, Esq., the solicitor who conducted the prosecution against Warren Hastings. One of his daughters is married to his colleague, Dr. Williamson, Professor of Chemistry in University College.

KHEMNITZER, IVAN IVANOVITCH, an admired Russian fabulist, was born in 1744, at St. Petersburg, where his father, who was a native of Saxony, held the appointment of physician at one of the hospitals. His aversion to medical and anatomical studies determined him to enter the army in preference to following the profession chosen for him; but after serving in two campaigns against the Prussians and Turks, he served only as a military engineer, in which capacity he quickly won the regard of his superiors. In 1784 he was appointed consul-general at Smyrna, but had hardly arrived there when he died (March 20th). Although his Fables reached a second edition in his lifetime, they did not attract much notice until a complete edition of all his pieces appeared in 3 vols. in 1799, with a memoir of the author and his name, which last had not been previously given to the public. Since then they have been reprinted several times, and have acquired great popularity.

KHERASKOV, MICHAEL MATVIEVITCH, born on the 25th of October 1733, was a Russian poet of considerable celebrity in the last century, although his reputation has since declined. His epic poem in twelve cantos, entitled the 'Rossiada,' which first appeared in 1785, celebrates the liberation of Russia from the yoke of the Tartars in the reign of Ivan Vassilievitch. Although hardly rising to the dignity of an epic, this production possesses much interest of narrative, and several very striking scenes and descriptions. 'Vladimir,' his second poem of the same class, is in eighteen cantos, and was first published in 1786. Besides these he wrote numerous other works, both in prose and verse, including an imitation of Corneille's 'Cid,' and some other tragedies and dramatic pieces. He died on the 27th of September 1807.

KHOSRU I., called CHOSROES by the Greek writers, but more commonly known in the east by the name of NUSHIRWAN ('noble soul'), succeeded his father Kobad in the kingdom of Persia, A.D. 531. Kobad, at the time of his death, was engaged in a war with Justinian, the emperor of Constantinople; but Khosru, shortly after his accession, concluded a peace with Justinian, on the payment by the latter of 10,000 pounds of gold. Khosru diligently employed this interval of rest in regulating the internal affairs of his kingdom; the corrupt officers and magistrates, who had been appointed during the reign of his father, were removed; justice was impartially administered in every part of the empire; and the fanatical followers of Mazdak, who had obtained numerous proselytes to the inviting doctrine of a com-

munity of goods and women, were banished from his dominions. He divided the empire into the four great provinces of Assyria, Media, Persia, and Bactriana, and established a vizir over each; and he secured at the same time the stability of his throne by the murder of his two elder brothers. In the course of a few years he extended his dominions as far as the Indus, and compelled the nomadic hordes, who had taken possession of the northern provinces of the empire during the reign of his father, to repossess the Oxus and withdraw to the central plains of Asia.

Though Khosru was successful in his wars with the people of Asia, he beheld with concern the conquests of Belisarius in Italy and Africa; and afraid lest Justinian should acquire sufficient power to attack the Persian dominions, he collected a large army, and, in violation of the truce that still subsisted, he invaded Syria in 540. His unexpected attack had given the Greeks no time for defence; the principal cities were plundered by the Persian troops, and Antioch, the capital, was taken after a short but vigorous resistance. On his return, Khosru founded, at one day's journey from Ctesiphon, a city, which he called Antioch Khosru, where he placed the numerous captives he had taken in his invasion of Syria. In the following year Belisarius was recalled to defend the east; and his superior military skill enabled him, with an army far inferior to the Persians both in discipline and numbers, to prevent Khosru from extending his conquests. In 542 Belisarius was recalled to Constantinople, and degraded from all his employments; and the generals who succeeded him were easily defeated by the Persian troops. The war continued to be carried on for many years, though with little vigour on either side, in the neighbourhood of the Black Sea, and principally in the territories of the Lagi, a Colchian people; till at length, after much delay and many negotiations, Khosru condescended to grant a peace to Justinian in 562, on the annual payment by the latter of 30,000 pieces of gold.

This peace however was only preserved for ten years. The lieutenants of Khosru had subdued the province of Yemen in Arabia, and compelled the Abyssinians, who had possessed the supreme authority for many years, to withdraw from the country. The Abyssinians were the allies of the emperors of Constantinople; and Justin, who had succeeded Justinian, having entered into an alliance with the Turks, collected a powerful army in order to avenge the cause of his allies. But his efforts were unsuccessful; his troops were everywhere defeated, and the province of Syria was again plundered by the Persian soldiers. Justin was obliged to resign the sovereignty, and his successor Tiberius obtained a truce of three years, which time was diligently employed by Tiberius in collecting an immense army from all parts of the empire. The command was given to Justinian, and a desperate battle was fought between the Greeks and Persians in the neighbourhood of Melitene, a town in the eastern part of Cappadocia, in which Khosru was completely defeated. He died in the spring of the following year, 579, after a reign of forty-eight years, and was succeeded by his son Hormisdas IV.

The virtues, and more particularly the justice of this monarch, form to the present day a favourite topic of eastern panegyric; and the glories and happiness of his reign are frequently extolled by poets as the golden age of the Persian sovereignty. His reign forms an important epoch in the history of science and literature: he founded colleges and libraries in the principal towns of his dominions, and encouraged the translation of the most celebrated Greek and Sanscrit works into the Persian language. A physician at his court, of the name of Barzûyeh, is said to have brought into Persia a Pehlvi translation of those celebrated fables which are known under the name of Bidpai or Pilpay; and it was from this translation of the Indian tales that these fables found their way to nearly every other nation of Western Asia and Europe. The conquests of Khosru were great and numerous; his empire extended from the shores of the Red Sea to the Indus, and the monarchs of India, China, and Tibet are represented by Oriental historians as sending ambassadors to his court with valuable presents to solicit his friendship and alliance. (See the original passage in Ewald's 'Zeitschrift für die Kunde des Morgenlandes,' vol. i. p. 185.)

KHOSRU II., the grandson of Khosru I., was elevated to the throne of Persia, A.D. 590, on the deposition of his father Hormisdas by Bindoes, a noble of the royal blood. In the first year of his reign Khosru was obliged to leave his native country to escape from the treachery of Bahram, who rebelled against his sovereign and seized upon the royal power. Khosru took refuge in the dominions of Maurice, the emperor of Constantinople, who assisted the Persian monarch with a numerous army, with which he was enabled to defeat Bahram, and again to obtain possession of the sovereignty. The friendship of Maurice was however purchased by the surrender of some of the most important towns of Mesopotamia and the payment of a large sum of money. During the life of Maurice, peace was preserved between the two nations; but on his assassination by Phocas in 602, Khosru took up arms to revenge the death of his benefactor, and in the space of fourteen years subdued almost all the provinces of the Greek empire. In 611 Antioch was taken; in the following year Caesarea, the capital of Cappadocia, fell into the hands of the Persians; in 614 the whole of Palestine was subdued; in 616 Egypt was conquered, and Alexandria taken by Khosru himself; while another Persian army subdued the whole of Asia Minor, and advanced

as far as the Bosphorus. The Roman empire was on the brink of ruin; the capture of Alexandria had deprived the inhabitants of Constantinople of their usual supply of corn; the northern barbarians ravaged the European provinces; while the powerful Persian army on the Bosphorus was making preparations for the siege of the imperial city. Peace was earnestly solicited by Heraclius, who had succeeded Phocas in 610, but without success. Khosru however did not cross the Bosphorus, and at length, in 621, he dictated the terms of an ignominious peace to the emperor. But Heraclius, who had hitherto made very few efforts for the defence of his dominions, rejected these terms; and in a series of brilliant campaigns (A.D. 622-627) recovered all the provinces he had lost, repeatedly defeated the Persian monarch, and advanced in his victorious career as far as the Tigris. Khosru was murdered in the spring of the following year, 628, by his son Siroes.

KIEN LOONG, son of the emperor Yung Tching, and grandson of Kang He, succeeded his father on the throne of China in 1735, being then twenty-six years of age. The principal events of his long reign are: 1. The war which he carried on, from 1753 to 1759, against the Olots or Eleuts, the Kasbgar, and other Tartar nations of central Asia, who, under the descendants of Galdan, or Contaish, the Tartar chief, who was subdued by the arms of Kang He in 1696, had again revolted. Kien Loong defeated them, and again established the Chinese supremacy over central Tartary, north-west of China, as far as Kasbgar. In consequence of these successes a great triumph took place at Peking in April 1760, on the return of the victorious army. 2. In 1770 the Turguts, a Mongolian tribe, dissatisfied with the Russian government, having removed from the banks of the Volga, after crossing the steppes of the Kirghis and other tribes, came to place themselves under the protection of China, when Kien Loong, rejoicing at this event, gave them a part of the country of the expelled Eleuts. 3. In 1773 Kien Loong attacked and conquered the Miao-tse, a race of mountaineers on the borders of the province of Koei-cheow, north-west of Canton, who had never been subdued before. By the Chinese accounts great barbarities were committed by the conquerors, and the tribe was said to be nearly exterminated; but we find this same tribe rising again in great numbers in 1832, and giving full employment to two Chinese armies commanded by the viceroys of Canton and of Hoonan. Kien Loong commemorated his victory over the Miao-tse by paintings, which were copied and sent to France to be engraved. 4. About the years 1790-91, the rajah of Nepal having invaded Tibet, a Chinese army was sent against him, which obliged him to withdraw to his own dominions, and the country of Lassa or Tibet was placed under the protection of China. (Staunton's 'Narrative of Lord Macartney's Embassy,' vol. ii., ch. i.)

Among the remarkable circumstances of Kien Loong's reign may be mentioned his edict of 1753, forbidding the exercise of the Christian religion under severe penalties, in consequence of which a kind of persecution against the Christian converts took place in several of the provinces. The Jesuit missionaries at Peking however, as men of science, continued to enjoy the favour of the emperor, who was himself fond of learning, and a poet. [AMIOT, LE PERE.] He collected an immense library of all the most interesting Chinese works, and caused a geography of China to be compiled, as well as a Chinese and Mantcheou dictionary. Another remarkable occurrence of his reign is his reception of the British embassy in 1793, the particulars of which, upon the whole reflect credit upon the character and intellect of Kien Loong.

In February 1796, Kien Loong, having completed the sixtieth year of his reign, abdicated in favour of his son Kea King, a very inferior man to his father. Kien Loong died in February 1799.

KILIAN, the name of a distinguished family of engravers of Augsburg. There have been many engravers of this name and family, but four were artists of superior ability: Lucas and Wolfgang, the sons of Bartolomeus Kilian, a goldsmith, who was born in Silesia in 1548, and died at Augsburg in 1583; Bartolomeus, the third son of Wolfgang; and Philipp Andreas Kilian, a more recent artist of the same family.

LUCAS KILIAN was born at Augsburg in 1579, and was educated as an engraver by his stepfather Dominick Custos. He studied also the works of Tintoretto and Paul Veronese at Venice, after which he engraved several prints which were sold at Augsburg and obtained him the reputation of one of the best engravers of his age; his style of drawing was however not quite correct, and was somewhat mannered. He died at Augsburg in 1637. Lucas had great command of the graver, and has been known to execute two portraits in a single week. His works are very numerous.

WOLFGANG KILIAN was born at Augsburg in 1581, was also instructed in engraving by his stepfather Custos, and, as his brother had done, studied also in Venice. The prints he there produced are the most carefully executed of his works. He was latterly compelled by the wants of a numerous family and hard times (it was during the Thirty Years' War) to look more to the quantity than the quality of his labour, and he accordingly executed chiefly portraits. His greatest work is the 'Celebration of the Westphalian Peace in Augsburg in 1649,' in two sheets, after a picture by Sandrart: it contains about fifty portraits. He died at Augsburg in 1662.

BARTOLOMEUS KILIAN, the third son of Wolfgang, was born at

Augsburg in 1630, and was first instructed in engraving by his father, who afterwards by his son's request sent him to study with Matthous Merrian, a celebrated engraver at Frankfurt-on-the-Mayn. From Frankfurt Bartolomeus went to Paris, where he remained a few years, maintaining himself by his own labour; and he returned to Augsburg about 1655, a very able artist both with the graver and the etching-needle. Sandrart terms him a born engraver: his works are very numerous, but are chiefly portraits. He died at Augsburg in 1696.

PHILIPP ANDREAS KILIAN, the son of Georg Kilian, closely related to the above, was born at Augsburg in 1714, and was taught engraving by G. M. Preissler in Nürnberg. He studied also in the Netherlands and in various parts of Germany, and became one of the most distinguished artists of his time; besides his technical skill in the use of the graver he had a good taste and was a correct draftsman, but his execution is somewhat peculiar and monotonous. In 1744 Augustus III., king of Poland and elector of Saxony, created Kilian his court engraver, and invited him to reside in Dresden, but Kilian preferred his native city. He however visited Dresden in 1751 for the purpose of conducting the execution of a collection of prints after the most celebrated pictures of the Dresden Gallery—'Recueil d'Estampes d'après les plus célèbres Tableaux de la Galerie de Dresde.' The completion of this collection was interrupted by the breaking out of the Seven Years' War in 1756. Upon the cessation of this work he commenced an extensive series of illustrations of the Bible in quarto, which he accomplished by the assistance of various other artists, to the number of 130 prints, but they are not among his best works. He executed many portraits, two of the best of which are the Emperor Francis I. and Maria Theresa, after G. von Mytens. Three days before his death he was engaged on a portrait of Pope Clement XIII., which he very nearly completed. He died in 1759.

Heineken enumerates twenty-one members of this family, of whom eighteen were artists, and fourteen of these engravers.

(Heineken, *Nachrichten von Künstlern und Kunststücken.*)

KILLIGREW, THOMAS, a younger son of Sir Robert Killigrew, was born at Hanworth in Middlesex in 1611. He travelled in his youth, was present at an exorcism of the nuns of Loudun, was appointed a page of honour to Charles I., and attended Charles II. during his exile, marrying one of the queen's maids of honour. His coarse and licentious wit qualified him peculiarly for securing the favour of his master, who in 1651, in spite of the remonstrances of his wiser counsellors, sent him as his envoy to Venice, where he used his place for raising money for himself, and was expelled with disgrace. On the restoration Killigrew became groom of the bed-chamber, and enjoyed an intimacy and influence with the king which the first men in the nation were unable to obtain. He has sometimes been said to have been officially appointed to be the royal jester; but for this assertion there is no ground, though he was in the habit of taking such liberties as none but professional jesters would in any other reign have been allowed to take. He died at Whitehall in 1682. He wrote eleven plays, of which the first two were printed in 1641, and the whole collection in a folio volume in 1664. They do not by any means justify his reputation as a wit. A sufficient specimen of them is furnished by the comedy of 'The Parson's Wedding,' reprinted in Dodsley's 'Old Plays.'

Killigrew's eldest brother, SIR WILLIAM KILLIGREW, a much more respectable person, was the author of four or five plays, and of two volumes of moral reflections. He died in 1693.

The youngest brother, DR. HENRY KILLIGREW, wrote a tragedy in his youth, took holy orders, and held several preferments. He was Master of the Savoy at his death, which took place after Sir William's. Dryden's fine elegy on Mrs. Anne Killigrew celebrates a daughter of Dr. Henry.

KIMCHI, DAVID, a very celebrated Jewish rabbi, was born in the 12th century in the south of France, and passed the greater part of his life at Narbonne. His father, Joseph Kimchi, and his brother, Moses Kimchi, also enjoyed much reputation among their contemporaries: they both wrote several works on Hebrew grammar and commentaries on the Scriptures, but none of them have been printed with the exception of 'A Commentary on the Life of Ezra,' by Moses Kimchi, printed in the Rabbinical Bible of Venice, 1549; and also a Hebrew Grammar by the same author, Venice, 1624.

David Kimchi has always been regarded by the Jews as one of their most illustrious rabbis. He possessed such great influence among his contemporaries, that he was chosen in 1232 arbiter of the controversy which had subsisted for some years between the Spanish and French rabbis respecting the opinions of Maimonides. He died about the year 1240.

The most important of his works are:—a Hebrew Grammar, entitled כּוּלּוּל ('Michlol'), that is, 'Perfection,' Venice (1545), Leyden (1631); and frequently reprinted; 'A Dictionary of Hebrew Roots,' Naples (1490), Venice (1529-52); &c. Kimchi also wrote commentaries on almost all the books of the Old Testament: the most valuable are said to be those upon Isaiah. Many of these commentaries have been printed separately: the whole of them were published by Breithaupt, Gotha, 3 vols. 4to, 1713.

KING, PETER, LORD, was born in 1669 at Exeter, in which town his father, Mr. Jerome King, though said to be descended from a good

family in Somersetshire, carried on the business of a grocer and salter. To this business he brought up his son, and the future Lord Chancellor of Great Britain served for some years in his father's shop. It was probably his relationship to the celebrated John Locke, whose sister was his mother, that put it into his head, while thus situated, to think of making himself a scholar; but the story told is, that he had by himself made extraordinary proficiency in learning, purchasing books with all the money he could procure, and devoting every moment of his leisure to study, before he was taken any notice of by Locke, by whose advice however he then went to the University of Leyden. How long he studied there we are not informed. He first made himself known by the publication, in an octavo volume, in 1691, of the First Part of his 'Inquiry into the Constitution, Discipline, Unity, and Worship of the Primitive Church,' in which with considerable learning he advocated the right of the Protestant dissenters from episcopacy to be comprehended in the scheme of the national establishment. The Second Part, occupied with the Worship of the Primitive Church, followed soon after. This work excited much attention, and, besides a correspondence between Mr. Edward Elys and the author, which was published in octavo by the former in 1694, drew forth, on its being reprinted in 1713, during the discussions on the Schism Bill, 'An Impartial View and Censure of the Mistakes propagated for the Ordaining Power of Presbyters in a Celebrated Book entitled An Enquiry, &c.,' in an appendix to 'The Invalidity of the Dissenting Ministry,' and also 'An Original Draught of the Primitive Church, in answer to a Discourse entitled An Enquiry, &c.,' 8vo, London, 1717. Both these answers professed to be 'by a Presbyter of the Church of England,' and the latter at least is known to be the production of a nonjuring clergyman named Sclater.

Meanwhile King had entered himself at the Inner Temple, and was in due course called to the bar. He appears to have begun very early to make a figure in his profession; and he also soon entered upon a political career, having in 1699 obtained a seat in the House of Commons as one of the members for Beerston, which he retained for seven parliaments, or to the end of the reign of Queen Anne. He did not yet however altogether abandon his first pursuit, but in 1702 published in octavo another learned theological work, 'The History of the Apostles' Creed, with Critical Observations on its Several Articles.' In July 1708 he was chosen Recorder of London, and was soon after knighted. In 1709 he was appointed by the House of Commons one of the managers at the impeachment of Dr. Sacheverell, and in 1712 he gave his services, without fee, as one of the counsel for Mr. Whiston, on his trial for heresy before the Court of Delegates. In November 1714, a few months after the accession of George I, Sir Peter King was made Chief Justice of the Common Pleas; and he was sworn a privy councillor in April of the following year. After the great seal had been taken from the Earl of Macclesfield, he was in June 1725 appointed Lord Chancellor, and was at the same time raised to the peerage as Baron King of Ockham in the county of Surrey. Lord King however did not as Chancellor satisfy the public expectation, or, it is supposed, his own; and he is said to have injured his health by his labours to make himself master of the department of professional learning necessary for his new duties. He resigned the seals on the 26th of November 1733, and died at his seat of Ockham on the 22nd of July 1734. By his wife Anne, daughter of Richard Seys, Esq., of Boverton in Glamorganshire, he left four sons, who all inherited the title in succession, and from the youngest of whom the present peer (created Earl of Lovelace in 1838) is descended.

KING, WILLIAM, a native of Ireland, a bishop and afterwards an archbishop in the Irish Church, was born in 1650. He is the author of two works on subjects of deep importance. One of these, 'The Inventions of Men in the Worship of God,' was intended to reconcile the Presbyterians of Ireland to the episcopal form of church order. But his greater work is his treatise on that difficult subject the Origin of Evil, which is written in Latin. His great object is to show that the existence of evil may be accounted for consistently with still acknowledging that God is great and good. These works excited much attention when they appeared, and that on the Origin of Evil was attacked by two eminent foreigners, Bayle and Leibnitz, to whom he made no reply; but he left among his papers notes of answers to their arguments, and these were given to the world after his death by Dr. Edmund Law, bishop of Carlisle, together with a translation of the treatise itself. He printed also a sermon 'On the Consistency of Divine Predestination and Foreknowledge with the Freedom of Man's Will.' In politics Archbishop King was a true friend to the revolution. The first considerable piece of preferment which he enjoyed was that of Dean of St. Patrick's, which he obtained in 1688. In 1691 he was made Bishop of Derry, and in 1702 Archbishop of Dublin. He died in 1729. He was through life held in high esteem as a man, as well as in his character of a prelate and writer on theology.

* KINGLAKE, JOHN ALEXANDER, the author of a celebrated book of eastern travels published in 1844 under the title of 'Eothen,' and which from the novelty and lightness of its style became at once unprecedently popular, is a London barrister of independent means. He was born at Taunton, Devonshire, in 1802, and educated at Eton and Trinity College, Cambridge, where he graduated B.A. in 1826, and whence he removed to study law at Lincoln's Inn. He was called to the bar in 1837. During the war in the Crimea Mr. Kinglake

visited the British camp, and various articles in the English newspapers describing the state of affairs in the Crimea were attributed to his pen, and also a brief sketch of General Guyon, entitled 'The Patriot and the Hero.' He has also contributed to the 'Quarterly Review' and other periodicals.

* KINGSLEY, REV. CHARLES, rector of Eversley, Hants, and canon of Middleham, was born at Holne Vicarage, Devonshire, on the 12th of June, 1819. His father, the Rev. Charles Kingsley, senior, is at present rector of Chelsea. The Kingsleys are an old Cheshire family (of Kingsley in Cheshire), tracing their descent from before the Conquest. They served with distinction on the parliamentary side during the civil wars, and suffered in consequence; and a younger branch of the family emigrated to America, and has left descendants there. After being educated at home till the age of fourteen, Mr. Kingsley became a pupil of the Rev. Derwent Coleridge, the son of the poet; from under whose care he removed to Magdalen College, Cambridge. Here he held a scholarship, and obtained distinction both in classics and mathematics; and took his B.A. degree, but did not proceed to that of M.A. For a time his intended profession was the law, but he ultimately decided for the church. He was appointed curate of Eversley, a moorland parish in Hampshire; and the rectory of this parish falling vacant in the second year of his curacy (1844), he was appointed to the living by the patron. In the same year he married the daughter of Pascoe Grenfell, Esq., many years M.P. for Truro and Great Marlow; another of whose daughters has since become the wife of another eminent man of letters of the present day, the historian and essayist, J. A. Froude. Omitting minor beginnings in periodicals and the like, Mr. Kingsley's first distinct appearances in literature were in a volume of 'Village-Sermons,' published in 1844, and in 'The Saint's Tragedy; or, the True Story of Elizabeth of Hungary, Landgravine of Thuringia, Saint of the Roman Calendar,' a drama in verse, published in 1848. Both works attracted attention—the one as an original and thoughtful poem; the other as a novelty in sermon-writing, from the Saxon plainness of the style, and the straightforward and bold, yet kindly and familiar, manner in which the preacher discussed topics of all kinds with his people. Those who knew Mr. Kingsley as a parish clergyman declared the sermons to be in this respect perfectly characteristic of the man in the pulpit, and in his intercourse with his parishioners. Mr. Kingsley, as a clergyman, belongs neither to the 'High' Church nor to the 'Low' Church, but to what has been called the 'Broad' Church party; that is, his name is associated in theological and ecclesiastical matters with those of Mr. Maurice, Archdeacon Hare, and others of the same order of thought. It was chiefly in association with Mr. Maurice that he began that career of open connection with the great social questions of the time in which, in conjunction with literary labour, the last six years of his life had been spent. Mr. Henry Mayhew's revelations of the state of the labouring classes in London were horrifying all minds, when Mr. Maurice, Mr. Kingsley, and others, conceiving it to be the special duty of the Church and of Christian clergymen to inquire into such things, arranged a series of meetings with the working men and some of the Chartist leaders of London, with a view to exchange ideas with them as to what was wrong and what ought to be done to rectify it. The result was the scheme of so-called 'Christian Socialism'—the plan of co-operative associations among the workmen themselves, without masters, seeming the most hopeful practical method of gradually raising the condition of the workmen; while both Mr. Maurice and Mr. Kingsley were careful to let their opinion be known that this or any other method would be eventually successful only in so far as it was an application to society of the true principle and ethics of the Christian religion. Capital was raised by the efforts of Mr. Maurice, Mr. Kingsley, and their friends; the money was lent at four per cent. to working men; and in this way several co-operative associations were set up in London, the most prosperous of which was one of working tailors.

Meanwhile, full of the facts and of the feelings of the movement, Mr. Kingsley had published his 'Alton Locke: Tailor and Poet,' a novel of which a tailor was the hero, and which, from the earnestness with which it treated social and political questions (the earnestness, it was said, of a 'Chartist clergyman'), as well as from its power as a work of imagination, at once made the author's name known over the country. 'Alton Locke' was followed in 1851 by a second fiction, philosophical rather than political, entitled 'Yeast: a Problem,' reprinted from 'Fraser's Magazine,' this in 1853 by a powerful historical and philosophical romance, also collected in two volumes from 'Fraser's Magazine,' and entitled 'Hypatia, or New Foes with an Old Face,' and this again in 1855 by 'Westward Ho! or the Voyages and Adventures of Sir A. Leigh, Knt., in the Reign of Queen Elizabeth,' a three-volume novel. In all these novels, while there is a singular blending of imaginative and descriptive power with philosophical thought, and also a remarkable liberality of sentiment, there is a uniform presence of the argument for the intellectual and social omnipotence of Christianity. The same spirit appears in publications of a different order which proceeded about the same time from Mr. Kingsley's pen—the 'Message of the Church to Labouring Men,' a sermon which reached its fifth edition in 1851; 'Sermons on National Subjects Preached in a Village Church,' 1852; 'Phaethon, or Loose Thoughts for Loose Thinkers,' 1852; 'Alexandria and her Schools,' the substance of four lectures delivered in Edinburgh in 1854; and

'Sermons for the Times,' 1855. Mr. Kingsley's last publications are—'Glaucus, or the Wonders of the Shore,' 1855 (an expansion of an article on the study of natural history which appeared originally in the 'North British Review'); and 'The Heroes, or Greek Fairy Tales' (an adaptation of some of the Greek myths for Children), 1858. Mr. Kingsley has contributed largely to 'Fraser's Magazine' and to the 'North British Review,' and more recently to the eighth edition of the 'Encyclopædia Britannica.' He has also delivered many lectures, some of which, in addition to those mentioned above, have been published separately or as parts of collections of lectures. Altogether, as he is one of the most popular writers of the day (as is proved by the sale of his writings), so he is certainly one of the most independent and influential; and being still young, much more is to be hoped from his farther life.

KIPPIS, ANDREW, D.D., F.R.S., a Unitarian divine, held in great estimation both among the members of his own communion and generally in the world of literature and science, was born in 1725. He was descended of ministers who had left the Church in 1662, on the passing of the Act of Uniformity, and was educated in a theological academy at Northampton, then under the superintendence of the pious and learned Dr. Doddridge. After a few years spent in the exercise of his ministry at Boston in Lincolnshire, and at Dorking in Surrey, Dr. Kippis settled in London in 1753 as pastor of a congregation of Presbyterian dissenters in Westminster, of which, before it adopted Unitarian views, Dr. Edmund Calamy, a name of note among the dissenters, had formerly been the minister. Dr. Kippis continued connected with this society till his death. The duties arising out of this connection did not preclude him from seeking other means of public usefulness. In 1763 he became a tutor in an academy for the education of dissenting ministers in London, on a plan similar to that on which the academy at Northampton had been conducted. In 1771 he was elected a Fellow of the Society of Antiquaries, and in the next year a Fellow of the Royal Society.

Dr. Kippis was a principal contributor to the 'Monthly Review' at a time when it was considered as the leading periodical work of the day. He had also much to do with the conduct of 'The New Annual Register.' There are several pamphlets of his on the claims of the dissenters and on other topics of temporary interest; but the work with which his name is most honourably connected is the republication of the 'Biographia Britannica,' with a large addition of new lives, and a more extended account of many persons whose lives are in the former edition of that work. The design was too vast to be accomplished by any one person, however well assisted. Five large folio volumes were printed of the work, and yet it had proceeded no farther than to the name of Fastolf. Part of a sixth volume, it is understood, was printed, but it has not been given to the world. Many of the new lives were written by Dr. Kippis himself, and particularly that of Captain Cook, which was printed in a separate form also.

Dr. Kippis's was a literary life of great industry. He was the editor of the collected edition of the works of Dr. Nathaniel Lardner [LARDNER, NATHANIEL], to which he prefixed a life of that eminent theological scholar. He published also the ethical and theological lectures of his tutor, Dr. Doddridge, with a large collection of references to authors on the various topics to which they relate, in two octavo volumes. A volume of his sermons was also published.

KIRBY, THE REV. WILLIAM, one of the most distinguished naturalists of his day, and celebrated for his knowledge of entomology. He was the grandson of John Kirby, a miller at Wickham Market in Suffolk, and the author of the 'Suffolk Traveller,' which was published in 1785, and was a work of great repute in its day. Joshua Kirby, a brother of the father of the subject of our present notice, was the friend of Gainborough the artist, and distinguished as an architectural draughtsman, and the author of a work on Perspective. William Kirby, his father, was a solicitor, and lived at Witnessham Hall, where the entomologist was born, on September 19th 1759. His mother, whose name was Meadows, of a family of some consideration in the county of Suffolk, early gave him a taste for the study of natural history. A collection of shells, and the plants of the fields, were the first objects to which his attention was directed. His natural history studies were however interrupted by his being sent to the grammar school at Ipswich, where it appears he did not distinguish himself. From thence he was entered at Caius College, Cambridge. Here again he failed to distinguish himself, for Cambridge had at that time no honours for those whose tastes led them to cultivate the natural sciences. He took his degree of B.A. in 1781; and having entered upon holy orders, was appointed shortly after to the cure of Barham, in his native county. In 1784 he married Miss Ripley of Debonham. At this time he became acquainted with the Rev. Mr. Jones of Nayland, whose writings on controversial divinity were highly estimated. Mr. Kirby had however no taste for polemics, and although he never neglected the duties of his office for the pursuit of natural history, his taste for the latter became so decided, that he published very little on subjects directly connected with his profession as a clergyman.

Left to the natural bent of his genius, and surrounded with objects of natural history, his early love of plants was rekindled, and he cultivated a knowledge of the plants of his neighbourhood. An accident drew his attention to insects. "About half a century since," he says in a letter to a friend in 1835, "observing accidentally one morning a

very beautiful golden bug creeping on the sill of my window, I took it up to examine it, and finding that its wings were of a more yellow hue than was common to my observation of these insects before, I was anxious carefully to examine any other of its peculiarities, and finding that it had twenty-two beautiful clear black spots upon its back, my captured animal was imprisoned in a bottle of gin, for the purpose, as I supposed, of killing him. On the following morning, anxious to pursue my observation, I took it again from the gin and laid it on the window-sill to dry, thinking it dead, but the warmth of the sun very soon revived it; and hence commenced my farther pursuit of this branch of natural history." These facts were communicated to Dr. Gwyn of Ipswich, who was a good naturalist, and led him to recommend to his young friend the pursuit of entomology. So diligent was Kirby in the pursuit of his new science, that we find him warmly taking up the cause of natural history science, and becoming one of the first members of the Linnæan Society, founded by Sir James Edward Smith in 1788. In 1793 he contributed his first paper to the Linnæan Society. It was entitled 'A description of three new species of Hirudo,' and was published in the second volume of the 'Transactions.' His next paper, which was published in the third volume of the same 'Transactions,' was 'A History of three species of Cassida.' In the same volume is a 'Letter to Mr. Marsham, containing observations on the Insects that infested the Corn in the year 1795.' He became early alive to the importance of making the pursuit of entomology of practical value, and paid particular attention to those insects which attacked wheat and other plants of importance to man. The last paper was followed by others on the 'Tipula Tritici,' on 'Insects that prey upon Timber;' and in the fifth volume of the 'Linnæan Transactions' is a paper entitled 'Observations upon certain Fungi which are parasites of the Wheat.' These and other papers indicate great accuracy of observation, and prepared him for a work of higher and more important scientific interest. The family of *Hymenoptera*, including the bees and wasps, had been but imperfectly studied in this country, and he devoted himself to the production of a separate and complete work on English Bees. This work was published at Ipswich in two volumes, with plates, in 1802, and was entitled 'Monographia Apum Angliæ, or an attempt to divide into the natural genera and families such species of the Linnæan genus *Apis* as have been discovered in England, with descriptions and observations.' This work embraced also general remarks on the class *Hymenoptera*, and a table of the nomenclature of the external parts of these insects. The publication of this work at once gave him a high position amongst the naturalists of Europe, and brought him into correspondence with Fabricius, Latreille, and other naturalists on the continent of Europe, as well as all the more eminent naturalists of his own country. This work was followed up by several papers, containing important additions to the literature of entomology, but was perhaps surpassed in scientific interest by his discovery of the genus *Stygops*, which he indicated as the type of a new order of insects, to which he gave the name *Stegopterygæ*. These insects were found parasitical during their larva state in the bodies of bees, and the novelty of their history and beautiful forms excited a lively interest in the entomological world.

But whilst these discoveries were going on, he was preparing for a work by which his name became more widely known and imperishably associated with the popular literature of his country. We allude to the 'Introduction to Entomology,' which he published conjointly with Mr. Spence. Mr. Kirby's acquaintance with the latter gentleman commenced in 1805, and resulted in Mr. Spence proposing in a letter dated November 23, 1803, that they should write in partnership a "popular Introduction to Entomology." This proposition was readily acceded to by Mr. Kirby, and in 1815 the first volume of this work appeared. It speedily went through three editions, and in 1817 the second volume was published. On account of the illness of Mr. Spence the third and fourth volumes did not appear till 1826. This work at once took a position amongst the classical productions of our language, and few scientific publications have been so extensively read. Since the death of Mr. Kirby, Mr. Spence has published a seventh edition, to which is added an appendix, giving an account of the origin and history of the work. It is written in the form of letters, and gives in a familiar style an account of the structure, habits, and forms of insects. It is a model of the manner in which works on natural history to be popular should be written, and is almost exhaustive of the subject of the habits, uses, injuries, and instincts of insects. Of the fifty-one letters of which this work consists, it appears that twenty were written by Mr. Kirby, nine by Mr. Spence, and twenty-two by the two authors conjointly.

In 1830 Mr. Kirby was applied to by the trustees appointed under the will of the late Earl of Bridgewater [BRIDGEWATER, EARL OF] to write one of the works since so well known as the 'Bridgewater Treatises.' Although in the seventieth year of his age, the production of such a work was so congenial to his tastes and the spirit in which he had conducted all his natural history researches, that he at once consented. The subject was the 'Habits and Instincts of Animals.' From his previous history it would appear that Mr. Kirby had not had such extensive opportunities of studying the other groups of animals so accurately as he had done insects. It is therefore, especially considering his age, not surprising to find that this work did not equal in merit his previous productions. It contains however a

great number of interesting facts which he collected with great diligence, in reference to all departments of the animal kingdom, and the spirit in which it was written was eminently in accordance with the object of the founder of the treatises.

Mr. Kirby's other principal labours are as follows:—'A Description of several new species of Insects collected in New Holland by Robert Brown, Esq., F.R.S.,' (*Linn. Trans.* xii.); 'An Account of the Animals seen by the late Northern Expedition whilst within the Arctic Circle,' 4to, London, 1821, being a supplement to the appendix of Captain Parry's 'Voyage for the Discovery of a North-West Passage.' The insects were described by Mr. Kirby. The insects in 'Fauna Boreali-Americana, or the Zoology of the Northern parts of British North America,' 4to, Norwich, 1837.

Although most exemplary in the performance of his clerical duties, Mr. Kirby was never promoted in the church of which he was so great an ornament. The only appointment he ever received in addition to the cure of Barham was that of chaplain to the district workhouse in 1794. In scientific circles his name was one of influence. He was chairman of the first meeting of the Zoological Club of the Linnæan Society, which was founded in 1827. This was one of the first offshoots of the Linnæan Society, and was followed by the establishment of the Entomological Society in 1833. Of this society Mr. Kirby was elected Honorary President, and he presented it before his death with his very valuable collection of insects. He was made a Fellow of the Royal Society in 1818, and of the Geological Society in 1807. He also received the honorary diplomas of many scientific societies on the continent and the United States of America. In 1847 a museum of Natural History was founded at Ipswich; he was present at the opening of this institution, and held the office of President till his death.

Mr. Kirby was twice married, his second wife being Miss Rodwell of Ipswich, to whom he was married in 1816. She died in 1844. He had no family by either wife, and died on the 4th of July 1850, at the great age of ninety. His 'Life,' to which we are indebted for many of the above particulars, has been written by the Rev. John Freeman, M.A., and was published in 1852.

KIRCHER, ATHANASIVS, born at Geysen, near Fulda, in 1602, entered at an early age the order of Jesuits, made great progress in various branches of learning, especially in the study of Hebrew and other Eastern languages, and was made professor of philosophy and Oriental languages in the college of Würzburg. He afterwards went to Avignon, where he became acquainted with the learned Peirese, and he there applied himself to the study of antiquities. From Avignon he went to Rome, visited Naples, Sicily, and Malta, and on his return was made professor of mathematics in the Roman or Gregorian college at Rome. He filled this chair for eight years, and resigned it in order to devote himself entirely to his favourite studies. He collected a valuable museum of antiquities, which he left to the Roman college, and which has been repeatedly illustrated. (Sepi, 'Romani Collegii Soc. Jesu Museum Athanasii Kircheri novis et rarioribus locupletatum,' fol., Amsterdam, 1678, with a complete list of all the works of Kircher, published and republished; Bonanni, 'Museum Kircherianum,' fol., Rome, 1709; republished by Battara, Rome, 1773; Contucci, 'Museum Kircherianum Ærea notis illustrata,' 2 vols. fol., Rome, 1763-65.) Kircher was liberally assisted by several princes and noblemen, German, Italian, and Spanish. He died at Rome, in November 1680. He was a man of very extensive and varied erudition, and a very copious writer; but his judgment was defective; he wanted criticism, and jumped too hastily at conclusions, fancying that he could resolve any question. He was also very credulous, as his works amply testify. He wrote on mathematical and physical sciences; on philology and hieroglyphics, and also upon history and antiquities. His principal works are:—1. 'Magnes, seu de Arte Magnetica,' libri iii.; 2. 'Primitiæ Gnomoniæ Catoptricæ, hoc est, Horologiorumque novæ specularis'; 3. 'Ars magna Lucis et Umbrae'; 4. 'Prodromus Coptus'; 5. 'Institutiones Grammaticales et Lexicon Copticum.' In these two last works he gave the best information up to that time concerning the Coptic language. 6. 'Œdipus Ægyptiacus, hoc est, Universalis Hieroglyphicæ Veterum Doctrinæ Temporum Injuria abolitæ Instauratio,' 4 vols. fol., Rome, 1652-54. Kircher dedicated this work to the Emperor Ferdinand III., whose eulogium is prefixed, written in 20 languages of Europe and Asia. The work is full of quotations from Rabbinical, Arabian, and Syriac writers. 7. 'China illustrata.' 8. 'De prodigiis Crucibus quæ post ultimum Incendium Vesuvii Montis Neapolii comparuerunt.' 9. 'Scrutinium Fæstivum.' 10. 'Latium, i. e., nova et parallela Latii tum veteris tum novi Descriptio, qua quæcumque vel natura, vel veterum Romanorum ingenium admiranda efficit, geographicæ-historicæ-physicæ Ratiocinio, juxta rerum gestarum temporumque seriem exponitur et enucleatur,' fol., Amsterdam, 1671, with maps and figures, and a minute description of Hadrian's villa, with a plan of it. This work of Kircher is one of his best, and may still be read with profit.

KIRWAN, RICHARD, a chemical philosopher of considerable eminence, was born in Ireland about the middle of the last century. He was intended for the profession either of law or medicine, and was sent to be educated by the Jesuits of St. Omer's. On the death of his brother however he succeeded to the family estate, left St. Omer's, and abandoned all thoughts of a profession. His whole life was

devoted to science, and he has also written on some subjects not immediately connected with it. His knowledge was extensive and his memory accurate; but though he lived at a time when Black, Cavendish, Priestley, and Scheele were greatly extending chemical science by their experiments, he did not contribute any very remarkable original discovery; he was nevertheless usefully employed in many investigations.

About 1779, when he was residing in London or its neighbourhood, he read before the Royal Society, of which he became a Fellow, several papers, and in 1781 the Copley medal was awarded to him. In 1789 he returned to Ireland, and was for some time president of the Royal Irish Academy, and he was elected member or associate of most of the literary societies of Europe.

It would be useless to attempt an analysis of the memoirs and works of Kirwan; they include not merely chemical subjects, but meteorology and mineralogy, and are diffused through the 'Transactions' of the Royal Society of London, those of the Royal Irish Academy, and other publications. One of his most remarkable separate works was 'An Essay on the Constitution of Acids,' in which he attempted to reconcile the ancient chemical philosophy with modern discoveries. This work was translated into French by Lavoisier, with notes in refutation of its doctrines by Guyton-Morveau and Lavoisier, &c. In these notes his reasonings were completely refuted, and Kirwan had the candour, too rarely exhibited, of admitting the erroneousness of his views. In 1794 he published 'Elements of Mineralogy,' in two volumes, 8vo; a work, though now of course obsolete, unquestionably useful in extending the knowledge of the science of which it treated. His 'Geological Essays' have never been considered as equally useful; but his 'Essay on the Analysis of Mineral Waters' contained a collection of what had been previously done on the subject, with new, and, in many cases, useful directions for conducting the requisite processes. In 1809 he published a work on logic, which furnished ample materials for critical severity. He died in 1812.

KISFALUDY, KAROLY, or CHARLES, the most popular dramatic poet of Hungary, was the youngest brother of SANDOR KISFALUDY, the most popular lyric poet. He was born on the 6th of February 1788, at Tete, and his birth cost his mother her life. His father never saw him with pleasure. As a boy he was unruly; and once when, after he had attained the age of sixteen, a professor at the High School of Raab struck him on the face, the pupil answered by hurling at him an inkstand. The army was thought the most suitable profession for a youth of this character, and in 1805 he went to Italy as an officer in Prince Esterhazy's regiment. The only book he took with him was his brother's poem of 'Himfy,' by a constant perusal of which, just at the period of life in which new faculties are awaking, he was led at first to make acquaintance with the Italian poets, and then to try his own powers in verse; but most of his early efforts were destroyed by himself in after years, and Schedel, his biographer, who had seen some of them, assures us that their disappearance ought to cause his admirers no regret. In 1809 he served in the Austrian campaign against Napoleon I. in Germany. In 1810 he quitted the army to marry; but he was so singularly unfortunate that his father, who had an objection to the lady, threw him off on finding him determined not to renounce her, and the lady threw him off on finding that he was at variance with his father. Deeply wounded in his inmost feelings, Kisfaludy found himself reduced to earn his bread, and established himself at Vienna, where for some years he turned to account some proficiency he had attained in painting, and obtained a scanty subsistence as an artist. His chief amusement was the theatre, to which we are told that he often devoted his last shilling. He became acquainted with the poet Körner, who was then on the point of being made the official poet of the Vienna Theatre, and it was at his suggestion that Körner took for a subject the Hungarian Leonidas, Zrinyi, who by his brave self-sacrifice at Sigeth checked the triumph of the Turks, and ended in sorrow the career of Solyman the Magnificent. Unfortunately, the remark of Kisfaludy on the play, that the manners were not sufficiently Hungarian, was not well received by Körner, and their friendship cooled. It was at Vienna that Kisfaludy first became a hard reader. "French poetry," says Schedel, "he did not consider poetry. Schiller, among the German authors, he early loved the most, and he remained faithful to the preference. Göthe he could never love, though he admired his 'Faust,' which was singular. But Shakspeare he read and studied perpetually, and from day to day more and more—at last almost to the exclusion of anything else. Of Shakspeare he was always ready to talk, and he placed him out of the line of even the great poets of the world—as a great solitary. He often said that from him and Lessing he had learned all that he knew that was of value. Scott was never a favourite with him." In 1817 his brothers reconciled him with his father, and he removed to Pesth, where, on his father's death in 1824, he came in possession of his inheritance. It was in 1819 that he suddenly became famous. The theatre at Pesth was in that year opened at the expense of Count Brunzsvik by a strolling company from Stuhlweissenburg, there being at that time no permanent company of Hungarian actors in the capital. For the sake of greater novelty, they wished to make their appearance with a new play. Kisfaludy offered them one on a national subject, entitled 'A Tatarok Magyarorazgabán' ('The Tartar in Hungary'), and on the 3rd of May it was produced. The

success was tremendous; and the enthusiasm of the audience for the author, who was present, knew no bounds: they almost forced him on to the stage to receive their thanks. He was applied to for another play, and had another in readiness on a national subject, 'Clara Zach'—a lady whose wrongs from the royal family, and their revenge by her father in 1330, form one of the darkest pages of Hungarian history. The authorities refused permission for the performance, and, not to disappoint expectation, Kisfaludy completed in four days a tragedy in four acts, entitled 'Ilka,' which was acted on the 16th of June, and was as successful as its predecessor. His next play, 'Stibor Vajda,' or 'Stibor the Chieftain,' written in ten days, was produced on the 7th of September, and on the 24th of the same month the comedy of 'A Kérők,' or 'The Suitors,' and in the same year another comedy, 'A Pártutók,' or 'The Insurgents.' In the course of eight months in 1819 five plays from his pen had been welcomed with the most tempestuous applause on the stage, and the verdict of the audience was afterwards ratified by the reading public. In the midst of his triumph the poet was not satisfied with himself, and applied to Kazinczy [KAZINCZY] for instructions how to write the Hungarian language, to some of the delicacies of which his long residence abroad had made him comparatively a stranger. The next year, 1820, was occupied with a fresh set of dramas, many of them of a comic character, in which it was the opinion of some of his admirers that he was more successful than in those of a serious cast; but this opinion, which was the poet's own, will not we think be shared in by most foreign readers. In the year 1821 he commenced the publication of a Hungarian annual, in imitation of the German works of the same class, under the title of 'Aurora.' Its success was great, and for several years it was the vehicle of conveying to the Hungarian public not only the new productions of Charles Kisfaludy in fiction and the drama, but contributions from almost all the other authors of distinction in the country. The more his popularity increased the more critical he became in his own productions, and he submitted with readiness to the adverse decisions of his friend Helmeözy, chiefly in matters of language and style. Encouraged by the success of the 'Aurora,' he was projecting other journals, and was sketching out a style of national tragedies, which he was confident would surpass all that had preceded, when, at the close of 1829, the fatal illness commenced which, after a short interval of apparent improvement, carried him off on the 21st of November 1830, at the age of forty-two.

The friends of Kisfaludy raised a subscription to erect a monument to his memory, which was so warmly patronised that the funds amounted to about 500*l.* more than was wanted. With this it was determined to publish a collected edition of his works, and also to institute prizes for the most successful productions in polite literature. The works met with so rapid a sale that the fund went on augmenting, and the society has become every year more and more important. One of its most valuable publications is the 'Nemzeti Könyvtár,' or 'National Library,' a collection of the best works in Hungarian literature, issued in a cheap but handsome form, in closely-printed double-columned octavos. The first volume of the collection comprises the works of Charles Kisfaludy, the greater part of which consists of plays, the remainder of tales and short poems. His fame will probably rest on his tragedies in verse, which are brief, energetic, and dramatic in their dialogue, and have the recommendation of being entirely national in their subjects.

KISFALUDY, SANDOR, or ALEXANDER, by general consent the first of the Hungarian poets of his time, was born at Sümeg in the county of Szalad, on the 22nd of September 1772. His full name in the Hungarian order of arrangement is Kisfaludi Kisfaludy Sandor or Alexander Kisfaludy of Kisfalud—in Scotland it would be said "of that ilk." Educated first at the high school at Raab, and afterwards at the University of Presburg, he was always among the leading pupils or students, but was not distinguished for application to the severer sciences. It was said that the violin was seldom out of his hand till he exchanged it for the sword. At the Diet of Presburg in 1791, when the Hungarian language, which had been banished from the tribunals by Joseph II., was restored to its rights, he was present as a spectator, and a flame of patriotism appears to have been kindled in his breast. His father who, in 1786, was left a widower with eight children, wished Alexander to study the law, but the young man's wishes were all for the army. A time of compulsion and discontent followed, in which Alexander spent his days over Verböczy, still the Blackstone of Hungarian jurisprudence,—though when the Turks overran the country, he turned Turk himself and became eminent as a cadí—and his nights in writing tragedies, of which it is remarkable that the subjects were far from national, one of them being entitled 'Ulysses and Penelope,' the other, 'The Death of Seneca.' At length the father yielded, and Alexander became in 1793 a cadet in a regiment quartered in Transylvania. In a letter to a friend named Szublics, written at this period on the occasion of his first passing the Hungarian frontier, it is remarkable with what confidence the young officer anticipates his future literary fame and devotes himself to the glory of his country. He was soon afterwards transferred to the regiment of Life Guards at Vienna, that remarkable regiment which, at one period, boasted five or six officers, all of whom had earned a name in their country's literature. On one occasion when Prince Nicholas Esterhazy, the colonel, took Lord Spencer and Lord Gran-

ville over the barracks, the party, much to the Englishmen's surprise, came on Kisfaludy in dehabille smoking his pipe and translating Tasso. He was at that time engaged in the study of the Italian poets, but had nothing unamiable about him, and might have passed on the parade-ground, where his tall and athletic figure set off his splendid uniform, for an officer whose thoughts were all in his profession. He had about this time a narrow escape from being involved in an affair of danger. Martinovic, the conspirator [KAZINCZY], who courted his society, had engaged him to attend a party at his house on a certain evening, and in the morning before it Martinovic was arrested on the charge of treason, for which he lost his head. Kisfaludy soon after fell in love with a young Hungarian lady, the beautiful Rosalia Szegedy, by whom he was at first looked on with favour, but ere long a misunderstanding arose, and they parted with feelings of mutual estrangement. His regiment was ordered to the wars of Italy at the period when the Austrian armies in that country were destined to a series of defeats from the rising genius of the young Napoleon. Kisfaludy was one of the garrison of the citadel of Milan, which surrendered to the conqueror in 1797, and he was sent as a prisoner of war to Vauluse. "In the spring-time of my youth," he says in a preface written in after-life, "I was a prisoner on the very spot where the sweet and melancholy songs of Petrarch filled the heart with love, among the fiery good-natured French." The thought arose of celebrating his own love to the Rosalia, to whom he was still attached, in a strain of poetry like that addressed to Laura, and he commenced a series of poems, for the most part still briefer even than sonnets, as the lines were equally scanty and the feet in each line were fewer. He went on with his poetical labours when returned, by exchange of prisoners, to the Austrian army and quartered in Wurtemberg, as one of a regiment which did not contain a single Hungarian but himself, where, "far from his country, his nation, and his kin," says one of his biographers, "he lived as an Hungarian only in his poem." Most of it was written in his solitary walks or on horseback. In the year 1799 he was engaged in the victorious campaign of the Austrians and Russians against the French in Switzerland, and took part in the great battle of Zurich. This was the last of his military experience. In the next year he returned to Hungary; he succeeded in regaining the affections of his Rosalia, and he left the army a married man to settle on his estates at his birthplace Sümeg in 1801. His poem, or collection of poems, was published anonymously at Buda in 1800, under the title of 'Himfy.' "Never before or since," says Döbrentei, writing in 1839, "did any book excite such a sensation in Hungary as this." The name of 'Himfy' was on every tongue, and it became an object of general curiosity to discover the "Great Unknown" who wrote it. In a second edition, which appeared in 1807, the author revealed himself, and he published at the same time a second part of the poem which bore the name of 'Boldog Szerelm,' or 'Happy Love,' and described the wedded life of Himfy with his Liz, the poetic name which Kisfaludy assigned to the object of his affection. In the same year the first part of his 'Regék a Magyar Előidőből,' or 'Legends from Hungarian Days of Yore,' made their appearance, and were also warmly received.

From the year 1801 he was settled for more than forty years at Sümeg, engaged in the management of his estates, and in particular in the cultivation of the vine, to his skill in which Sobana, the author of some volumes on the Hungarian vineyards, pays a respectful tribute. Though so good a farmer his pen was not idle. In 1816 he tried his powers as a dramatic poet in 'Hunyadi János,' a play in five acts, on the exploits of John Hunyadi, the celebrated Hungarian hero, but not with his wonted success. It was said that though he described his characters well, he had not the power of putting them in action. He wrote a few other plays, 'Ladislaus the Cumanian,' 'The House of Darda,' &c., which were afterwards collected in two volumes (Buda, 1825-1826), but none of them ever met with the marked success which was showered on those of his brother Charles, the founder of the Hungarian stage. The metre of those in verse, which was very irregular, like the metre of Southey's 'Kehama,' seems to have met with little favour, though it appears at first sight not unsuited to the varied emotions of dramatic poetry. He also wrote additional legends, which were worthy of their predecessors: one of his poems, 'Gyula Szerelm,' or 'Julia's Love,' published in 1825, was considered a failure, and Kisfaludy gradually allowed himself to pass into retirement. He spent most of his time in rural occupations, except on an annual visit to one of the Hungarian watering-places, when groups of the young and literary were fond of gathering round him. He was always of a lively and cheerful disposition, though his poems wear a general air of tender melancholy, which he himself describes as a national Hungarian characteristic, observing that "it may be said the Hungarian even dances in tears." His brother Charles, who was of a remarkably gloomy turn, was on the contrary fond, in his works, of aiming at broad humour, in which the Hungarian critics consider that he succeeded. Kohl the traveller, who visited Sümeg in 1841, gives an interesting account of an interview with its then widowed master. In 1843 a festival in honour of Kisfaludy was held at Pesth, in which, among other speeches, Kötvös declared that "some of the poet's works were more and some less successful, but there was not one that was not national in every thought and feeling, and he had never written a

line of which every word was not thoroughly Magyar." In the next year (1844) Kisfaludy died at Sümeg on the 28th of October.

A complete edition of Alexander Kisfaludy's works was published at Pesth in 1847 in six octavo volumes, under the editorship of Schedel, who also edited the works of his brother. Some of the shorter poems of his 'Himfy' have been happily rendered into English by Bowring, and in the second part of the 'Himfy' there are others of greater length which would probably be attractive in an English translation if the easy and natural air of the original could be preserved; but it may be doubted if his 'Legends' are sufficiently striking and spirited to be likely to please in an English form. Except in the drama, in which as has been said, they are singularly varied, his metres are apt to be monotonous, and the general style of Kisfaludy was censured by Kazinczy as careless, an opinion which seems to have drawn down on the critic the wrath of the poet, who on this occasion showed that he indeed belonged to the "irritable race."

* KISS, AUGUSTUS, an eminent German sculptor, was born in 1802 at Pleas in Upper Silesia. Having completed his professional studies under Rauch—whose studio he entered in 1824—he for several years executed with much local success statues and groups of the ordinary order of classical subjects; at first, as is customary among German artists, from the designs of Rauch, Schinkel, and others, and subsequently from his own. It was not till the completion of his colossal group of the 'Amazon attacked by a Tiger' (the model of which was finished in 1839—it was cast in bronze by a public subscription some years later) that his fame spread beyond Germany. That work has of late made the name of Kiss well-known in this country, a zinc cast of it, carefully bronzed after the original, having formed one of the most noticeable features of the Great Exhibition of 1851. Kiss has since executed a still more vast group of 'St. George and the Dragon,' which at the French Exposition of 1855 occupied as prominent a place as did the 'Amazon' in the English Exhibition. But the 'St. George and the Dragon' met with much severer criticism than its predecessor; and generally it perhaps would not be too much to say that Kiss is more highly esteemed in Berlin—where he is professor of sculpture in the Royal Academy—than elsewhere. It is impossible to deny that his works exhibit considerable knowledge, great elevation of style, immense vigour, and much skill in modelling, but we should hesitate to admit the presence of the higher exertions of mental power, or refined feeling. He is unquestionably a sculptor of a very high, but not, as has been somewhat rashly affirmed, of the highest order.

KITTO, JOHN, was born at Plymouth, December 4, 1804. His father had been a respectable builder, but soon after his son's birth became much reduced in circumstances through the adoption of intemperate habits. At four years old John Kitto was transferred to the care of his maternal grandmother, by whom his intellect was called into activity by the relation of marvellous stories, and by leading him to notice and admire the natural objects around him in the fields and woods. He early learned to read, and read with avidity all the books he could procure. By the time he was twelve years old, his father had descended to the rank of a jobbing mason. He was unable to keep his son at school regularly, who, whenever he could be made available, was required to attend his father in his labours. On February 13, 1817, having ascended a ladder with a load of slates, he fell from a height of thirty-five feet. He was taken up senseless, conveyed home, and lay for a fortnight in a state of unconsciousness. He recovered, but was himself unaware at first that he was deaf. He wondered at the silence around him, and at length, asking for a book, was answered at first by signs, and next by writing on a slate. He inquired with astonishment, "Why do you not speak?" His attendants wrote again, "You are deaf." No efforts could restore his hearing. He still continued his reading, but in 1818 his grandmother was obliged to quit Plymouth, and he was left to the care of his father. For nearly a twelvemonth he lived with his parents in a state of great destitution. At length, on November 15, 1819, he was placed in the workhouse, where he was treated with much indulgence, and began to learn shoemaking. His deafness occasioned him to write often, and by constant practice he acquired great facility. In August 1820 he commenced a journal, which he continued till January 1822, and he was encouraged to write lectures which were read to the other boys. In 1821 his grandmother died, which event made a great and serious impression on his mind. In November 1821 he was apprenticed to a shoemaker; but his master was harsh, he was somewhat awkward, and still passionately devoted to reading. Finding himself uncomfortable, he wrote to some of his friends, and after pleading his cause in writing before the magistrates, he was taken back to the workhouse in May 1822. Early in 1823 he wrote some essays which were published in Nettleton's 'Plymouth Journal,' and he also wrote some imaginary correspondence. In April 1824, Mr. Grove, a dentist, who had known something of him in Plymouth, but who was then settled at Exeter, engaged him in order to teach him his art, and he accordingly removed to Exeter, where he succeeded in attaching Mr. Grove to him as a sincere friend. In 1825 he published his first work, a volume entitled 'Essays and Letters, by John Kitto.' It produced but little profit, but it contributed to make him known, and excited the interest of many of the inhabitants of Plymouth. By their efforts, greatly assisted by Mr. Grove, he was

sent to the Missionary College at Islington, there to be taught printing, which it was thought might render him useful in some of the missionary establishments abroad. He entered that institution in July 1825, and was despatched to Malta as a printer in June 1827, but his health being unequal to his work, he returned to England in February 1829. In the following May he agreed to accompany Mr. Grove on an extensive tour to the East, during which he was to instruct Mr. Grove's children. In this journey he visited St. Petersburg, Astrachan, the Calmuck Tartars, the Caucasus, Armenia, Persia, and Baghdad. At this latter town he was detained during the plague. Mr. Grove there lost his wife, and Kitto thence returned to England in June 1833.

In July of that year, Mr. Woolcombe of Plymouth wrote a letter of introduction for him to Mr. Coates, the secretary of the Society for the Diffusion of Useful Knowledge, recommending him for employment on the 'Penny Magazine.' On the 18th he waited on Mr. Coates with a letter written by himself, in which he proposed a plan of writing his travels, either in the form of weekly numbers, "like the 'Penny Magazine,'" or as volumes of the 'Library of Entertaining Knowledge.' Mr. Coates referred him to Mr. Charles Knight, as editor of those works, telling him he thought the society could not undertake the travels in the 'Entertaining Knowledge.' On the 19th he wrote to Mr. Knight, stating his willingness to use his journal for separate papers in the 'Penny Magazine.' On the 20th he called on Mr. Knight: the conversation was carried on by Mr. Kitto speaking, which he did very imperfectly, and Mr. Knight writing. A few letters afterwards passed, specimen articles were sent and approved of, and on the 4th of August he accepted Mr. Knight's proposals for a general engagement at a salary, saying that "the terms offered would be sufficient not only for my present but my prospective wants." He continued for two years in various literary employments. In 1835 Mr. Knight formed the plan of publishing a Pictorial Bible with notes, and asked Mr. Kitto if he would like to furnish a few of them, illustrating particular passages from what he had observed in his travels. He not only eagerly embraced the proposal, but earnestly entreated to be allowed to undertake the responsibility of the entire work. A specimen was prepared, and eventually it was approved of: the whole was then entrusted to him. The 'Pictorial Bible' was finished in 1838. During its progress, for about two years and a half, Mr. Kitto received an annual payment of 250*l.*; but upon its completion he was presented with an additional sum, which seemed to him a little fortune. In 1838 he embodied a great portion of his experience in Persia in two small volumes, 'Uncle Oliver's Travels.' In 1839 and 1840 he was engaged in writing the 'Pictorial History of Palestine,' also for Mr. Knight. He was entitled to ask, and he received, for these and subsequent works, payments according to the highest scale of literary remuneration. From 1841 to 1843 he found employment with Mr. Fisher in preparing the letter-press for the 'Gallery of Scripture Engravings,' in 3 vols. In 1843 he wrote a 'History of Palestine,' published by A. and C. Black of Edinburgh; and 'Thoughts among Flowers,' published by the Religious Tract Society. In 1844 the degree of D.D. was bestowed upon him by the University of Giesen in Prussia.

In 1845 he renewed his connection with Mr. Knight, and prepared 'The Pictorial Sunday Book,' and wrote 'The Lost Senses—Deafness and Blindness' for 'Knight's Weekly Volume.' In this year he commenced the 'Cyclopædia of Biblical Literature,' published by A. & C. Black. In 1847 he undertook for Mr. Knight a new edition of the 'Pictorial Bible,' of which he greatly improved the notes, and which was completed in four volumes in 1849. For this revised edition he received upwards of 600*l.* It is right to mention, that although Mr. Kitto in his latter years was uneasy in his circumstances, his difficulties were not caused by inadequate payments by his various publishers; nor did he sustain any loss whatever by any one of them, as is stated in his 'Biography.' In 1848 he had commenced on his own account the 'Journal of Sacred Literature,' which was continued periodically under his editorship till 1853, but he says himself that it never produced him any profit. He also engaged in various other works, among the most considerable of which were 'Daily Bible Illustrations,' two series, in seven volumes, of which the first series appeared in 1849-51, and the second in 1851-53. In February 1854 he was attacked by a paralytic stroke, from which he never completely recovered. In August he went to Ramsgate without experiencing much benefit. He had received a pension of 100*l.* a year in 1850 from her Majesty, and his friends having raised a subscription to a considerable amount to relieve him from embarrassments, he went to Germany, and settled at Cannstadt in Würtemberg. Here he died on November 25, 1854. He had married a lady in 1833, by whom he had a large family. She was a most effective assistant to him in his literary labours, and a sedulous promoter of his comforts. Since his death she has published a biography of her late husband, prepared by the Rev. J. E. Ryland, founded on materials left by himself either in the form of journals or of letters.

* KLAPKA, GENERAL GEORGE, was born April 7, 1820, at Temeswar, in southern Hungary, where his father was burgo-master. In 1838 he entered as a cadet into a regiment of artillery, whence, two years afterwards, he passed into a corps of bombardiers. In 1842 he was appointed a sub-lieutenant in the Hungarian regiment of

guards, and during five years pursued his military studies at Vienna. In 1847 he was transferred to the twelfth frontier regiment with the rank of lieutenant-colonel. At the commencement of the Hungarian revolution in 1848 he offered his services to the Hungarian diet, which were accepted. He was first sent to gain over the Szeklers in Transylvania, and next sent on active service against the Servians as captain of the 6th regiment of Honveds. He was afterwards sent to Comorn and then to Presburg, to assist in forming the defences at those places. He was raised to the rank of General, became chief of the general staff, and was for a time secretary-at-war to the Hungarian provisional government. He displayed great skill and intrepidity throughout the war, but especially distinguished himself by his defence of Comorn, of which fortress, some time before the termination of the contest, he had been made the commandant. On the 3rd of August 1849 a sally was made at midnight from the fortress. The Austrian investing army was defeated with the loss of 30 pieces of artillery, 3000 muskets, large stores of ammunition, baggage, provisions, and 2000 head of cattle, all of which were conveyed by the victors into Comorn. The Austrian army was obliged to evacuate Raab, where also abundance of stores were left, and to retreat to Presburg. By this victory the Austrian line of operations was broken, and the communication of their armies with Austria was in the power of General Klapka and his garrison. Couriers were immediately dispatched to inform Kossuth and Görgei of these events, while Klapka was hastening his preparations for following up his successes; but before the courier reached Görgei he had capitulated, and the other courier found Kossuth on Turkish territory. On the 11th of August Klapka received information of the disastrous state of the Hungarian army of the south, and a day or two afterwards a letter arrived from Görgei, informing him of the surrender of the Hungarian army, and requiring him to deliver up the fortress of Comorn unconditionally to the Austrians. General Klapka however held the fortress till he obtained honourable conditions from General Haynau. On the 2nd, 3rd, and 4th of Oct. 1849, the Hungarian soldiers, without arms, marched out of the fortress, and every man received a warrant of safe-conduct to his home. The officers marched out with their swords. Each of them received a similar warrant of safe-conduct, and was provided with a passport to go where he pleased. General Klapka came first to England, but afterwards went to Geneva. In 1850 he published 'Memoirs of the War of Independence in Hungary,' 2 vols. 12mo, London, translated from the original manuscript by Otto Wenckstern. Soon after the commencement of the war with Russia, he proceeded to the East with the intention of forming an opinion of the manner of carrying on the contest. He returned before the taking of Sebastopol, and published 'The War in the East from the Year 1853 to July 1855, an Historico-Critical Sketch of the Campaigns on the Danube, in Asia, and in the Crimea, with a Glance at the probable Contingencies of the next Campaign, by General George Klapka, translated from the Original Manuscript by Lieut.-Col. Mednyánsky,' 12mo, London, 1855.

KLAPROTH, MARTIN HENRY, a distinguished analytical chemist, was born at Wernigerode in Upper Saxony on the 1st of December 1743. It was his intention to study theology; but the severe treatment which he met with at school disinclining him to study, he preferred the profession of an apothecary, and he accordingly spent seven years in the public laboratory at Quedlinburg, where he learnt little else than how to manipulate in pharmaceutical operations. After spending two years in the public laboratory at Hanover, he went to Berlin, and in 1770 went to Danzig, in both which places he was an assistant in a laboratory; he afterwards returned to Berlin as an assistant to Valentine Rose, one of the most distinguished chemists of the day, and on his death in 1771 he succeeded him, having, at the request of Rose, undertaken the superintendence of his office and the education of his two sons. In 1780 he underwent the necessary forms and examinations for the profession of an apothecary with great applause. His thesis 'On Phosphorus and Distilled Waters' was printed in the 'Berlin Memoirs' for 1782.

Klaproth's various analyses and contributions to chemical science were diffused through periodical publications till 1796, when he began to collect and publish them. This work, under the title of 'Contributions to the Chemical Knowledge of Mineral Bodies,' was published in German; the last and sixth volume appeared in 1815, about a year before the death of the author. Besides this work, which contained 207 treatises, he published a 'Chemical Dictionary' jointly with Professor Wolff, and he superintended a new edition of Gren's 'Manual of Chemistry.'

To enumerate the various minerals which he analysed by processes perfectly new and peculiar, and with greater accuracy than had ever before been practised, would be tedious; we may however mention, as the results of these labours, the discovery of the peculiar metal uranium in pechblende, and the earth zirconia in the hyacinth; he also more perfectly detailed the properties of titanium, which had previously been discovered by Gregor in Cornwall, and of tellurium, which had been noticed by Muller as a peculiar metal. There were many minerals which, when Klaproth began their analysis, he found it extremely difficult to render soluble in acids, and without this it was in many cases impossible to arrive at a correct result; among these bodies was the corundum, or adamantine spar. This substance, though consisting almost entirely of clay or alumina, so long resisted all pro-

viously known means of analysis, that Klaproth at first regarded it as a peculiar and distinct earth. He found however that by treatment with caustic potash, instead of the carbonate, in a silver crucible, this refractory mineral was at length rendered soluble in acids, and was in fact alumina. Numerous other improvements were introduced by this laborious and accurate analyst, into the processes of the chemist; the above is not the least important, and has therefore been referred to as a specimen of the value of his contributions to science. The above process was of itself sufficient to alter the face of mineralogy, and indeed it is hardly asserting too much when we state that of all analyses previously performed scarcely half a dozen were correct. The great services thus rendered to chemistry and mineralogy were duly appreciated; about 1787 he was elected a member of the Royal Academy of Arts; and the year following he was chosen a member of the Royal Berlin Academy of Sciences. In 1782, he was made assessor in the Supreme College of Medicine and Health, and he was professor of chemistry in the Royal Mining Institute; he had also other honourable appointments; and in 1811 the King of Prussia added the Order of the Red Eagle of the third class. He died at Berlin on the 1st of January 1817.

KLAPROTH, JULIUS HEINRICH VON, one of the most eminent Oriental scholars of modern times, was born at Berlin, on the 11th of October 1783. He was the son of the celebrated chemist Klaproth [KLAPROTH, MARTIN H.], who wished to bring him up to his own profession, but the boy was little inclined to it, and employed most of his time on other pursuits unknown to his father. He was about fifteen when, during a public examination of the pupils of the college in Berlin where he received his instruction, he was so backward that one of his examiners cried out indignantly, "Why, you know nothing at all." "Beg your pardon," answered young Klaproth, "I know Chinese." His answer was received with astonishment and distrust, but he immediately gave proofs of his having made great progress in that difficult language, and he became henceforth an object of admiration to all who had an opportunity of witnessing his extraordinary talents. He had learned Chinese secretly without the help of a master, and, according to his own saying, he first began it in 1797, after he had found out a small and incomplete, but nevertheless valuable collection of Chinese books in the public library at Berlin. His father soon became reconciled to the pursuits of his son, but perceiving that he devoted his time exclusively to Oriental languages, he sent him, in 1801, to the University of Halle, with a strict injunction to study the classical languages.

Klaproth remained several years at Halle, and in 1802 published the first number of his 'Asiatisches Magazin.' The learned Count John Potocki having heard of Klaproth, hastened to make his acquaintance, and was so struck with him that he immediately proposed to him to enter the service of the Emperor Alexander of Russia. Klaproth accepted the proposition, and the count being in great favour with the czar, Klaproth was formally invited to settle in Russia. Upon his arrival at St. Petersburg, early in 1805, the Academy of Sciences presented him with a diploma of Adjunctus, for the Eastern languages and literature, and the Russian government being then engaged with the plan of sending an embassy to China, Count Potocki obtained for Klaproth the place of an interpreter. Klaproth actually got his commission before the appointment of an ambassador. This honour was finally bestowed upon Count Golowkin, a vain and ambitious man; and Count John Potocki was put at the head of a body of scholars who were to accompany the embassy. Klaproth set out alone, before the embassy was ready to undertake the journey, and after having traversed the Ural Mountains, and passed through Katherinenburg, Tobolsk, and Omsk, employing all his time in studying the country and its inhabitants, he finally arrived at Irkutsk, which was the place of meeting for all the members of the embassy. Count Golowkin and his suite arrived soon after him, in October 1805, and after having been detained some time at Irkutsk and Kiakhta, the embassy crossed the Chinese frontier on the 1st of January 1806. They had scarcely proceeded a hundred and eighty miles when they were again detained, Count Golowkin having refused to submit to the Chinese court-ceremonial, and after having remained a month in a miserable Mongol town, the count was informed that the court of Peking did not wish to see him. The embassy consequently returned to St. Petersburg. Klaproth however did not accompany them, but took a solitary route through Southern Siberia, and only reached the Russian capital in the beginning of 1807.

The information which he brought back to St. Petersburg was deemed so important, and his own abilities were so fully acknowledged, that before the end of the year he was sent on a scientific mission to the Caucasian provinces. He returned from this country in January 1809, with a large stock of scientific and political knowledge, most of which afterwards formed the subject of separate works and articles in learned periodicals. The Academy of St. Petersburg chose him an extraordinary member, and the emperor conferred upon him the title of Aulic councillor, and made him a knight of the order of Wladimir, an honour which placed him among the Russian nobility. However Klaproth had expected still greater distinctions, and the Russian government having secretly put a stop to his intended publication of his journey through the Caucasus, he began to feel uneasy in Russia. He nevertheless prolonged his sojourn in Russia, and was active in

establishing a school of Oriental languages at Wilna, and in making a descriptive catalogue of the Chinese and Mandshu manuscripts in the imperial library at St. Petersburg. He was sent, in 1811, to Berlin, for the purpose of superintending the engraving of the characters which were intended for printing those manuscripts. In 1812 he tendered his resignation to the Russian government, and after a considerable time received his dismissal, with the remark that by soliciting permission to retire he had forfeited all his civic and scientific titles and privileges in Russia. In St. Petersburg however there were strange rumours afloat as to the real cause of his disgrace, and it was said there, and afterwards repeated in foreign countries, that his love of rare manuscripts and books went beyond mere scientific attachment.

No sooner was Klaproth free than he began to bring out his journal of his travels in the Caucasus; but Germany became the theatre of a long and bloody war, and the learned Orientalist fled from place to place without finding repose for his pursuits. During this war he became acquainted with some of the most distinguished men in the French armies, and his name became known to Napoleon. Klaproth's admiration for the French emperor must have been great, for after Napoleon had been banished to Elba he suddenly left Germany and visited the fallen hero in his exile. Napoleon received him very well, and it appears that Klaproth, expecting the emperor's early return to France, offered him his services, and was chosen the future editor of one of the first newspapers in France. The 'hundred days' however passed away without any notice being taken of Klaproth, and when the Bourbons returned to Paris he was at Florence, in rather uncomfortable circumstances. Count John Potocki having heard of this, invited him to settle in Paris, and there Klaproth lived some time by his pen, when he accidentally met with William von Humboldt, who, although he had seen him only once, employed all his influence to procure for him a situation suitable to his pursuits and his merits. It was at Humboldt's recommendation that the late King of Prussia, Frederick William III., conferred upon Klaproth the honorary title of Royal Professor of Oriental Languages and Literature, which was accompanied with a liberal pension, and a promise to defray the expenses of printing whatever works the professor might think fit to publish. Klaproth was further allowed to stay in Paris as long as he pleased. Placed beyond all want, and moreover enjoying an income which enabled him to gratify his love of pleasure and refined society, Klaproth now exhibited an extraordinary activity, and it was in the years subsequent to 1816 that he published most of those literary productions which established his European reputation. The life which Klaproth led in Paris, leaving his study only to plunge into the torrent of mental and physical excitement of the gayest capital of Europe, proved fatal to his health. In 1833 the symptoms of a dropsy of the chest becoming alarming, a tour to Berlin, where he was received with great distinction by the king and the public, produced a good effect; but shortly after his return to Paris the symptoms became worse, and his bodily sufferings were unfortunately accompanied by occasional derangement of his intellectual faculties. The skill of the first physicians of Paris proved ineffectual, and after long and painful sufferings Klaproth died suddenly, on the 27th of August 1835, and was buried in the cemetery of Montmartre.

Klaproth was one of the best scholars and decidedly the best linguist of an age which can justly boast of great linguists. His penetration and sagacity, and the quickness of his perception, were extraordinary; clearness and perspicuity distinguish his style; and his memory was so happy and capable of retaining the most different impressions without ever confounding them, that he seldom made more than scanty extracts. When he began a work it was already clear and distinct in his mind, and the composition did not take him more time than was required for the mechanical act of writing. If we compare Klaproth with William von Humboldt, we find that Klaproth had the superiority in analytical power, while Humboldt surpassed Klaproth in the synthetical. Klaproth's biographer in the 'Biographie Universelle,' says that he was naturally of a kind disposition towards everybody. Yet this kind man was the dread both of his literary enemies and friends. The former dreaded his answers to their attacks, and the latter observed the greatest precaution in their intercourse with him, lest they should irritate his irascible temper; and it would seem as if he made no distinction between scientific and moral error, so severely did he handle those who incurred his scorn through a display of inaccuracy or ignorance in matters of learning. His controversy with Professor Schmidt, the Mongol scholar in St. Petersburg, is an instance of this.

It would take much space to give a complete catalogue of his numerous publications, especially as the majority of them consist of pamphlets, memoirs, and dissertations, many of which are not of any general interest. Previous to 1812 he had only published some minor works, as, for instance, 'Inscription des Yü, übersetzt und erklärt,' 4to, Halle, 1811, being a German translation, with notes, of a Chinese inscription; and articles in different learned periodicals. The 'Asiatiches Magazin' was edited by himself. The following are his most remarkable works:—

1, 'Reise in den Kaukasus,' with maps, Halle and Berlin, 1812-14, 2 vols. 8vo: of these 'Travels in the Caucasus' a French translation, with valuable additions, appeared in Paris in 1823; 2, 'Exécution d'Automne' ('The Autumnal Execution'), Peking, 20ème année Kia

King, 8ème lune, jour malheureux: 'this severe critique of Weston's translations from the Chinese was published in Paris in 1815; 3, 'Supplément au Dictionnaire Chinois-Latin du Père Basile de Glemona, imprimé en 1813, par les soins de M. de Guignes,' Paris, 1819, fol.; 4, 'Abhandlung über die Sprache und Schrift der Uiguren,' &c., Paris, 1820, 8vo (a 'Treatise on the Language and the Characters of the Uigurs'); 2nd edition, in French, Paris, 1823; 5, 'Asia Polyglotta,' in 4to, with tables, in folio, Paris, 1823; 2nd edition, Paris, 1829, with a Life of Buddha according to the legends of the Mongols: this is a classification of the Asiatic nations according to their languages, with a comparative vocabulary of most of the Asiatic languages; 6, 'Examen critique des Extraits d'une Histoire des Khans Mongols, inséré par M. Schmidt dans le 6ième vol. des Mines de l'Orient,' Paris, 1823, 8vo; 7, 'Sur l'Origine du Papier Monnaie en Chine,' Paris, 1823, 8vo: this very interesting treatise on the origin of paper-money was shortly afterwards translated into English; 8, 'Tableaux Historiques de l'Asie depuis la Monarchie de Cyrus jusqu'à nos Jours,' with twenty-four maps, Paris, 1824-26; 9, 'Mémoires relatifs à l'Asie,' &c., Paris, 1824-28, 3 vols. 8vo, with maps and engravings; one of the most valuable works on Asia. 10, Dr. W. Schott's 'Angebliche Uebersetzung der Werke des Confucius aus der Ursprache, eine literarische Betrügerei,' Leipzig and Paris, 1825, 8vo: 'Dr. W. Schott's alleged translation of the works of Confucius, from the language in which they were originally written; a literary fraud,' by W. Lauterbach (the pseudonymous name of Klaproth). Two Chinese, the one a labourer and the other a cook, having arrived in Germany, got their livelihood by showing themselves for money. They excited the curiosity of the learned, whom they persuaded that they were priests of high rank, and the Prussian government believing their story, sent them to Halle, where they were to teach Chinese in the university. There Professor Schott became acquainted with them, and made use of their names and assistance in publishing a German edition of the works of Confucius, which however was little better than a re-translation of previous English translations. Klaproth, with his usual sagacity, discovered the fraud, unmasked the Chinese impostors, and chastised Schott most severely, but, in this instance at least, most deservedly. 11, 'Tableau historique, géographique, ethnographique, et politique du Caucase et des provinces limitrophes entre la Russie et la Perse,' Paris, 1827, 8vo; one of the most important works on the Caucasus, especially at the time when it was written. 12, 'Vocabulaire et Grammaire de la Langue Géorgienne, publié par la Société Asiatique,' Paris, 1827: the first part is Georgian-French, the second French-Georgian. 13, 'Vocabulaire Latin, Persan, et Coréan, d'après MS. écrit en 1303,' Paris, 1828, 8vo. This vocabulary was copied from a manuscript which once belonged to Petrarch, and was first published in the 'Journal Asiatique.' 14, 'Chrestomathie Mandchou,' Paris, 1828, 8vo; 15, 'Aperçu de l'Origine des diverses écritures de l'ancien Monde,' Paris, 1832; 16, 'Lettre sur les Découvertes des Hiéroglyphes Arcologiques adressée à M. le Comte de Gouliano,' Paris, 1827, 8vo, followed by a 'Seconde Lettre' on the same subject, addressed to Mr. D. S.—, published in the same year; and, 17, 'Examen critique des Travaux de M. Champollion, jeune, sur les Hiéroglyphes,' Paris, 1832, 8vo; 18, 'Notice d'une Mappemonde et d'une Cosmographie Chinoises, publiées en Chine, l'une en 1780, l'autre en 1793,' Paris, 1833, 8vo; 19, 'Nipon o Dai itairan, ou Annales des Empereurs du Japon, traduit par M. Isaac Titsingh, revu et corrigé sur l'original par M. Klaproth, et précédé d'une Histoire Mythologique du Japon,' Paris, 1834, 4to.

Among the publications edited or translated by Klaproth, we must mention the publications of the Asiatic Society of Paris, of which he was one of the founders; Guldénstädt's Travels in the Caucasus; Count John Potocki's Travels in the steppes of Astrakan and the Caucasus; Father Della Penna's description of Tibet; a description of the same country, translated from the Tibetan language into Russian, and thence into French; Timkowski's Travels to Peking; 'Magazin Asiatique,' from 1825-27, &c. Among his minor productions a letter to Baron Alexander von Humboldt on the invention of the compass, and another on the art of printing and gunpowder, are both important and interesting. Klaproth's contributions to the learned periodicals of France, Germany, and Russia would fill more than twenty octavo volumes. Klaproth was not only an Oriental scholar, but also an excellent theoretical as well as practical geographer, as appears from Critical Observations on Arrowsmith's Map of Asia; his 'Carte de l'Asie Centrale, d'après les cartes levées par l'ordre de l'Empereur Kiang-Loung, par les Missionnaires de Peking,' Paris, 1835, in four large sheets; 'Carte de la Mongolie, du Pays des Mandchou, de la Corée, et du Japon,' Paris, 1833; and many others of a smaller compass, in several of his works. Klaproth left ready for the press, 'Description géographique, statistique, et historique de l'Empire Chinois,' which was to appear in French and English, but has not yet been published. He left incomplete a manuscript containing the plan of a new 'Mithridates,' and a Commentary on Marco Polo. A complete catalogue of all his publications is contained in 'Catalogue de la Bibliothèque de feu M. de Klaproth, par le Libraire Merlin, Paris, 1839, 8vo.

KLÉBER, JEAN-BAPTISTE, according to the best authorities, was born at Strasbourg in the year 1754, though some place the date of his birth three or four years earlier. He was brought up by his

father, who was a domestic in the household of the Cardinal de Rohan, to the profession of an architect, and was sent to Paris at an early age to complete his studies. While these circumstances enabled him to render some important services to two young Bavarians, who, having interested themselves in his behalf, induced him to accompany them to Munich, and through their influence he entered the military college of that city. His rapid progress in acquiring the science of war gained him the patronage of General Kaunitz, son of the celebrated Austrian minister of that name, by whom, at the completion of his college career, he was appointed to a sub-lieutenancy in an Austrian regiment. He served seven years in that corps, which he left in 1783, in order to return to his native country. He there resumed his former profession, and obtained the situation of inspector of public buildings at Belfort in Upper Alsace.

The breaking out of the French Revolution opened to him a more brilliant career. He had taken a prominent part in a revolt at Belfort in 1791, and had enabled the republicans of that town, by putting himself at their head, successfully to resist the regiment of Royal Louis, which had been called to suppress it. To screen himself from the consequences of this action he enlisted as a private soldier in the grenadier company of the battalion of volunteers which had been raised in the department of the Upper Rhine. By his bravery and talents he soon attained the rank of adjutant-major, in which capacity he acted for some time under General Custine, and when Custine was afterwards brought to trial, he had the courage to present himself before his sanguinary judges, and give testimony in his favour. At the siege of Mayence in 1793 he displayed considerable courage and judgment: his services were rewarded by the rank of adjutant-general, and shortly afterwards he became brigadier-general. From thence he was ordered to La Vendée to oppose the insurgent royalists; he led there the soldiers of the garrison of Mayence, on whose courage and devotion he could reckon. At the celebrated combat of Tourfou (September 19, 1793), while charging the enemy at the head of the advanced guard of his regiment, he fell with several wounds, and his life was only preserved by the prompt assistance of his soldiers. The agents of the National Convention construed into a crime his humane interference in stopping the cruelties which were exercised towards the prisoners and the unoffending inhabitants of the country. However he was only removed to a command in the Army of the North, and afterwards in that of the Sambre and Meuse, when he rose to the rank of a general of division.

At the battle of Fleurus (June 26, 1794) he commanded the left wing of the French army, and by his skilful manœuvres greatly contributed to the victory. He then marched against Mons, which he retook from the Austrians, and having forced the passage of the Roer, he drove the enemy back to the right bank of the Rhine. Returning towards Maastricht, he took that strong fortress, after a siege of twenty-eight days.

In 1795 he directed the passage across the Rhine of the army of the Sambre and Meuse, and, when compelled to retire before superior forces, he effected a retreat in which his cool intrepidity and skilful dispositions were alike remarkable. In the year following he partook of the glory which attended the success of General Jourdan's operations at the opening of the campaign; and he afterwards refused the command of Pichegru's army, when that general was disgraced for holding treasonable communications with the enemy. [PICHEGRU.]

Discontented with the manner in which the Directory managed the military affairs, Kléber retired to Paris, where he spent the greater part of the year 1797, and occupied himself with writing his memoirs. When however Bonaparte was appointed to the chief command of the army for Egypt, he made it a special request to the Directory to be allowed to take Kléber as one of his generals of division. At the siege of Alexandria, on the first landing of the French forces, Kléber was wounded in the head while gallantly climbing the ramparts, but he did not retire from the conflict till he had received a second and a severer wound. When the city was taken he was appointed to the command of it, and of the whole province of which it was the head-quarters. He afterwards joined his division and took part in the expedition to Syria; he there distinguished himself by the capture of the forts of El Arish and Gaza, and was at the taking of Jaffa. He was also at the memorable siege of St. John of Acre, where he rendered himself conspicuous by his undaunted bravery, and shared every danger with the common soldiers. He was however withdrawn from the siege by order of Bonaparte, who desired him to march with his division to reinforce the troops stationed at Nazareth under the command of General Junot, and to repel the large army composed of the remnants of the Mamelukes under Ibrahim Bey, the Janissaries of Aleppo and Damascus, and numerous hordes of irregular cavalry, who were advancing to the support of their besieged countrymen at Acre. There he won the battle of Mount Thabor (April 17th, 1799), which terminated after a desperate contest, in which he sustained for six hours the impetuous attacks of a greatly superior force, in the total defeat of the Turkish troops. The siege of Acre however was renewed in vain, every assault against it proved unsuccessful, and "British valour, combined with Asiatic enthusiasm," was finally triumphant.

The French on their return to Egypt obtained at Aboukir another signal victory over the Turks; and the day after this decisive battle

Bonaparte returned to Alexandria, where he learnt the capture of Corfu by the Russians and Turks, and the close blockade of Malta by the same powers. These circumstances, combined with the loss of his fleet at the battle of the Nile, determined him upon leaving Egypt. On the 22nd of August 1799 he secretly embarked, accompanied by several of his generals, his secretary Bourrienne, with Berthollet and Monge, who had joined the expedition for the furtherance of science. Before leaving he signified his resolution to Kléber in a letter, by which he appointed him his successor in the chief command of the Egyptian army, and authorised him to conclude a convention for the evacuation of the country in the event of no succour arriving from France during the following spring, and if the mortality from the plague among his soldiers should amount to fifteen hundred men.

The sudden departure of Bonaparte spread anxiety and distrust throughout the camp; the reputation of his successor however, who enjoyed the highest confidence of the army, tended greatly to dissipate their fears. But the talents of Kléber did not at first appear to be equal to the difficult circumstances in which he was placed. He not only permitted himself to be swayed by feelings of indignation at what he deemed the abandonment of the army by its former chief, but he committed the fault, which in his position became a crime, of openly declaring his opinions to his dissatisfied colleagues in command; he thus caused the seeds of discontent and desire of home, which had been previously sown among the troops, to ripen to a maturity which soon threatened the ruin of the expedition. A letter addressed by him to the Directory contains many erroneous and exaggerated statements which had been furnished by Poussielgue the army administrator, and presents a most gloomy picture of the state of affairs in Egypt. A copy of it is in the 'Memoirs' dictated by Napoleon at St. Helena to the Count de Montholon, and is rendered the more valuable on account of the copious comments which accompany it, and which, though written in no friendly spirit, are for the most part borne out by contemporary testimony. In this letter Kléber complains that his army is reduced to one-half; that it is destitute of the necessary stores and munitions, and that the greatest discontent prevails. He further asserts that the Mamelukes were dispersed but not destroyed, and that the Grand Vizier was marching from Acre at the head of thirty thousand men. Two copies of this letter were sent, one of which fell into the hands of the English, and was the immediate cause of the expedition under Sir Ralph Abercromby, by which the French were compelled to abandon Egypt.

Kléber, under the influence of these despondent feelings, addressed proposals of accommodation to the Grand Vizier; though at the same time he made vigorous preparations to repel the Turkish army. An unexpected reverse moreover increased the necessity of a negotiation. The Grand Vizier with upwards of forty thousand men had crossed the desert, and, assisted by some British officers, had captured the fort of El Arish, justly deemed one of the keys of Egypt. General Dessaix was, against his will and contrary to his judgment, appointed negotiator on the part of the French, and, after many debates and frequent delays, a convention was signed at El Arish on the 28th of January 1800, by which it was agreed that the whole of Kléber's army should return to Europe, with its arms and baggage, either on board their own vessels or some furnished by the Turks; that all the fortresses of Egypt, with the exception of Alexandria, Rosetta, and Aboukir, should be surrendered within forty-five days from the time that the convention was ratified; and finally, that the vizier should pay a sum equivalent to about 120,000*l.* during the time that the evacuation was taking place. The English admiral, Sir Sidney Smith, though not vested with full authority from his government to conclude such a convention, had entered willingly into it, and was honourably preparing to see it carried into effect. Three months however before these events the British government had despatched orders to Lord Keith, who had the command of the Mediterranean fleet, to refuse his consent to any treaty in which it was not stipulated that the French army should be considered prisoners of war; and a letter from this admiral reached General Kléber, warning him of his intention to detain any vessel returning to Europe by virtue of a capitulation.

The French commander made a noble use of the opportunity which was now presented to him of retrieving his military character. Danger revived his energies and roused his courage. He immediately ordered the evacuation of the strongholds to be stopped, and prepared to resume hostilities. In one of those animating proclamations so common in modern French warfare, he indignantly declared to his soldiers that victory was the only answer to such insolence, and bade them be ready to fight. This appeal to their courage was received by the shouts of the army. On the night of the 19th of March 1800, Kléber formed his army, which was 12,000 strong, into four squares, with the artillery at the angles and the cavalry between the intervals; the two squares on the left were commanded by General Regnier, and those on the right by General Friant; the whole army was drawn up on the plain fronting the ruins of Heliopolis. Before them was the Ottoman army, amounting to upwards of forty thousand men; in their rear was Cairo with its three hundred thousand inhabitants, waiting only the signal of success to join the standard of their faith. The formation of the French had taken place by moonlight; perfect order and deep silence prevailed throughout the ranks, and every soldier felt that the fate of Kléber and of Egypt hung on the issue of the contest. A large body

of Turkish troops had been stationed in the village of Matarieh, and a movement was made by the division of Regnier to cut it off before the remainder of the army could come up to its support. No sooner did the Janizaries perceive the approach of the hostile columns than, sallying forth from their entrenchments, they attacked them with desperate courage. But Regnier drove the Turks back to their entrenchments, while the grenadiers, pressing on over masses of the dead and dying, scaled the works, and became masters of the camp. This combat was but the prelude to a general attack, for the vizier's army was marching to avenge the destruction of its advanced guard. Vast masses of Turkish cavalry soon enveloped the compact squares, by whose murderous fire they fell so rapidly that a barrier of bodies was formed around them, and impeded the renewed attacks of the impetuous horsemen. Asiatic valour could not long withstand European discipline, and the Turks at last fled in confusion towards the desert. Kléber, following up his success, hastened to El Kangah, where was posted the remainder of the enemy's army, who seeing themselves so closely pressed, hastily retired, leaving behind them the whole of their baggage and munitions. Thus ended the battle of Heliopolis, important in its results, and attended by little loss to the French, who numbered only two or three hundred killed and wounded.

The relief of Cairo, in whose citadel two thousand men under General Verdier were closely besieged, was the next object. The firing had scarcely ceased in the plains of Heliopolis when the sound of a distant cannonade was heard from Cairo; it informed Kléber that fresh exertions were required, and he instantly proceeded to the rescue of his countrymen. The Turks under Ibrahim Bey, who formed the besieging army, agreed, on hearing the result of the previous battle, to evacuate the town; but the excited populace of Cairo refused to listen to any terms, and prepared themselves for a desperate resistance. It became necessary to take by storm Boulak, a fortified suburb, and the French, who had returned from the pursuit of the Grand Vizier, invested the city. On a further refusal to surrender, a severe cannonade was directed against it, and it was finally entered by assault. A desperate struggle ensued between the besieged, who occupied the houses, and the besiegers, who were pressing on in the streets. Night alone terminated the contest; and on the following morning the Turks offered to capitulate, and were permitted to do so on favourable terms. Kléber, in this instance, as in many others, enhanced his victory by his moderation and humanity. About the time that these events were taking place, another body of the Turkish army had laid down their arms to General Belliard; and Mourad Bey, the chief of the Mamelukes, deprived of every hope of ultimate success, concluded an honourable convention with the French commander. Thus, within a month of the battle of Heliopolis, the French were again in possession of their previous conquests.

Released from immediate danger, Kléber now began to direct his energies to more pacific labours, and to apply them to the administration of the conquered country. His plan appears to have been to distribute portions of land among the veterans of his army, and to adopt a course similar to that pursued by the British government in India, of enlisting in his service the native troops. Scarcely however had he entered on this work when he became the victim of an obscure assassin. A young man, a native of Aleppo, named Suleiman, was incited to the atrocious act by religious fanaticism and the prospect of an ample reward. He had performed the pilgrimages of Mecca and Medina, and his mind was deeply imbued with the tenets of the Mussulmans' faith. Having armed himself with a poignard, he followed Kléber several days without being able to effect his purpose, when he at length determined upon concealing himself in an abandoned cistern in the garden attached to the mansion which the general occupied. On the 14th of June 1800, Kléber was walking in that garden with Protain, the architect of the army, and he was pointing out to him some repairs which the building required, when Suleiman presented himself before him as a suppliant for alms; while Kléber was listening to his petition, he seized the opportunity of rapidly striking him several times with his dagger. The architect, who was armed with a stick, attempting to interfere, received a severe though not deadly wound. The guards having hastened at the cries of Kléber, secured the assassin, whom they found concealed behind some ruins. A military commission was immediately assembled to try the assassin, who boldly confessed, and even gloried in his crime. Four sheiks, the partakers of his confidence, were beheaded, and Suleiman was impaled alive.

Thus prematurely perished this distinguished general, and with him the hopes of the eastern expedition. He had formed many important designs for colonising the country, and French writers believe, as Bonaparte used to assert, that under his rule it might have been preserved a valuable acquisition to the French Republic. According to Dr. O'Meara, Napoleon I. declared, that of all his generals Desaix and Kléber possessed the greatest talents.

* KLENZE, LEO VON, architect, who has designed the greater number of the remarkable series of edifices with which the ex-king Ludwig of Bavaria enriched his capital and kingdom, was born in 1784, at Hildesheim, in a principality of that name at the foot of the Harz Mountains. Here his father was a magistrate; and Klenze was sent to the Collegium Carolinum at Brunswick, and afterwards to Berlin, where he received a general and scientific education. He adopted

architecture in preference to any other pursuit, having attended the Bau-Akademie at Berlin, where he had made some progress in the study of art under Professor Gii y, the master of the architect Schinkel. His choice of architecture as a profession did not immediately meet with his father's approval; for the events at the outset of the present century gave little promise of either fame or profit in connection with the undertaking in Germany of any public works. The objections to his choice however were not persisted in, so that in one or two years after his residence at Berlin he was able to enter upon a tour of study in France, England, and Italy. He spent some time at the Polytechnic School at Paris, where he was under Durand and others. In Sicily his studies helped to consolidate that love of the old Greek architecture which he has retained through life, and which has in some of his works operated against the full development of his real powers as to new design. In Genoa he made the acquaintance of a lover of art, the owner of one of the palaces, who became his patron, and who afterwards filling a high office in the court of King Jerome of Westphalia procured Klenze in 1808 the appointment there of Court Architect, and afterwards a similar appointment in Cassel. These appointments were not of much value, and on the change of political affairs in 1813 they were lost, when Klenze resorted to Munich, where he soon became known to the crown prince, afterwards King Ludwig, who had already conceived projects for the works of his reign, and who was especially attached to classical art. Even prior to this the idea had been conceived of erecting a Walhalla, or Hall of Heroes, in Germany; and in 1814 the king Maximilian I. of Bavaria issued a programme for designs by architects for such a building. Whether designs were actually received we do not find stated. At the time of the congress of Vienna, Klenze was in that capital, and thence he went to Paris, where he again met with the crown-prince, through whom he was invited in 1815 to settle at Munich as Court Architect. In 1816 he was commissioned to prepare designs for the Walhalla; but that work was not commenced till fourteen years later, though in 1821 some materials were prepared. In 1816 also it would seem the Glyptothek was thought of, as the depository of a collection forming since 1808, and as one of an intended group of buildings, each to exhibit its distinct order of colonial architecture. These buildings, three in number, namely, the Glyptothek, the Propylæa, and the Exhibition Building, have since been erected. In 1819 Klenze was named Hofbau-intendant, or building-inspector for the court; and in 1820, as generally stated, the Glyptothek was commenced. In 1823 he accompanied the crown-prince to Italy, who was received with acclamation at Rome by the rising school of German artists. In 1825 Louis ascended the throne, and from that time Klenze was the friend and adviser of the monarch in those efforts by which he added one great work nearly every year to the buildings of Bavaria. From 1826 the office held by Klenze was that of Oberbaurath. The Glyptothek was hardly completed till the year 1830, in which year the Walhalla was commenced. In that year he was named President of the Council for Buildings; and in 1831 he was made a privy councillor, and elevated to the rank of nobility. During the progress of the Glyptothek Klenze built the Reit-Bahn, or Riding-house, commenced in 1822; the Kriegs Ministerium, or War Office, 1824; the Odeon, 1826; the Allerheiligen Kapelle, 1826; the Pinakothek, 1826, commenced on the 7th of April, the birthday of Raffaele; the new wings of the Residenz, or palace, called Königsbau and Festsaalbau, 1827; the palace of Prince Maximilian, 1828; and the Ionic Monopteral edifice, decorated in polychromy, in the English Garden, 1833. The style of these buildings is very varied. Klenze was also the architect of some private residences in the Florentine style; of the restoration of the monument of Adolph of Nassau, in the cathedral of Speyer; of the new street called the Linden-strasse at Munich; of the bazaar in a so-called 'Venetian' style; and of the wing of the Post-Office. Besides the Walhalla, his later works include the Ruhmeshalle, in the Grecian style, with the Doric order—the colossal figure of Bavaria being in front of the building. He was also employed by the Emperor Nicholas of Russia to erect the new Imperial Museum at St. Petersburg—a Græco-Italian building, and one of the best of his works.

The styles exhibited in these works are very varied, including not merely in the exterior of the Walhalla, a reproduction of the Parthenon, but beyond that Greek style, a modified and highly artistic version of Greek expressed in the Glyptothek, and on an Italian groundwork in the Imperial Museum; and more direct transcripts of Italian, Florentine, Byzantine, and Lombardic, and attempts at Gothic. With this extended range of efforts it was impossible to attain equal success: the attempts doubtless were dictated by the king. Where Klenze does his powers as an artist most justice, it has usually been with the aid of Greek models, which however he does not always reproduce, as in the exterior of the Walhalla—in the exception of the terraces and steps;—but he can, as in the interior of the same building, preserve all the pleasure of association with an old style, and yet engraft on it new design, and fresh and beautiful forms of art. In other works he has invented an extraordinary number of ornaments and details, which are at once consistent with the style, new and beautiful. In such points of view his works present a great contrast to the contemporary attempts at the reproduction of Greek architecture in England. The Glyptothek and the

Propylæa are good illustrations of his best style. The former building, which has an interior more Roman than Greek, was elaborately embellished internally like most of the Munich buildings. Within the entrance are three inscriptions, each over a doorway, one in honour of the king, another of the architect, and the third of the painter Cornelius. Klenze's attempts in other cases are less successful, as in the Königsbau, which resembles the Pitti Palace at Florence with some alterations. His few works in the Gothic style are singularly wanting in feeling of the spirit and character of the style,—which however he has not thought highly of,—having said it had the character of "stupendous littleness." Like all architects who achieve much that is great, he trusts mainly to himself for drawings, of which Mrs. Jameson says that he told her, before the completion of the Residenz, that he had made 700 with his own hand. As an architectural painter he is said to be very skilful.

The Walhalla was completed externally in 1839, and inaugurated in 1842; the Imperial Museum was designed about the year 1839, and completed within the last few years, as also the Ruhmeshalle.

In 1834 Klenze was sent to Athens to suggest any requisite improvements in King Otho's capital. One result of the visit was his 'Aphoristische Eemerkungen,' published in 1838. Another of his works is a collection of designs for churches, wherein he attempted to show that the Grecian style ought to be exclusively adopted by Christians of all sects. The greater number of the designs are however very much below the measure of his ability; and the publication was attacked by Wiegmann in a publication with the title 'Der Ritter Leo von Klenze und unsere Kunst,'—wherein also he depreciates the design for the Walhalla; to which it had originally been intended to give an interior of Roman character, and therefore it was thought inconsistent. Klenze has also published his designs for the decorations of the palace; but he will be best appreciated from his 'Sammlung Architectonischen Entwürfe,' which contains the best of his Greek designs. This work however illustrates a too general fault in German publications, which has contributed to tardy appreciation of German art,—for the publication in parts has not only extended over very many years, but the parts are of all sizes, and description is wanting where required. Amongst the distinctions which have been conferred by various princes and academies in Europe on Leo von Klenze, may be named the Royal Medal of the Institute of British Architects. Few architects, ancient or modern, have had the same opportunities of distinguishing themselves; and few perhaps in a similar situation could have achieved more success. It is Klenze's especial merit that he is not only an assiduous cultivator and student of the antique, but he is still the architect and originating artist; and all lovers of classical architecture owe him a debt for the practical proof which he has afforded of the real vitality of the principle of art in the Greek style; regarding which, the inability to do the like, in this country at the same date, is the chief reason of the revulsion in taste which now depreciates the style below its merits.

KLINGENSTIERNA, SAMUEL, a Swedish mathematician and philosopher, was born in 1689 at Tolefors, near Linköping, and received his education at Upsal. It was intended by his parents that he should follow the law as a profession; but, after having made some progress in the study of jurisprudence, he abandoned that pursuit, his taste inclining him to the cultivation of the mathematical sciences.

His first production was a dissertation on the height of the atmosphere; and this was followed by one on the means of improving the thermometer: both dissertations were, in 1723, inserted in the 'Memoirs' of the Royal Society of Upsal. In 1727 he set out from Sweden for the purpose of improving himself by travelling; and, after passing through parts of Germany and France, he made a visit to England, whence he returned in 1730. At Marburg he became known to the celebrated professor Wolf, and applied himself diligently to the study of his philosophy with a view of introducing it into Sweden on his return. At Paris he was introduced to Clairaut, Fontenelle, and Mairan; and he is said to have communicated to those eminent mathematicians some useful remarks concerning the integral calculus and the figure of the earth.

Shortly after his return to Sweden he was appointed professor of mathematics; and being thwarted in his project of teaching the philosophy of Wolf, which was supposed to be in some respects at variance with the doctrines of Christianity, he devoted himself the more ardently to the immediate duties of his professorship. He numbered among his pupils Stroemer, Wargentin, Melanderheim, and Mallet; and at the same time he contributed greatly by his writings to the improvement of mathematical science.

On the retirement of Dalin, the tutor of the Prince Royal of Sweden, afterwards Gustavus III., Klengenstierna was chosen to fill his post; he acquitted himself in the performance of this important duty with great success; and, as a recompence of his zeal, he received the title of Councillor of State, and was made a Knight of the Polar Star. On the termination of this public duty, Klengenstierna, feeling his health decline, quitted the court and passed several years in strict retirement. The Academy of Sciences at St. Petersburg having however offered a prize for the best essay on the means of correcting or diminishing the chromatic and spherical aberrations of light in refracting telescopes, he once more exerted himself; and, having collected his various papers on optics, he composed from them a general theory with relation to

the proposed subject, which he sent to the Academy, when the members of that body unanimously awarded him the sum of one hundred ducats. This work, which was entitled 'Tentamen de definiendis et corrigendis aberrationibus radiorum luminis sphericis refracti, et de perficiendo telescopio dioptrico,' was published at St. Petersburg in 4to in 1762.

While the improvement of refracting telescopes engaged the attention of mathematicians it happened that Dollond, in England, proposed objections to an assumption of Euler, that when light passes from air to glass and from air to water, the logarithms of the refractions of the mean refrangible rays are proportional to the logarithms of the refractions of the least refrangible rays; and assumed as a principle deduced from the experiments of Newton, that with a prism of glass contained in a prism of water, a constant ratio subsisted between the differences of the sines of the refractions of the red and violet rays in passing from air into the first medium, and from that medium into the second. This principle, and the accuracy of Newton's experiment on which it was founded, were impugned by Klengenstierna, who, from his own experiments, found that the light emergent after the refractions was affected with colour, under the circumstances in which Newton supposed that it would be wholly free from it. In 1754 he transmitted to Dollond an account of his experiments, together with some investigations relating to the dispersions of heterogeneous light in lenses; and these papers induced that distinguished artist to have again recourse to experiments with a view of discovering more precisely the phenomena of refraction. It was in the prosecution of these experiments that Dollond discovered that combination of lenses of flint and crown-glass by which the dispersions of light have been so nearly corrected in optical instruments.

Klengenstierna published in Latin an edition of Euclid's 'Elements,' a translation in Swedish of Mueschenbroek's 'Physics,' and two discourses in Swedish, which were delivered before the Academy of Stockholm: one of these is an eulogy on the mechanician Polhen, and the other relates to some electrical experiments which had been made at that time. He was early made a member of the Royal Society of Upsal, and he was afterwards received in the Academy of Sciences at Stockholm. He was elected a Fellow of the Royal Society of London in 1780, and in the 'Philosophical Transactions' for 1781 there is a paper by him on the quadrature of hyperbolic curves. Klengenstierna died October 28th, 1785.

KLOPSTOCK, FRIEDRICH GOTTLIEB, was born in 1724, of respectable parents, at Quedlinburg, at the gymnasium of which place he received his early tuition. In his sixteenth year he went to the school at Naumburg, where his poetical character was first developed. Here he perfected himself in the ancient languages, and even at this early age resolved to compose a long epic poem, though he had not yet made up his mind as to the subject. At first he thought of making the emperor Henry I., commonly called 'the Fowler,' the hero of his work, and some odes by him on this sovereign show that he was then uppermost in his mind. In 1745 he studied theology at Jena, where he seems to have decided on making the Redeemer the subject of his epic, for it was then that he projected the first canto of his 'Messiah,' and in 1748 the first three cantos appeared. The excitement created by this poem was surprising; some regarded him as an ectype of the ancient prophets, while others deemed his poetical treatment of so sacred a subject profane and presumptuous.

After the publication of the first portion of his poem Klopstock went to Langensalza to superintend the education of the children of a relation named Weiss, with whose daughter he fell in love, but without a return of his passion. This lady was the 'Fanny' of his odes. Bodmer, the Swiss poet, invited him to Switzerland, where his poem had made a great impression. In Switzerland he was received with a reverence that bordered on adoration (1750). While in that country his mind seems to have taken a patriotic tendency: the ancient Hermann (the Arminius of Tacitus) became his favourite hero, whose deeds he afterwards celebrated in some dramatic works. In Denmark the minister Bernstorff had become acquainted with the three cantos of the 'Messiah,' and Klopstock was offered a pension of 400 dollars on condition of coming to Copenhagen, and there finishing his poem. He set off in 1751, travelled through Brunswick and Hamburg, and at the latter place formed an intimacy with Margaretha Moller, daughter of a respectable merchant. At Copenhagen he was received by Bernstorff with the greatest respect, and introduced to the king, Frederick V., whom he accompanied on his travels. In 1754 he went to Hamburg, and there married his beloved Margaretha, who in 1758 died in childbed. From 1759 to 1763 he lived alternately in Brunswick, Quedlinburg, and Blankenburg, but afterwards returned to Copenhagen. He composed in 1764 his drama 'Hermannschlacht' (the battle of Arminius), the subject of which is the defeat of the Roman general Varus by the ancient Germans, and which is scarcely so much a drama, as a lyric poem in a dramatic form. His other dramas are of a similar character. In 1771 he left Copenhagen and settled at Hamburg, where he completed his 'Messiah,' and in 1792 married a second wife. He died in 1803.

Though Klopstock is still read and admired as a classic author, that adoration which was paid him has long since evaporated, and many have questioned whether he was a poet at all in the genuine sense of the word. Both in his 'Messiah' and his odes he is dignified

and sublime, but his rhapsodical manner contrasts strangely with the pedantry which is always apparent. Goethe, in his conversations with Eckermann, expressed his opinion that German literature was greatly indebted to Klopstock, who was in advance of his times, but that the times had since advanced beyond Klopstock. The young Hardenberg (who wrote under the name of 'Novalis') has happily said that Klopstock's works always resemble translations from some unknown poet, done by a clever but unpoetical philologist. Notwithstanding the grandeur of his 'Messiah,' it is exceedingly tedious to read; and even at the time of Klopstock's greatest popularity this seems to have been felt, for Lessing (his contemporary) observes, in an epigram, that everybody praises Klopstock, but few read him. His odes are valued by his own countrymen more than his epic, and some are truly sublime; but the construction of the language is so singular, and the connection of the thoughts so often non-apparent, that these odes are reckoned among the most difficult in the language.

* KMETY, GENERAL GEORGE, was born in 1810 at a village in Gómoror county, Hungary, where his father was a protestant clergyman. He was intended for a learned profession, and studied at the protestant college at Eperies, and afterwards at the protestant lyceum at Presburg. Having by a mistake been disappointed in receiving a German scholarship, to which he was entitled, he went to Vienna, and entered the army as a soldier. He had become a commissioned officer in the Austrian army when the Hungarian war of independence broke out in 1848. He then joined his countrymen, and distinguished himself by his bravery and activity. After the surrender of the army by Görgei, he escaped into Turkey, where he adopted the Mussulman religion, entered the Turkish army, and received the name and title of Ismail Pasha. He was attached to the army of Asia Minor, and he commanded the Turkish troops in the great battle which was fought with the Russians in defence of Kara. The conflict lasted seven hours and a half, during which General Kmetz with the Turkish soldiers fought with the most impetuous and determined bravery, and materially contributed to the repulse of the Russian army on that occasion.

KNELLER, GODFREY, was born in 1648, in the city of Lübeck, and received his first instruction in the art of painting in the school of Rembrandt. He afterwards became a pupil of Ferdinand Bol. Having acquired sufficient acquaintance with his profession to qualify him to travel with advantage, he went first to Rome and afterwards to Venice, where he painted several portraits of noble families, and some historical pictures, with such success as to gain him considerable reputation, even in Italy. Leaving Venice, he went to Hamburg, where he met with extraordinary encouragement, and lastly came to London. Being patronised by the Duke of Monmouth, he was introduced to King Charles II., whose portrait he painted several times. The death of Sir Peter Lely leaving him without a competitor, the remainder of his life was a career of fame and fortune. He had incessant employment, and was distinguished by many public marks of honour. He was state painter to Charles II., James II., William III., Queen Anne, and George I. The Emperor Leopold made him a Knight of the Roman Empire, the Grand Duke of Tuscany asked for his portrait to place it in the Gallery at Florence, and his works were celebrated by the first poets of his time.

Kneller had much of the freedom of Vandyck, but less nature. His outline is bold, his attitudes are easy and not without dignity; his colouring is lively, the air of his heads generally graceful, and there is a pleasing simplicity in his portraits combined with a considerable degree of elegance. But there is also a monotony in the countenances and a want of spirit in his figures. Thus the beauties of the court of William III., painted by order of the queen, are very inferior and tame in comparison with Sir Peter Lely's beauties of the court of Charles II. In the collection of the Marquis of Bute at Luton House there is a portrait of Sir John Robinson by Kneller, which, says Dr. Waagen, is far more elevated and free in the conception than usual, more carefully finished, and so warm in the colouring that we recognise the scholar of Rembrandt. Sir Godfrey died in 1726, at the age of seventy-eight.

KNIBB, REV. WILLIAM, Baptist missionary, was born at Kettering in Northamptonshire about the commencement of the present century. In due time he was apprenticed to a printer at Bristol, where he early joined a Baptist church. His elder brother, Thomas, left England in December 1822, to undertake the charge of a school connected with one of the Baptist mission churches in Jamaica, where he died in May 1824. The intelligence of his death so excited the zeal of William Knibb, that he offered himself to go out to supply the place of his deceased brother; and, his offer being accepted, he sailed with his wife in November 1824. Towards the close of 1829 he removed, in consequence of delicate health, from Kingston to the north-western part of the island, where he took charge of the Ridge-laud mission, in connection with Savanna-la-Mar; and subsequently became pastor of the mission church at Falmouth. Shortly after Mr. Knibb's settlement at Falmouth he was brought into painful notoriety in consequence of the breaking out of an alarming spirit of insurrection among the slave population. A notion had by some means been widely circulated among the negroes to the effect that the king of England had determined to emancipate them from slavery, and that the 'free paper,' as they termed the supposed authority for their liberation, had been actually sent to the West Indies, but had been

suppressed or held back through the influence of the slaveowners; and, in consequence of this belief, the slaves upon several estates in Jamaica avowed, towards the latter end of December 1831, their determination to do no work after Christmas. When the missionaries became acquainted with this state of things, they endeavoured to remove the erroneous impression from the minds of such of the negroes as were under their influence, and were so active in their measures as to lead to a report among the disaffected slaves that the white people had bribed Mr. Blyth (a Presbyterian missionary) and Mr. Knibb to withhold their freedom. Insurrectionary movements were, in spite of all the efforts of the missionaries, actually commenced by the negroes, although the interposition of Mr. Knibb, who possessed great influence over the slaves, prevented their rising upon many estates. Notwithstanding this fact both he and his brother missionaries were regarded with great jealousy by the planters, overseers, and others in the slave-holding interest, whose enmity had been excited by their efforts for ameliorating the condition of the negroes, and by the part they had taken in exposing many cases of gross cruelty and oppression. On the 1st of January 1832 Mr. Knibb was compelled, without regard to his sacred office, to join the militia, and while on service he was treated with marked indignity. Having, a few days later, memorialised the governor for exemption from military service, he was arrested, and debarred from any communication with his family, upon the plea of alarming intelligence by which, it was pretended, the missionaries were implicated in the rebellion. He was released in February, no evidence being obtained to support a criminal prosecution; but in March fresh steps were taken to bring him to trial, though on the day appointed for trial the proceedings were abandoned upon the appearance of about three hundred witnesses who came forward, upon a few hours' notice, in his defence.

During the continuance of disturbances in the island Mr. Knibb's chapel and mission premises at Falmouth were razed to the ground by the men of the St. Ann's regiment, who had used them as barracks for a time; and as similar outrages had been committed on other missionary stations, it was determined that Mr. Knibb, accompanied by Mr. Burchell, should visit England to explain the circumstances of the mission. They accordingly reached England in the beginning of June. Down to that time the Baptist Missionary Society had carefully avoided taking any part in the question of emancipation, regarding it as one of the political questions on which it was desirable to observe a rigid neutrality. Mr. Knibb was accordingly cautioned not to commit the society by his proceedings; but, warmed with enthusiasm excited to the highest pitch by his personal knowledge of the horrors of the system, he boldly declared that the society's missionary stations in Jamaica could no longer exist without the entire and immediate abolition of slavery; and, feeling that the time for neutrality was passed, he declared his determination at the annual meeting of the society on the 21st of June, to avow this at the risk of his connection with the society. Mr. Knibb carried the meeting, and subsequently the feelings of the greater part of the country with him, and his stirring appeals had no unimportant share in bringing about the Emancipation Act of 1833.

In the autumn of 1834 Mr. Knibb returned to Jamaica, and in the following year the building of a new chapel at Falmouth, and of a new Lancastrian school for children of all denominations at Trelawney, was commenced under his superintendence. The same strong feeling which had led Mr. Knibb to take so determined a part in promoting the abolition of slavery, induced him now to expose the failure of the apprenticeship system established by the Act of 1833, as a means of preventing the evils anticipated from sudden emancipation. He showed that many of the worst features of slavery were continued under the guise of apprenticeship, and induced some planters to anticipate the course of law by immediate emancipation. After the complete emancipation of the slaves or apprentices, on the 1st of August 1838, Mr. Knibb purchased, by the aid of English friends, a tract of ground for the purpose of furnishing independent residence and occupation for the liberated negroes; and he erected a normal school at the village of Kettering in Trelawney, for training native and other schoolmistresses for both Jamaica and Africa. In 1842, in consequence of the prosperous state of the mission churches in Jamaica, it was determined by the missionaries and congregations to separate themselves from the Baptist Missionary Society, so far as any dependence upon the society's funds was concerned; and in the same year Mr. Knibb visited England to promote the establishment of a theological seminary in connection with the native mission to Africa, which had been commenced about two years before through his exertions. In the early part of 1845 he again visited England, to obtain pecuniary aid for the negroes connected with the Baptist churches in Jamaica, and to expose a new system of taxation which bore upon the liberated negro labourers with extreme severity. Having succeeded in obtaining both sympathy and pecuniary assistance, he returned to Jamaica in July 1845. In the following November he was seized with yellow fever, and died, after an illness of only four days, on the 15th of that month, at the village of Kettering. Though his funeral took place on the following day, such was the respect entertained for his memory that not less than 8000 persons are said to have assembled on the occasion.

KNIGHT, RICHARD PAYNE, eldest son of the Reverend

Thomas Knight, of Wormesley Grange, in the county of Hereford, was born in 1750. He was a weak and sickly child, and his father did not send him to school, or suffer him to learn either Greek or Latin at home. Soon after his father's death, which took place in 1764, he was sent to a grammar-school in the neighbourhood, where he made a rapid progress in the Latin language. After leaving school he did not go to a university, but at the age of eighteen he commenced the study of Greek, which he pursued with great diligence, and which became one of the chief occupations of his life. Shortly afterwards he visited Italy, principally on account of his health; and there he seems to have formed the taste for the fine arts, and especially for the productions of the Greek sculptors, which was his most prominent characteristic. Subsequently to his father's death he inherited the large estate of Downton, near Ludlow, from his grandfather, on which, after his return from Italy, he built a mansion, and he devoted much time to improving and ornamenting his grounds. In 1780 he was elected to serve in parliament for the borough of Leominster, and in the following parliament of 1784, for the borough of Ludlow, for which he continued to sit until the year 1806, when he retired from parliament. While a member of the House of Commons he acted with Mr. Fox, but he never took any part in debate, nor did he ever interest himself about politics. In 1814 he was appointed a trustee of the British Museum, as the representative of the Townley family.

Early in his life he commenced the formation of a collection of antiques and other works of art, to which his large fortune enabled him to make constant additions. It consisted principally of ancient bronzes and Greek coins; and it was preserved in his London house in Soho Square, which contained a large room fitted up for the purpose. He bequeathed his collection (the value of which was estimated at 50,000*l.*) to the British Museum. He had originally intended to bequeath it to the Royal Academy. The bill legalising the acceptance of this collection by the trustees of the British Museum received the royal assent on the 17th of June 1824. Mr. Knight died in his house in London, on the 24th of April 1824, and he was buried at Wormesley church, in Herefordshire.

Mr. Payne Knight began at an early age to admire the remains of Grecian art, and hence in his studies of Greek literature his attention was mainly directed to those subjects which illustrate Greek sculptures and coins, namely, mythology and the archaic Greek language. Accordingly his first work was 'An Account of the Remains of the Worship of Priapus lately existing at Isernia, in the Kingdom of Naples; to which is added a Discourse on the Worship of Priapus, and its connexion with the Mystic Theology of the Ancients,' 4to, 1786. (Distributed by the Dilettanti Society.) This illustration of the obscene worship of Priapus was severely censured by the author of the 'Pursuits of Literature;' but although it may be doubted whether the subject was worthy of investigation, it is certain that Mr. Knight had no other object in view than the purely scientific one of elucidating an obscure part of the Greek theology. His next production was 'An Analytical Essay on the Greek Alphabet,' 4to, London, 1791. This work, which was reviewed by Porson in the 'Monthly Review' for 1794 (see his article reprinted in Porson's 'Tracts,' p. 108, 'Museum Criticum,' vol. i., p. 489), was chiefly remarkable for an exposure of the forgery of certain Greek inscriptions which Fourmont professed to have found in Laconia. These inscriptions had deceived the most eminent scholars, among whom it is sufficient to name Winckelmann, Villoison, Valckenaer, and Heyne; and their genuineness was first questioned by Payne Knight, who supported his opinion with an elaborate argument: their spuriousness is now universally admitted. (See Boeckh, 'Corp. Inscript. Græc.,' vol. i., pp. 61-104, whose dissertation has completely exhausted the subject.) Mr. Knight next attempted poetry, for which the character of his mind did not at all fit him. In 1794 he published the 'Landscape,' a didactic poem, in three books, addressed to Uvedale Price, Esq. This poem contains many precepts, marked by sound judgment and good taste, on the subject to which it relates, but there is no largeness of view or depth of thought; at the end are some sagacious remarks on the French revolution, the event of which was still undetermined. Mr. Knight published three other metrical works at subsequent periods of his life. The first was a didactic poem, in six books, entitled 'The Progress of Civil Society,' 4to, London, 1796, now only known by the witty parody in the 'Antijacobin' (supposed to have been written by Mr. Canning). The second was 'A Monody on the Death of the Right Honourable C. J. Fox,' 8vo, London, 1806-7. The third was entitled 'Alfred, a Romance in Rhyme,' 8vo, London, 1823.

In 1805 Mr. Payne Knight published 'An Analytical Enquiry into the Principles of Taste,' 8vo, London, which passed through several editions. This work is characterised by acuteness of thought, and is the only production of Mr. Knight's which is interesting to the general reader, but it would now probably attract no notice if it were published as an original work. It was reviewed with some severity in the 'Edinburgh Review' for January, 1806. (See also some remarks on it in Mackintosh's 'Life,' vol. i. p. 371.) Mr. Knight afterwards contributed to the 'Edinburgh Review' (Number for July, 1809) a critique of Falconer's 'Strabo,' a work published at the Clarendon Press. In the following year Mr. Copleston, then a tutor of Oriel College, Oxford, and afterwards Bishop of Llandaff, published a defence

of the University of Oxford against the strictures of the 'Edinburgh Review.' This defence related not only to Mr. Knight's critique of Falconer's 'Strabo,' but also to passages in other articles ascribed to Mr. Playfair and Mr. Sidney Smith. An article in reply, contributed by the three reviewers, appeared in the 'Edinburgh Review' for April, 1810: Mr. Knight's share of it extends from p. 169 to p. 177. Mr. Copleston afterwards rejoined, and the controversy with Mr. Knight ended in a grammatical discussion totally foreign to the question at issue. In 1809 were published 'Specimens of Ancient Sculpture, selected from different Collections of Great Britain, by the Society of Dilettanti,' fol., and a second volume was published in 1835. This magnificent work was chiefly due to Mr. Knight's industry and taste; the subjects were chosen by him, and he wrote the prefaces and descriptions of the plates.

In 1816 Mr. Knight was examined by a select committee of the House of Commons on the Elgin Marbles. The evidence which he gave upon this occasion, while like all that he published quite devoid of any profundity, was not marked with his usual good taste as to the merits of the remains of Greek art; an examination of it, written in a hostile spirit, may be seen in the 'Quarterly Review,' vol. xiv., pp. 533-543. Mr. Knight distributed a short Answer to the 'Quarterly Review' among his literary friends in explanation of the parts of his evidence which he considered had been misrepresented. In 1820 Mr. Knight published an edition of the 'Iliad' and 'Odyssey,' with prolegomena. His object in this edition was to restore the text of Homer to its original state. He rejected the Wolfian hypothesis concerning the origin of the Homeric poems, and supposed the 'Iliad' and 'Odyssey' to have been each the work of a single poet; the poet of the 'Odyssey' being posterior to the poet of the 'Iliad.' The process by which he attempted to restore the text of these two poems to their original state was twofold: 1, the remodelling of the language, by the introduction of forms disused in later times, and of the ancient letter styled the 'digamma;' 2, the rejection of verses interpolated by later rhapsodists and poets. It will be enough to say that the work is not now regarded by scholars as of any authority. After Mr. Knight's death his catalogue of his coins was published by the trustees of the British Museum. ('Nummi Veteres,' &c., 4to, London, 1830). Besides the works above mentioned, Mr. Knight wrote several papers in the 'Classical Journal' and the 'Archæologia' (see vols. xv. 393, xvii. 220, xix. 369): the article on the works and life of Barry, in the 'Edinburgh Review' for August 1810, is also by him. To these may be added a paper on the 'Homeric Palace,' published after his death in the 'Philological Museum,' vol. ii., pp. 645-49. He likewise first published the celebrated 'Elean Inscription,' concerning which see Boeckh, 'Corp. Inscript. Gr.,' No. 11.

KNIGHT, THOMAS ANDREW, brother of the subject of the preceding article, was born on the 10th of October 1758. The grandfather of these eminent men had amassed a large fortune as an iron-master at a period long before steam machinery was introduced in the smelting and manufacture of iron. When young, Thomas Knight's education was so much neglected, that when, at the age of nine years, he was sent to school at Ludlow, he was scarcely able to do more than read. But the days of his childhood had not been passed without employment. He had a great turn for the observation of natural phenomena, and having been left to occupy himself in the country in what way he pleased, he had already formed a close practical acquaintance with such plants and animals as Herefordshire could furnish. Eventually he graduated at Balliol College, Oxford, and subsequently occupied himself with researches into various points of vegetable and animal physiology. One of the most remarkable of his early investigations was contained in a paper read before the Royal Society in 1795, upon the inheritance of disease among fruit-trees, and upon the propagation of debility by grafting. The county of Hereford had long been celebrated for the produce of its orchards, and the cider made therefrom was in high esteem; but towards the latter part of the last century the trees of the most esteemed sorts became gradually less productive, their vitality being nearly exhausted. Still the old practice of grafting young stocks with the debilitated shoots of these trees generally prevailed, till Mr. Knight, after a long course of interesting experiments, satisfied himself that there is no renewal of vitality by the process of grafting, but merely a continuation of declining life, and that young grafted stocks soon became as much diseased as the old parent trees. He then commenced a course of experiments by fertilising the blossoms of some hardy crabs or apples with the pollen taken from the flowers of the most celebrated dessert and cider fruits, and sowing the seeds thus artificially impregnated. From that time Mr. Knight was looked up to in this country as a vegetable physiologist of a high order; a character which he ably sustained by various experimental researches into vegetable fecundation, the ascent and descent of sap in trees, the phenomena of germination, the influence of light upon leaves, and a variety of similar subjects. In 1797 he published a small work called 'A Treatise on the Culture of the Apple and Pear, and on the Manufacture of Cider and Perry,' in which he recommends raising new kinds from seed, and suiting the sorts produced to the peculiarities of soil and climate, which are found to have so great an influence on the quality of cider. Mr. Knight did not confine his experiments to the improvement of the apple only, but he raised many pears most

valuable for the dessert, and so hardy as not to require the warmth and shelter of walls, and consequently capable of being cultivated by every farmer and cottager in the country. His seedling plums, strawberries, nectarines, and potatoes are also of great value, and an important addition to the luxuries and necessities of life.

The great object of this distinguished man seems to have been in all cases utility. It was chiefly to questions which he thought likely to lead to important practical results that his attention was directed; and the numerous papers communicated by him to the 'Transactions' of the Horticultural Society, in the chair of which he succeeded his friend Sir Joseph Banks, have all this distinguishing feature. No one who has traced the progress of horticultural skill for the last half century, can be ignorant that it is very largely, if not mainly due to the writings and practice of Mr. Knight: he was probably the best practical gardener of his day. It is however not a little remarkable that with so very extensive a knowledge of the facts of vegetable physiology, he should have been so unfortunate as he certainly was in many of his explanations of them. This arose no doubt from his unacquaintance with vegetable anatomy, and consequently with the minute means by which Nature brings about her results in organised matter. Mr. Knight was also a close observer of the habits of animals, and one of his last communications to the Royal Society was on the subject of animal instinct. He died in London on the 11th of May 1838, in the eightieth year of his age.

KNIGHTON, HENRY, an English historian of the close of the 14th and beginning of the 15th century, was a canon-regular of Leicester Abbey. The time neither of his birth nor death is known. His 'Compilatio de Eventibus Angliæ, à tempore Regis Edgari usque mortem Regis Ricardi Secundi,' was published by Twysden in the 'Decem Scriptores,' fol., London, 1652, cols. 2311-2741. (Selden's notice of him, prefixed to the *Decem Scriptores*, pp. 46, 47; Tanner, *Bibl. Brit. Hib.*, p. 458.)

KNOLLER, MARTIN VON, a distinguished German painter of the 18th century, was born in the village of Steinach, in the Tyrol, in 1725. His father appears to have been a poor painter of some sort, and he intended his son to follow his own pursuit. He was however in such circumstances as to make it necessary for his son to perform the menial work of the house, which Martin appears to have found particularly distasteful. The boy accordingly ran away from his home, and found shelter in the house of Hofkammerath von Hornmayr at Innsbruck, who, when he had heard the boy's story, let his father know of his safety, and placed him with a painter of the name of Pögel, who thus became Knoller's first master, though he can have had but the slightest influence upon him, if any at all. Martin's father however required his son's services in every way, and he was forced to return home, where he divided his time between the pursuit of his art, in assisting his father, and in the performance of menial domestic offices. Such was the state of affairs when circumstances brought the painter Paul Troger, on his return to Vienna, to the village of Steinach, where he saw and admired some of the extraordinary productions of Knoller, then twenty years of age. Troger perceived the lad's ability, and offered to take him with him to Vienna. Young Knoller went with his patron, and in eight years from that time he had not a superior of his own age in the Austrian dominions. Already, in the years 1743-50, he assisted Troger in the frescoes of the cathedral church of Brixen; and in 1753 he obtained the great prize of the Austrian Academy for historical painting. In 1753 Knoller returned to the Tyrol, and in the following year painted in fresco the church of Anras so much in the manner of Troger that it might pass for the work of that master. Troger, though correct, was cramped and formal in design and sharp in his outlines. In 1755 Knoller visited Rome, and greatly improved his style during the three years he spent in that city. From Rome he was invited to Naples by Count Firmian, the Austrian ambassador at Naples, who employed him much in that city, and in the decoration of his palace at Milan. Knoller visited Rome several times subsequently, and contracted a close friendship with Winkelmann and with Mengs. In 1764 he finished one of his principal works, the frescoes of the church of Volders near Hall, in the Tyrol, consisting of passages from the life of San Carlo Borromeo. In 1765 he returned to Milan to his former patron, Count Firmian, whose esteem and patronage induced Knoller to make Milan his head-quarters; and he there married in 1767 the daughter of a merchant, by whom he had nine children.

Knoller painted many works in Milan in oil and in fresco, the best of which is a ceiling in the palace of the Prince Belgiojoso, representing the apotheosis of one of his ancestors. The palace of the Count Firmian was rich in Knoller's works. His principal German works are the frescoes of the convent-church of Ettal in the Bavarian Alps; and the seven cupolas of the church of Neresheim in Würtemberg, painted in 1770-75, for which he received 22,000 florins. He painted a large fresco, 110 by 33 feet, in the town-hall at Munich, representing the Ascension of the Virgin; and there are altar-pieces by him in several churches in the south of Bavaria. He was much engaged also at Vienna, but chiefly in portrait-painting: he was there ennobled, with the title of 'von,' by Maria Theresa. There are many of his works in the Tyrol, at Innsbruck, Botzen, and other places. The church of his native place, Steinach, possesses three altar-pieces by Knoller. He died in 1804.

Knoller was gay in colouring, and correct and vigorous in design, and his works are chiefly characterised for their physical qualities—dramatic and effective composition, strong expression, and vigorous and uncommon attitudes. His sphere was almost exclusively the practical part of art; the true historical and æsthetical he hardly approached, but this might be said of many more eminent painters. A life of Knoller was published in the 'Beiträge zur Geschichte und Statistik von Tyrol,' for 1831.

*KNOWLES, JAMES SHERIDAN, dramatist, was born in 1784 at Cork in Ireland, where his father, James Knowles, was a teacher of elocution. In 1792 James Knowles removed with his family to London. Sheridan Knowles's first attempt to construct a play was made at the age of twelve years for a company of boys. At fourteen he wrote an opera called 'The Chevalier de Grillon' and 'The Welsh Harper,' a ballad. These were followed by a tragedy entitled 'The Spanish Story,' and by 'Hersilia,' a drama. None of these dramatic works have been preserved. About this time he was introduced to Hazlitt, who treated him with much kindness, assisted him in his dramatic studies, and became, as Knowles expresses it, his 'mental father.' About 1798 Sheridan Knowles removed to Dublin, where he resided with some relatives, and having resolved to make trial of the stage as a profession, came out at the Crow-Street Theatre, but was not favourably received. He afterwards joined a theatrical company at Waterford, in which he became an actor and singer. In the winter of 1809 Edmund Kean became an actor in this company, and Knowles wrote a play in blank verse called 'Leo, or the Gipsy,' in which Kean played the principal character with great success. This play has not been preserved, but Barry Cornwall, in his 'Life of Edmund Kean,' has given extracts from it. While at Waterford, Sheridan Knowles published by subscription a small volume of poetical 'Fugitive Pieces.' He afterwards removed to Belfast, where he became a teacher of elocution, and produced with success at the Belfast Theatre a play called 'Brian Boroihme.' This was followed by his tragedy of 'Caius Gracchus,' which was performed February 13th 1815 at the same theatre with very great success. His next tragedy, 'Virginus,' was brought out at the Glasgow Theatre, where it was played fifteen nights. It was performed in London at Covent Garden Theatre in 1820, and established his reputation as a dramatic writer. 'Caius Gracchus' was performed at Drury Lane Theatre in 1824, and 'William Tell' at the same theatre in 1825. In these three tragedies Macready acted Virginus, Caius Gracchus, and William Tell. 'The Beggar's Daughter of Bethnal Green' (1828) was altered and brought out at the Victoria Theatre in 1834, Sheridan Knowles himself playing Lord Wilford. 'Alfred the Great' was performed at Drury Lane in 1831, and 'The Hunchback' at Covent Garden in 1832, the author taking the character of Master Walter and Miss Fanny Kemble Julia. 'The Wife, a Tale of Mantua,' was performed at Covent Garden in 1833, with Knowles himself as Julian St-Pierre. In 1834 he revisited his native city of Cork, and in 1835 paid a visit to the United States of America, where he was received, as well as in Ireland, with flattering demonstrations of respect. In 1836 'The Daughter' was performed at Drury Lane, and in 1837 'The Love-Chase' at the Haymarket. Afterwards came out 'Woman's Wit,' Covent Garden, 1838; 'The Maid of Mariendorp,' Haymarket, 1838; 'Love,' Covent Garden, 1839; 'John of Procida,' Covent Garden, 1840; 'Old Maids,' Covent Garden, 1841; 'The Rose of Arragon,' Haymarket, 1842; and 'The Secretary,' 1843. In 1847 he published 'Fortescue,' 3 vols. 8vo., and 'George Lovell,' 3 vols. 12mo., two novels, which did not add to his reputation. In 1849 the government rewarded his services to literature by a pension of 200l. a year. He has since published 'The Rock of Rome, or the Arch-Heresy,' and 'The Idol demolished by its Own Priest,' two works of controversial divinity. He has also become a Baptist minister, and several of his sermons have been printed. His 'Dramatic Works' have been collected and published in 3 vols. small 8vo.

KNOX, JOHN, the son of obscure parents, was born in 1505: there is some doubt respecting his birthplace, which was probably the village of Gifford in East Lothian, although it has been asserted that he was born at Haddington. His education was more liberal than was then common. In his youth he was put to the grammar-school at Haddington, and about 1524 removed to the University of St. Andrews, where the learning principally taught was the philosophy of Aristotle, scholastic theology, civil and canon law, and the Latin language; Greek and Hebrew were at that time little understood in Scotland, and Knox did not acquire the knowledge of them until somewhat later in his life. "After he was created Master of Arts he taught philosophy, most probably as an assistant or private lecturer in the university, and his class became celebrated." "He was ordained a priest before he reached the age fixed by the canons of the church, which must have taken place previous to the year 1530, at which time he had attained his 25th year, the canonical age for receiving ordination." (M'Crie.) His first instruction in theology was received from John Major, the professor of theology in the university, but the opinions founded upon it were not long retained; the writings of Jerome and Augustine attracted his attention, and the examination of them led to a complete revolution in his sentiments. It was about the year 1535 that his secession from Roman Catholic doctrines and discipline commenced, but he did not declare himself a Protestant until 1542.

The Reformed doctrine had made considerable progress in Scotland before this time. Knox was not the first reformer, there were many persons, "earls, barons, gentlemen, honest burghers, and craftsmen," who already professed the new creed though they durst not avow it; it was to the avowal, extension, and establishment of the Reformed religion that his zeal and knowledge so powerfully contributed. His reprehension of the prevalent corruptions made him regarded as a heretic; for which reason he could not safely remain in St. Andrews, which was wholly in the power of Cardinal Beaton, a determined supporter of the Church of Rome, and he retired to the south of Scotland, where he avowed his apostacy. He was condemned as a heretic, degraded from the priesthood, and it is said by Beza that Beaton employed assassins to waylay him. He now for a time frequented the preaching of the Reformed teachers, Williams and Wishart, who gave additional strength to opinions already pretty firmly rooted; and having relinquished all thoughts of officiating in the Roman Catholic Church, he became tutor to the sons of Hugh Douglas of Langniddrie, a gentleman of East Lothian, who had embraced the Reformed doctrine. After the murder of Cardinal Beaton, Knox removed with his pupils from Langniddrie to St. Andrews (1547), where he conducted their education in his accustomed manner, catechising and reading to them in the church belonging to the city. There were many hearers of these instructions, who urged him and finally called upon him to become a public preacher. Diffident and reluctant at first, upon consideration he consented to their request. In his preaching, far more than the reformed teachers who had preceded him, he struck at the very foundations of popery, and challenged his opponents to argument, to be delivered either in writing or from the pulpit, and so successful were his labours that many of the inhabitants were converted to his doctrines.

It was not long before an event took place by which his efforts received a temporary check. The murder of Cardinal Beaton had given great offence, and created great excitement through the kingdom. It was a severe blow to the Roman Catholic religion and the French interest in Scotland, both of which he had zealously supported, and vengeance was loudly called for upon the conspirators by whom he had been murdered. These conspirators had fortified St. Andrews, and the art of attacking fortified places was then so imperfectly understood in Scotland that for five months they resisted the efforts of Arran, the Regent. From their long wars in Italy and Germany, the French had become as experienced in the conduct of sieges as the Scotch were ignorant. The French were allies of Scotland; to France therefore Arran sent for assistance. About the end of June 1547 a French fleet, with a considerable body of land forces, appeared before the town. The garrison capitulated, and Knox, among many others, was taken prisoner, and conveyed to Rouen, where he was confined on board the galleys. After nineteen months' close imprisonment he was liberated, with his health greatly injured by the rigour with which he had been treated (1549).

Knox now repaired to England, and though he had never received ordination as a Protestant, Cranmer did not hesitate to send him from London to preach in Berwick. In Berwick and the North of England he followed his arduous undertaking of conversion until 1551, when he was made one of King Edward's chaplains, with a salary of 40*l.* a year. While his friends in the English administration offered him further preferment, which he declined, his enemies brought charges against him before the council, of which he was soon afterwards acquitted. He was in London at the time of King Edward's death, but thought it prudent to fly the kingdom as soon as Mary's policy towards the Protestants became apparent. In January 1554, he landed at Dieppe; from Dieppe he went to Geneva; and from Geneva to Frankfurt, where Calvin requested him to take charge of a congregation of English refugees. In consequence of some disputes he returned from Frankfurt to Geneva, and, after a few months' residence there, to Scotland, where he again zealously promulgated his doctrines. The English congregation at Geneva having appointed him their preacher, he thought right to make another journey to the Continent (1556), which he quitted finally in 1559. During these the quietest years of his life he published 'The First Blast of the Trumpet against the monstrous Regiment of Women,' in which he vehemently attacked the admission of females to the government of nations. Its first sentence runs thus: "To promote a woman to bear rule, superiority, dominion, or empire, above any realm, nation, or city, is repugnant to nature, contumely to God, a thing most contrarious to his revealed will and approved ordinance, and finally it is the subversion of all equity and justice." This inflammatory composition, as might have been expected, excited fresh hostility against its author. At the time of its publication both England and Scotland were governed by females; Mary of Guise, the queen-dowager of Scotland, was likewise regent of that kingdom, while the Princess Mary was heiress of its throne: and in England Mary was queen, and her sister Elizabeth the next in succession to the crown. It hardly admits of wonder then that when, in 1559, Knox was desirous of returning to England, Queen Elizabeth's ministers would not permit him to do so, and he was compelled to land at Leith.

The Protestants in Scotland were by this time nearly equal to the Roman Catholics, both in power and in number; but their condition had lately been changed somewhat for the worse. The queen-regent

who from motives of policy had found it desirable to conciliate and uphold them, from similar motives had become their opponent and oppressor; and many of the preachers of the 'Congregation' (the name by which the body of Protestants was then called) were summoned for various causes to take their trial. It was on a day not long previous to these trials that Knox returned to his country to resume the labours of his ministry; hearing of the condition of his associates, "he hurried instantly" (says Robertson, i. 375) "to Perth, to share with his brethren in the common danger, or to assist them in the common cause. While their minds were in that ferment which the queen's perfidiousness" [she had broken a promise to stop the trial], "and their own danger occasioned, he mounted the pulpit, and, by a vehement harangue, against idolatry, inflamed the multitude with the utmost rage." The indiscretion of a priest, who, immediately after Knox's sermon, was preparing to celebrate mass, caused a violent tumult. The churches in the city were broken open, altars were overturned, pictures defaced, images destroyed, and the monasteries levelled with the ground. The insurrection, which was not the effect of any concert or previous deliberation, was censured by the Reformed preachers; and it affixes no blame to the character of Knox. The queen-regent sent troops to quell this rebellion; troops were also raised by the Protestants, but a treaty was entered into before any blood was shed.

The promotion of the Reformation in his own country was now Knox's sole object: he was reinstated in his pulpit at St. Andrews, and preached there in his usual rough, vehement, zealous, and powerful manner, until the Lords of the Congregation took possession of Edinburgh, where he was immediately chosen minister. His efforts gave great offence and alarm to the Roman Catholic clergy, especially during a circuit that he made of Scotland. Armies were maintained and sent into the field by both parties, for treaties were no sooner made than they were violated; French troops again came to succour the Roman Catholic clergy; and to oppose them Knox entered into correspondence with Cecil, and obtained for his party the assistance of some forces from England. The 'Congregation' however had many difficulties and disasters to struggle with. A messenger whom they had sent to receive a remittance of money from the English was intercepted and rified; their soldiers mutinied for want of pay; their numbers decreased, and their arms were unsuccessful. Under these circumstances it required all the zeal and the courage of Knox to sustain the animation of his dispirited colleagues; his addresses from the pulpit were continual and persevering. As the treaty by which the civil war was concluded made no settlement in religion, the reformers found no fresh obstacle to the continuance of their efforts; and Knox resumed his office of minister in Edinburgh. In this year (1560) the queen-regent died, and in the following Queen Mary took possession of the throne of Scotland; her religious opinions were Roman Catholic, but she employed Protestant counsellors. The preaching of Knox and his denunciations of her religious practice attracted her attention. At different times he had interviews with her (which at first gave rise to much speculation), but neither her artifices produced much effect, nor his arguments; so stern was he, and so rough in his rebukes, that he once drove her into tears. At her instigation Knox was accused of treason, and was tried, but the whole convention of counsellors, excepting the immediate dependants of the court, pronounced that he had not been guilty of any breach of the laws (1563).

Knox continued his exertions, with difficulties of different kinds constantly besetting him. At one time he was prohibited from preaching, at another he was refused entrance into Edinburgh after a temporary absence, but on the whole his influence was little impaired, and his opposition to Popery successful. His health however was affected by continual exertion: in 1570 he was struck with apoplexy, from which he so far recovered as to renew his labours for more than a year; but in 1572 his exhausted constitution gave way, and he died on the 24th of November. He was buried in Edinburgh, in the church then called St. Giles's, now the Old Church.

Knox was twice married; first in 1553, to Marjory, daughter of Sir Robert Bowes; afterwards, in 1564, to Margaret Stewart, daughter of Lord Ochiltree; he had sons only by his first marriage; they all died without issue. He had three daughters by his second wife; the youngest, Mrs. Welch, appears to have been a remarkable person.

The doctrines of Knox were those of the English reformers, impregnated to a considerable extent with Calvinism. His opinions respecting the sacraments coincided with those of the English Protestants: he preached that all sacrifices which men offered for sin were blasphemous; that it was incumbent to make an open profession of the doctrine of Christ, and to avoid idolatry, superstition, and every way of worship unauthorised by the Scriptures; he was altogether opposed to Episcopacy. His views were more austere than those promulgated in England; and there can be little doubt that the present greater severity of the Scotch Presbyterians, compared with that of the English Protestants, is greatly attributable to this reformer.

The opposition of Knox as well to Episcopacy as to Papacy has caused his reputation to be severely dealt with by many writers of contrary opinions on these points. A most elaborate character of him has been drawn at some length by Dr. M'Crie, in his 'Life of Knox,' and though it may perhaps be well to inform the reader that Dr. M'Crie was a rigid Presbyterian, we think it on the whole a just representation.

We subjoin a brief summary of it: Knox possessed strong talents; was inquisitive, ardent, acute, vigorous, and bold in his conceptions. He was a stranger to none of the branches of learning cultivated in that age by persons of his profession, and he felt an irresistible desire to impart his knowledge to others. Intrepidity, independence, and elevation of mind, indefatigable activity, and constancy which no disappointments could shake, eminently qualified him for the post which he occupied. In private life he was loved and revered by his friends and domestics: when free from depression of spirits, the result of ill health, he was accustomed to unbend his mind, and was often witty and humorous. Most of his faults may be traced to his natural temperament and the character of the age and country in which he lived. His passions were strong, and as he felt he expressed himself without reserve or disguise. His zeal made him intemperate: he was obstinate, austere, stern, and vehement. These defects, which would have been inexcusable in most other persons, may be more easily forgiven in him, for they were among the most successful weapons in his warfare.

KNOX, REV. VICESIMUS, D.D., was born at Newington Green, Middlesex, December 8, 1752. His father was the Rev. Vicesimus Knox, LL.B., Fellow of St. John's College, Oxford, and head master of Merchant Taylors' School, London. Vicesimus Knox, the son, was also educated at St. John's College, Oxford, where he pursued his classical studies with great diligence, and became very skilful in Latin composition. Having taken his degree of B.A., and been elected to a Fellowship, he left the university, and in 1778 was elected master of Tunbridge School, Kent. He married about the time of his settling at Tunbridge, and his wife died in 1809, leaving two sons and a daughter. A short time after his marriage he received the degree of D.D. by diploma from the University of Philadelphia. After having been master of Tunbridge School thirty-three years he retired, and was succeeded by his eldest son. He was rector of Rumwell and Ramsden Crays in Essex, and minister of the chapelry of Shipbourne in Kent. He performed the duties of a parish priest nearly forty years with great regularity. In the latter part of his life he resided in London. He was much admired as a preacher, and frequently gave his aid in behalf of public charities by delivering a sermon. He died upon a visit to his son at Tunbridge, September 6, 1821.

Dr. Knox's chief works were—1, 'Essays, Moral and Literary,' 12mo, 1777, which came out anonymously, and met with so much success that he republished them in 1778, with additional essays, in 2 vols. 12mo—many additions have been since published; 2, 'Liberal Education, or a Practical Treatise on the Methods of acquiring Useful and Polite Learning,' 8vo, 1781, enlarged in 1785 to 2 vols. 8vo: this work was chiefly intended to point out the defects of the system of education in the English universities, and is said to have had some effect in producing a reformation; 3, 'Elegant Extracts in Prose,' 8vo; 4, 'Winter Evenings, or Lucubrations on Life and Letters,' 3 vols. 12mo, 1788; 5, 'Elegant Extracts in Verse,' 1790, 8vo; 6, 'Sermons intended to promote Faith, Hope, and Charity,' 1792, 8vo; 7, 'Elegant Epistles,' 8vo, 1792; 8, 'Family Lectures,' 8vo, 1794; 9, 'Christian Philosophy, or an Attempt to display the Evidence and Excellence of Revealed Religion,' 2 vols. 12mo, 1795; 10, 'Considerations on the Nature and Efficacy of the Lord's Supper,' 12mo, 1799. Dr. Knox published a few other minor works, occasional sermons and pamphlets.

Dr. Knox's writings were once much admired. His style has considerable neatness and elegance, but he has little originality or power of thought, and his popularity has for some years been gradually decreasing. The selections in the 'Elegant Extracts' were made with much taste and judgment. They were very useful works in their day, and had for many years a large circulation.

KOBELL, the name of several German and Dutch landscape painters, of whom the two following are the most distinguished:—

FERDINAND KOBELL was born at Mannheim in 1740, and was educated by his father with a view to his obtaining an honourable position in the civil service of the Electoral government, under which he himself held the place of hofkammerrath, or counsellor of the exchequer. Ferdinand however had an invincible passion for landscape-painting, which the encouragement of the elector palatine, Karl Theodor, enabled him finally to follow, notwithstanding the opposition of his father. He studied eighteen months at Paris, in 1768-70, at the expense of the elector, who appointed him his cabinet painter after his return to Mannheim: he was also made a member of and secretary to the Academy of Mannheim. In 1793 he removed to Munich, where he died in 1799. Kobell was also a very able etcher: a set of his prints, 179 in number, was published in Nürnberg in 1809:—'Oeuvre complet de Ferd. Kobell, peintre de la Cour Electorale Bavarro-Palatine, et graveur à l'eau forte,' &c. In 1822 a 'Catalogue Raisonné' was published by Baron von Stengel, in which 267 prints are described. Nagler has printed a list of them in his Dictionary. Kobell's landscapes are well selected, true in colouring, and executed with care.

FRANZ KOBELL, the younger brother of Ferdinand, was born at Mannheim in 1749. He was intended for a merchant, and spent four years in a merchant's house at Mainz; but his love for the arts, especially landscape and architecture, finally overruled all obstacles, and his brother's patron, the elector Karl Theodor, befriended him also, and enabled him, in 1776, to visit Italy, where he remained an

enthusiastic student of Italian scenery, chiefly at Rome, for nine years. Franz Kobell, though he executed a few pictures in oil, was scarcely a painter, literally, for his works are almost exclusively drawings, chiefly with the pen, and tinted with sepia. He was so industrious in this style of art, that the number of his drawings is said to exceed 10,000, the great bulk of which are in three collections—that of the Duke Albert of Sachsen-Teschen in Vienna, that of H. von Rigal in Paris, and that of Baron Stengel in Munich. He died at Munich in 1822; and a flattering notice of him appeared in the 'Kunstblatt' of the same year, from the pen of his friend Speth, the author of an excellent work on Italian art of the earlier ages—'Die Kunst in Italien,' 3 vols. 8vo, München, 1819-23.

* KOCH, CHARLES PAUL DE, the son of a Dutch banker, gullotined during the reign of Terror, was born at Passy in 1794. Originally intended for his father's business, he spent several years in a banker's counting-house in Paris, where he began to write, "he knew not why." His first attempts were theatrical, consisting of vaudevilles, operas, melodramas, of which he produced a considerable number, before his first novel, 'L'Enfant de ma Femme,' appeared, in 1827. The knowledge of life, manifested in this work, and its humour, caused it at once to become popular. It was followed by 'Jean' in 1829; by 'Frère Jacques,' in 1830; by his chef-d'œuvre, 'Le Cocu,' in 1831; by 'Gustave' and 'Mon Oncle Raymond,' in 1832; by 'Georgette,' 'André le Savoyard,' and 'Le Barbier de Paris,' in 1833. In the year 1834 he produced 'Sœur Anne' and 'Un Bon Enfant.' Although the earliest of his fictions, the foregoing are usually considered his best. In them the novelist has painted the Parisian manners of his time, above all those of the petite bourgeoisie, the shopkeeper, the student, and the grisette with remarkable felicity, but at the same time with equal licence.

In 1836 he published 'M. Dupont'; in 1837, 'Mœurs Parisiennes'; in 1842, 'La Femme, le Mari, et l'Amant'; in 1844, 'La Famille Gogo.' He has since produced many others of less note. Owing to his great fertility of invention, De Koch has sometimes been compared to Alexandre Dumas, whom he does not resemble in most other things. His style is very negligent, especially in his recent novels. But, although it must be regretted, that a writer of so much true humour and genial mirth, too often passes over the limits of sobriety, Paul de Koch by no means belongs to that class of novelists, whose writings, if they do not directly inculcate immorality, at least depict very loose specimens of morality as models for imitation.

KOCH, JOSEPH ANTON, a celebrated German landscape-painter, was born of poor parents at Obergieblin am Bach, in the valley of the Lech, in the south of Germany, in 1768. Some of his early attempts attracted the notice of Bishop Umgelder, vicar-general of Augsburg, who placed Koch with a painter in that city and provided for his maintenance. He was shortly afterwards sent by the bishop to the Carls-Academie at Stuttgart, where he remained seven years, and became in the meantime an able landscape-painter. Koch tried his fortune in Rome at an early date, and he met with complete success; he married a Roman girl and settled himself fixedly in Rome, where he enjoyed a great reputation for, with the exception of a short interval, at least half a century, and he was for many years looked upon as the Nestor of the German artists there. He died at Rome, January 12, 1839.

Koch was not exclusively a landscape-painter, though he is chiefly distinguished as such. He is known for some clever illustrations to Dante. Among his pictures not exclusively landscapes are, 'Noah's Sacrifice,' the 'Emancipation of the Tyrol by Hofer,' the 'Flight of Laban,' the fresco illustrations to Dante in the Villa Massimi, besides some others. He has painted several fine Alpine views; and many poetical landscapes, which are rather characteristic pictures of a peculiar class of scenery than prospects of particular localities. He frequently composed his landscapes out of such peculiarities of mountain scenery as were congenial with his individual taste, and the parts were always well arranged, and true and characteristic in their details. In colouring he was heavy and monotonous. His latest works were comparatively careless in execution. Koch was also an etcher of considerable skill, and among his works in this class are twenty-four designs from the ancient fable of the Argonautic expedition, after Carstens.

KÖLCSEY, FERENCZ or FRANCIS, an Hungarian poet, critic, and orator of the first eminence, was born at Szö-Demetér, in the county of Middle Szolnok in Transylvania, on the 8th of August 1790. He was sent when five years old to the Calvinistic school at Debreczin, where he acquired an excellent knowledge of Greek and Latin, and made a translation of the first book of the 'Iliad' into Hungarian hexameters. Debreczin was the main seat of the opponents to the reform which Kazinczy [KAZINCOZY] was effecting in the Hungarian language, but so warm was the young student's admiration of the reformer that when in his fifteenth year he wrote him a letter as a disciple, which Kazinczy answered with high gratification at finding that something good would come out of Debreczin. A few years later Kölcsey attracted attention by some poems in the 'Transylvanian Museum,' and for some years study and poetry formed his principal occupation. In 1809, having adopted the profession of the law, he became a 'notary to the Royal Table' at Pesth, and was soon known to the literary celebrities of the capital as one of the most distin-

guished friends and followers of Kazincy: but he was never a lover of society, and there was a peculiar gloom and melancholy about him as a young man. A satirical poem and some sharp critiques which he inserted in 1817 in the 'Tudományos Gyűjtemény' drew on him some odium, and for a time he withdrew from periodical writing; but at the persuasion of his friend Szemere he united with him in 1826 in the publication of a periodical of their own, under the title of 'Élet és Literatura' ('Life and Literature'). His critical essays in this publication are considered the best of the kind that Hungary has yet produced.

His reputation stood high, but was purely literary till 1829, when he began to attract attention by the share he took in county business at Szatmar, where he held the office of upper notary, and in 1832 he was sent to the Hungarian diet as deputy of the county of Szatmar. In a short time his political reputation surpassed his literary, and he was for the remainder of his life the acknowledged first orator of Hungary, Kossuth not having then developed his extraordinary talents. His success as an orator was the more remarkable that his personal advantages were small, and he had in his youth lost the sight of one eye. The line he took was that of extreme liberalism, supported with conscientious sternness. When his constituents sent him instructions of an illiberal character with regard to the question of the redemption of the oppressive land tax, he threw up his commission, but was afterwards persuaded to resume it. He was the most intimate friend of Baron Nicholas Wesselényi, the leader of the opposition, and when in 1838 Wesselényi and Kossuth were thrown into prison by the court, he conducted Wesselényi's defence, which was a brilliant specimen of his talents, though it failed of success. On the 24th of August 1838, only eight days after he had finished the defence, he suddenly died, and it is said in the 'Ujabbkori Isemeretek Tara,' of fifteen years later, that Hungary had not yet ceased to mourn him.

A collection of his works, 'Kölcsey Minden Munkái,' was published after his death in five volumes by Eötvös, Szalay, and Szemere, and an account of his life has appeared by his friend Kallay. His diary of the diet of 1832-36, was published at Pesth during the year of revolution 1848, and is a valuable document for Hungarian history. Of his works the first volume contains his poems, the second his tales, the third his critical, the fourth his philosophical, and the fifth his miscellaneous writings. He is a pleasing poet, and a very pleasing and spirited prose-writer; his tales, which originally appeared in some of the Hungarian annuals, being excellent specimens of a lucid and animated style.

KOLLAR, JAN, a poet and preacher, the originator of the idea of Pan Slavism, was born on the 29th of July 1793, according to Jungmann's 'History of Bohemian Literature,' at Moschowitz, in the county of Trentschin in Hungary, being by birth a Slovak, or one of the Slavonic race of northern Hungary, who speak a language akin to that of their neighbours the Bohemians. After studying at Presburg and Jena, he became in 1819 pastor of a Slovakian evangelical congregation at Pesth. In 1823 and 1827 he issued in two volumes, under the title of 'Narodnie Zpiewanky,' or 'National Songs,' an interesting collection of the popular poetry of the Slovaks, which reached a second edition, with additions, in 1834 and 1835. Unlike some other Slovakian authors however, he was far from exhibiting a narrow and exclusive attachment to his native dialect. Considering the Slovakian as too circumscribed in its range to be equal to the dignity of literary composition, he took for the language of his writings the Bohemian, though it was at the time rejected for German in Bohemia itself by several of the native authors. In 1821 he published at Prague a volume of Bohemian sonnets, under the title of 'Basne' ('Poems'); and in 1824 at Buda a new edition, under the title of 'Slawy Dcera' ('The Daughter of Glory'). The copy of the second edition, in the British Museum, formerly belonged to Bowring, to whom it was presented by Safarik, and who has written in it, "This is a very remarkable book, and how its true and fiery spirit should have burst this Austrian censorship is altogether unintelligible to J. B." The leading idea of the poems is that of the common bond of union between all the Slavonic nations, and the work was in consequence not looked upon with favour by the Hungarians, who were anxious to see their Magyar language extended over the whole of Hungary, and observed with apprehension that the Slavonians to the north of the kingdom, and the Slavonians to the south, were beginning to become conscious of their relationship. Kollar proceeded more and more to develop his idea in his 'Slawa Bohynie' ('The Goddess Slava or Glory'), a collection of philological and mythological essays, and in a work in German, on the connection between the Slavonic races and dialects, 'Ueber die literarische Wechselseitigkeit zwischen den Stämmen und Mundarten der slawischen Nation' (Pesth, 1831). In this publication the wish for a general combination of the Slavonic races is more openly expressed than in any previous one. The same idea pervades the 'Cestopia' (Pesth, 1843), a record of a journey to Upper Italy, the Tyrol, and Bavaria, made by Kollar in 1841, chiefly for the purpose of discovering traces of Slavonic antiquity.

Among his other productions is a volume of sermons, 'Kazne' (Pesth, 1831), which were found so eloquent that they were translated into several languages. Kollar was obliged to leave Pesth by the revolution of 1848, and must in the same year have seen many of his

hopes destroyed by the breaking up of the Slavonic Congress at Prague by the cannon of Windischgrätz. In the next year he was, probably by way of compensation, named professor of archaeology at the University of Vienna. In 1851 he made a journey to Mecklenburg, to study the remains of the Obotrites, and on his return to Vienna was surprised by death on the 29th of January 1852, when he was preparing for the press a German work, 'Das slawische Altitalien,' intended to prove that the ancient inhabitants of Italy spoke a Slavonic language.

The work of Kollar which is chiefly admired by his admirers is his 'Slawy Dcera,' which in its latest shape, as it appears in his 'Dila Básnická' ('Poetical Works') published at Buda in 1845, is called a "lyric-epic poem," in five cantos, and extends to 622 sonnets, having little connection except the common idea of 'Panslavism' which pervades them. Whatever the merit of some of the earlier portions, there can be no doubt that some of the later additions are scarcely calculated to awaken respect for the writer, in particular some coarse attacks on Mr. Paget and Miss Pardoe, apparently dictated by a feeling of resentment at their having spoken well of the Hungarians. The prose works of Kollar contain some valuable information, which is however disfigured by an occasional outbreak of the same spirit of mere Slavonic nationality. Several of Kollar's sonnets are translated in Sir John Bowring's work on the Bohemian poets.

* KÖLLIKER, ALBERT, a distinguished living physiologist, more especially known for his researches with the microscope. He was born in Germany, and is at present professor of anatomy and physiology in the university of Würzburg. Kölliker is one of the younger physiologists who has commenced his career since the more extended use of the microscope, and he has distinguished himself by the masterly manner in which he has applied this instrument to the unravelling the intricate textures of the human and animal body. One of his earliest papers appeared in Valentine's 'Repertorium' for 1841, on the reproductive organs and fluid of invertebrate animals. In 1842 he published a thesis on the origin of the ovum in insects, and a comparison between the development of this organ in the articulate animals and the *Vertebrata*. In 1844 he published at Zurich a paper on the development of the embryo of the *Cephalopoda*, and in 1846 a paper on the contractile cells of the embryo of *Planaria*. These and other labours on the minute structure of animals prepared him for a greater work on the Microscopic Anatomy, or Histology of the Human Body. The first volume of this work was published in two parts in 1850 and 1852, and consisted of a detailed account of his own and others' investigation of the tissues of the human body. This work was however too extensive for the use of the medical student, and in 1852 he published a complete work entitled 'Handbuch der Gewebelehre des Menschen,' in one volume with 343 woodcuts. This work was translated into the English language by Messrs. Bask and Huxley, and published in two volumes by the Sydenham Society. It contained a large amount of original investigation, and has deservedly placed Professor Kölliker at the head of the modern school of histologists. Since the publication of this work he has published many papers on the minute structure of the lower animals. He has been several times in England, and was present at the meeting of the British Association held in Glasgow in the year 1855.

KORAY, ADEIMANTOS, born at Smyrna in 1748, of a family from Chios, studied first at Smyrna, and afterwards at Montpellier, where he took his degree as Doctor of Medicine, and settled in France. He wrote several works on medicine, and published French translations of the treatise of Hippocrates 'On Air, Water, and Situation,' with copious notes, and of the 'Characters' of Theophrastus. In 1801 he translated into modern Greek Beccaria's treatise 'On Crimes and Punishments,' which he dedicated to the newly-constituted republic of the Ionian Islands. He afterwards wrote in French a memoir, 'De l'Etat Actuel de la Civilization en Grèce,' 1803, which, being translated into modern Greek, answered the double purpose of making the people of Western Europe acquainted with the moral and intellectual condition of his countrymen, and of making the Greeks acquainted with it themselves. Koray also undertook to edit a series of ancient Greek writers, under the title of the 'Hellenic Library.' He began with the 'Orations of Isocrates,' 2 vols. 8vo, Paris, 1807, which he accompanied with interesting prolegomena and explanatory notes. He afterwards edited in succession the 'Lives of Plutarch,' the 'Histories of Ælian,' the fragments of Heraclides and of Nicolaus Damascenus, the fables of Æsop, Strabo, the first four books of the 'Iliad,' and the 'Politics' of Aristotle. The reputation of Koray attracted many young Greeks to him, who profited by his conversation and instruction. Although long absent from his native country, he felt to the last the most lively interest in her fate. He foresaw that a struggle was approaching, and he wished the minds of the Greeks to be prepared for it. He encouraged particularly the diffusion of education, the formation of new schools in Greece, and he furnished directions for the method and course of studies. He also contributed to fix the rules and orthography of the modern Greek, in which he took a middle path between the system of Neophytus Doukas, which Koray stigmatised with the name of 'macaronic,' and that of Christophoulos, which affected to write the modern Greek exactly as it is spoken. Koray wished to purify the language by discarding the numerous Italianisms, Gallicisms, and Germanisms which had been introduced

into it, and by substituting old Greek words, at the same time avoiding the affectation of too great a purism or classic pedantry. Körner died at Paris in 1833, having had the satisfaction of seeing the struggle in which his countrymen had engaged rewarded by success.

KÖRNER, KARL THEODOR, was born at Dresden in the year 1791, of respectable parents. The weakness of his health prevented any great application to study, and as a child he was rather remarked for the amiability of his disposition than for any intellectual acquirements. However, as he grew, both his mind and body gained strength, and he showed an early inclination to history, mathematics, and physical science. Above all he loved poetry, and was encouraged in his juvenile compositions by his father, who was an ardent admirer of the works of Göthe and Schiller. Being educated at a school in Dresden, and by private teachers, he did not leave his father's house till he was near seventeen, when, being designed to fill some office in the mines, he was sent to the Bergacademie (school mines) at Freiberg, where he made great progress. After completing the necessary course of study, he went to the university at Leipzig, and afterwards to Berlin. A fit of illness however, and the dislike which his father had to the wild spirit then reigning among German students, were the cause of his being sent to Vienna, where he laboured much at poetical composition. Two pieces, 'Die Braut' ('The Bride'), and 'Der grüne Domino' ('The Green Domino'), were acted at the theatre in 1812, and meeting with success were followed by others, of which 'Zriny' and 'Rosamunde' (the English Fair Rosamond), two tragedies, were works aiming at a high character.

The events of the year 1813 made a deep impression on Körner. Inspired by patriotic zeal, he resolved to engage in the cause of Prussia against the French, and joined the volunteer corps under Major Lützow. He was wounded by two sabre cuts at the battle of Kitzén, and lay concealed and disabled in a wood, whither his horse had carried him, until he was removed by two peasants, sent by his comrades, to a place of safety. In a subsequent battle, fought on the 26th of August, on the road from Gadebusch to Schwerin, he was killed by a shot, and buried by his comrades at the foot of an oak on the road from Lübelow to Dreikrug, with all marks of honour, and his name was cut on the bark of the tree.

As Körner was scarcely twenty-two years of age at the time of his death, his works, which are rather numerous, must be judged with lenity. To comprehend the great impression which his patriotic poems made, it is necessary for the reader to throw himself back to the time, and enter into the deep-rooted hatred felt by the Prussians for the French. His fame chiefly rests on a collection of lyrical pieces called 'Leier und Schwert' ('Lyre and Sword'), many of which were written in the camp, and which can now only be properly felt and appreciated when studied in connection with the events that occasioned their composition, and with a full understanding of the sincerity of the poet's character. In fact, this very stamp of sincerity is the chief beauty of his works: they contain no new thoughts or striking creations of imagination, but are pervaded by only one sentiment, the glory of fighting and dying for "fatherland," expressed in a variety of shapes. Körner evidently had a perception of the higher poetical beauties; but his best poems are those which seem the mere unpolished effusions of the moment, and exhibit the feeling quite unadorned. Such is his spirited song 'Männer und Buben' ('Men and Cowards'). The happiest effort of imagination is his 'Schwert-lied' ('Sword-song'), in which the sword becomes a person and addresses its owner; a piece which has been translated (not very closely) by Lord F. L. Gower. English translations of other of his poems and ballads have been published; also 'The Life of Karl Theodor Körner, written by his Father, with selections from his Poems, Tales, and Dramas, translated from the German by G. F. Richardson,' 2 vols, 8vo.

KÖRÖSI, CSOMA SÁNDOR. [CSOMA.]

KOSCIUSKO, THADDEUS, was born in 1756, of a noble but not wealthy family of Lithuania. After studying first at Warsaw, and afterwards at Paris, for the military profession, he was made a captain in the Polish army. He afterwards returned to Paris, and volunteered to accompany La Fayette and others, who were going to assist the revolted American colonies against England. In America he distinguished himself by his bravery, obtained the rank of general officer in the American army with a pension, and after the end of the war returned to his native country. In 1789 he was made major-general in the Polish army. He served with distinction in the campaign of 1792 against the Russians, but King Stanislaus having soon after submitted to the will of the Empress Catharine, and Poland being occupied by Russian troops, Kosciusko, with several other officers, left the service and withdrew to Germany. When the revolution broke out in Poland at the beginning of 1794, Kosciusko was put at the head of the national forces, which were hastily assembled, and in great measure were destitute of arms and artillery. In April 1794 he defeated a numerically superior Russian force at Raclawic. Again in the month of June he attacked the united Russians and Prussians near Warsaw, but was defeated, and obliged to retire into his entrenched camp before the capital. He then defended that city for two months against the combined forces of Russia and Prussia, and obliged them to raise the siege. Fresh Russian armies however having advanced from the interior under Suwarow and Fersen, Kosciusko marched

against them with 21,000 men. The Russians were nearly three times the number, and on the 10th of October the battle of Macziewice took place about 50 miles from Warsaw. After a desperate struggle the Poles were routed, and Kosciusko, being wounded, was taken prisoner, exclaiming that there was an end of Poland. The storming of Praga by Suwarow and the capitulation of Warsaw soon followed. Kosciusko was taken to St. Petersburg as a state prisoner, but being afterwards released by the Emperor Paul he repaired to America, and afterwards returned to France about 1798. Napoleon I. repeatedly endeavoured to engage Kosciusko to enter his service, as Dombrowski and other Polish officers had done, and to use the influence of his name among his countrymen to excite them against Russia; but Kosciusko saw through the selfish ambition of the conqueror, and declined appearing again on the political stage. A proclamation to his countrymen which the French 'Moniteur' ascribed to him in 1806 was a fabrication. He continued to live in retirement in France until 1814, when he wrote to the Emperor Alexander recommending to him the fate of his country. In 1815, after the establishment of the new kingdom of Poland, Kosciusko wrote again to the emperor thanking him for what he had done for the Poles, but entreating him to extend the benefit of nationality to the Lithuanians also, and offering for this boon to devote the remainder of his life to his service. Soon after he wrote to Prince Czartoriski, testifying likewise his gratitude for the revival of the Polish name, and his disappointment at the crippled extent of the new kingdom, which however he attributed "not to the intention of the emperor, but to the policy of his cabinet, and concluded by saying that as he could not be of any further use to his country, he was going to end his days in Switzerland." (Oginski, 'Mémoires sur la Pologne et les Polonais,' Paris, 1827.)

In 1816 Kosciusko settled at Soleure, in Switzerland, where he applied himself to agricultural pursuits. He died in October 1817, in consequence of a fall from his horse. His remains were removed to Cracow by order of Alexander, and placed in the vaults of the kings of Poland, and a monument was raised to his memory.

KOSLOW. [KOZLOV.]

* KOSSUTH, LAJOS (LOUIS), was born April 27th 1802 at Monok, in the county of Zemplin, in northern Hungary. He is the only son of Andreas Kossuth, who belonged to the class of nobles, and was a small proprietor of land. Louis Kossuth was educated at the Protestant college of Sarospatak. In 1819 he commenced a course of legal study, and attended the district court of Eperies and the royal court at Pesth. Having completed his legal education, and received his diploma, he returned in 1822 to Monok, where he was appointed honorary attorney to the county, and obtained a good practice as an advocate. In 1831 he removed to Pesth, and in 1832, as the representative of a magnate, attended the sittings of the Hungarian diet, or parliament, and had the right to speak, but not to vote. He wrote reports of the proceedings of the diet, which were circulated in manuscript, and eagerly read. In order to extend the circulation of the reports he set up a lithographic press. The Austrian government objected to the publication of the reports, and Kossuth was ordered to discontinue his lithographic printing. He continued however to circulate his manuscripts. The session of the diet closed in 1836. Soon afterwards some young men were accused of a political conspiracy, and thrown into prison. Kossuth charged the prosecutors with illegality and injustice; and for this interference he was himself arrested, tried, found guilty, and imprisoned at Buda in 1837. He was kept in solitary confinement three years, without books or writing materials. The diet met again in 1840, and having proceeded to business, declared the imprisonment of Kossuth to have been unjust, and refused to grant the supplies till he was set at liberty. He was released from prison in May 1840: the supplies required were then granted.

On the 1st of January 1841 appeared the first number of the 'Pesti-Hirlap' ('Pesth Journal'), which was published at first four times a week, but soon became a daily newspaper, and at one period attained a circulation of 10,000. Kossuth was the editor in chief. On the 10th of January 1841 he married Teresa Meszlenyi.

The liberal principles advocated in the 'Pesti-Hirlap,' and the large circulation which it had reached, alarmed the Austrian government, which in 1844 succeeded in removing from office the liberal ministry, and replacing it by one of imperialist principles. In November 1847 Kossuth was elected by the county of Pesth as its representative in the diet, which met again in that month. The liberal opposition, headed by Count Louis Batthyany, was very powerful; and on the 3rd of March 1848 the diet adopted a proposition made by Kossuth to send a deputation to the King of Hungary (Emperor of Austria), for the purpose of requiring the formation of a new ministry essentially Hungarian, as well as certain constitutional reforms. On the 15th of March Kossuth entered Vienna with the deputation. Prince Metternich had fled on the 13th, and Kossuth was received by the excited population with the most enthusiastic demonstrations of applause and sympathy. On the 16th the emperor received the deputation, and on the 17th issued a decree which sanctioned the establishment of a new ministry, of which Count Louis Batthyany became the president and Kossuth the minister of finance. On the 24th of March a law was passed by the diet, and received the assent of the King of Hungary, which restored to the Hungarians certain constitutional rights long withheld from them, abolished the feudal services to which the

peasantry had been subjected, and exonerated the class of nobles from the taxes which had been previously levied upon them.

The benefits of the law of the 24th of March were extended to the Servians and Croats; and though they at first rejoiced, in common with the Hungarians, in consequence of their having been raised to the rank of freemen, they were in a short time persuaded by Austrian agents, one of whom was their own archbishop, that the Hungarians intended to subjugate them, and to destroy their religion and nationality. An insurrectionary movement against Hungary was soon organised, and the first outbreak occurred in June 1848. Arms, ammunition, and stores were secretly furnished by Austria, and Austrian officers in disguise led the Servians to battle. Thousands were slain on both sides, towns and villages were burnt, and the frontier districts laid waste. Most of the Hungarian troops were at this time fighting the battles of Austria in Italy. Kossuth displayed extraordinary activity and energy in rousing the Hungarian people by his speeches, in obtaining money, and raising recruits, so that the Hungarian ministry in a short time organised ten battalions of volunteers, who were called Honveds, or Defenders of Home. These raw troops, with the battalions of the line and the regiments of hussars, were the nucleus of what became afterwards the great Hungarian army.

On the 9th of September 1848, Jellachich, the Ban of Croatia, having collected an army of 30,000 Servians and Croats, crossed the Drave and invaded Hungary. He was opposed and defeated by Guyon and others, and obliged to retreat to the vicinity of Vienna. Meantime a royal decree had appointed Field-Marshal Count Lamberg commander-in-chief of the Hungarian army, and he came to Pesth in order to commence the performance of his duties; but so infuriated were the people that they murdered him, September 28, on the bridge which connects Buda with Pesth. In his pocket was found a decree authorizing the dissolution of the Hungarian parliament. A remonstrance was published called 'The Parliament's Address to the Nation,' which produced great excitement in Hungary. At the end of October the Hungarian army crossed the Austrian frontier, advanced to the vicinity of Vienna, and were defeated. In December Prince Windischgrätz, at the head of an Austrian army, crossed the frontier and invaded Hungary. The Hungarian parliament then retired from Pesth to Debreczin. The war was extended; the Austrians suffered a series of defeats, and on the 14th of April 1849, the Hungarian parliament proclaimed the independence of Hungary and the deposition of the House of Hapsburg from their office of kings of Hungary. This measure, which was carried on the proposal of Kossuth, was perhaps injudicious. It was well received by the army in general, but was censured by Görgei, then commander-in-chief, and afforded him a pretext for afterwards thwarting the measures of Kossuth. It was also disliked by many of the people, who were opposed to a change of their ancient constitution and to the separation of the Kingdom of Hungary from the Empire of Austria.

Kossuth was appointed by the Hungarian parliament Provisional Governor of Hungary, and a Provisional Committee was formed to manage the affairs of the nation, which was afterwards organised as a Committee of Defence, of which Kossuth was appointed President. This Committee supplied the place of a ministry till the 1st of May, when a cabinet was formed with Count Szemere as premier. A Russian army soon afterwards crossed the Carpathian Mountains for the purpose of assisting the Austrians, and gradually pursued Görgei's army to the vicinity of Arad, whither the Hungarian ministry had retired from Debreczin. Meantime the Hungarian army of the south was pursued by the Austrian army under Haynau, and was defeated at Temeswar, August 9, 1849. The news of this disastrous event having been communicated to Kossuth at Arad, on the 11th of August he resigned his office of Provisional Governor of Hungary, conferred on Görgei the entire civil and military power of a dictator, and with the officers and part of the army of the south made his escape into the Turkish territories. Görgei on the 14th of August surrendered his army unconditionally to the Russians, and the war then terminated.

Kossuth, and the officers who accompanied him, were detained as prisoners first at Widdin, and next at Schumla. Kossuth was finally placed in confinement at Kutayia, in Asia Minor, where in February 1850 he was joined by his wife, with his two sons and daughter. While at Kutayia he made himself master of the English language chiefly by reading Shakspeare with the aid of Johnson's 'Dictionary.' By the intervention of the English and American governments, through their ambassadors at Constantinople, and in defiance of the threats of Austria, he was set at liberty in August 1851. He left Kutayia September 1, embarked at Smyrna in an American vessel September 13, and landed at Southampton in England October 17. He was received in London and other large cities and towns with boundless enthusiasm. His speeches were listened to with intense admiration, and his command of the English language excited a feeling of wonder. In November 1851 he went to the United States of America, apparently for the purpose of getting up a kind of crusade in favour of Hungary. He excited as much interest and enthusiasm there as he had done in this country; he also collected some money, and landed again in England in June 1852. He has since continued to reside in London, and he spoke occasionally on the subject of the late war with Russia.

Kossuth's Speeches have been published separately and collected, in various forms, among which may be mentioned 'Select Speeches of Kossuth, condensed and abridged, with Kossuth's express Sanction, by Francis W. Newman,' 8vo, 1853; 'Authentic Report of Kossuth's Speeches on the War in the East, at Sheffield and Nottingham, published by himself,' 8vo, 1854.

KOSTER, LAWRENCE, or LAURENT JANSZON, a native of Haarlem in Holland, whom the Dutch consider as the true inventor of the art of printing. He is believed to have been born at Haarlem about 1370; and in after-life filled successively several minor offices in his native town, as sacristan, churchwarden, and treasurer of the church of St. Bavon. His name appears in the registers of that church in the years 1423, 1426, 1432, and 1433. The time of his death is not mentioned. The following is the account given by Hadrian Junius, a Dutch writer of the 16th century, of Koster's claim to the discovery of printing. Junius's 'Batavia' was published in 1588, but the passage, the substance of which we here give, is believed from the context to have been written twenty years before. He relates, that about 128 years before he wrote, this Lawrence Koster resided in a large house, situated opposite the royal palace at Haarlem, which was still standing. That Koster, during his afternoon walks in the vicinity of the city, began by amusing himself with cutting letters out of the bark of the beech-tree; and with these one after another, the letters being inverted, he printed small sentences for the instruction of his grandchildren. That being a man of genius and research, and finding the ink then commonly used apt to spread, he afterwards discovered, with the assistance of his son-in-law, Thomas the son of Peter (who, he tells us, left four children, most of whom afterwards enjoyed high offices in the state), a more glutinous kind of ink, with which he succeeded in printing entire pages, with cuts and characters. That he, Junius, had seen specimens of this kind, printed on one side of the paper only, in a book entitled 'Speculum Nostræ Salutis,' written by an anonymous writer in the Dutch language; the blank pages being pasted together, that the leaves might turn over, like those of an ordinary book, without showing the vacancies. That, afterwards, Koster made his letters of lead instead of wood; and lastly of pewter, finding that metal harder, and consequently more proper for the purpose; and that various drinking cups made of the remains of this old type, were still preserved in the aforesaid house, where, but a few years before, Koster's great-nephew, or great-grandson, Gerard Thomas, had died at an advanced age. That the invention in question soon meeting with encouragement, it became necessary to augment the number of hands employed; which circumstance proved the first cause of disaster to the new establishment; for that one of the workmen, named John (whom Junius suspects might be Fust, for he does not absolutely accuse him), as soon as he had made himself sufficient master of the art of casting the type, and joining the characters (notwithstanding he had given an oath of secrecy), took the earliest opportunity of robbing his master of the implements of his art; choosing, for the completion of his purpose, the night preceding the Feast of the Nativity, when the whole family, with the rest of the inhabitants of the city, were at church, hearing the midnight mass. That he escaped with his booty to Amsterdam, thence to Cologne, and lastly, that he took up his residence at Mainz, where he established his printing-press; from which within the following year, 1442, were issued two books, printed with the characters which had been before used by Lawrence Koster at Haarlem: the one entitled 'Alexandri Galli Doctrinale,' the other 'Petri Hispani Tractatus.'

This account, Junius assures us, he had from several old gentlemen, who had filled the most honourable offices of the city, and who themselves had received it from others of equal respectability and credit, as a well-founded tradition; as a lighted torch, he says, passes from one hand to another without being extinguished. He adds, that he well remembers Nicolas Galius, the tutor of his youth, who was an old gentleman of very tenacious memory, used to relate that when he was a boy he had often heard one Cornelius, then an old man, upwards of eighty years of age, who had been a bookbinder, and in his youth had assisted in the printing-office of Koster, describe with great earnestness the various trials and experiments made by his master in the infancy of the invention: upon which occasions he would even shed tears, especially when he came to the robbery committed by one of the workmen, which he related with great vehemence; cursing those nights in which, as he said, for some months he had slept in the same bed with so vile a miscreant, and protesting that he would with his own hands have hanged the thief if he had been still alive: which relation, as Junius tells us, corresponded with the account which Quirinus Talesius, the burgomaster, confessed to him he had heard from the mouth of the same old bookbinder.

The foregoing is the only evidence in favour of Koster's claims. Conjectures and explanations have been given in abundance, but no further confirmation. No production of Koster's has been satisfactorily discovered, for the 'Horarium,' found by Enschedijs, a letter-founder and printer at Haarlem, of which he published a fac-simile in 1768, was, there can be little doubt, a forgery. It is true that the civic records of Haarlem prove that a Lawrence Janszoon lived there at the period mentioned, indeed there were three of the name between 1420 and 1440, one of whom was Koster, a sexton of St. Bavon's, and

another is distinguished as a rioter, but no entry in proof of any connection with printing. Let us therefore examine the credibility of the narrative as given by Junius. The first thing that must strike any one acquainted with printing is the unfitness of beech-bark as a material for wooden types. Scriverius, who wrote in 1628, feeling this varies the story: he says it was "a small bough of a beech or rather of an oak-tree." It however does not matter much, as Junius goes on to say that he afterwards made his types of lead or pewter. Here then was the invention complete. He is afterwards robbed of the implements of his trade by one of his workmen, who escapes to Amsterdam, and thence to Cologne, and lastly to Mainz, where he establishes his press. What did this workman steal? the materials of a printing-office, the presses and types, even in that early stage of printing, must have been bulky and weighty, could not have been moved with any great facility, and could have been easily traced and followed. If he only stole the matrices, with the knowledge which he had acquired, that was no reason for Koster's abandoning an art which Junius says was prospering. The name of the workman was John, and Junius implies that he at least has no doubt it was Fust; he only refrains from discussing the matter because he does "not wish to disturb the dead already enduring the pangs of conscience for what they had done when living." As however it became clear that Fust could not have been the man, the supporters of Koster's claims concluded that it must have been Gutenberg; and when again it was proved by undeniable documents that Gutenberg could not have been in Haarlem at the time, they invented a brother for Gutenberg, also of the name of John. Junius was told the story by Nicholas Galius, who had it from Cornelius, the old bookbinder. Cornelius it is ascertained died in 1522, at least ninety years old. In 1440, which would be the date 128 years before the time of Junius's writing, he would therefore be perhaps a little more than eight years old, yet he was at that age an assistant in the printing office, and slept with the criminal. It is also ascertained that Koster the sexton died about 1440, and as the journeyman thief had been some time acquiring his knowledge, it must have been about 1441 that the robbery took place, yet Cornelius says nothing of his master's death. Meerman, who supports Koster's claim, to obviate this objection, makes the business to have been carried on by Koster's grandchildren, but of this there is no record, nor are any of their productions extant. Finally, Junius, who was a learned man, had been dead twelve years when his book was published. It is not improbable that the whole passage may be an interpolation made by some one desirous to advance the reputation of Haarlem.

It is needless to mention the names of the writers who have supported the claims of Haarlem. Otley and T. F. Dibdin were the last in England, and indeed they are now given up generally. J. Wetter, in his 'Kritische Geschichte der Erfindung des Buchdruckerkunst,' published at Mainz, in 1836, boasts that he has completely disposed of all its pretensions; and he is equally positive against all the claims advanced by other places, such as Cologne, and even with regard to Strasbourg, after using Schöpfung's discoveries as to the progress Gutenberg had made at Strasbourg [GUTENBERG], he turns round in an appendix, and endeavours to prove that Schöpfung, in order to exalt his own city, had interpolated the passages in the legal process in which the technical terms relating to the printing art were used; that Drytzen was a manufacturer of metal mirrors, the forms being moulds into which the metal was poured; and that the moveable pieces (stücke) were wooden ornaments for the frames. He also asserts that Gutenberg's first books were produced from solid wooden blocks; that then the letters were sawn asunder and thus used, the letters being threaded together in lines; and that he subsequently discovered the method of casting types.

KOTZEBUE, AUGUST FRIEDRICH FERDINAND VON, was born at Weimar in the year 1761. In his sixth year he made attempts at poetical composition, and his interest for theatrical matters was excited by the performances of a company of players at Weimar. At the gymnasium he was instructed by Musäus, the celebrated author of the 'Volksmärchen' ('Popular Tales'); and when he was sixteen years of age he went to the University of Jena, where an amateur theatre increased his love for the drama. He studied the law, but at the same time composed slight theatrical pieces. In 1781, at the instance of the Prussian ambassador at the Russian court, he went to Petersburg, and was kindly received by the emperor, who raised him to the rank of nobility, and made him president of the government of Esthonia. While at Reval he wrote several favourite works, and among them his well-known pieces 'Die Indianer in England' ('The Indians in England'), which has been translated into English, and 'Menschenhass und Reue' ('Misanthropy and Repentance'), well known in this country under the title of 'The Stranger.' He travelled in 1790 to Pyrmont, and after the death of his wife visited Paris, but returned to Esthonia in 1795, where he wrote above twenty dramas. In 1798 he went to Vienna as poet to the Court Theatre, but gave up that place in two years, and received a yearly pension of 1000 crowns. He had scarcely arrived in Russia, to which country he had returned, when, without knowing the cause, he was arrested and sent to Siberia. A translation made by a young Russian of a paltry little piece by Kotzebue, called 'Der Leibkutscher Peters des Grossen' ('The Body-Coachman of Peter the Great'), so delighted the Emperor Paul that he was recalled from banishment.

After the death of this emperor, Kotzebue went to Weimar, and thence to Jena. Some disagreement with Göthe caused him to remove to Berlin, where he edited the periodical 'Der Freimüthige' ('The Free-Humoured'). About the same time he commenced his 'Almanach dramatischer Spiele,' an annual much in the style of those in England, though the plates are of an humbler character, and the literary part is exclusively dramatic. His 'Recollections' of Paris, of Rome, and of Naples, and his 'Early History of Prussia,' appear to have added little to his reputation. The events of the year 1806 caused him to fly from Prussia to Russia, where in his writings he unceasingly attacked the Emperor Napoleon and the French. His political expressions at this time raised him to importance, and the turn of affairs in 1813, and the unpopularity of the French, procured him the editorship of a Russian-Prussian paper. In 1814 he went as Russian consul-general to Königsberg, where he wrote several little plays, and an indifferent history of Germany. In 1817, after having again visited Petersburg, he was despatched to Germany by the emperor of Russia, with a large salary, to watch the state of literature and public opinion, and to communicate all that he could learn. He at the same time edited a weekly literary paper, but the German people had at last become disgusted with his scoffing at everything like liberal opinions. Against these and against the freedom of the press his writings were constantly levelled. He sneered at every expression of the popular wish for a constitutional government. He held up the state of Europe before the French Revolution as the perfection of happiness; till at last he roused the indignation of Sand, a student and political enthusiast, who, considering him an enemy to liberty, assassinated him in 1819.

Kotzebue's name rests almost entirely on his dramas, which are nearly one hundred in number, and of the most various degrees of merit. The best of them (excepting 'The Two Klingsbergs') have been translated into English. Besides 'The Stranger' and 'The Indians in England,' it is only necessary to enumerate 'Lovers' Vows' ('Der Strassenräuber aus Kindersliebe'), 'Pizarro' ('Die Spanier in Peru'), 'The Virgin of the Sun,' and 'Benyowski.' Unfortunately for a permanent reputation, he created too great a sensation at the time of his writing; the public were at first delighted, and afterwards surfeited by his exaggerated expressions, his forced situations, and maudlin sentimentality. A reaction accordingly has taken place, and he is now as much despised as he was formerly overrated, and certainly more than he merits. It is not fair to criticise him in a merely literary point of view: he was an actual working writer for the stage, and his knowledge of dramatic construction and of stage effect must call forth the approbation of every qualified judge. Göthe reckoned as the best of his plays 'Die beiden Klingsberg' ('The Two Klingsbergs'), a genteel comedy of great merit, but little known in this country.

KOTZEBUE, OTTO VON, captain in the Russian marines, was son of the above. In the year 1814 he set out on a voyage round the world, which he completed in 1818, and of which he published an account three years afterwards. He had previously gone round the world as a midshipman under Krusenstern. In 1824 he undertook a third voyage as captain of an imperial man-of-war, when he discovered two islands in the South Sea, and returned in 1826. An account of this voyage was published in London by Kotzebue's companion, Dr. Eschholz, and by himself in St. Petersburg. He died in March 1846.

KOZLOV, IVAN IVANOVICH, a Russian poet, who was much attached to the English language and literature, was born in 1774, moved in the higher circles of society, and was, it is said, remarkable for his liveliness and activity, till in his twenty-ninth year he was by paralysis deprived of the use of his feet. He was previously acquainted with French and Italian, but it was not till after he was thus afflicted that he made himself master of English, which he studied during intervals of pain. A still severer calamity awaited him, for he was afterwards deprived of his sight. A deep feeling for poetry was first developed in him after his afflictions, and during the remainder of his life the study and the composition of poetry formed his chief consolation. He died in 1838. In the collection of his poetical works, which occupies two volumes, the chief are two narrative poems in the style of Byron, 'The Monk' (Chernetz), and the 'Princess Dolgorukaya.' Among his numerous translations from the English are the 'Funeral of Sir John Moore,' Wordsworth's 'We are Seven,' Byron's 'Bride of Abydos,' Scott's 'Young Lochinvar,' in which, from some singular fancy, he has altered the name from Lochinvar to Waverley, and extracts from 'Don Juan' and 'Childe Harold.' Among the original poems is an interesting epistle to Walter Scott, expressing the vain longings of the author to visit Abbotsford and gaze on the abbey of Melrose. Kozlov was such a writer of English that he even translated Pushkin's 'Fountain of Bakhiserai' into our language, and forwarded it to Lord Byron with a request to be permitted to dedicate it to the English poet. It was about the time of Byron's death, and Kozlov never received an answer. He afterwards intrusted it to an English traveller in Russia (we believe Captain Chamier), who in his 'Anecdotes of Russia,' published in the 'New Monthly Magazine' for 1830, gives a specimen, which is as correct in language as if written by an Englishman, and possesses considerable poetical merit. His verses in Russian are extremely tender and harmonious, and breathe a spirit of melancholy which is not surprising under the circumstances of the

author. Some of the finest are prefixed to a translation of the 'Cotters' Saturday Night.'

KRAFFT, ADAM, a celebrated sculptor and architect of Nürnberg, where he was born about 1435; he married in 1470. There are several of his performances still extant in the city and churches of Nürnberg, but the principal is the remarkable tabernacle in stone, fixed against one of the columns of the choir of the church of St. Lawrence, Lorenzkirche. It is in the form of a square open Gothic spire, and is 64 feet high, the pinnacle being turned downwards like the crook of the crosier or an episcopal staff, to avoid the arch of the church. The ciborium is placed immediately upon a low platform which is supported partly by the kneeling figures of Adam Krafft and his two assistants; the rail or baluster of the platform is richly carved, and is ornamented with the figures of eight saints. The whole tabernacle is also profusely ornamented with small figures in the round and bassi-relievi:—immediately above the ciborium, on three sides, are representations in basso-relievo of 'Christ taking leave of his Mother,' the 'Last Supper,' and 'Christ on the Mount of Olives;' high above these are—'Christ before Caiaphas,' the 'Crowning with Thorns,' and the 'Scourging;' above these is the 'Crucifixion;' and lastly, above that is the 'Resurrection,' all in the round. This elaborate work was executed by Krafft for a citizen of the name of Hans Imhof, and for the small sum of 770 florins; if the ordinary florin, about 70l. sterling. There is a print of this tabernacle in Doppelmayr's work on the artists of Nürnberg. Recent writers have indulged in various conjectures regarding the time and works of Krafft, but the circumstances of both are still involved in their former uncertainty. He is supposed to have died in the hospital of Schwabach in 1507. Sandrart has inserted the portrait of Krafft in his 'Academy,' from the figure mentioned above, under the tabernacle.

(Sandrart, *Teutsche Academie*, &c.; Doppelmayr, *Historische Nachricht von den Nürnbergischen Künstlern*, &c.; Füseli, *Allgemeines Künstler-Lexikon*; Nagler, *Allgemeines Künstler-Lexikon*.)

KRANTZ, ALBERT, was born at Hamburg about the middle of the 15th century. He studied at Rostock, where he took degrees, and was made professor of philosophy and rector of that university in 1482. He afterwards became a canon of the cathedral of Hamburg, was elected syndic in 1489, and was sent by the Confederation of the Hanseatic Towns on several missions to France and England. He died at Hamburg in 1517. He is the author of several historical works:—1, 'Chronica Regnorum Aquilonarum, Danie, Suecie, et Norvegie,' printed in 1546; 2, 'Saxonia, sive de Saxonie gentis vetusta origine,' libri xii., 1520, with a Preface by Cisterius; 3, 'Wandalia, sive Historia de Wandalorum vera origine, variis gentibus, crebra e patria migratione, regnis item quorum vel autores fuerunt vel eversores,' libri xiv., 1519; 4, 'Historia Ecclesiastica Saxonie,' 1548. All these works have gone through several editions.

KRASICKI, IGNACY, a Polish poet of the first degree of eminence, was born at Dubiecko, on the 3rd of February 1734, received his first education at Lemberg, entered the priesthood, and afterwards spent some years in Rome. On his return to Poland, he attracted attention to his literary talents by his contributions to the 'Monitor,' a series of essays in imitation of the English 'Spectator,' published at Warsaw. He was taken notice of by the king, Stanislaus Poniatowski, with whom he became a special favourite, and to whom some of his first poems, which contain delicate flattery in the guise of satire, are addressed. By the king's favour he first became coadjutor to Grabowski, bishop of Warmia, or, as the Germans name it, Ermeland; and in 1766, on Grabowski's death, succeeded to the see. At the diet of 1768 he made use of his dignified position to endeavour to avert the fast approaching ruin of Poland; but in 1772, on the first partition of the country, his diocese became a part of Prussia, and he found himself a subject of Frederick the Great. Krasicki was remarkable for his cheerfulness in society and his flow of easy wit, which soon made him a favourite with Frederick as it had with Stanislaus. When the king told him one day that he hoped he would take him under his robes into Paradise, the bishop replied—in allusion to the loss of some of his revenues—that his majesty had cut his robes too short to allow him any chance of being able to smuggle contraband—a repartee which has found its way into several English jest-books. Frederick once assigned him, when on a visit to Sans-Souci, the apartments which had been occupied by Voltaire, and told him that under such circumstances he must surely be inspired; and the bishop wrote in those apartments his humorous poem of the 'Monachomachia,' or 'War of the Monks.' In 1795 Krasicki was raised to the archbishopric of Gnesen. He died at Berlin, on the 14th of March 1801, and twenty-eight years after, in 1829, his remains were removed to the cathedral of his archbishopric.

Krasicki wrote both in verse and prose, on a great variety of subjects, though nothing, we believe, on theology. As a poet, he is in Polish literature nearly what Pope is in English. "If he had written nothing but his fables and satires only," said Dmochowski at the beginning of this century, "he would still have been at the head of the poets of Poland;" and the only Polish names that are placed above his are of a subsequent period. His Fables, which are in eight books, are of very different kinds: the first four are of a simplicity of style and subject almost adapted to children; in the other four, entitled 'Bajki Nowe' ('New Fables'), he aims, with success, at a rivalry with

Lafontaine and other great masters of the class. His 'Epistles' and 'Satires' are full of polished wit, less cutting than urbane; the epistles addressed to Stanislaus Poniatowski are particularly happy. The 'Myzaseis,' or 'Mousiad,' is a burlesque poem on the old Polish tradition related by Kadlubek of King Popiel, who, like Bishop Hatto of the Rhine, was for his inhumanity devoured by mice and rats. His 'Monachomachia,' already alluded to, and his 'Antimonachomachia,' are two other burlesque poems, of which the former is highly valued. He was less successful in the serious epic: his 'Wojna Chocimska,' or 'War of Chocim,' which celebrates the exploits of Chodkiewicz against the Turks, is not considered a masterpiece. His translation of 'Fingal,' and a few other of Ossian's poems in heroic verse, rather detract from than add to his fame. As a prose writer, his two novels, 'The Adventures of Nicholas Doswiadczynski,' in which he aims at pointing out the faults of systems of education, is much less esteemed than his 'Pan Podstoli,' in which he satirises the faults of his countrymen in the history of a country gentleman. This work was a favourite with its author, who was projecting a continuation of it at the time of his death, and is still we believe a favourite with the Polish public. The remainder of his prose works consist of translations of Plutarch, &c., and a general survey of the poetry of all nations, which is remarkable for the very superficial acquaintance shown by its author with the English and German authors whom he has occasion to mention, and the extreme shallowness of his criticism. A nearly complete edition of Krasicki's works was published at Warsaw in 10 vols. in 1803-4, under the editorship of Dmochowski; a new edition of the whole in one double-columned octavo, which was issued at Paris in 1830, is perhaps the neatest extant specimen of typography in the Polish language.

KRASINSKI, COUNT VALERIAN, was a native of the ancient Polish province of White Russia, and was descended from a noble family. The branch to which he belonged embraced at an early period the Protestant faith, to which he adhered. He received a superior classical education, and while yet a young man was appointed chief of that department of the ministry of public instruction in the kingdom of Poland which was charged with the superintendance of the various classes of dissenters. He was zealous in his endeavours to promote instruction among them, and especially exerted himself in the establishment of a college at Warsaw for the education of Jewish rabbis. In order to lessen the expense of valuable works, especially those on scientific subjects, he was the first to introduce stereotype printing into Poland, and this was not accomplished without a considerable diminution of his own income. When the Polish revolutionists of 1830 had proclaimed the throne of Poland vacant, and organised a national government, with Prince Adam Czartoryski as president, a diplomatic mission was sent to England, of which Count Valerian Krasinski was a member. When the Russian armies in 1831 had overpowered the revolutionary movement of his countrymen, he was still in England, where he then became, with many others of his countrymen, a penniless exile. After having instructed himself in the English language, he attached himself to literature as a means of support, and became the author of several valuable works. He resided in London during the first twenty years of his exile, and during the last five in Edinburgh, where he died December 22nd, 1855. He was a man of varied learning, and possessed extensive information, especially on all matters connected with the Slavonic races. His conversation was instructive and his manner elegant, and he was admitted to the best society.

His most important works are the following:—'The Rise, Progress, and Decline of the Reformation in Poland,' 2 vols. 8vo, 1839-40; 'Panславism and Germanism,' 12mo, London, 1848; 'Lectures on the Religious History of the Slavonic Nations,' 8vo, London, 1849; 'Sketch of the Religious History of the Slavonic Nations,' 8vo, Edinb., 1851; 'Montenegro and the Slavonians in Turkey,' 8vo, Edinb., 1853; 'A Treatise on Relics,' by J. Calvin, newly translated from the French Original, with an Introductory Dissertation on the Miraculous Images of the Roman Catholic and Russo-Greek Churches,' 8vo, 1854. He published also some smaller works and pamphlets on recent political subjects, especially on those connected with the restoration of Poland.

*KRASZEWSKI, JOZEF IGNACY, the most voluminous of Polish authors, and one of the most voluminous in Europe, was born at Warsaw, on the 26th of July 1812, received his earlier education at Wilna, and afterwards improved it during travels abroad and by private study at home. Living on his estate at Omelno in Volhynia, he has devoted himself to literary activity, and with very striking results. In 1853 his novels amounted to upwards of a hundred volumes, and he still shows no signs of exhaustion. In the 'Bibliografia Krajowa,' or monthly list of Polish publications, which was commenced by Klukowski and Rafalski in January 1856, we observe in the first number no less than five novels by Kraszewski, one of which had previously appeared in the 'Gazeta Warszawska,' and the others in the 'Dziennik Warszawski,' so that he appears to keep two newspapers supplied. Of his novels, which are very popular in Poland, the best are said to be 'The Magic Lantern,' and 'Under Italian Skies.' Of his poems, 'Anafielas, a Story of the Traditions of Lithuania,' and 'Satan and Woman,' are the most popular; the former is in three substantial octavo volumes. He has also written numerous volumes of travels, 'Recollections of Odessa,' &c., and a 'History of Wilna,' in 4 vols.,

which is said to be not at all a superficial production, but an excellent and trustworthy local history. Two series of 'Literary Studies' are to be added to the list; and he was also the editor of a popular Wilna magazine, entitled the 'Athenæum'—a title which was simultaneously employed by three periodicals, at Wilna, at Pesh, and at London.

KRUILOV, IVAN ANDREEVICH, the Russian La Fontaine, the undoubted head of Russian fabulists, was born at Moscow on the 2nd of February, Old Style (the 13th New Style) 1768. By a singular coincidence the same day half a century before was the birthday of Sumarokov, also a popular fabulist, but whose fables, says Pletnev, are as different from Kruilov's, as earth from heaven. His father was a poor officer of the army, who was continually on the move, and who chanced to be besieged in a fort along with his family by the rebel Pugachev, in the singular outbreak of the Cossaks in 1772, when he made such a resolute defence that Pugachev swore he would not leave one of the family alive if he got them in his power. Fortunately for Russian literature the defence succeeded, and the child of four years old, who was comprehended in the threat, escaped. The elder Kruilov died in 1780 at Tver, leaving behind him a very respectable miscellaneous library, which the boy, now left alone with his mother, devoured with eagerness. Among the books were several plays, and young Kruilov was smitten with the desire of writing one, and before he was fifteen had produced an opera called the 'Kafeinitza,' or 'Fortune-Teller by Coffee.' When his mother removed to St. Peter-burg to beg him a place as a clerk, he offered his opera to a German bookseller of the name of Breiskopf, who, struck with the youth of the author, offered him sixty rubles for the manuscript, which the boy took out in books, choosing the works of Racine, Molière, and Boileau. He had already while at Tver learned French, by his mother's choice, from a French tutor there, but though he afterwards read it well, he was never in the course of his life able to speak it fluently. At St. Petersburg he became acquainted with the actors, and before he was eighteen wrote another play, a tragedy, called 'Philomela,' which he could not get acted, but which was printed in the collection called 'The Russian Theatre,' which the Princess Dashkov [DASHKOV] was bringing forth under the auspices of the Russian Academy, and in which everything in a dramatic shape was readily inserted, good, bad, or indifferent. For some years Kruilov, who had obtained a place as clerk in one of the public offices, pursued his career as an official and a dramatist, and also occasionally as an essayist and a journalist, and in 1801, having been recommended to the Empress Maria, he was promoted to be secretary to Prince Galitzin, governor of Riga, who took such a fancy to him that he invited him to his country-house at Saratov, where he staid three years apparently in the enjoyment of complete indolence. He wrote four or five plays, among which the 'Modnaya Lavka,' or 'Milliner's Shop,' and the 'Urok Dochkam,' or 'Lesson to Ladies,' were tolerably successful, especially the former. But it was not till he was about forty years of age that he accidentally discovered in what his genius really lay. He translated some fables by La Fontaine, which he showed to Dmitriev the poet, who was eminent for his success in fable writing, and who at once told Kruilov to persevere. He produced some original fables which were soon in every mouth, and from that time he confined himself to this kind of writing, in which he soon attained the most amazing popularity which has not diminished to the present moment. The whole number of fables in verse composed by him during his life amounted to 197, of which 37 only are taken from other authors, and 160 are of his own invention. They are written in so lucid a style that when read aloud they are at once understood and relished by the most illiterate Russian, and yet they are as much the delight of the critic as the fables of his great prototype La Fontaine. Innumerable lines in them have become proverbial, and many happy phrases coined by Kruilov have become part of the language. Several editions have been printed of the most splendid, and several of the cheapest character, and it was said in 1854 that no less than 80,000 copies of them had been put in circulation. When the Imperial Library of St. Petersburg was first opened to the public in 1812, Kruilov was nominated to the post of one of the assistant officers, and the emperor Alexander assigned to him a pension of 1500 assignat rubles (about 60*l.*) above his salary, and eight years after he doubled it. In the year 1834 the emperor Nicholas doubled it again. The new year's present from the emperor Nicholas to the hereditary prince, the present Alexander II., was in 1831 a bust of Kruilov. He was a frequent guest at the table of the empress Maria, and the honoured friend of Karamzin, Zhukovsky, Pushkin, and all the other celebrities of Russian literature. His duties at the library were far from onerous, and he went in fact into an indolence so complete that not even his passion for the drama remained, and he did not enter the inside of a theatre for ten years. On one occasion however he made a singular effort—one of his closest friends was his colleague at the library, Gnedich, the translator of the 'Iliad,' and in a conversation with him one evening at the house of Olenin, the director of the library, Kruilov contested the justice of his opinion that it was impossible to acquire a knowledge of one of the ancient languages late in life, and laid a wager that he would master Greek. The conversation dropped, and the wager, which was looked upon as a joke, was soon forgotten by all of the company, except Kruilov. Two years after he claimed the wager from Gnedich,

and offered to be put through his examination, when it was found that he was a Grecian of no ordinary calibre. For these two years, Kruilov, then a man of fifty, had passed his evenings over this study instead of cards, and such was the result. He afterwards bought and read through a collection of the Greek classics, but as he used to throw the volumes underneath his bed, they were taken to light the fires, and he never interfered to prevent it. His duties as librarian were confined to the Russian books only, which are kept separate from those in all other languages, and in which Sopikov, the author of the 'Russian Bibliography,' was for some time his superior officer. On the 2nd of February 1833, his attaining his seventieth year was celebrated by a grand dinner of the literary men of St. Petersburg, at which 300 authors are said to have been present, and on that occasion the emperor, who had already conferred on him two orders of knighthood, bestowed a third. He retired from his librarianship in 1841, and died on the 11th (or 23rd) of April 1844, of the effects of indigestion. Numerous stories are current of his eccentricities of character, which are told in a very exaggerated form by his French biographer, Bougeault, to that in which they appear in the pages of his Russian biographer Pletnev.

In 1823 Count Gregory Orlov printed at Paris a series of poetical versions from Kruilov in French and Italian, made by some of the first poets of those countries from prose translations with which he had supplied them. The result was a failure, for the liberties taken by the poets destroyed in many cases all resemblance to the original. It may be doubted if an author who is idiomatic can ever be satisfactorily translated, and a foreigner acquainted with Russian is often unable to see half the beauties which strike a native. It cannot be doubted however, from the effect that they have produced, that the fables of Kruilov are only second in excellence of execution to those of La Fontaine, and he has this pre-eminence over his French competitor, that he has displayed a merit to which the other has no claim—namely, that of invention.

KRUMMACHER, FRIEDRICH ADOLF, the elder of a family of distinguished German clergymen, was born at Tecklenburg in Westphalia, on July 13, 1768. He was educated for the church, and after having been professor of theology in the University of Duisburg, he accepted the office of reformed preacher at Crefeld, which he shortly exchanged for the country living of Kettwich in Westphalia. In 1819 he was called to the consistorial council of Bernburg, in 1824 to Bremen, and died in 1845. He was a prolific writer both in prose and verse. His drama of 'Johannes' is not distinguished by much poetic or dramatic feeling, but his hymn of Love and his Parables became very popular, and the last have been translated into English. He also wrote 'Der Hauptmann Cornelius' ('Cornelius the Centurion') and 'Das Leben des heiligen Johannes' ('the Life of St. John'), which have likewise been rendered into English. His other principal works are—'Die Kinderwelt,' a book of religious poetry for children; 'Leiden, Sterben, und Auferstehung unser Herrn Jesu Christ' ('The Sufferings, Death, and Resurrection of Jesus Christ'); 'Ueber den Geist und die Form der evangelischen Geschichte in historischer und ästhetischer Hinsicht' ('On the Spirit and Form of Evangelical History in its historical and æsthetical Relations'); and many other works of similar character.

GOTTFRIED DANIEL KRUMMACHER, his younger brother, was born April 1st, 1774. He studied at Duisburg, became a popular preacher at Baerth and Wolfrath, and in 1816 a reformed minister at Elberfeld. He was at the head of the sect of Pietists in his district, and his sermons on the wandering of the children of Israel through the wilderness to Canaan, were highly esteemed, and have been translated into English. In 1833 he published 'Tägliches Manna' ('Daily Manna'), a work also held in very general repute, and which has appeared in English under the title of 'The Christian's Every-day Book.' He died in 1837.

* FRIEDRICH WILHELM KRUMMACHER, was the son of the first-named, and the nephew of the second. He joined the reformed party, and was for awhile the pastor of a reformed community at New York. As a strong upholder of the older Lutheranism, he excited the displeasure of the adherents of Rationalism, and was accused of heresy from the pulpit of his own father. He has produced numerous works, most of which have been translated, and have been very popular in England. Among them are 'Elijah the Tishbite,' 'Elisha,' 'Relics of Elijah,' 'Solomon and the Shulamite,' 'Temptation of Christ,' 'Sermons on the Canticles,' 'The Church's Voice of Instruction,' 'A Glance into the Kingdom of Grace,' 'Glimpses into the Kingdom of Grace,' &c., &c. He has latterly resided at Berlin, and has received the degree of D.D. In 1856 he visited Great Britain, and was present at the annual conference of the Evangelical Alliance at Glasgow in August. In the course of his speech at one of the meetings he took occasion to repel as "an infamous calumny" the assertions of some of the English journals as to the inebriety of the king of Prussia.

KUGELGEN, GERHARD AND CARL VON, twin brothers and distinguished painters, were born at Bacharach on the Rhine, in 1772. Their father was Hof-kammerrath, exchequer counsellor, in the service of the elector of Cologne, who in 1791 sent the twins to complete their studies in Rome after they had made sufficient progress at home. Gerhard painted history and portrait; and Carl, landscape. Gerhard

was induced to try his fortune at St. Petersburg, whither he was soon followed by his brother Carl: they both met with great success, and married two sisters, of a noble family of Curland; but Gerhard, after a few years, removed in 1804 to Dresden; Carl remained at St. Petersburg, where he was appointed court painter. Gerhard had established himself and obtained a high reputation at Dresden, where he held the appointment of professor of painting at the Academy, when his career was suddenly cut off in a most melancholy manner. He was brutally robbed and murdered on the road from Pillnitz to Dresden, not far from the capital, in 1820. It was a common highway robbery; the miserable wretch who committed the deed was not in the least aware of who his victim was. He was a private soldier, and his singular cupidity was the cause of his detection. He even drew off the boots of Kügelgen, and his afterwards taking these boots to be mended to the very man who had made them and who knew them, is said to have been the cause of his detection. Gerhard Kügelgen's works are of a very unpretending character; in most of them an abstract religious sentiment is the chief and characteristic motive; in execution they are careful, delicate, and somewhat formal, yet pleasing and impressive. He delighted in compositions of one or at most very few figures, often three-quarter lengths of the size of life. His biography, by F. Hasse, was published at Leipzig in 1824.

Carl Kügelgen painted many landscapes, and executed many drawings of the scenery of Russia, both in the northern and southern provinces. He made two journeys in the Crimea for the express purpose of painting its scenery; the first journey was made in 1804 by desire of the emperor Paul, the second by that of the emperor Alexander in 1806. Thirty oil-paintings and sixty sepia drawings, part of the fruits of the second journey, were purchased by the emperor, and placed together in a hall in Kammoi Ostrof. In 1818 Alexander sent Kügelgen for a similar purpose into Finland, of which country he painted fifty-five pictures, which also were purchased by the emperor. Kügelgen executed in all 171 pictures and 290 finished drawings. He died at Reval in 1832. His Life is in the 'Neuer Nekrolog der Deutschen,' x. 1.

* KUGLER, FRANZ THEODOR, Professor of the History of Art in the Royal Academy, Berlin, was born on the 9th of January 1808 at Stettin in Pomerania. On the completion of his collegiate studies Herr Kugler especially devoted his attention to the early history of painting and architecture, for which purpose he made a prolonged stay at Heidelberg, and subsequently visited Italy. Poetry and music also occupied much of his attention, and he in 1830 gave evidence of his attainments in these arts by the publication of his 'Sketch Book,' in which he included original compositions in poetry, music, and linear design; he also in 1833 published with Reinick an artists' song-book. But the more important as well as the most numerous of his writings about this time, were those on the history of art during the middle ages; though the arts of ancient Greece and Rome (and particularly the subject of polychromy, on which he published 'Ueber die Polychromie der Griechischen Architectur und Sculptur und ihre Grenzen,' 4to, Berlin, 1835) also engaged his pen. His great work, the 'Handbuch der Geschichte der Malerei' (Handbook of the History of Painting from the Age of Constantine to the Present Time) appeared in 2 vols. in 1837. It was received with great approbation by his learned countrymen and by students of art generally, and was quickly translated into the leading languages of Europe. In England the translation appeared in parts, the 'Schools of Painting in Italy,' translated by a lady (Lady Eastlake), with Notes by Sir Charles Eastlake, in 1842; and subsequently, the 'German, Flemish, and Dutch Schools of Painting,' and the 'Spanish and French Schools of Painting,' under the editorship of Sir Edmund Head. A second edition of the 'Handbuch' was issued in 1850, in which, with the assistance of Dr. J. Burckhardt, the work was to a great extent remodelled, and a large amount of new materials embodied; and from this revised work a new edition of Sir Charles Eastlake's version of the 'Italian Schools' was published in 2 vols. 8vo, with additional notes and upwards of a hundred outlines from the old masters, by Mr. G. Scharf, thus rendering the English translation of this portion of the work of even more value than the original. Of Dr. Kugler's other works, which are somewhat numerous, may be named his 'Geschichte Friedrichs des Grossen: Gezeichnet von A. Menzel' (8vo, Leipz., 1840), translated into English by A. Moriarty, under the title of 'History of Frederic the Great' (Lond. 1844); 'Beschreibung der Kunst-Schätze von Berlin und Potsdam' (1840) ('Description of the Art-treasures in Berlin and Potsdam'), a work of much more labour and research than its title would indicate; 'Karl Friedrich Schinkel: eine Charakteristik seiner Künstlerischen Wirksamkeit' ('Schinkel: the influence of his Theories of Art'), 1842; 'Handbuch der Kunstgeschichte' (Stuttg. 1842), a distinct work from the 'Handbuch der Geschichte der Malerei.' Both these works appeared at Stuttgart in 1848, where also was published (1845-53) a folio atlas of plates to illustrate his histories of art. For more than twenty years Dr. Kugler has lectured in the University of Frederick William, as well as in the Royal Academy of Berlin.

KUPETZKY, JOHANN, a celebrated portrait painter, was born at Bösing, or Bozin, near Presburg in Hungary, in 1666 or 1667. His father, originally of a Bohemian family, was a poor weaver, and he intended his son to follow his own business; Kupetzky however fled from home when only fifteen years of age, begged his way to Switzer-

land, and there, at Lucerne, obtained admission into the house of a painter of the name of Klaus, who instructed him in painting, and was soon surpassed by his pupil. Kupetzky, after a time, found his way to Rome, where he underwent many hardships until he was relieved and introduced by his friend J. C. Füßli to the principal painters and virtuosos at Rome. Alexander Sobiesky became a valuable patron to him. After a stay of twenty-two years in Italy he was invited by the Prince Adam von Lichtenstein to Vienna, where he soon obtained the reputation of the first portrait painter of his time. He numbered among his patrons and admirers the emperors Joseph I. and Charles VI., and the Prince Eugene; and in 1716 he was invited by Peter the Great to Carlsbad. Peter wished Kupetzky to enter his service and to return with him to Petersburg, but Kupetzky was fond of his liberty, and would never enter the service of any prince. The Czar Peter gave him many commissions notwithstanding his refusal to enter his service. Kupetzky, who belonged to the sect called the Bohemian Brothers, requested of the emperor of Austria that he might be allowed to worship God in his own way. This liberty however very nearly involved him in serious difficulties, as he was accused, or threatened to be accused, by some of his rivals, of malignant heresy. Fear of the Inquisition appears to have taken possession of him, and he secretly left Vienna and settled in Nürnberg, where he died in 1740. Kupetzky painted history and portrait, but chiefly portrait. His pictures have a great deal of character and much effect: his friend and admirer Füßli goes so far as to say they combine the vigour of Rubens, the truth and elegance of Vandyck, and the effect of Rembrandt. Many of his portraits and some of his pictures have been engraved, especially by Bernhard Vogel, in mezzotint. The prints engraved by Vogel were added to by V. D. Preissler and published in a collection in folio at Nürnberg in 1745, under the following title:—'Joannis Kupetzky, incomparabilis artificis, Imagines et Picturæ quotquot earum haberi poterunt, antea ad quinque decades arte quam vocant nigra æri incisæ, a Bernhardo Vogelio, jam vero similiter continuatæ opera et sumptibus Valentini Danielis Preissleri, Chalographi.' Kupetzky's portrait of himself, in spectacles, a work of remarkable merit, has been copied by L. de Laborde, from Vogel's print, and is inserted as a specimen in his history of mezzotint engraving.—'Histoire de la Gravure en Manière Noire.' J. C. Füßli published a life of Kupetzky, with one of Rugendas, at Zürich, in 1758.

KUSTER, LUDOLF, was born in 1670, at Blomberg in Westphalia. He studied at Berlin, and afterwards visited various parts of Europe, where he became connected with the principal scholars of his age. In 1696 he published a critical dissertation on the history of Homer and his works, 'Historia Critica Homeri,' which F. A. Wolff reprinted in the first volume of his edition of Homer, 1785. Kuster went afterwards to Utrecht, where he remained some years, and contributed several papers to the 'Thesaurus Antiquitatum Romanarum' of Gronovius, and to the 'Thesaurus Antiquitatum Græcarum' of James Gronovius. While at Utrecht he also published a literary journal in Latin, 'Bibliotheca Librorum Novorum, collecta a L. Neocoro, ab Aprilii, anno 1697, ad Decembrem, 1699.' Neocorus is the Latinised form of his name, which Kuster assumed in his works according to the fashion of the times. In the year 1700 he repaired to England, where he undertook to edit a new edition of Suidas, which was published at Cambridge, 3 vols. folio, 1705. In 1707 he published at Amsterdam the 'Life of Pythagoras,' by Iamblichus; and in 1710 he produced an edition of Aristophanes, with the Scholia. James Gronovius having criticised with his customary bitterness and ill temper Kuster's 'Suidas,' Kuster replied to him in his 'Diatribæ Anti-Gronoviana, in qua editio Suidæ defenditur, itemque hæud pauca loca Hesychii emendantur, et denique quid fuerit *Æs grave* apud veteres Romanos explicatur. Accedit Diatribæ de verbo *ceruo*,' Amsterdam, 1712. In this last dissertation on the verb 'ceruo,' Kuster gave a specimen of a series of observations on the Latin language, about which he had been busy for years, but which he left incomplete at his death. This dissertation also led him into a controversy with Perizonius. About 1713 Kuster, being then at Paris, obtained from Louis XIV., through the friendship of L'Abbé Bignon, a pension of 2000 livres, and was made a member of the Academy of Inscriptions. He died at Paris in 1716. His notes on Hesychius, which he left in manuscript, were inserted by J. Alberti in his edition of Hesychius, 2 vols. folio, 1746. Kuster was one of the best scholars of his time.

- KUYP, or CUYP, ALBERT, was the son and disciple of Jacob Gerutze Kuyp, an eminent landscape painter of Dort, and a pupil of Abraham Bloemart. Jacob's works, chiefly views from nature in the environs of Dort, were highly and justly valued, and his memory was held in esteem at Dort for having founded, in 1642, the Academy of Painting of St. Luke in that town, in conjunction with J. van Hasselt, Corn. Tegelberg, and J. Grief. His son Albert was born at Dort in 1606. Though his father's disciple, his manner is very different, and he embraced a greater variety of subjects. "The pictures of this master," says that excellent critic Dr. Waagen, "are the most splendid proofs that the charm of a work of art lies far more in a profound and pure feeling of nature, in the knowledge and masterly use of the means of representation which art supplies, than in the subject itself; for otherwise how would it be possible from such monotonous natural scenery as Holland affords, where the extensive green levels are broken only by single trees and ordinary houses, and intersected by canals, to

produce such attractive variety as their pictures offer? How could it happen that so many pictures, even of eminent masters, such as J. Both and Pynaker, who represent the rich and varied scenery of Italy, have less power to touch our feelings than those of Kuyp, Ruysdaal, and Hobbima? In elevation of conception, knowledge of aerial perspective, with the greatest glow and warmth of the serene atmosphere, Kuyp stands unrivalled, and may justly be called the Dutch Claude. In the impasto, the breadth and freedom of execution, he greatly resembles Rembrandt." Though Kuyp is reckoned among the cattle-painters, all kinds of which he represented with equal truth and felicity, he likewise painted landscapes, properly so called, and sea-pieces. He excelled in everything that he attempted; and yet it is remarkable that he has been comparatively little known abroad. Scarcely anything is known of the circumstances of his life; even of the year of his death we can find no record: he was living in the early part of 1683. Kuyp's works were so low in value, that a beautiful picture of his, for which Sir Robert Peel paid 350 guineas, was bought at Hoorn, in Holland, some years ago, for one shilling English. He is a great favourite in England, and it is here that his finest works are found, chiefly in the Royal, National, Bridgewater, Grosvenor, and Dulwich Galleries, in the collections of Sir Robert Peel, Lord Yarborough, the Duke of Bedford, the Marquis of Bute, &c.

KYD, THOMAS, was one of those dramatic poets who immediately preceded Shakspeare. Three plays of his are extant—1, 'Cornelia, or Pompey the Great, his fair Cornelia's Tragedy,' a translation respectably executed, from the French of Garnier, printed in 4to, 1594, 1595;

2, 'The First Part of Jeronimo,' 1605, 4to; 3, 'The Spanish Tragedy, or Hieronimo is Mad again,' of which there are many editions, the oldest known being of 1599, though the play was certainly printed earlier. All the three are in 'Dodsley's Old Plays.' 'The First Part of Jeronimo' is merely an introduction to the 'Spanish Tragedy.' The former, and probably the latter also, must have been on the stage about the year 1587 or 1588; and they kept their place in 1601 and 1602, when Ben Jonson was paid for making large additions to the Second Part, which are in the modern editions, and are quite worthy of his genius. The portions written by Kyd himself are the objects of continual ridicule to Shakspeare and his contemporaries, whose comic characters parody the most extravagant speeches of the mad Hieronimo. Yet the play, even in its Introduction, and still more in the Second Part, possesses great vigour, both of imagination and of passion. It is an irregular and rude work, belonging essentially to the infancy of the drama, in its conception of character as well as in its plan and in its language. But it was by no means unworthy of the great popularity which it enjoyed. It is a tragedy of bloodshed, after the manner of 'Titus Andronicus,' to which however it is much inferior; and it has been observed by more than one critic, that there are in it points which may naturally enough be supposed to have suggested thoughts for 'Hamlet.' Kyd has also been supposed to have been the author of the old 'Taming of a Shrew,' 1594, and of the tragedy of 'Solyman and Perseda,' 1599. For the former supposition there is no ground; and for the other there is no better reason than the particular mention made of the story of a 'Solyman' in the 'Spanish Tragedy.'

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LABEO, QUINTUS ANTISTIUS, a Roman of some distinction as a jurist, was the father of a more distinguished son. He was at the battle of Philippi, on the side of M. Brutus and Cassius, and after the defeat he killed himself in his tent, and was buried there. (Appian, 'Civil Wars,' iv. 135.)

Q. ANTISTIUS LABEO, the son, was a pupil of C. Trebatius; but contrary to the practice of that time, instead of devoting himself exclusively to one master, he attended several. He lived in the time of Augustus. Labeo was distinguished for his knowledge of Roman law and Roman usages, and also for the freedom with which he expressed his opinions to Augustus (Suetonius, 'Octavianus Cæsar,' c. 54), to whose measures he set himself in opposition. Some critics suppose that he is alluded to by Horace (1 'Sat.' 3. 82); but there might be other persons of the name of Labeo. Ateius Capito, his rival in legal knowledge, was raised to the consulship by Augustus in order that he might have that superiority in rank which his talents alone could not give him. Labeo never enjoyed any higher honour than the prætorship. (Tacitus, 'Annal.' iii. 75.) The character of Labeo is given by Gellius (xiii. 10): "Labeo Antistius principally applied himself to the study of the civil law, and publicly gave his opinions to those who consulted him. He was also not unacquainted with other liberal pursuits, and he deeply studied grammar, dialectic, and ancient learning; he was also well acquainted with the origins and principles of Latin words, and he availed himself of that kind of knowledge especially to clear up most legal difficulties." He was confident in his abilities and acquirements, and bold enough to advance many new opinions. He was a copious writer, and is said to have produced four hundred different treatises, from which there are sixty-three excerpts in the Digest, and he is very often cited by the other jurists. Labeo wrote commentaries on the Twelve Tables, fifteen books at least on Pontifical Law, and fifteen De Disciplinis Etruscis. His works which are mentioned in the Digest are, eight books of *Περὶ τῶν*, of which Paulus made an epitome with notes; and ten books of *Posteriora*, so called from having been published after his death, of which Javolenus made an epitome; but Gellius refers to the fortieth book of *Posteriora*. He also wrote *Libri ad Edictum*, *Libri Prætoris Urbani*, and thirty *Libri Prætoris Peregrini*.

A brief notice of C. ATEIUS CAPITO may be appropriately introduced here, for he was the rival of Labeo, and founded a sect or school which was opposed to that of Labeo. The father of Capito attained the rank of prætor; his grandfather was a centurion who served under L. Cornelius Sulla. Capito was made Consul Suffectus by Augustus A.D. 758, and it was during his term of office that he decided that a patron could not take his freedwoman to wife against her consent, a decision perfectly consistent with Roman principles. Capito was a flatterer; Labeo was an independent man and said what he thought. Instances of Capito's adulation are recorded by Tacitus ('Annal.' iii. 70) and Suetonius. He died in the time of Tiberius, A.D. 22. ('Annal.' iii. 75.)

Capito is often cited by other jurists, Proculus, Javolenus, Paulus, and once by Labeo; they always call him Ateius. Capito's reputation as a lawyer was very great. He wrote on Pontifical Law at least five books, as appears from Gellius (iv. 6), and numerous books of *Conjectanea* (Gellius, ix. 2; xiv. 7). He also wrote a single book *De Officio Senatorio*, from which Gellius gives an extract (iv. 10), and a book *De Jure Sacrificiorum* (Macrobius, 'Saturn.' iii. 10). Gellius (xiii. 12)

also quotes a letter of Capito, in which he speaks highly of Labeo's legal knowledge. There are no excerpts from Capito in the Digest.

From the time of Labeo and Capito we date the formation of two opposed sects or schools of law among the Romans. The nature of this opposition is collected from the words of Pomponius ('Dig.' i. tit. 2). Labeo was a man of greater acquirements than Capito and of a bolder temper. He applied to his legal studies the stores of knowledge that were open to him, and thus was led to many new views. Capito stuck close to what had been transmitted by his predecessors: he was one of those who appealed to authority. So far as concerns general principles, we cannot condemn the method of either of these great jurists. Each has its merit, but either of them, if carried too far, may be injurious to jurisprudence. He who handles the matters of law in an enlarged and comprehensive manner may improve jurisprudence; but if he does not well know what the law is, and if he is more eager to change what is established than to maintain its stability, he may destroy the edifice on which he is labouring. He who merely studies the laws of his country as they exist, and is satisfied if he can find authority for anything, however inconsistent with fair dealing and the general interests of society, may be a good lawyer of a kind, but he is a bad citizen. The Roman jurists-consulti were mainly engaged in writing on law and giving their opinions (responses) to all persons who consulted them. Their business was not that of the modern advocate, who has to make the best of his client's case. The opposition then between Labeo and Capito, between him whose method, if judiciously practised, would lead to a progressive improvement of law, and him whose method would stop all such improvement, if strictly adhered to, hardly constitutes a ground of like comparison between lawyers in this country.

The followers of Labeo were called Proculiani, from Proculus, one of the successors of Labeo. Those who attached themselves to the school of Capito were called Sabiniani, or sometimes Schola Cassiana, from Massurius Sabinus and C. Cassius Longinus. For further remarks on the subject of the two schools the reader may consult Puchta, 'Cursus der Instit.' i. 93.

LABIENUS. [CÆSAR.]

LABORDE, COMTE ALEXANDRE-LOUIS-JOSEPH DE, was born on the 17th of September 1773, at Paris. His father, a peasant of Béarn, is stated to have come to Paris in sabots (wooden shoes), and to have accumulated some property. Alexandre de Laborde received a good education. His father, foreseeing the dangers of the Revolution, sent him to Vienna, where he became successively sub-lieutenant, captain, aide-de-camp, and commander of a squadron of light horse. His father became one of the victims of the revolution, and was guillotined in 1794. When war was declared between France and Austria, Alexandre de Laborde continued in the service of Austria, and fought in five campaigns against his native country. After the treaty of Campo Formio in 1797 he returned to France and devoted himself to study. He travelled in Spain, Italy, and England. After his return to France he solicited and obtained employment from Napoleon I. in the civil service. In 1803 he was appointed Auditeur to the Conseil d'État. In 1809 he became Maître des Requêtes to the Conseil d'État, and was created a Chevalier of the Legion of Honour. In 1810 he was made President of the commission for the liquidation of the debts of the grand army, and in 1811 Administrateur of the Ponts et Chaussées for the department of the Seine. In 1814 he was

appointed Adjutant-Major of the National Guard of Paris, and on the 31st of March in that year he was sent to the camp of the allied army to treat of the capitulation as far as regarded the National Guard. After his return he was appointed Colonel of the *État-Major* of the National Guard, and received from Louis XVIII. the cross of St. Louis and that of the Legion of Honour. He afterwards travelled again in England. On his return to France in 1815 he published a 'Plan d'Éducation pour les Enfants Pauvres, d'après les Méthodes combinées de Bell et de Lancaster,' and was during three years Secretary-General to the Central Society which founded the system of mutual instruction in France. In 1816 he published a 'Rapport sur les Travaux de la Société de Paris pour l'Instruction Élémentaire.' In 1819 he was appointed Maître des Requêtes en Service Ordinaire. In 1822 he was elected a member of the Chamber of Deputies by the Collège de la Seine, and spoke frequently and fervently in favour of liberal institutions. He opposed the war with Spain, and in 1824 was struck off the list of the Conseil d'État. Having been again elected a member of the Chamber of Deputies in 1827, he opposed the Martignac ministry, and was also one of the opposition during the Polignac ministry. When the ordinances of July 1830 were promulgated he spoke against them decidedly and energetically, declared himself in favour of the insurrection, and risked his life in the popular cause on the 27th of July. On the 29th he advised the deputies to place themselves at the head of the movement; and when the Hôtel de Ville was taken by the insurrectionists he was one of those who proposed that the sittings should be held there. The contest having been decided in favour of the people, he accepted the post of Prefect of the Seine, or first magistrate of Paris. Louis-Philippe soon afterwards appointed him one of his aides-de-camp, with the rank of General of Brigade of the National Guard, and restored him to his place in the Conseil d'État. He was afterwards a deputy for the department of Seine-et-Oise. He died on the 24th of October 1842.

Count Alexandre de Laborde was elected a member of the Institute (Académie des Inscriptions et Belles Lettres) in 1813. He was also a member of the Académie des Sciences Morales et Politiques (section d'Économie Politique), and of the Society of Antiquaries of London. He was one of the editors of the 'Revue Encyclopédique' from its commencement. He was also a contributor to the 'Univers Pittoresque' (departments of Spain and Portugal), and to the 'Journal des Connaissances Utiles.' Besides his contributions to periodical literature, he was the author of several splendid works, of which the following are the most important:—'Voyage Pittoresque et Historique de l'Espagne,' 4 vols. folio, Paris, 1807-18. 'Itinéraire Descriptif de l'Espagne,' 5 vols. 8vo, Paris, 1808, with Atlas in 4to. The third edition was considerably enlarged, and was preceded by a 'Notice sur la Configuration de l'Espagne, et de son Climat, par M. de Humboldt, et d'un Aperçu sur la Géographie Physique, par M. le Colonel Bory de Saint-Vincent, et d'un Abrégé Historique de la Monarchie Espagnole et des Invasions de la Péninsule jusqu'à nos Jours,' with vignettes, maps, &c. 'Voyage Pittoresque en Autriche,' 2 vols. folio, Paris, 1821. 'Collection des Vases Grecs de M. le Comte de Lambert,' 2 vols. folio, Paris, 1813-24, containing 154 plates printed in colours and carefully retouched. 'Les Monuments de la France classés chronologiquement, et considérés sous le Rapport des Arts,' 2 vols. folio, Paris, 1832-36, containing 259 plates, originally published in 45 numbers, 1816, &c. 'Description des Obélisques de Louqsor, figurés sur les Places de la Concorde et des Invalides, et Précis des Opérations relatives au Transport d'un de ces Monuments dans la Capitale,' 8vo, Paris, 1834. 'Voyage de la Syrie,' in conjunction with his son Comte Léon de Laborde. 'Versailles, Ancien et Moderne,' 8vo, Paris, 1839-40, with upwards of 400 woodcuts.

*LABORDE, COMTE LÉON-EMMANUEL-SIMON-JOSEPH DE, was born June 13, 1807, at Paris. He is the son of Count Alexandre de Laborde. In the year 1828 he was appointed secretary to the legation at Rome, but resigned this office when M. de Polignac came into power under Charles X. After the Revolution of July 1830 he became aide-de-camp to General La Fayette, and was sent to London as secretary to the embassy. In 1832 he went in the same capacity to the Hague, and in 1834 to Cassel. He succeeded his father as deputy for the department of Seine-et-Oise, and is a member of the Institute (Académie des Inscriptions et Belles Lettres), and an officer of the Legion of Honour. He is at present Conservator of the collections of the Middle Ages and the Renaissance in the Museum of the Louvre. He has, like his father, distinguished himself by the publication of magnificent works descriptive of foreign countries, as well as by his archaeological investigations. The following are the most important of these works:—'Voyage dans l'Arabie Pétrée,' 8vo, Paris, 1830-33, with Plates and Atlas in folio. 'Voyage en Orient,' illustrated by about 400 views in Asia Minor and Syria, folio, 1837, &c. 'Histoire de la Gravure en Manière Noire,' 8vo, Paris, 1839. 'Débuts de l'Imprimerie à Strasbourg, ou Recherches sur les Travaux Mystérieux de Gutenberg dans cette ville, et sur le Procès qui lui fut intenté en 1439 à cette Occasion,' 8vo, Paris, 1840. 'Le Parthenon: Documents pour servir à une Restauration,' folio, Paris, 1843, &c. 'Les Ducs de Bourgogne; Études sur les Lettres, les Arts, et l'Industrie pendant le 15ième Siècle, et plus particulièrement dans le Pays Bas et le Duché de Bourgogne,' 8vo, Paris, 1849, &c. 'Essai d'un Catalogue des Artistes originaires des Pays Bas, ou employés à la Cour des Ducs de

Bourgogne, au 15ième et 16ième Siècles,' 8vo, Paris, 1849. 'La Renaissance des Arts à la Cour de France: Études de la 16ième Siècle,' 8vo, Paris, 1850, &c. 'Notice des Émaux exposés dans les Galeries du Musée du Louvre,' 12mo, Paris, 1852, &c. 'Mémoires et Dissertations,' 4to, Paris, 1852.

LABORDE, JEAN-BENJAMIN, a voluminous writer on the history of music, was born in Paris in 1734, of a rich family, and received a liberal education, including music, which he studied under the celebrated Rameau. He was intended for the financial department of government, but his inclination prompted him to seek admission to the gay court of Louis XV., to whom he was appointed 'premier valet de chambre,' and soon becoming the favourite and confidant of that prince, was, as a matter of course, led into great extravagance and dissipation. But a passion for music saved him from much of the evil that most likely would otherwise have ensued from his connection with a profligate monarch and a vicious court: he composed several operas, and these, though possessing little merit, proved successful, and occupied time which, in all probability, would have been devoted to less innocent pleasures. On the death of Louis, in 1774, M. Laborde resigned his office, married, and entered into a life of comparative tranquillity. He became one of the 'fermiers-généraux,' devoted his spare hours to study, and, in 1780, published his 'Essai sur la Musique Ancienne et Moderne,' in four 4to volumes, a splendid work, got up at a vast expense, embellished by a great number of remarkably well executed engravings, and illustrated by numerous examples of French national music in various forms. It contains an abundance of information, drawn with great labour from authentic sources, and though exhibiting occasional prejudices, and so desultory that it ought to have been entitled a Collection of Essays, rather than an Essay, it has supplied with facts and materials writers—some of them of no mean reputation—who have not had the candour to acknowledge the slightest obligation.

The French revolution brought in its train the ruin of M. Laborde. A 'farmer-general' could expect no favour from those whom the new order of things had placed in power; he therefore withdrew into the country, and lived concealed till the indiscretion of a person intimately connected with him made his retreat known. He was conveyed to Paris, tried, condemned, and guillotined on the 20th of July 1794, just five days before the fall of Robespierre and his sanguinary colleagues.

The great pecuniary resources of M. Laborde, together with his activity and indefatigable industry, enabled him to publish, in a sumptuous manner, many original works; also some translations from the English. Among the former are:—an 'Essai sur l'Histoire Chronologique de plus de 80 Peuples de l'Antiquité,' 2 vols. in 4to; a 'Description générale et particulière de la France,' in folio; and 'Tableaux Topographiques, Géographiques, Historiques, &c., de la Suisse,' 4 vols. in folio.

LA BRUYÈRE. [BRUYÈRE, JEAN LA.]

LA CAILLE, NICHOLAS-LOUIS DE. The following account is almost entirely from Delambre, either from the memoir by him inserted in the 'Biographie Universelle,' or the 'Hist. de l'Astron. au 18ième Siècle.' There are two éloges, one by Grandjean de Fouchy, the other by G. Brotier, prefixed to the 'Cœlum Australe.' As Delambre knew of these éloges, we have not thought it necessary to examine them.

La Caille was born at Rumigny, near Rosoy, in Thierache, March 15, 1713. His father, a retired military officer, was in the service of the Duchess of Vendôme, and was himself attached to science, and endeavoured to cultivate the same taste in his son. He died however while the latter was at the College of Lisieux, and his son was enabled to continue his studies by the generosity of the Duke of Bourbon. He chose theology as his profession; but in passing his first examination he showed so much frankness in his answer to some questions proposed by a doctor of the old school, that this examiner would have refused him his degree but for the remonstrances of the rest. This incident discouraged him, and he remained content with the title of abbé, beyond which he never proceeded. He had previously turned his attention to astronomy under great disadvantages; and upon his renunciation of theology, Fouchy, above mentioned, who relates that his knowledge of astronomy was above all comprehension in so young a person, introduced him to James Cassini, who gave him employment at the Observatory. In the following year, and in conjunction with Maraldi, he made a survey of part of the coast of France, where the talent which he showed occasioned his being employed in the verification of the arc of the meridian. This operation (in which Cassini de Thury was associated) commenced at the beginning of May 1739, and before the end of the year he had completed the triangulation from Paris to Perpignan, had measured three bases, made the requisite astronomical observations at three stations, and had taken a prominent part in the measurement of a degree of longitude. In the winter of 1740 he extended his operations to the mountains of Auvergne, in order to test some suspicions which he had formed upon the accuracy of Picard's measurement. The result of these labours was the complete establishment of the gradual increase of the degree in going from the equator to the poles; which, though long known to be theoretically true, had not previously been confirmed by measurement. In the meanwhile La Caille had been appointed to a chair of mathematics in the Mazarin College, the duties of which he fulfilled with care, and for which he published treatises on geometry, mechanics, astronomy, and optics.

He was also employed in the calculation of ephemerides, and in that of eclipses for 1800 years, published in the 'Art de Vérifier les Dates.' In 1746 an observatory was constructed for him at his college, and he began observations on a large scale. The transit instrument being then but little used in France [CASSINI], he had no means of judging of its value; so that with old methods and old instruments he continued his career for fourteen years. In 1751 he made his celebrated voyage to the Cape of Good Hope, where he remained four years or something less. His object was to form a catalogue of southern stars, and up to the present time his results have been in use. He determined the places of about ten thousand stars, and grouped them in constellations; measured a degree of the meridian at the Cape, and made a survey of the Mauritius and island of Bourbon. He received for his expenses and those of a clockmaker who accompanied him, all instruments included, 10,000 francs; and so accurately did he keep his accounts, that he was able to explain his expenditure to a sou: it was 9144 francs and five sous, and he insisted on returning the balance in spite of the disinclination of the officers of the treasury to receive it. He returned to Paris in 1754, and occupied himself in the preparation of his 'Fundamenta Astronomiæ,' for the publication of which he engaged to furnish a bookseller with almanacs for ten years. He now began to use the transit instrument, but with so much doubt of its accuracy, and consequent repetition of observations, that, according to Delambre, the secondary stars observed by him at this time were determined with a degree of accuracy superior to that of the fundamental stars of other observatories. He also published the posthumous works of Bouguer, a small table of logarithms, and various observations. At the end of 1761 he was seized with gout, but he remained during the winter employed in his observatory, passing most nights upon cold stones in the act of observing: a fever was the consequence, and he died March 21, 1762, aged forty-nine years. His last act was the return of the instruments which he had borrowed, and the commission of his manuscripts to his friend Maraldi.

La Caille was an astronomer whose observations will have the highest value as long as astronomy is cultivated, which cannot be said of others, his superiors in originality of discovery. Lalande said of him that he alone had made more observations than all his contemporaries put together, which Delambre states would be no exaggeration if spoken of the twenty-seven years during which he laboured; but though his utility was much increased by his extraordinary activity, industry, and honesty, yet his reputation was still more indebted to the genius which he displayed in producing exactness out of imperfect instruments. Delambre remarks that the repeating circles of Lenoir and Reichenbach have not been able to correct the latitude of the Observatory of Paris as determined by La Caille. He also says:—"Having been called upon by singular conjunction of circumstances to go over and verify a great part of the labours of La Caille, after having reviewed with the greatest care all his stars, made long researches on refraction, constructed new solar tables, measured the meridian of France, and had in my hands for many years all the manuscripts of La Caille, I never followed him one step of his track without feeling increased admiration and esteem for a savant who will always be the honour of French astronomy." Delambre is, as we have seen, a severe critic in all quarters, and never shows much, if any, national bias in great questions: an éloge from him is history.

The writings published by La Caille are as follows:—1745-54, 'Ephemerides,' 1746, 'Leçons Élémentaires d'Astronomie, Géom., et Phys.,' reprinted in 1755, 1761, and in 1780, with notes by Lalande; translated into English by Robertson, 1750; his first observations for 1743 are in the 'Memoirs' of the Academy, which appeared in 1748; 1750, 'Leçons Élémentaires d'Optique,' a work which maintained its ground a long time, but only for want of a better; 1750, 'Avis aux Astronomes,' &c., a pamphlet recommending the corresponding observations to be made in Europe while he was in the south; 1753, 'Observations made at the Cape for Parallax of Moon, Mars, and Venus; 1755-64, 'Ephemerides,' on the model of which, according to Lalande, our 'Nautical Almanack' was constructed; 1757, 'Fundamenta Astronomiæ,' among many other things this contains a catalogue of 397 stars (northern), of which Delambre says that it cost more trouble than any other catalogue ever gave its author; 1758, 'Tabulæ Solares,' the best up to the time of Delambre and Zach. But the first work of La Caille (according to Delambre, and omitted by Lalande) was an edition of, or commentary on, the tract of Cotes, entitled 'Estimatio Errorum, &c.,' the first attempt to apply the theory of probabilities to the determination of the most probable mean of observations. La Caille was an astronomer who made his own head supply the deficiencies of his workmen's hands.

The posthumous works of La Caille were as follows:—1765-74, 'Ephemerides,' containing also a catalogue of 515 zodiacal stars; 1763, 'Journal Historique du Voyage fait au Cap de Bonne Espérance; 1763, 'Cosmum Australe Stellarum,' the record of his observations in the southern hemisphere. It contains observations of more than ten thousand stars, with a catalogue of 1942 principal stars, which catalogue is also in the 'Memoirs' of the Academy for 1752.

LACÉPÈDE, BERNARD GERMAIN ÉTIENNE, DE LA VILLE, COMTE DE, a celebrated French naturalist, was born at Agen, chief town of the department of Lot-et-Garonne, on the 28th of December 1756. His father, Jean Joseph Médard de la Ville, held a high legal

appointment (lieutenant-general of the Sénéchaussée) at Agen, and was descended from an ancient and noble family. Young Lacépède lost his mother at an early age, and from a great resemblance which he bore to her he was doted on by his father, who brought him up at home, and freely allowed him to cultivate a taste which he showed for reading by letting him have free access to a good library. He thus acquired romantic notions and a generous unsuspecting disposition, which all the changes of a long and eventful life never effaced, and which sometimes led him into error, inducing him to believe improbable circumstances rather than doubt the veracity of an author. Among other books, he met with Buffon's 'Histoire Naturelle,' which he read over and over till he knew it by heart, and thus gained a taste for natural history from the works of this fascinating writer, whom he henceforth took for his master and his model. While at home he imbibed a fondness for music, in which science he became a proficient; he also applied himself with ardour to the study of physics and natural philosophy, and formed with some of his young companions a juvenile academy, many members of which became afterwards members or correspondents of the Institute. Having made some experiments on electricity, and collected, as he thought, some important facts and observations, he wrote a memoir on this subject, and sent it to Buffon, who returned him such a flattering answer that on the reception of it he set off immediately for Paris, where Buffon then held the appointment of superintendent of the Jardin-du-Roi. He was at this time about twenty years old, and wished to devote himself entirely to the pursuit of science and music; but his friends insisted on his following some profession, and accordingly he obtained a commission in the army. He got attached however to a regiment where he had nothing to do, and which he hardly ever saw, though it served for a nominal employment. At this time he assiduously cultivated his musical talents, and published an opera for the stage, which, though favourably received at first, was not ultimately successful, and from this time he only followed this study for his private amusement.

In 1781 he published an essay on natural and artificial electricity, and in 1782 a treatise on physics, entitled 'Physique Générale et Particulière.' These works were full of ingenious hypothesis and clever reasoning, but the theories which they contained were not based on facts, and they did not meet with success. Buffon however, on whose model they were written, was so much pleased with them that he became from this time the intimate friend and instructor of Lacépède, who was now the first and favourite pupil of Buffon and Daubenton. Buffon proposed to him to continue his 'Natural History,' and in 1785 offered him the appointment of curator and sub-demonstrator in the Cabinet du Roi. He gladly left the army and accepted it, though a laborious situation. He now applied himself with energy to natural history, and published his 'Histoire Naturelle des Quadrupèdes Ovipares et des Serpents' in 1788-89; the last part came out after Buffon's death, which took place in 1788. Cuvier says, "This publication, by its elegance of style, and the interesting facts it contains, was worthy of the immortal work of which it forms the continuation; it marks the change of ideas and progress of science which had taken place during the forty years which had elapsed since the 'Histoire Naturelle' of Buffon first appeared." M. Lacépède however had not the antipathy of his master to precise methods and nomenclature; he formed classes, orders, and genera, which he clearly characterised, as well as strictly defined many species; but his arrangement was, like that of Linnæus, artificial and unphilosophical, founded only on external characters, without reference to internal organisation. After the death of Buffon, when France became disturbed by the national convulsions of the revolution, Lacépède took an active part in political affairs; he was successively invited to fill the posts of president of Paris, commandant of the national guard, and deputy extraordinary for the town of Agen in the Legislative Assembly of 1791, of which he was elected president. With many others he got out of favour in the following year, and narrowly escaped destruction during the reign of terror, being obliged to secrete himself for some time. When the Jardin-du-Roi was converted by the Convention into a public school, and named the Museum of Natural History, he returned there, and in 1795 a new chair of zoology was created for him, in which he lectured on reptiles and fishes with great success. In 1798 he brought out the first part of his 'Histoire Naturelle des Poissons,' which Cuvier pronounced to be a very good performance considering the disadvantages under which he laboured in getting specimens, and the imperfect knowledge of the organisation of these animals at that time. In 1804 his 'Histoire Naturelle des Cétacés' was published, which he correctly estimated as the best of his writings. After this period he wrote no large work, though he contributed numerous memoirs to the 'Annales du Muséum,' the 'Mémoires de l'Académie des Sciences,' and other publications. A great deal of his time was spent in public business. In 1799 he was elected a member of the senate, and was made president in 1801. From 1803 till the Restoration he filled the office of grand chancellor of the Legion of Honour. He was a member of the Institute at the time of its formation, and afterwards of the Academy of Sciences. He died on the 6th of October 1825. Cuvier says that he was always distinguished by excessive politeness and courteousness of manner, with which however he combined great kindness of heart, and that

his works show him to have been a profound observer and an elegant writer. We here subjoin the titles of his principal works, but for a complete enumeration of his literary contributions we refer to Cuvier's 'Éloges,' where a good biographical memoir of Lacépède will be found:—

'Histoire Naturelle, Générale, et Particulière, des Quadrupèdes Ovipares et des Serpents,' 2 vols. 4to, Paris, 1788-89, translated into German by Bechstein, 8vo, Weimar, 1802; 'Histoire Naturelle, &c., des Poissons,' 5 vols. 4to, Paris, 1798-1803, translated into German, 2 vols. 8vo, Berlin, 1804; 'Éloge Historique de Daubenton,' 8vo, Paris, 1790; 'Histoire Naturelle, &c., des Cétacés,' 4to, Paris, 1804.

LACHMANN, KARL, professor in the University of Berlin, and member of the Academy of Sciences, occupied a high rank among the critics and philologists of Germany. He was born at Brunswick, on the 4th of March 1793. In that town he received his early education, and under his teacher Konrad Heusinger was first awakened his love for literature. For one session, in 1809, he attended the lectures of Hermann in the University of Leipzig, and next pursued his studies in that of Göttingen, where, in conjunction with Dissen, Schulze, and Bunsen, he founded a philological society in 1811. While at Göttingen, Benecke lectured upon the old German literature, which probably directed Lachmann's attention more particularly towards it, and at a later period led to much valuable criticism upon and editions of many of the early German writers. During the short war occasioned by Bonaparte's return from Elba to France, in 1815, Lachmann served as a volunteer in the Prussian service, in which he continued till the end of that year. In 1816 his edition of Propertius, which he had prepared at Göttingen, was published at Leipzig; and at Easter of that year he read his probational essay before the University of Berlin, 'Ueber die ursprüngliche Gestalt des Gedichts von der Niebelungen Noth' ('On the Original Form of the Poem on the Niebelungen Calamities'). After this he was appointed, in rapid succession, teacher at the Gymnasium and professor at the University of Königsberg, and professor of the University of Berlin, the last promotion being attained in 1827. Highly esteemed as an academic teacher, and sedulous in the discharge of his duties, he nevertheless actively continued his literary labours. Many of these were critical or philological essays contributed to periodical works. Of his distinct works, the more important have been his essays on the Niebelungen Lied and on Homer ('Betrachtungen über die Ilias'), which are both masterly specimens of criticism. His last was the substance of two lectures delivered before the Berlin Academy in 1838 and 1841. In 1834 and 1842 he published two editions of the New Testament, the last with the Vulgate translation, in which he endeavoured to restore the text to that of the 3rd and 4th centuries. In the classical department he published: 'De choricis systematis tragicorum Græci,' Berlin, 1819; and 'De mensura tragediarum,' Berlin, 1822; with carefully-prepared editions of Catullus, Tibullus, Terence, Babrius, and Avianus, at intervals from 1829 to 1845; one of Caius, so important to the students of the Roman jurisprudence, in 1841; and essays upon Dositheus and Ulpian in the ninth volume of Savigny's 'Zeitschrift.' Most of these works have gone through more than one edition. His attention however was never diverted from the early literature of the north of Europe. In 1816 he translated the first volume of P. E. Müller's 'Sagabibliothek,' in 1820 a selection from the High-German poets of the 13th century; in 1826 an edition of the 'Niebelungen Lied,' in 1827 an edition of the poems of Walther von der Vogelweide; in the same year, in conjunction with Benecke, an edition of Hartmann's 'Iwein'; in 1833, an edition of the poems of Wolfram von Eschenbach; in 1838, Hartmann's 'Gregor,' and the poems of Ulrich von Lichtenstein in 1841. These were all prepared with great care, and accompanied with valuable remarks. He also contributed numerous papers to the 'Rheinischen Museum,' and read others before the Berlin Academy. The most noticeable are 'Ueber althochdeutsche Betonung und Verkunst' ('On the Early High German Accentuation and Versification'), 'Ueber Singen und Sagen,' and 'Ueber das Hildebrandslied.' He also published an excellent critical edition of Lessing's collected works, in 13 vols., Berlin, 1838-40; and an edition of Klenze's 'Philological Essays.' Lachmann is likewise the author of a translation of Shakspeare's sonnets, published in 1820; and of 'Macbeth,' published in 1839. He died in March 1851.

LA CONDAMINE, CHARLES MARIE, was born at Paris on the 28th of January 1701. Upon leaving college he entered the army as a volunteer, and forthwith proceeded to take part in the siege of Rosas, where his intrepidity soon rendered him conspicuous; but on the re-estoration of peace, finding the expectations of promotion which he had previously entertained not likely to be realised, he quitted the military profession, and in 1730 entered the Academy of Sciences as assistant-chemist ("adjoint-chemist"). Shortly after this he embarked in an expedition to the Mediterranean, having for its object the exploration of the coasts of Asia and Africa, and while absent visited Troas, Cyprus and Jerusalem, and passed five months at Constantinople. Upon his return to Paris the Academy were busily occupied in discussing the arrangements for a voyage to the equator for the purpose of measuring an arc of the meridian, with a view to the more accurate determination of the dimensions and figure of the earth. From the first mention of this project La Condamine directed his attention to

every branch of science connected with it. "The very desire," says Condorcet, "of being connected with so perilous an undertaking, made him an astronomer." His proposals having been accepted by the Academy, who felt how much his natural zeal and courage might tend to the success of the expedition, he again (1735) took leave of his country in company with Messieurs Bouguer and Godin, and proceeded to Peru. The fatigue and hardships which they had to encounter till their return in 1743, and which were heightened by the discord and jealousy which rose up among them, have been already noticed. [BOUGUER.] Upon his return he published 'An Account of a Voyage up the Amazon,' 1745; and in the same year, an abridged account of his 'Travels in South America.' His work entitled 'The Figure of the Earth as determined by the Observations of Messieurs de la Condamine and Bouguer,' did not appear till 1749. In 1747 he proposed to his government the adoption of the length of the seconds' pendulum as an invariable unit of measure. In 1748 he was elected a Fellow of the Royal Society of London, and in 1760 a member of the Academy of Sciences of Paris. In 1763 La Condamine and Lalande formed part of the deputation appointed by the Academy to be present at the making of the Report of the Royal Society concerning the inventions of Harrison for facilitating the finding of the longitude. He died on the 4th of February 1774, while undergoing an experimental operation for the removal of a malady contracted in Peru. Always occupied, he appears to have needed time to feel his misfortunes, and notwithstanding his sufferings he appears never to have been unhappy. His wit, the amiability of his temper, and the celebrity of his travels, made him many friends, and his humour was generally successful in blunting the attacks of enmity. His curiosity and love of distinction urged him on in the pursuit of information, and ultimately led to his carrying on a correspondence with the learned of all nations upon almost every subject.

The principal works of La Condamine which have not already been mentioned are, 'Measure of the First Three Degrees of the Meridian in the Southern Hemisphere,' 1751; 'History of the Pyramids of Quito,' 1751; 'Journal of the Voyage to the Equator,' 1751; besides numerous scientific memoirs in the 'Transactions of the Academy of Sciences of Paris, and in those of the Academy of Berlin.

(Condorcet, *Éloge de la Condamine*, Paris, 1804, tome i.; Biot, *Notice of the Life of Condamine*; *Biog. Univ.*; *The Works of Condamine*; Thomson, *Hist. of the Royal Society*.)

LACTANTIUS, (LUCIUS CÆLIUS, or CÆCILIUS FIRMIANUS LACTANTIUS), one of the early Latin fathers, was a scholar of Arnobius, who taught rhetoric at Sicca in Africa. He lived at the end of the 3rd and the beginning of the 4th century. His native country is uncertain, but he is generally supposed to have been an African. On the invitation of Diocletian, he went to Nicomedia, where he taught rhetoric. He became afterwards preceptor to Crispus, the son of Constantine, in Gaul. The time of his death is not satisfactorily ascertained.

His chief work is the 'Divine Institutions,' in seven books, written in reply to two heathens who wrote against Christianity at the beginning of Diocletian's persecution. The date of the composition of this work cannot be exactly fixed. Basnage, Du Pin, and others place it about 320; Cave and Lardner about 306; Lardner states the arguments on both sides in his 'Credibility;' and, on the whole, the latter opinion seems the more probable. Du Pin has given an analysis of the 'Institutions.' The other extant works of Lactantius are, an 'Epitome of the Divine Institutions;' the first five books of which were not known in Jerome's time, but were discovered and published by Paff in the year 1712; a treatise on the 'Workmanship of God;' a treatise on the 'Wrath of God,' and a work entitled 'Symposion,' which he wrote when he was very young. He also wrote an 'Itinerary from Africa to Nicomedia,' a work entitled 'Grammaticus,' two books to Asclepiades, and eight books of Epistles, all of which are lost. A work on the 'Deaths of Persecutors' is ascribed to Lactantius, but its genuineness is much disputed.

The testimony to his learning, eloquence, and piety is most abundant. Le Clerc calls him the most eloquent of the Latin fathers, and Du Pin places his style almost on a level with Cicero's. Many writers however value his rhetoric more than his theology. He has been charged, among other errors, with Manichæism, from which Lardner takes great pains to defend him.

Complete editions of his works were published by Heumann at Göttingen in 1736 (the preface to this edition contains a catalogue of former editions); and by the Abbé Lenglet, 2 vols. 4to, Paris, 1748.

LAENNEC, RENÉ-THEOPHILE-HYACINTHE, was born at Quimper, in Lower Brittany, in 1781. The first part of his medical education was conducted by his uncle, Dr. Laennec, a physician of repute at Nantes, and in 1800 he went to Paris, where he attended the several medical courses, and attached himself to the Hôpital de la Charité, of which Corvisart was the chief physician. In 1814 he took the degree of Doctor of Medicine, being already distinguished as well for his literary acquirements as for his professional industry and talent. In the same year he became chief editor of the 'Journal de Médecine,' to which he had communicated several excellent papers, both on healthy and morbid anatomy. Having obtained considerable reputation, both in private practice and by his lectures

and writings, he was appointed in 1816 chief physician to the Hôpital Necker, and it was there that he soon after made the remarkable and important discovery of mediate auscultation. From this time he devoted himself unceasingly to the perfecting of his new system of diagnosis. In June 1818 he read his first memoir on it to the Academy of Sciences, and in the following year he published his 'Traité de l'Auscultation Médiate.' But the labour necessary for its accomplishment so injured his health, which was naturally very delicate, that he was immediately afterwards obliged to resign all his studies as well as a large private practice, and to leave Paris for his native province. He returned in 1821, with his health restored, and having resumed his duties, he was soon after appointed professor of medicine in the College of France. In 1822 he was chosen professor of clinical medicine, and he regularly delivered the lectures at La Charité till 1826, when, after the publication of a second edition of his work, his health again failed him. Indications of consumption were discovered by means of the art he had himself invented; and although by retiring to Brittany he seemed again for a time recruited, he died of consumption in the same year.

Laennec's work on mediate auscultation is undoubtedly the most important which the present century has produced in medical science. But it must be remembered that only a small portion of his high reputation is due to the discovery of the stethoscope, although from the tone of his work it is evident that he rested chiefly upon that as the basis of his future fame. He, with many of Corvisart's pupils, had long been in the habit not only of using percussion as a means of diagnosis, but of applying the ear directly to the chest: the stethoscope was merely a convenient auxiliary for the accomplishment of the same purpose which they had in view, but so little essential that many of the best physicians now employ it only when the direct application of the ear is personally inconvenient. Had the stethoscope been invented by any one of less genius and fitness for the study of diseases than Laennec, it would probably have fallen into the same neglect as the more original discovery of the value of percussion by Avenbrugger had till his work was translated and his practice imitated by Corvisart. The invention however of a convenient auxiliary was the fortunate means of leading Laennec to apply himself to the special study of the diseases of the chest; and he so far elucidated their pathology that those diseases, which at the beginning of this century were involved in the greatest obscurity, are now the most completely and clearly known of all which fall within the province of the physician, who now studies them with the ear with almost as great accuracy and confidence as the surgeon can investigate the diseases of which he takes charge, with the eye or the hand.

Laennec's other publications, though thrown into the shade by his great work, fully maintain his reputation. The chief of them are published in the 'Dictionnaire des Sciences Médicales,' in the articles 'Anatomie Pathologique,' 'Ascariides,' 'Cartilages Accidentels,' 'Dégénération,' 'Désorganisation,' 'Detrachyceros,' 'Encephaloïde,' 'Filaire.' A 'Life of Laennec' by Dr. Forbes is prefixed to his Translation of the 'Traité de l'Auscultation Médiate.'

LAER, PETER VAN DE. [BAMBOCCIO.]

LAFAYETTE, GILBERT-MOTTIER, MARQUIS DE, was born in September 1757, at Chevagnac, near Brioude, in the present department of the Haute-Loire; his father having been killed shortly before at the battle of Minden. He received a very imperfect education, which in after life he found little time or inclination to remedy. Left to follow his own inclinations he married at the age of sixteen Mademoiselle de Noailles d'Ayen, and his wife's relations offered him a place at court, which he refused. While a schoolboy he was an officer in the French army, but his military duties seem only to have required his attendance at reviews. When the American revolution broke out, Lafayette, who had adopted with enthusiasm the indefinite liberal notions then in vogue among the younger members of the French nobility, made an offer of his services to the American Commissioners then in Paris; and Silas Deane fancying that the adhesion of a wealthy young French noble and courtier would produce some éclat, gladly accepted them, engaging at the same time that Lafayette (then nineteen) should receive a major-general's commission in the American army. Accordingly he armed a vessel at his own expense and landed at Charlestown in April 1777. He fought as a volunteer at the battle of the Brandywine on the 11th of September 1777, in which he was wounded. He served in the north under Washington's orders, and in May 1778 being sent forward with a detachment to occupy Barren Hill, he only escaped from a superior British force by a hasty retreat. He was at the battle of Monmouth in the following June 1778, and afterwards received the thanks of Congress for his gallant conduct, and the present of a valuable sword. About this time his petulance and vanity were somewhat ludicrously manifested by his sending a challenge to Lord Carlisle, for some reflections on the conduct of France contained in a public letter from the English Commissioners to the President of the American Congress. In 1779 Lafayette returned to France, the government of that country having acknowledged the independence of the American States, and he obtained assistance in men and money, with which he returned to America. In 1780 he commanded the advanced guard of Washington's army; and he sat in the court-martial which condemned the unfortunate André. In 1781 Lafayette was intrusted with the defence

of Virginia against Lord Cornwallis, but his only military achievement while holding a separate command was that of escaping by a dexterous retreat from the English commander. Under Washington he subsequently contributed to the operations in consequence of which Lord Cornwallis was obliged to capitulate at York Town.

After the surrender of Cornwallis, Lafayette returned to France for fresh reinforcements, but the peace of 1783 prevented his sailing back to America. He however visited that country in 1784, and was received with the greatest enthusiasm in all parts of the United States. Washington maintained a friendly correspondence with Lafayette as long as he lived. After Lafayette's return to France he travelled through Germany, and was received with marked distinction by Frederick the Great and Joseph II. of Austria.

When the threatening state of affairs which preceded the outbreak of the French revolution compelled the king to summon the Assembly of Notables in 1787, Lafayette was returned a member, and he entered heartily into the proceedings of that body. He advocated the abolition of the lettres de cachet and of state-prisons, and he supported the claims of the Protestants of France, who were still labouring under civil disabilities. He also supported the convocation of the States-General, of which assembly he was returned a member. In this capacity he supported Mirabeau's motion for the removal of the military from the neighbourhood of the capital; and in July 1789, he proposed the first declaration of rights, which formed the basis of the following constitution. In the same month, being appointed commandant-general of Paris, he organised the national guard, and distributed among the soldiers a tricoloured cockade, namely, blue and red, the colours of the commune of Paris, and white, the colour of the lilies of France, and these became thenceforth the national colours. On the 15th of October of that year he marched at the head of the national guard to Versailles, where a tumultuous multitude had preceded him; and he escorted the king and the royal family back to Paris, whither the Assembly also removed their sittings. He voted in the Assembly for the institution of the jury for the suppression of hereditary nobility, for the political equality of all citizens, &c. Mistrusting the effects of individual ambition in revolutionary times, he moved and carried a resolution to the effect that the same person should not have the command of the national guards of more than one department at once. He himself refused the appointment of lieutenant-general of the kingdom. In conjunction with Bailly he instituted the club of the Feuillans, which supported the constitutional monarchy on a popular basis. After the king's forced return from the flight of Varennes, Lafayette supported the decree by which the king was restored to the exercise of his regal office on swearing to the new constitution. Upon this the republican party broke out into an insurrection, which Lafayette and the national guards put down on the Champ de Mars. Soon afterwards Lafayette gave in his resignation and retired into the country; but the war of the first coalition having begun, he was appointed to the command of the army of Flanders, and he defeated the allies at Philippeville and Mauberge. He was however hated by the Jacobins at Paris, and mistrusted by the court. On the 16th of June 1792, he wrote a strong letter to the Legislative Assembly, denouncing the plots of those men "who, under the mask of democratic zeal, smothered liberty under the excess of their licence." He soon after repaired to Paris, and demanded of the Legislative Assembly the punishment of the outrages committed against the king at the Tuileries on the 20th of June. But the republican party was already preponderating in that Assembly, and Lafayette found that he was not safe in Paris. It is said that he then proposed to the king and the royal family to take shelter in his camp at Compiègne, but the advice was rejected by Louis, or rather by those around him, who placed all their confidence in the Duke of Brunswick and the Prussians.

On the 30th of June the Jacobins of Paris burnt Lafayette in effigy in the Palais Royal. Lafayette having returned to his camp, publicly expressed to his officers his disapprobation of the attack on the Tuileries of the 10th of August, and on the 15th of that month he arrested the commissioners sent by the Legislative Assembly to watch him. Upon this he was outlawed, and was obliged to cross the frontiers with a few friends. His intention was to repair to some neutral country, but he was arrested by the Austrians, and carried to the fortress of Olmutz, in Moravia, where his wife and daughter soon after joined him, to console him in his confinement. He remained in prison for five years, and was released at last by the treaty of Campo-Formio; but not approving of the arbitrary conduct of the Directory he repaired to Hauburg, and did not return to France till after the 19th Brumaire, 1799. Here he found himself again in opposition to Bonaparte's ambition, and he voted against the consulship for life, refused all employment under that chief, and retired to the country, where he applied himself to agricultural pursuits.

In 1815 he was returned to the House of Representatives convoked by Napoleon I. on his return from Elba. After the defeat at Waterloo he spoke strongly against any attempt to establish a dictatorship, and moved that the house should declare its sittings permanent, and that any attempt to dissolve it should be considered as treason. When Lucien appealed to the Assembly not to forsake his brother in his adversity, Lafayette replied with great animation:—"We have followed your brother through the burning sands of Syria, as well as

to the frozen deserts of Russia; the bleached bones of two millions of Frenchmen scattered all over the globe attest our devotion to him; but that devotion," he added, "is now exhausted, as his cause is no longer the cause of the nation." On the return of the Bourbons, Lafayette retired to his country residence at Lagrange. In 1818 he was returned after a great struggle to the Chamber of Deputies for the department of La Sarthe. During that and the following session he spoke in favour of constitutional liberty and against exceptional laws, but to no effect. In 1824 he again went on a visit to the United States, where he was received with the greatest enthusiasm in every state of the Union. In 1830, being in the house of deputies, he was foremost among the members who resisted the arbitrary ordinances of Charles X. He then called out again the national guards and placed himself at their head. He was one of the first to propose Louis Philippe as king of the French, stating his conviction that a monarchy based on popular institutions was the government best suited to France; and his influence with the national guard did much to compel the submission of the republican party. During the trials of the ex-ministers he further exerted himself zealously to save them from popular fury. But he soon lost the friendship of the king, who was jealous of Lafayette's popularity and influence, which Lafayette himself was too fond of displaying. A measure was almost immediately afterwards brought forward by the ministry for suppressing the office of commander-in-chief of the national guard. Lafayette anticipated its effect by at once tendering his resignation; but from this time all appearance even of cordiality between him and the king was at an end. Of the subsequent differences between them concerning views of foreign and domestic policy several versions have been given. La Fayette died at Paris on the 20th of May 1834, and his funeral took place on the 28th of the same month, being attended by numerous friends, foreigners as well as French, peers and deputies, who showed the high sense which they entertained of the personal character of the deceased. He was interred, according to his own directions, in the same grave with his wife. Lafayette was in no sense a great man, but he was always actuated by worthy motives, and he was one of the few public men whose character passed unscathed through the ordeal of half a century of revolutions.

LAFAYETTE, MARIE-MAGDELAINE DE LA VERGNE, COUNTESS DE, a celebrated French writer of the 17th century, was the daughter of an officer and a nobleman of Provence. She took lessons in Latin of Ménage and Father Rapin, and soon made great progress in that language. In 1655 she married Francis count de Lafayette, and her house became the rendezvous of the literary men and the wits of the age. Lafontaine, Ménage, Huet, and Segrain were her most frequent visitors. The Duke de La Rochefoucault, celebrated for his wit and his licentiousness, became acquainted with her, and she boasted afterwards of having contributed to his reformation. Madame de Sevigné, in her letters, speaks highly of the moral character of Madame de Lafayette as well as of her talents. She wrote several novels which obtained a high reputation at the time, being the first of the kind in France written in a natural style, and free from the exaggerations and affectation of former novelists. She also wrote 'Mémoires de la Cour de France, pour les années 1681-89,' which contain some curious particulars; 'Divers Portraits de quelques Personnes de la Cour,' being true sketches of living characters; and 'Mémoires de Henriette d'Angleterre,' which are not so interesting as the other two. Madame de Lafayette left also other memoirs of contemporary history which have not been published. Her printed works were collected and published together in 8 vols. 12mo, Paris, 1786, with a notice of her life, and again in 1804, together with the works of Madame de Tencin. Her correspondence was published in 1805. Madame de La Fayette died in 1693.

LAFFITTE, JACQUES, the leading banker of France during the empire and the restoration, was born on the 24th of October 1767 at Bayonne, where his father was an honest but indigent carpenter. In 1787, unfriended, with no references, having nothing to speak for him but an open countenance, a frank disposition, and that lively humour which is the birthright of the south, he walked up to Paris. Almost immediately he obtained a situation as supernumerary clerk in the banking-house of Perregaux, with a salary of 1200 francs, or 48*l*. Here he became bookkeeper in 1789; cashier in 1792; chief clerk and manager of the firm in 1800; junior partner in 1804; and in 1809 he succeeded to the business, thenceforward carried on in his name. Meanwhile nine brothers and sisters had been called up to the capital, where by his means they were all comfortably provided for. In 1809 Laffitte was created Regent of the Bank of France, and President of the Chamber of Commerce in Paris. In 1814 he succeeded Comte Jaubert as Governor of the Bank of France, but declined receiving any salary for his services. His annual reports of the operations of the bank were much admired for their clearness, brevity, and precision, as well as for the practical suggestions they contained.

After the second capitulation in July 1815, the public funds having been so much reduced by the late wars that the French army behind the Loire could not be paid, the government was placed in a critical position, and disturbances were apprehended in the capital, when Laffitte delivered to the finance minister, Mallien, the sum of 2,000,000 francs drawn from his own coffers; and his able management of the national resources did much to maintain public confidence during the crisis. In October 1816 Jacques Laffitte was elected a member of the

Chambre des Députés for the Electoral College of the department of the Seine, and re-elected for the same constituency in 1817. On the 16th of December of the latter year he delivered an impressive speech in defence of the liberty of the press, a principle which he steadily advocated through life. A moderate republican himself, his character was respected by men of every party. In 1815 Louis XVIII., departing for Ghent, deposited a considerable sum in Laffitte's bank, which the emperor left untouched. Nearly four months later, Napoleon I., quitting Paris for the last time, sent a sum of 5,000,000 francs to the same dépôt; and when Laffitte waited on him with a receipt, Napoleon said, "It is unnecessary; I know you, M. Laffitte; you never liked my government, but you are an honest man." This large deposit was likewise respected by the Bourbons.

In 1830 the private fortune of M. Laffitte had risen to upwards of 2,000,000*l*. sterling. This great accumulation had been acquired by sheer industry and integrity, without it is affirmed any private speculation, in the midst of revolution, war, and public disturbances of every kind. In that year came the revolution of July. At first Laffitte strove to arrest the movement. In company with Casimir Perrier, Gérard, Lobau, and Manguin, he went through the barricades to the head-quarters of Marshal Marmont, expostulated with that officer, and entreated him to use his influence with Charles X. to induce him to withdraw the ordinances which had caused the insurrection. This proposal having been rejected, Laffitte took a decisive course, and joining the insurgent party, opened his hotel to their leaders, issued proclamations, organised the movement, and sustained the popular cause with his own funds. It was he, and not M. Thiers, who proposed the Duke of Orleans as chief magistrate—a fact which has been preserved in his despatch to that prince on the 29th of July 1830:—"Do not hesitate, but make your choice between a crown and a passport."

On the 3rd of November 1830 Laffitte became prime minister (président du conseil), and also minister of finance; but he resigned office in March 1831. Soon after occurred the great monetary panic, which, being felt all over Europe, threw down so many continental houses; whilst Laffitte, who was the creditor of many of the largest, was involved in the same ruin with those he had trusted. In this extremity, desirous of meeting if possible every claim, he sold off all his private property, still amounting to 50,000,000 francs. This surrender being then deemed inadequate to liquidate his debts, Laffitte put up for sale his hotel, in which the new monarchy had been formed; but to permit this it was felt would be a national discredit: a subscription of 1,500,000 francs was raised, and his hotel preserved for his family. Subsequently, when the exact state of his assets became known, he was found to have a surplus of 8,000,000 francs, after the full discharge of his liabilities. He died at Paris, May 26th 1844, and was buried at the cemetery of Père-la-Chaise on the 30th. His obsequies were attended by the élite of the capital: Arago and Dupin delivered orations over his grave.

LA FONTAINE. [FONTAINE, LA.]

LAGNY, THOMAS FANTET DE, a French mathematician, was born at Lyon in 1660, and died at Paris 12th of April 1734. At an early period his scientific attainments led to his being appointed hydrographer royal at Rochefort. Subsequently he became sub-director of the general bank of Paris, and lost the principal part of his fortune by the failure of that establishment. His mathematical labours appear to have been in a great measure directed to objects of mere curiosity; as an instance of which he occupied himself with the quadrature of the circle, and computed the ratio of the circumference to the diameter, as far as 120 decimal places, a degree of approximation which could never be of any practical utility. He however has called forth the eulogium of Fontenelle, who, speaking of his treatise on the 'Cubature of the Sphere,' says, "it is a choice and singular production which only a great mathematician could have written." His methods of facilitating the solution of indeterminate problems are ingenious, and the theorems which he added to the arithmetic of sines are important. He was elected member of the Royal Academy of Paris in 1696; associate-geometrician in 1699; veteran pensioner in 1723; and fellow of the Royal Society of London in 1718. The following is a list of his published works: 'New Method of Extracting and Approximating to the Roots of Quadratic and Cubic Equations,' Paris, 1691, of which an enlarged edition was published in the following year; 'Elements of Arithmetic and Algebra,' Paris, 1697; 'Cubature of the Sphere,' La Rochelle, 1702; 'Binary System of Arithmetic,' Rochefort, 1703; 'Analysis of the New Methods of Resolving Problems,' Paris, 1733; besides numerous memoirs in the Transactions of the Royal Academy.

LAGRANGE, JOSEPH-LOUIS DE, was born at Turin, 25th January 1736. His parents were Joseph-Louis Lagrange and Marie-Thérèse Grass, the daughter of a physician at Cambiano. His father held the office of treasurer of war at Turin, and had once been in affluent circumstances, but had ruined himself by injudiciously entering into hazardous speculations. To this circumstance, which was then regarded as a misfortune, Lagrange himself has frequently attributed a considerable share of his subsequent fame and happiness. "Had I been rich," he has been heard to say, "I should probably not have become a mathematician."

In the early part of his studies he manifested no particular love either for the pure mathematics or the physical sciences. His chief

delight consisted in the perusal of the various Latin authors, and more especially the works of Cicero and Virgil. These however in his second year were superseded by the synthetical writings of the ancient geometers, and these in their turn gave place to the more powerful analysis of modern times. The perusal of a memoir by Dr. Halley ('Phil. Trans.,' 1693) 'On the superiority of modern algebra in determining the foci of object-glasses,' is said by his biographers to have convinced him of the utter inadequacy of geometrical methods as instruments of investigation, and it is not improbable that this might have been the occasion of his selecting the path which he thenceforth pursued with so much honour to himself and so great advantage to science.

Before he attained the age of nineteen he was appointed to the professorship of mathematics at the military college of Turin, where by far the greater part of his pupils were older than himself. The year following (1755) he addressed a letter to Euler relative to the isoperimetric problems, and that of the curve of quickest descent, which had engrossed so much of the attention of the principal mathematicians of the day, and of Euler in particular; but, owing to the want of general methods, their labours had proved but partially successful. Each problem had been resolved by methods peculiar to itself, and the solutions rested upon artifices unsatisfactorily indirect. In this letter Lagrange communicates the germs of his calculus of variations, to which his recent analytical researches had led, and shows with what advantage and facility it may be applied to the problems in question. Euler, in his reply, expresses his entire concurrence in the correctness of its principles, and hails the discovery as the harbinger of others of yet greater importance; he acknowledges how much the application of these principles had promoted the success of his own recent investigations, which however he refrained from publishing until the remainder of the researches of Lagrange were made known, lest he should thereby deprive him of any portion of the glory which was so justly his due, and concludes by announcing the nomination of Lagrange as a member of the Academy of Berlin.

In 1758 he took an active part in the foundation of the Royal Academy of Turin, in which he was unanimously chosen the director of the physico-mathematical sciences. The following year appeared the first volume of the Transactions of that Society, consisting principally of the researches of Lagrange on the propagation of sound, and on the integration of differential equations, and those of finite differences. He here also proves, on the subject of vibrating chords, that the time of oscillation is independent of the figure of the chord, an empirical truth, the demonstration of which D'Alembert believed to be impossible (see the preface to D'Alembert's 'Opusculs Mathématiques,' Paris, 4to, 1761, tome i.) [D'ALEMBERT.] Lagrange and D'Alembert were rivals, but not opponents. Their cause was a common one, which each laboured to promote with indefatigable zeal. The manner in which their controversies were conducted shows that they were prepared to sacrifice every personal feeling to their love of truth and the advantage of science. When either attempts the refutation of his rival's theory, it is frequently by means of the beautiful theorems to which the researches of the other has already led. On the other hand, a discovery of importance, by whichever party it may happen to be made, is immediately followed by the congratulations of him from whom congratulation is due. Thus D'Alembert, in one of his letters to Lagrange, says, "Your problem appeared to me so beautiful, that I have investigated a solution upon different principles;" and upon another occasion, when the Academy had proposed the 'Theory of the Libration of the Moon' as the subject of one of its prizes, and the medal had been awarded (1764) to the memoir of Lagrange, we find D'Alembert writing to him solely to express the pleasure and advantage which he had derived from its perusal, and his acquiescence in the justice of the award.

The calculus of variations, upon the discovery of which the fame of Lagrange may be permitted to rest, is eminently important in many branches of the mathematics, as in the determination of the maxima and minima values of indefinite integral formulæ, &c.; but its utility is most conspicuous in the higher branches of physical astronomy. The space allotted to this article admits of our giving but one illustration of its importance in this respect. Euler, in his 'Treatise of Isoperimeters,' printed at Lausanne in 1744, had shown, that in the case of trajectories described about a central force, the product of the integral of the velocity and the element of the curve was either a maximum or minimum; but when he attempted to extend this principle to a system of bodies acting upon one another, he found that the highest analysis of which he could avail himself was insufficient to overcome the difficulties of the problem. This failure on the part of Euler excited the emulation of Lagrange, whose chief objects appear generally to have been the extension and generalisation of existing theories. By a beautiful application of his method of variations to a principle of dynamics discovered by Huyghens, and known by the name of the Conservation of vis viva, he was led to the following general theorem: "In every system of bodies acted upon by forces proportional to any function of the distance, the curves described by the bodies are necessarily such that the sum of the products of the mass, the integral of the velocity and the element of the curve, is always either a maximum or minimum." This theorem, the proof of which offered so much difficulty to Euler, has been denominated

the principle of 'least action,' and is frequently regarded as one of the four great principles of dynamics, although Lagrange has shown that it is merely a corollary to a still more general formula given by him in the second section of the second part of his 'Mécanique Analytique.'

When the Academy of Berlin was threatened with the departure of Euler for St. Petersburg, Frederick renewed his importunities to D'Alembert to succeed him. [D'ALEMBERT.] D'Alembert however from various motives, being unwilling to quit his native country, suggested that the proffered honour might be conferred upon Lagrange. Lagrange was accordingly appointed professor of physical and mathematical sciences to the Academy, and continued for more than twenty years to enrich the memoirs of that society with his researches connected with physical astronomy and other subjects of importance. The insignificant stipend (1500 crowns) which was allotted to him, when contrasted with the munificent offers made to D'Alembert, cannot fail to strike every reader with surprise. Lagrange quitted Berlin after the death of Frederick, not being satisfied with the treatment he then received. He had previously been invited by the ministers of Louis XVI. to settle in Paris.

In 1772 M. Lagrange was elected foreign associate of the Royal Academy of Paris, and in 1787, on his arrival at the French capital, he received the honorary title of veteran pensioner. Apartments were allotted to him in the Louvre, and here, surrounded by the principal mathematicians of the day, he continued to live happily up to the time of the revolution. After this he began to be subject to fits of melancholy, which so far increased upon him that he has been heard to say that his enthusiasm for the sciences was extinguished, and that his love of physical research had disappeared. He was successively appointed professor of mathematics to the normal and polytechnic schools, member of the Institute, of the board of longitude, grand officer of the legion of honour, and count of the empire. He died at Paris, the 10th of April 1813, in his seventy-eighth year. His remains were deposited in the Pantheon, and his funeral oration was spoken by his illustrious friends Laplace and Lacépède.

"Among those who have most effectually extended the limits of our knowledge," said Laplace, in his funeral oration, "Newton and Lagrange appear to have possessed in the highest degree the happy art of detecting general principles, which constitutes the true genius of science. This art, joined to a rare elegance in the exposition of the most abstract theories, characterised Lagrange." His work on Mechanics, resting upon the method of variations of which he was the inventor, flows wholly from a single formula, and from a principle known before his time, but of which no one but himself was able to appreciate the importance. "Among the successors of Galileo and Newton," says Professor Hamilton, speaking of the theoretical development of the laws of motion, "Lagrange has perhaps done more than any other analyst to give extent and harmony to such deductive researches, by showing that the most varied consequences respecting the motions of systems of bodies may be derived from one radical formula; the beauty of the method so suiting the dignity of the results as to make of his great work a kind of scientific poem."

We conclude this imperfect sketch of the life and writings of Lagrange with a list of his published works, which we believe to be complete:—

Letter dated 23rd June, 1754, addressed to Jules Charles Fagnano, containing a series for the differentials and integrals of any order whatever, and corresponding to the 'Binomial Theorem' of Newton, Turin, 1754; 'Analytical Mechanics,' 1st edit. 1788, 2nd edit. 1811-15 (the second volume of the last edition is edited by Messrs. De Prony, Garnier, and Binet). 'Theory of Analytical Functions,' 1st edit. 1797, 2nd edit. 1813; 'Resolution of Numerical Equations,' 1st edit. 1798, 2nd edit. 1808, 3rd edit. (edited by Poisson) 1826; 'Lessons on the Calculus of Functions,' 1st edit. 1801, 2nd edit. 1804, 3rd edit. 1806 (printed in the 'Journal of the Polytechnic School,' tome 5).

Memoirs in the Transactions of the Academy of Turin.—1759, tome 1, Method of Maxima and Minima; Integration of Differential Equations and Equations of Finite Differences; On the Propagation of Sound. 1762, tome 2, Supplement to the Researches on the Propagation of Sound, contained in vol. 1; A new method of determining the Maxima and Minima of Indefinite Integral Formulæ; application of that method to Dynamics; New Researches on the Propagation of Sound. 1765, tome 3, Application of the Integral Calculus to Dynamics, Hydrodynamics, and Physical Astronomy; tome 4, Integration of Differential Equations; Method of Variations; On the Motion of a Body acted upon by two Central Forces; tome 5, On the Percussion of Fluids; New Theory of the Integral Calculus.

Memoirs in the Transactions of the Academy of Berlin.—1765, tome 21, On Tautochronous Curves. 1766, tome 22, On the Transit of Venus, June 3, 1769. 1767, tome 23, On the Solution of Indeterminate Problems of the second degree, and on Numerical Equations. 1768, tome 24, Additions to the Memoir on the Resolution of Numerical Equations; New Method of Resolving Indeterminate Equations; New Method of Resolving Algebraic Equations by means of Series. 1769, tome 25, On the Force of Springs; On the Problem of Kepler; and On Elimination.

Memoirs in the Transactions of the Berlin Academy (new series).—1770, On Tautochronous Curves; Algebraic Equations, and Arithmetic. 1771, On Prime Numbers and Algebraic Equations. 1772, On Differen-

tiation and Integration; on Imaginary Roots; Astronomical Refraction; Integration of Equations of Partial Differences. 1773, On the Rotatory Motion of a Body; on the Attraction of Elliptic Spheroids; on Triangular Pyramids and Arithmetic. 1774, On the Particular Integrals of Differential Equations; On the Motion of the Nodes of the Planets' Orbits. 1775, On Finite Differences; the Attraction of Elliptic Spheroids, and Arithmetic. 1776, On the Change in the Mean Motions of the Planets; Continued Fractions, and Spherical Astronomy. 1777, Diophantine Analysis; On Escapements; Determination of the Imaginary Roots of Algebraic Equations; On the Motion of a System of Bodies which mutually attract each other inversely as the square of the distance. 1778, Determination of the Orbits of Comets from three observations; Theory of Telescopes. 1779, On Particular Integrals; Construction of Geographical Maps. 1780, Libration of the Moon, and on other Problems depending upon the Non-Sphericity of that Planet. 1781, Theory of the Motion of Fluids; Principles and general Formulæ for determining the secular variations of the Planets' Orbits; Report of M. Lagrange on a Method proposed for finding the Quadrature of the Circle. 1782, Continuation of the preceding Memoir on Secular Variations; Report of Lagrange on a Method proposed for determining whether the Earth is flattened at the poles. 1783, On the Periodical Variations in the Planetary Motions; Secular Variations in the Mean Motions of the Planets; Corrections of the common Methods of Approximation for Integrating the Equations of the Planets' Motions; A particular Method of Approximation and Interpolation; A New Property of the Centre of Gravity; Third Memoir on the determination of the Orbits of Comets. 1784, Theory of the Periodical Variations in the Planets' Motions, independent of the Inclinations and Eccentricities, for each of the six principal planets. 1785, Partial Differential Equations. 1786, Geometrical Theory of the Motion of the Aphelia, to serve as an addition to Newton's Principia; Correction of those parts of Newton's Principia relative to the Propagation of Sound and the Motion of Waves. 1792-93, Solution of a Problem in Life Annuities; Determination of the general term of a recurring series whose Generating Equation contains equal roots; On Elliptic Spheroids; On Interpolation; On the Secular Equation of the Moon; Addition to a Memoir by M. Duvalle-Roi on the Secular and Periodical Variations of Herschel, printed in the Memoirs of the year 1787. 1803, On a General Law of Optics.

Memoirs in the Transactions of the Academy of Paris.—1764, On the Libration of the Moon (this is the memoir for which the medal was awarded to M. Lagrange by the Academy, and in which he first employs the principle of Virtual Velocities). 1766, On the Inequalities of Jupiter's Satellites. 1772, On the Formation of Tables of the Planets; On the Problem of Three Bodies. 1774, On the Motion of the Nodes and the Inclinations of the Orbits of Planets.

Savans Etrangers.—Tome 7, On the Secular Equation of the Moon. (Prize Memoir for the year 1774); tome 10, On the Perturbations of a Comet which passes near to a Planet.

French Institute. Memoirs of the First Class.—1808-9, On the Variation of the Elements of a Planet, and more particularly the Variation of the Major Axis of their Orbits; Theory of the Variation of Arbitrary Constants in all Mechanical Problems (two memoirs).

Journal of the Polytechnic School.—Tome 2, On the principle of Virtual Velocities; Essay on the Transformation of Fractions; Theory of Analytical Functions; Analysis of Spherical Triangles; tome 5, On the Calculus of Analytical Functions; tome 7, Supplement to the same; tome 8, On the Attraction of Spheroids.

Connaissances des Temps.—1814, On the Origin of Comets. 1817, On the Calculation of Eclipses. 1819, Remarks on the Method of Projection in the Calculation of Eclipses. 1821, Method of determining the Orbit of a Comet from Observation.

M. Carnot, while Minister of the Interior, recommended to his government the purchasing of the manuscripts of Lagrange, and, at his suggestion, the mathematical and physical class of the Institute nominated a commission to select such as were in a state for publication; the rest are arranged and deposited in the library of the Institute.

(*Eloge de M. Delambre; Mémoires de l'Institut*, 1812; Lagrange, *Mécanique Analytique*, 1815; *Théorie des Fonctions Analytiques*, 1813; *Miscellanea Taurinensia*, 1759-61; *Opusculs Mathématiques de M. d'Alembert*, 1761-69; *Notice of the Life of Lagrange*, by Maurice; *Biog. Universelle*; Professor Hamilton, *Memoir on a General Method in Dynamics*, in *Phil. Trans.*, 1834; *Dictionnaire Bibliographique*, de Quérard, 1829, &c.)

LA HARPE. [HARPE, LA.]

LAHIRE, PHILIPPE DE, was born at Paris March 18th, 1640, in which city he also died April 21st, 1719. Up to the age of twenty-four years he followed the profession of his father, who had acquired considerable reputation as a professor of painting and sculpture to the Royal Academy. In 1660 he visited Italy, partly for the improvement of his health, and partly with a view to the completion of his professional education. While at Venice he applied himself to the study of geometry, and more particularly to the conic sections of Apollonius; and a few years after his return to Paris he published several treatises upon those subjects, which fully established his claim to the reputation of a profound geometrician. In 1679, Colbert having suggested the construction of a general map of France, Picard and De Lahire were nominated by the king to conduct certain surveys along

the coast of Gascony, and in 1683, De Lahire, in conjunction with Dominic Cassini, was instructed to proceed with the measurement of the meridian, which had been commenced in 1669 by Picard. [PICARD.] The death of M. Colbert having put a stop to this important undertaking, he was next employed in determining the difference of level of the river Eure and the reservoir of Versailles, preparatory to the construction of an aqueduct for the supply of the capital, which he effected to the satisfaction of the king, and of Louvois, the then minister. The other public works in which M. De Lahire was successively engaged were numerous and important, but our limits will not permit us to notice them more particularly. He was twice married, and "each of his marriages," says M. Fontenelle, "furnished an Academician."

Although he does not appear to have been altogether unacquainted with the infinitesimal calculus, the whole of the subjects upon which he has written are treated synthetically. In his manners he was more reserved than the generality of his countrymen, but the uprightness and disinterestedness of his conduct were most exemplary. A pure piety, free from superstition and singularity, characterised the whole of his life.

For further information the reader may advantageously consult the 'Mémoires de Nicéron,' tom. v. and x.; 'l'Histoire du Collège Royal,' by Gouget; and the 'Eloge de Lahire,' by Fontenelle ('Œuvres Diverses,' folio, 1729), from which this notice is chiefly drawn. His published works are—'Treatise on Conical and Cylindrical Sections,' Paris, 1673, 4to; 'De Cycloide Opusculum,' 1676; 'Conic Sections and Geometrical Loci,' 1679; 'Gnomonics, or the Art of making Sundials,' 1682; 'Conic Sections,' 1685, folio; 'Tabulæ Astronomicæ,' 1702, 4to; 'Treatise on Surveying,' 1689; 'Mechanics,' 1675; 'Description of the Globes in the Pavilion of the Château de Marly,' 1704; besides numerous memoirs in the public journals of the day, and more particularly in the 'Transactions of the Academy of Sciences,' from 1666 to 1718.

LAING, MALCOLM, an historian, was born in Orkney, where he possessed a small paternal estate, in 1762. He received the rudiments of education at Kirkwall, and afterwards studied at Edinburgh, where he was one of the most active members of the 'Speculative Society,' an association in which many young men who became distinguished in after life first tried their prowess. In 1785 he joined the Scottish bar. He does not appear to have obtained much practice as a lawyer, and the only conspicuous occasion in which he was professionally employed seems to have been in the defence of some of the parties tried for sedition in Scotland between 1793 and 1795. He is one of the many instances where lawyers have in their works displayed peculiarly high forensic abilities, without being able to rise in their profession. His first known literary effort was editing the last volume of Henry's 'History of Britain,' in 1793, after the author's death. He was charged with having spoiled the harmony of the work, as Henry's opinions were all in favour of despotic principles, while the additions made by Laing were of a democratic tendency. In 1800 he published 'The History of Scotland from the Union of the Crowns on the accession of James VI. to the throne of England, to the Union of the Kingdoms in the reign of Queen Anne.' This was published along with two other works, the names of which appearing on the title of the 'History,' with which the subjects of neither of them were in any way connected, are very characteristic of Laing's propensity to enter on disputed points in history or criticism with the spirit of a lawyer. The 'History' as published in two volumes was accompanied by 'Two Dissertations, Historical and Critical, on the Gowry Conspiracy, and on the supposed authenticity of Ossian's Poems.' To the second edition of his 'History,' published in 1804, he added 'A Preliminary Dissertation on the Participation of Mary Queen of Scots in the Murder of Darnley.' He was a sagacious, honest, and able historical critic, but too much inclined to take up a side in any question, and to keep perpetually in view the circumstance that he was bound to defend that side. His style was harsh and formal, and sometimes obscure. He was for some time member of parliament for Orkney, and enjoyed the confidence and esteem of Fox. He died in 1818. His brother Samuel Laing, the author of the valuable 'Notes of a Traveller,' 'Travels in Norway,' &c., succeeded to his property. Mr. Samuel Laing, late chairman of the Brighton Railway and Crystal Palace Companies, and a conspicuous member of the railway interest in the House of Commons, is the son of Mr. Laing the traveller, and nephew of the historian.

LAIRESSE, GERARD, an eminent painter, was born at Liège in 1640. He acquired his knowledge of the art from his father; but there is reason to believe that he also studied under Bartolet, from whom he probably derived the taste for the antique which appears in his works. He first followed his profession at Utrecht, where he met with little encouragement; but having been advised to send one of his pictures to the famous picture-dealer Vlyenburg, at Amsterdam, he was so pleased with it that he prevailed on Lairese to remove to Amsterdam, which proved the means of raising him from poverty and obscurity to fortune and reputation. Having a lively imagination, great rapidity of execution, and great industry, the number of paintings which he executed was very great. They are of very unequal degrees of merit, but all bear marks of considerable ability. His expression is generally good, his colouring true and glowing, and

his touch light and firm; his draperies too are well cast, broad, simple, and in natural folds. When he introduces architecture into his backgrounds it seems to have been designed after Greek or Roman models. He also acquired considerable reputation by his etchings. He had the misfortune to become blind several years before his death, but in this state he was surrounded by artists and lovers of painting, to whom he was fond of communicating instruction. The celebrated treatise on the art of painting which goes by his name was not actually written by him, but compiled from his observations during his blindness, and published by a society of artists after his death, which happened in the year 1711, in the seventy-first year of his age.

LAKE, GERARD, FIRST VISCOUNT LAKE, the second son of an ancient family, was born on the 27th of July 1744. Having entered the army at the early age of fourteen, he made his first campaigns in the Seven Years' War. He served afterwards in the American War, in Holland with the Duke of York in 1793, and having attained with credit to the rank of general, was appointed to the chief command in Ireland during the rebellion of 1797-98.

In 1800 he was sent as commander-in-chief to India, during the Marquis of Wellesley's government. On the breaking out of war with Scindiah in 1803, General Wellesley being charged with the conduct of affairs in the Deccan, Lake himself took the field in the north of Hindustan. On the 28th of August he crossed the north-western frontier of Oude into the Mogul territory, and after taking by storm the strong fort of Alighur, arrived within six miles of Delhi on the 11th of September. The Mahrattas, in superior force, offered battle in defence of the city, and Lake led his troops at once to the attack. The enemy's position was strong, and a repulse seemed likely to ensue, when Lake, by a well-conducted feint of retreat, lured the Mahrattas from their entrenchments, and then resuming the offensive won the day by a brilliant and decisive charge. He entered Delhi the next day, and the Mogul emperor, Shah Allum, the nominal sovereign of India, old and blind, who had been but a puppet in the hands of the Mahrattas, gladly passed into the more decent and secure guardianship of the British government. Lake next marched upon Agra, which was taken after a stout resistance. A fresh descent of the Mahrattas recalled him towards Delhi; and on the 1st of November he won another well-fought but decisive battle near the village of Laswaree. By this series of successes the whole of Scindiah's possessions north of the Chambul River fell into his hands, and in reward General Lake was raised to the peerage (September 1st, 1804), by the title of Baron Lake of Delhi and Laswaree, and Aston-Clinton in Bucks.

In 1804-5 Lord Lake again took the field in the same part of India against Holkar. In these campaigns he was less uniformly and brilliantly successful: still he had reduced Holkar's power to a low state when the arrival of the Marquis Cornwallis as governor-general substituted a peaceful policy for that system of conquest which Lord Wellesley had so energetically pursued. Lord Lake returned to England in September 1807, and was immediately created a viscount (October 31st). He died on the 26th of February 1808.

LALANDE, JOSEPH-JEROME LE FRANÇAIS DE, was born at Bourg, in the department of Ain, on the 11th of July 1732. His parents were Pierre le Français and Marie Monchinot, of whom he was the only son. By their inordinate indulgence and extreme solicitude in anticipating all his wishes, he soon contracted habits of impatience and an irritability of temper, which in after years he frequently found himself unable to control. Surrounded by Jesuits, and nurtured by his mother in the strict observance of devotional ceremonies, we are told that at the age of ten years it was not unusual for him, being disguised as a priest, to deliver a sermon of his own composition, to a select society, who requested as a favour to be present at the declamations of so precocious an orator. As his reason however began to be developed, he gradually detached himself from those occupations, notwithstanding the applause which his auditors were ever ready to bestow, and he as eager to receive; for while yet a child he evinced an unusual love of adulation. Many anecdotes are told in proof of the early acuteness of his perception and the strong desire which he manifested to comprehend the relation which one event bore to another.

When about thirteen or fourteen years old he was sent to a college at Lyon, where for a time he appears to have derived equal pleasure from the study of poetry and eloquence, and from attending the lectures of the several professors on natural and metaphysical philosophy. Upon the occurrence of the great eclipse of 1748, of which, with the assistance of his tutor, Le Père Béraud, he made a telescopic observation, he took great interest in the explanation given to him of that phenomenon, and thence-forward showed a more decided partiality for the mathematical sciences. But it was the perusal of Fontenelle's 'Entretiens sur la Pluralité des Mondes,' which, more than any other circumstance, influenced his choice of a profession by familiarising him with the sublime speculations of astronomers, and nourishing that love of distinction which characterised the whole of his career. "It is with pleasure," says Lalande himself, in his preface to an edition of that amusing book, which he afterwards edited, "that I acknowledge my obligation to it for that devouring activity which its perusal first excited at the age of sixteen, and which I have since retained; from that time there appeared to me nothing comparable to the Academy of Sciences, and I desired ardently to see it long before

I imagined there was a possibility of my ever becoming one of its members." In order that he might devote himself more exclusively to the pursuit of the mathematics, he requested permission of his parents to become a Jesuit; but they now entertained views of a more ambitious and worldly nature, and, instead of yielding to his request, held out the prospect of obtaining for him a lucrative appointment in the law, if he would consent to adopt that profession.

Under the pretext of acceding to their wishes he removed to Paris, where he commenced the study of jurisprudence; but his first visit to the observatory decided his vocation, for he immediately determined upon attending the course of astronomy at the College of France. Delille, who had recently returned from Russia, was then professor of astronomy to that institution; but he was old, and his long absence had occasioned him to be almost forgotten by the public, so that his lectures were very thinly attended. This latter circumstance enabled him to proportion his lessons to the progress of Lalande, whose rapid advances gave him the greatest satisfaction. They soon became mutually attached to each other, and Lalande was in the habit of frequenting the house of his tutor, where his mathematical difficulties could be more readily removed, and where he could gain experience in astronomical observation. About the same time he likewise attended the lectures of Lemonnier, whose reputation as an astronomer was perhaps greater than that of Delille; and as both were fully competent to appreciate the ability of Lalande, there arose between these professors a sort of emulation as to which should contribute most to his future eminence. But notwithstanding the ardour with which Lalande applied himself to his favourite science, the study of the law was not altogether neglected. At the age of eighteen he received from the judicial authorities of Paris the title of Advocate, soon after which he received instructions from his parents to return to Bourg, where they were anxious that he should practise his profession for some years. A fortuitous circumstance induced them to abandon the plans which they had formed for the promotion of his welfare and happiness.

Lacaille, who was at that time about to take his departure for the Cape of Good Hope, with a view to the more exact determination of the moon's parallax, had called upon the astronomers of Europe to forward the object of his voyage by making observations at their respective observatories, similar to those which he contemplated making himself at the Cape. The favourable position of Berlin, which has nearly the same longitude, while it differs in latitude by nearly the fourth part of the earth's entire circumference, suggested to Lemonnier the peculiar advantages which would accrue from observations made at the observatory of that city. But it so happened that there were no instruments of any value at that observatory, and no person of ability had been appointed to its superintendance. Lemonnier instantly offered the use of his own instruments, and at his recommendation the academy confided to Lalande the responsibility of making the necessary observations. When Maupertuis presented Lalande to Frederick, the latter, as might be expected, expressed his surprise at receiving so young an astronomer—for Lalande had not then completed his nineteenth year,—but after many flattering expressions he gave orders that everything should be done which could tend to the attainment of the object in view. Here, during the latter part of the year 1751, and the early part of 1752, Lalande passed most of his nights in the observatory; his mornings, in studying the mathematics under Euler; and his evenings, in the society of Maupertuis, Voltaire, D'Argens, and La Matris. After completing his observations, the substance of which he communicated in a memoir to the Academy of Berlin, he returned to Paris, where the Royal Academy expressed their unqualified approbation of his conduct, and immediately elected him a member of their society. From his election till within a few years of his death, he contributed regularly to the Transactions of the Academy, and from this time his popularity as an astronomer may be dated.

The expected return of Halley's comet had led Clairaut to investigate the amount of the perturbations to which it would be subject. Lalande, with the assistance of Madame Lepaute, supplied him with all the numerical computations of which he had need; and when the appearance of the comet had realised his predictions, he wrote its history, which appeared in 1759, appended to a translation of Halley's planetary tables. In 1760 he was appointed editor of the 'Connaissances des Temps,' in which he introduced many important alterations, and gave to it the form which it has since retained. In 1762 he succeeded Delille as professor of astronomy to the College of France, and continued to discharge the duties of his office with zeal and assiduity for more than forty years. From among his pupils he was in the habit of selecting those who manifested peculiar attachment to astronomical science, and these he would invite to his house, where he perfected them in the calculations necessary for applying their theoretical knowledge to objects of utility. His residence was in fact a school wherein many of his pupils not only received a scientific education, but likewise board, lodging, and other necessities, and from whence they afterwards removed either to conduct some observatory, to fill an astronomical lectureship, or as professors of navigation and nautical astronomy on board the vessels of the government.

In 1764 he published his large treatise on astronomy, which he afterwards extended to four volumes 4to. Before the appearance of this work there existed several able treatises on the theory of astronomy by Lacaille, Cassini, and Lemonnier; but these contained little or no information as to the practice of astronomy. To supply this omission was the main object of Lalande. The work contains many biographical and historical notes, which will always be interesting, and the results of numerous observations to which it will always be useful to recur.

In 1772 he published his 'Account of the Transit of Venus,' observed on the 3rd of June 1769, which was drawn up with considerable labour from the communications of those persons who, at his recommendation, had been sent by several of the European governments to different parts of the globe, in order to observe the phenomenon.

Lalande died at Paris, 4th of April 1807, in his seventy-fifth year. As an observer, an author, and a tutor, he undoubtedly did much for the promotion of astronomy; but looking to the state of the mathematics at the time in which he lived, his knowledge of them appears to have been very limited. The candour and the warmth of his disposition gave full relief both to his virtues and his defects. He regarded concealment of any kind and under any circumstances as disreputable to an honourable man; and acting up to this opinion, he invariably expressed his sentiments without the slightest reserve, even when by so doing he prejudiced his own interests and those of his dearest friends. His love of truth, and the boldness with which he attempted to subvert all systems and opinions which did not accord with his own, and which sometimes partook rather of a spirit of fanaticism than of pure philosophy, excited against him a crowd of detractors and enemies. The extreme irritability of his temper led him on several occasions to acts of ingratitude towards Lemonnier, his early tutor and friend, who, to use Lalande's own expression, "refused to see him during an entire revolution of the moon's nodes." His attachment to his native town was such that he made a point of visiting it every alternate year during the college vacation; and upon these occasions he gave public lectures, founded an Academical Society, and neglected nothing which might inspire a love of science and of letters. His filial affection induced him frequently to attend the devotions of his mother, although the creed which she had so zealously endeavoured to inculcate had been greatly modified, if not altogether eradicated, by his intercourse with Voltaire and others while at Berlin.

To conclude, although his moral character is not altogether irreproachable, he was always ready to patronise the needy votary of science, and he would advocate the cause of a friend at the risk of his own personal safety.

The following is a list of his principal publications:—

'Navigation, its History, Theory, and Practice,' 4to, Paris, 1793; 'The Physician's Almanack,' Paris, 1800; 'The Geographical and Chronological Almanack,' 1799-80; 'Astronomy,' 1st edition, 2 vols. 4to, 1764; 2nd ed., 4 vols. 4to, 1771-81; 3rd ed., 3 vols. 4to, 1792; the same work abridged, Amsterdam, 1774; 8vo, Paris, 1775-95; 'Astronomy for Ladies,' last edition, 1824; 'Astronomical Biography,' 4to, 1803; 'Treatise on Canals in general, and in particular of the Canal of Languedoc,' Paris, fol., 1778; 'Transit of Venus,' 4to, 1764; 'Description of a Machine for dividing Mathematical Instruments, translated from the English of Ramsden,' 1790; 'A Discourse tending to prove "That the spirit of justice constitutes the glory and security of empires,"' to which the Academy of Marseille awarded their prize, 1757; 'Dissertation on Capillary Attraction,' 1770; 'Ephemeris of the Heavens,' 1775-1800; 'Exposition of Astronomical Calculations,' 1762; 'French Celestial History,' 1801; 'Letter to Cassini on the subject of Saturn's Ring,' 1773; 'Memoir on the Interior of Africa,' 1795; 'Reflections upon Comets which may approach the Earth,' 1773; 'Astronomical Tables for the Meridian of Paris,' 1770; 'Portable Logarithms,' 1802; 'Treatise on the Tides,' 1781; 'Journey to Mont Blanc,' 1796.

The whole of the papers of Lalande in the 'Memoirs of the Institute' were contributed between the years 1751 and 1806. Of these the most important are: 'On the Parallax of the Moon, and its Distance from the Earth,' 1752-53-56-57; 'On Secular Equations, and on the Mean Motions of the Sun, Moon, Saturn, Jupiter, and Mars,' 1757; 'On the Theory of Mercury,' 1766-67-68-86; 'On the Solar Spots and Rotation,' 1776-78; 'On Herschel's Planet,' 1779-87; 'On the Length of the Solar Year,' 1782; 'Observations of 8000 Northern Stars,' 1789-90. He likewise superintended an edition of the 'Astronomy' of Lacaille, Bouguer's 'Navigation,' Flamsteed's 'Celestial Atlas,' Fontenelle's 'Plurality of Worlds,' and in conjunction with Laplace and others he edited the latter volumes of Montucla's 'History of the Mathematics.'

(Delambre, *Eloge de Lalande*, in the 'Memoirs of the Institute,' 1807, and notice of his life in the 'Biog. Univers.'; Hutton, *Mathematical Dictionary*; Quéraud, *Dictionnaire Bibliographique*.)

LAMARCK, JEAN-BAPTISTE-PIERRE-ANTOINE DE MONNET, CHEVALIER DE, a celebrated botanist and zoologist, member of the ancient Academy of Sciences, and afterwards of the Institute, was born on the 1st of August 1744 at Bazentin, in Picardy, of a noble family. He was originally destined for the Church, and

received his education at the Jesuits' College at Amiens, where he was noted for that assiduous application to study which had so great an influence over his future career. Being desirous however at that time to follow the profession of his ancestors, at the age of seventeen he left college and entered the army, in which he served under Marshal Broglie in the long war against the English and Dutch. He greatly distinguished himself by his bravery, but accident turned his talents into another channel; for, being wounded and suffering from ill health, he was obliged to quit the military service. He then went to Paris to study medicine, but it does not appear that he ever did anything in that science, for we find him turning his attention to natural philosophy, and in 1778 he communicated to the Academy of Sciences some observations on the laws which regulate the formation and dispersion of clouds. The Academy engaged him to prosecute his researches on this subject, but he now commenced another branch of science which conducted him rapidly to celebrity, namely, botany. At this time Bernard de Jussieu was engaged in arranging the plants of the Jardin du Roi, according to their natural affinities; and at the same period the ingenious but artificial system of Linnæus was at its height of popularity. M. Lamarck undertook to form a new arrangement, which should be intermediate between the others, selecting the most easily-reconciled parts of both; he also borrowed from the older system of Tournefort, who formed the principal characters of his classes and orders on the modifications and form of the corolla. Lamarck thus constructed a new method of classification, according to which he arranged all the known species of plants indigenous to France. He named this work the 'Flore Française,' and presented it to the Academy of Sciences, who were highly pleased with it. The work particularly attracted the attention of Buffon, who had sufficient influence to get it published at the expense of government for the benefit of the author, whose circumstances at that time were narrow. The 'Flore Française' appeared in 1780, bearing the date of 1778, in 3 vols. 8vo. In 1779 Lamarck was elected a member of the ancient Academy of Sciences. In his 'Flore' he announced that it was his intention to set about a general work on plants, and accordingly he commenced collecting materials for that purpose, and chance threw in his way several rich herbaria, among others that of Sonnerat. Having a great wish to travel over France and Europe, he obtained an appointment, through the influence of Buffon, to visit the different botanic gardens and celebrated collections of plants in Europe, for the purpose of procuring curious and rare specimens for the Jardin du Roi. Buffon's son accompanied him, and they travelled through the greater part of Germany and the Low Countries. On his return to Paris he continued to cultivate botany with the same ardour as before, and was admitted to the botanical excursions of J. J. Rousseau, on condition that he should not appear to take any notice of either the person or actions of that extraordinary man, whose temper was so irritable that he was annoyed by the slightest circumstance. He now commenced arranging the results of his researches, but instead of forming a separate work they received another destination; for Pankouke having formed the plan of the 'Encyclopédie Méthodique,' engaged the most learned men in each department; and Lamarck, who undertook the botany, was one of the first contributors, and among the most active, for in 1783 his first volume was ready for publication, containing a history of botany, preceded by an introduction to the science: this composition, though good in some respects, shows marks of the precipitation with which it was written. A second volume appeared in 1788, and everything promised a speedy completion of the subject, when the publisher proposed to M. Lamarck to execute a series of plates to illustrate the different genera of plants. These appeared arranged according to the Linnæan system, though contrary to the wish of the author. It was the original intention that each fasciculus of plates should have been accompanied with explanatory letter-press, but this only appeared with the first; nine fasciculi of plates came out, but they were never completed. The publication of the 'Encyclopédie' was now arrested by the breaking out of the revolution, and with this event Lamarck's botanical labours ceased.

In 1788 Lamarck had been appointed assistant to Daubenton in the 'Cabinet du Jardin du Roi,' where he was particularly intrusted with the charge of the vegetable department. Here nothing could disturb him from his peaceful occupations and studies, and he remained unmolested amidst all the troubles and horrors of the revolution. During the reign of terror he proposed a plan for organising the Museum, and though little attention was paid to it at the time, he had afterwards the satisfaction to see it realised in the establishment of the institution of the Museum in 1793. But notwithstanding his talents and labours, Lamarck was near being forgotten among the professors of the new institution. Botany was the only science which he was well qualified to teach, and in this department Desfontaines and Jussieu were appointed to the new chairs. The subject of zoology only remained, to which, with the exception of conchology, Lamarck had paid little attention. This branch was divided into several sections: the vertebrated animals were given to M. Etienne Geoffroy, since known as the illustrious Geoffroy Saint-Hilaire, who afterwards shared this department with M. Lacépède, who was then absent and persecuted; the latter undertook the reptiles and fishes. The remaining classes of the animal kingdom, comprising all the *Invertebrata*, which were then considered of little interest, were left to

Lamarck, who, putting forth all his zeal in their investigation, and all his talents in their classification and description, showed that they are almost as complicated in structure and interesting in history, and incomparably more numerous, than the beings higher in the scale of creation. The 'Système des Animaux sans Vertébrés,' published in 1801, was the fruit of his profound researches, and laid the foundation of his greater work, the 'Histoire Naturelle des Animaux sans Vertébrés,' published at Paris from 1815 to 1822 in 7 vols. 8vo. This is the most valuable of all his labours, and ranks among the first modern works on natural history. Lamarck commenced his lectures in the Museum in 1794, being then fifty years old, and he continued to deliver them up to 1818, when, becoming almost blind and very infirm, he was obliged to resign, and was replaced by one of his colleagues in the Institute, M. Latreille. His eyes becoming affected during the compilation of his last work, the 'Mémoires sur les Coquilles,' published in the 'Annales des Muséum,' he was assisted in the bivalves by M. Valenciennes, and in the remaining classes by his eldest daughter, Mademoiselle Lamarck. He died in Paris, in December 1829, at the advanced age of eighty-six.

Lamarck is chiefly known in this country by his excellent arrangement of the *Conchifera*, or Testaceous *Mollusca*, in which department he made so great a change that he left comparatively little to be done by those who came after him; but though we admire the talents, judgment, industry, and extensive knowledge which this able naturalist possessed, we must regret the absurd and fanciful theories which he introduced into his writings and lectures. He supposed that all organised beings, from the lowest to the highest forms, were progressively developed from similar living microscopic particles. This may be called the theory of metamorphosis, according to which a formative substance is held to exist, but is allowed to change its form in order to be converted into a new being. He was also an advocate of the doctrine of spontaneous generation; and, according to his theory, it was only necessary to suppose a soft gelatinous mass of amorphous but organic matter to become traversed by surrounding fluids in order to produce a permanent living movement or growth: if the mass was destitute of irritability, it became the type of vegetable life; if it possessed that property, animal. Afterwards he pretended that use and circumstances determined the existence of new organs, which rendered the beings more or less perfect. These principles are only a continuation of those which Maillet and Buffon had before promulgated.

In his great work he adopts the same theories: he divides the animal kingdom into three classes, the 'Apathiques,' the 'Sensibles,' and the 'Intelligents;' and after having followed the order of progression by which nature conducts the different beings to perfection, he regards intelligence solely as the expression of the will of the Supreme Being. These theories are inconsistent even with his own words, and are almost too ridiculous to be repeated. Lamarck wrote many other works and papers.

* LAMARTINE, ALPHONSE (original name, DU PRAT), was born at MAÇON, in the province of Bourgogne (department of Saône-et-Loire), France, on the 21st of October 1792. His father was a cavalry major in the royal service; his mother was the daughter of a lady who had been under-governess in the family of the Duke of Orleans. The infant recollections of Lamartine go back to the scenes of the Reign of Terror, when his father was imprisoned as a royalist. After the fall of Robespierre his family retired into country seclusion at Milley; and here, and subsequently at the College of the Pères de la Foi at Belly, Lamartine was educated. After a short residence in Lyon, and a tour in Italy, he took up his abode in Paris, where he chiefly resided during the period of the empire, preparing himself by study, efforts in verse, and social amusements, for his future career. Inheriting the royalist or Bourbon sympathies of his family, he entered the military service of Louis XVIII. on Napoleon's fall and exile to Elba; but after the Hundred Days and the final confirmation of Louis XVIII. on the throne, he quitted the army and became a journalist. In 1818 he made a second tour in Italy. The year 1820 however was the beginning of his fame: in that year appeared his 'Méditations Poétiques.' French literature had been so long destitute of anything like impassioned or sentimental poetry, except what came in the form of translations from Byron, that this work was received with prodigious eagerness. Within four years 45,000 copies were sold; and the author was hailed as a new French poet of an order different entirely from that of Beranger: Beranger being the poet of the empire and revolution—Lamartine of royalty and religion, and a revived spiritualism, like that of De Maistre. The government of Louis XVIII., blind as it was in such matters, saw the advantage of promoting a man like Du Prat, and he was appointed attaché to the French embassy at Florence. Here he resided, first as attaché, and afterwards as chargé d'affaires, till the eve of the revolution of 1830, except during a short time when he held the secretaryship of the French embassy in London. His visit to England led to his marriage with an English lady of large fortune; and about the same time a wealthy uncle bequeathed him a considerable amount of property on the condition that he should assume the name of Lamartine. While in Florence he was wounded in a duel with General (then Colonel) Pepé, since so distinguished as an Italian patriot—the quarrel arising out of some remarks of Lamartine derogatory to the national character of the Italians. At Florence also he composed a variety of poetical

works, which were published successively: his 'Nouvelles Méditations,' published in 1823, and which were less successful than the first; his 'Mort de Socrate,' published a year or two later, and of which an English translation appeared in 1829; his 'Dernier Chant du pèlerinage d'Harold' ('Last Canto of Childe Harold's Pilgrimage'), published in 1827 and translated into English (in which work the expressions occurred which led to the duel with Pepé); his 'Épîtres;' and finally, his 'Harmonies Poétiques et Religieuses.' In all these works there breathed the same ardour of religious sentiment, the same hatred of revolution and of the empire, and the same spirit of loyalty to the Church and to the Bourbons which had distinguished his first literary appearance.

In 1829 M. de Lamartine returned to France. He was nominated by Charles X. to be his minister plenipotentiary in the newly-established kingdom of Greece; but before he could proceed on his mission the revolution of July 1830 occurred, and the Orleans dynasty came to the throne in the person of Louis-Philippe. The new government offered to continue M. de Lamartine in his post of plenipotentiary in Greece, but he declined the offer. The revolution however, brought about as it had been by the folly of the restored Bourbons, produced a profound impression on his fervid spirit; and the year 1830 begins a new era in the life of M. de Lamartine. With the exception of 'Jocelyn,' published in 1836, 'La Chute d'un Ange,' published in 1838, and a few minor songs and the like collected in 1839 under the title of 'Recueils Poétiques,' his poetical period ceases in 1830; his life having been since spent mainly in political activity and in prose composition. "I wish," he said, at this turning-point of his career, "to enter the ranks of the people—to think, speak, act, struggle with them;" in other words, he was no longer a mere Bourbonist or Legitimist—he was a man of generous aspirations and religious ideas, identifying himself with the French people, and desirous of seeing how far these aspirations and ideas could be carried out in politics. One of his first efforts in his new vocation was a pamphlet against the punishment of death, on which question he has always battled strongly. He attempted also to obtain a seat in the Chamber of Deputies under the government of Louis-Philippe, but failed. The leisure thus thrown upon his hands he determined to employ in a tour in the east. Setting sail in May 1832, he spent sixteen months in travelling through the Oriental lands, suffering during this time a heavy calamity in the death of a beloved daughter at Beyrout. He had travelled over various parts of the Holy Land, and was at Jerusalem, when the news that he had been elected to the Chamber of Deputies by the Legitimist constituency of Bergues drew him back to France. He ascended the tribune for the first time on the 4th of January 1834, and from that day his success as an orator was admitted. He figured among the political leaders of the day as a 'progressive conservative'—a man strangely blending a reverence for the antique with a kind of philosophic democracy. He spoke frequently on social and philanthropic questions. In 1838 he became deputy for Maçon. At one time it appeared as if he might have held a portfolio as minister under Guizot; but gradually he let it be known that the "vulgar utility," as he called it, of the government of Louis-Philippe was not to his mind; and in the year 1845 he openly joined the liberal opposition. Meanwhile he was putting forth various remarkable writings in prose (in addition to the above-named in verse), revealing his views of history and of passing affairs. Thus, in 1834, on the occasion of a republication in a collective form, in four volumes, of all his poems written up to that time, he prefixed a prose dissertation, 'Des Destinées de la Poésie;' in 1835 there appeared, as three additional volumes of his works, his famous 'Souvenirs, Impressions, Pensées, et Paysages, pendant un Voyage en Orient,' of which work there are well-known English translations; and (not to mention numerous articles and tracts on passing questions, published either separately or in journals) in 1840 was published a collection of papers entitled 'Vues, Discours, et Articles sur la question d'Orient.' But the great work of M. de Lamartine during the latter part of the reign of Louis-Philippe was his 'Histoire des Girondins,' portions of which had been published from time to time in journals, but which appeared complete in 8 vols. in 1847. This work (which has since passed through several editions, and of which English translations exist) is believed to have had a vast effect in disgusting the French with the rule of Louis-Philippe and his minister Guizot, and in preparing the outburst of the revolution of 1848.

When this revolution occurred M. de Lamartine was the man of the moment. During the agitation of the Reform banquets his courage animated the Liberals; and in the actual turmoil of the February insurrection he exerted his eloquence in a most memorable manner, both in preventing any compromise between the revolution and the Orleans family, and also, on the other hand, in arresting the progress of the revolution itself to its extreme issues. At the risk of his life he withstood the demand of the insurgents and their leaders that the red flag should be substituted for the tricolour as the emblem of the new republic. Elected a member of the Provisional Government, he became Foreign Minister of the republic, and in this capacity he exerted himself also to avoid that universal war of revolutionary propagandism and interference with other countries which the more extreme revolutionists desired. He explained his views in a printed manifesto entitled 'Manifesto à l'Europe: Circulaire du Ministre des

Affaires Étrangères aux Agents Diplomatiques de la République Française' (1848). A farther account of his conduct and policy at this crisis was published in his 'Trois Mois au Pouvoir,' in the same year, 1848.

M. de Lamartine's popularity was short-lived. Although his magnanimity, and courage, and enthusiasm had made him the very foremost man during the days of February, his conduct subsequently did not satisfy the instinctive or expressed wishes of his countrymen; and at the general elections of 1849 he was so little cared for that it was with difficulty he was returned to the Chamber—he for whom a few months before six constituencies had contended. Though nominated for the presidential office along with Louis-Napoleon and Cavagnac, he had but a scanty number of votes. During the rule of Louis-Napoleon, first as president and next as emperor, M. de Lamartine, like the other statesmen of the revolution, has been all but laid aside from public life. In his compulsory leisure however he has been busier with his pen than almost any of his contemporaries. Of his works published since 1848, the most important are the following:—'Raphaël, pages de la vingtième année,' a kind of poetical autobiography, 1849; 'Histoire de la Révolution de 1848,' 2 vols., 1849; 'Les Confidences,' also autobiographical, 1849, with a continuation in 1851 entitled 'Nouvelles Confidences'; 'Toussaint l'Ouverture,' a tragedy in five acts, 1850; 'Geneviève: Mémoires d'une Servante,' 1851; 'Histoire de la Restauration,' the publication of which began in 1851; 'Histoire de la Turquie,' begun in 1854; and various works of detached memoirs and biographical sketches published within the last few years under different titles. Some of these works (nearly all of which are translated into English) were printed originally, in part at least, in the columns of journals; and since 1848 M. de Lamartine has himself conducted one or two journals, more particularly the 'Conseiller du Peuple.' His later works, though brilliant and fervid, contain marks of literary haste, which is accounted for by the fact that many of them seem to be written for the sake of the earnings, which have become necessary to the author; some of them have also given offence by a tone of vanity and egotism passing all ordinary bounds. But all in all, M. de Lamartine will be remembered as one of the most remarkable and high-minded Frenchmen of his generation. There are various editions of his collective works, but none so recent as to include all; indeed were all included (miscellaneous pamphlets and articles, as well as books) the number of volumes would be alarming.

LAMB, CHARLES, was born February 18, 1775, in Crown Office Row, Inner Temple. His father was clerk to Mr. Salt, one of the benchers of the Inner Temple, and both master and servant (the latter under the name of Lovell) have received honourable commemoration in the 'Essays of Elia.' Born in the Temple, Lamb was educated at Christ's Hospital. Thus his early life was spent in the most old-fashioned and busy parts of London: a circumstance which probably exercised a strong influence over his character and habits. For though many passages in his works indicate a lively power of relishing the beauties of inanimate nature (see for example his 'Letters,' vol. i., p. 221) his relish was as of a luxury, to be enjoyed distantly, and at intervals; his cravings were for the excitement of society, the splendours, oddities, and squalidness of the metropolis. This feeling breaks out everywhere in his 'Letters.' "I often shed tears," he says, "in the motley Strand, for fulness of joy at so much life." (See vol. i., p. 182, 213, &c.) Coleridge was his school-fellow, and thus was laid the foundation of a friendship which endured through life. Labouring under an impediment of speech, which prevented his succeeding to an exhibition in one of our universities, Lamb was driven for subsistence to the uncongential labours of the desk: he became in 1792 a clerk in the accountant's office in the India House, in which, rising in place and salary, he continued a regular labourer till March 1825, when he was allowed to retire upon a handsome pension. His printed works, he says somewhere, were but recreations: his real ones being contained in some hundred volumes on the shelves of Leadenhall-street. But strongly as he felt, almost to repining, the irksome bondage of his daily duties, he was duly sensible of the value of a certain income and a fixed employment: and earnestly dissuaded one of his valued friends from exchanging the drudgery of a commercial life for the precariousness of a dependence upon literary labour. His own feelings on obtaining his liberty are beautifully recorded in 'The Superannuated Man,' one of the 'Last Essays of Elia.' Throughout life Lamb remained unmarried, he dwelt through life with an only sister, to whom he was linked by a community of tastes, and by the strongest ties of affection strengthened to the utmost by the painful circumstances which had imposed on him the duty of watching over her with a degree of anxious solicitude far beyond what is usually felt. His sister had in a fit of insanity, in September 1796, suddenly killed her mother; but her insanity being evident, she was by the jury's verdict delivered into the keeping of her brother—and to this duty the rest of his days were religiously dedicated. Except at intervals, when she voluntarily removed for a brief space to an asylum, she was restored to a perfectly sane state, and the devotion of her brother was tenderly and earnestly reciprocated. Charles Lamb died in consequence of an accident, apparently trifling, December 27, 1834. His sister survived him some years.

Lamb's first appearance as an author was in a small volume of poems published jointly with Coleridge and Lloyd. This association brought on him the wrath of the 'Anti-Jacobin'; as did his drama of 'John Woodvil,' published in 1801, the heavier fire of the 'Edinburgh Review.' An increasing relish for our older poets, and for those who in our own day have sought inspiration from them, or from nature herself, has caused the beauty and feeling of Lamb's poems to be better appreciated. Still his popularity depends more on his prose writings; and especially on his 'Essays of Elia,' which were begun in the 'London Magazine,' and collected afterwards in two small volumes. They abound in references to the author's character, history, and habits; and with the two volumes of 'Letters,' published by Mr. Justice Talfourd, present a minute and most interesting picture of a mind quaint, humorous, full of high and lovely thoughts and feelings, and affection for all things animate, and more indulgent to the weaknesses of others than its own frailties. To these must be added the 'Final Memorials,' published by Talfourd in 1848 in two additional volumes, in which the story of Lamb's sister was published for the first time, and which must be carefully considered by any one who would form a just estimate of the man as well as the author. The preface to the 'Last Essays of Elia,' is an exquisite sketch, by Lamb himself, of his own character.

His works are contained in two vols. 12mo, 1818, 'Essays of Elia, Album Verses, &c., 1830; 'Specimens of English Dramatic Poets who lived about the time of Shakspeare,' 1808. They have recently been republished by Mr. Moxon, the poems in one, the prose in three volumes. The 'Farewell to Tobacco' and the 'Essay on Roast Pig' are admirable specimens, in verse and prose, and in widely different styles, of his peculiar and easy humour. 'Christ's Hospital Thirty-five Years ago;' 'The Old Benchers of the Inner Temple;' 'Blakesmoor,' &c., show his power of throwing a charm round things indifferent in themselves, but endeared to him by early association. As specimens of his criticism we may instance his essays 'On the Genius of Hogarth,' and 'On the Tragedies of Shakspeare.' His serious is no less admirable than his humorous vein, and is always pregnant with some healthy and benevolent moral. We doubt whether his works are yet, or will be, widely popular: for there was an original quaintness in his character, nourished by his habits and studies, which those only who have something similar in their temper and pursuits will fully relish. Few however have enjoyed so fully the affectionate admiration of a large and varied circle of friends: and having with them encountered and surmounted much ridicule, he will hold an honourable place in our literature along with Coleridge, and others whose friendship, in life, he regarded among his most precious privileges, and with whom he would be best pleased to be associated in fame.

LAMBARDE, WILLIAM, an eminent lawyer and antiquary, the son of John Lambard, an alderman of London, was born October 18, 1536. Of his early years we know nothing, till in 1556 he entered at Lincoln's Inn as a student. Here he studied under Lawrence Nowel (the brother of Dean Nowel), a person eminent for his knowledge of antiquities and of the Anglo-Saxon tongue, from whom Lambard imbibed the notion that an acquaintance with the customs and jurisprudence of the Saxon times would be useful to him in his profession. The first fruits of his studies appeared in a collection and translation of the Saxon laws, under the title of 'APXIONOMIA, sive de Priscia Anglorum Legibus Libri,' 4to, 1563, afterwards republished in 1644 by Abraham Wheloc, with Bede's 'Ecclesiastical History.' In 1570 we find him residing at Westcombe, near Greenwich in Kent, of the manor of which he was possessed, and where, without giving up his profession of the law, he devoted much of his labours to the service of the county. His 'Perambulation of Kent,' finished in 1570, was published in a small quarto volume in 1576. In 1574 he founded a hospital for poor persons at East Greenwich in Kent, said to have been the first founded by a Protestant. In 1578 he was admitted a bencher of Lincoln's Inn, and in 1579 was appointed a justice of the peace for the county of Kent, an office which he not only performed with diligence and integrity, but endeavoured to explain and illustrate for the benefit of other magistrates in his 'Eirenarcha, or the Office of the Justices of the Peace,' in four books, 4to, 1581; between which year and 1619 it was reprinted eleven times. He also published a small treatise on 'The Duties of Constables,' &c., 8vo, 1582, which was reprinted six times. In 1592 he was appointed a master in chancery by Sir John Puckering, lord-keeper; in 1597 keeper of the rolls and house of rolls in Chancery-lane, by Sir Thomas Egerton, lord-keeper, and in 1600 keeper of the records in the Tower. He died at his house at Westcombe, August 19, 1601, and was buried in the parish church of East Greenwich. The monument placed over him, upon the rebuilding of that church, was removed to the parish church of Sevenoaks in Kent, where is still the seat and burying-place of his family. Lambard's 'Archeion, or a Discourse upon the High Courts of Justice in England,' was not published till 1635 by his grandson Thomas Lambard: another work, originally intended as a general account of Great Britain, he relinquished upon finding that Camden was engaged upon the same project. The materials which he had collected for it were published in 1730, in 4to, under the title of 'Dictionarium Angliæ Topographicum et Historicum.' Lambard was one of the most accurate antiquaries of his day, and in all respects a man of learning and worth.

LAMBERT, JOHN, is said to have been born of a good family, probably about 1620, and to have been educated for the bar. On the breaking out of the contest between the king and the parliament, he abandoned the study of the law, and joined the parliamentary army, in which he is mentioned as holding the rank of colonel at the battle of Marston Moor (2nd of July 1644). After distinguishing himself at Naseby, with Cromwell in Scotland, at Worcester, and on other occasions, and rising to the rank of major-general, the appointment of Fleetwood on the death of Ireton (November 1651) to the chief command of the forces in Ireland produced an alienation between Lambert and Cromwell which was never wholly healed, although he was one of the officers whom Cromwell summoned in June 1653 to take upon them the settlement of the government, and he was in May 1655 appointed by the Protector one of his eleven major-generals, as they were styled, or commanders of the military forces in the several districts of the kingdom. Lambert's district comprehended the five northern counties of Durham, Cumberland, Northumberland, Westmorland, and Yorkshire. He took little part in public affairs however during the life of the Protector. The most important part of Lambert's career is comprised within the space of about twenty months that elapsed between the death of Oliver Cromwell and the return of the king. He became the soul of the confederacy of discontented officers, which after the meeting of his first parliament, in January 1659, was formed against the new protector Richard, and which speedily effected the deposition of that feeble and unambitious personage. [CROMWELL, RICHARD.] Lambert was now accounted the head of the Fifth-monarchy Men, or extreme republican and Independent party. On the breaking out of the Royalist insurrection in July, he was sent by the Rump Parliament to suppress it, a business which he performed with extraordinary vigour; but immediately after his success he turned round upon the parliament, and, on its resistance to his demands, dispersed it by military violence on the 13th of October. The part taken by Monk however, and the falling away of their partisans on all hands, soon reduced Lambert and the cabal of officers, or Committee of Safety, as they called themselves, to extremities; and by the beginning of January 1660, having been deserted by almost the whole of the force with which he had set out for the north to encounter Monk, he was seized by orders of the restored parliament and committed to the Tower. On the 9th of April following he made his escape from confinement, but Colonel Ingoldsby recaptured him at Daventry, on the 22nd of the same month, when he was already at the head of a considerable body of horse, the greater part of which however deserted him at the critical moment. He was excepted from the Act of Indemnity passed after the Restoration; but although he was in June 1662 brought to trial before the Court of King's Bench along with Sir Harry Vane, he was, after being found guilty, reprieved at the bar, the distinction made between the two prisoners being expressly placed by the judges to the account of his comparatively dutiful and submissive behaviour in the course of the trial. He was eventually banished to the Island of Guernsey, where he lived for above thirty years.

LAMBERT, JOHN HENRY, a distinguished philosopher of Germany, was a descendant from a family which had been compelled to quit France in consequence of the persecutions caused by the revocation of the Edict of Nantes, and he was born at Mulhausen in Upper Alsatia, August 29th, 1728. He was sent to a school in the town, where he acquired the rudiments of a classical education; but the want of means obliged his father, who was by trade a tailor, to withdraw him from thence at an early age. At home however the youth availed himself of every means in his power to preserve the knowledge he had acquired of the Latin tongue; and a great part of each night was spent in reading such of the Roman authors as he could procure, or in studying arithmetic and geometry; the money for the purchase of the books, and even of the candles by whose light they were read, being obtained, it is said, by the sale of drawings which he found time to execute.

A taste for literature and science in a young person so situated, did not fail to attract notice; but the only immediate advantage which Lambert derived from that taste arose from the neatness which the practice of transcribing had given to his handwriting: this qualification procured for him an appointment as a clerk in the office of a solicitor; and he was afterwards employed, in a like capacity, by an iron-master of the neighbourhood. At seventeen years of age he became the secretary of Dr. Iselin at Basel; and during the five years in which he held this situation he omitted no opportunity of extending his literary attainments. He then also began to acquire a knowledge of philosophy and logic by the study of the works of Locke, Mallebranche, and Wolf; and he zealously cultivated the mathematical sciences, in which alone it is observed he found that the processes of investigation lead directly to truth.

In 1749 his patron recommended him to M. de Salis, who was then the President of the Swiss Confederacy, as a tutor to his children; and having obtained the appointment, he went to reside with the family of that statesman at Coire. Being thus placed in a situation congenial with his taste, and having access to a considerable library—enjoying, moreover, the opportunity of conversing with learned men—he was enabled, while communicating instruction to his pupils, to study the Greek, Italian, and French languages; and particularly to

advance his knowledge of optics, astronomy, and philosophy. He was admitted at this time a member of the Physico-Medical Society of Basel, to whose 'Acts' he afterwards contributed several memoirs on mathematical and physical subjects.

In 1756 Lambert accompanied two of the sons of M. de Salis to the University of Göttingen, and proceeding from thence to Holland and France, he returned in 1758 to Coire. At Paris he had an opportunity of conversing with some of the celebrated men of the age, particularly D'Alembert and Messier, by the former of whom he was afterwards recommended to the king of Prussia, Frederick III. He quitted the family of Count Salis in 1759, and having been chosen a member of the Electoral Academy of Bavaria, he went to reside at Augsburg. In 1763 he was employed as one of the commissioners in settling the boundaries between the territories of the Valais and the duchy of Milan; and in the following year, in consequence of an invitation from the king of Prussia, he proceeded to Berlin, where he passed the remainder of his life. He was elected a member of the Berlin Academy of Sciences, to whose 'Mémoires' he made many valuable contributions; and he was also appointed Chief Councillor in the department of Buildings, on the establishment of a commission for superintending the improvements of the kingdom.

While in Holland Lambert published at the Hague a tract entitled 'Les Propriétés de la Route de la Lumière,' &c. (8vo, 1758), in which he examines the path of a ray of light refracted in the atmosphere, and points out some corrections which should be made, on account of refraction, in determining the heights of mountains; and in the following year he published at Zürich one which was designated 'Freye Perspective.' But one of the most important of Lambert's works is his 'Photometria, sive de Mensura et Gradibus Luminis, Colorum, et Umbræ,' which was published both at Leipzig and at Augsburg in 1760. In this treatise the author states, from his own experiments, the quantities of light reflected from the exterior and interior surfaces of glass, and he gives formulae for representing them. He compares the brightness of illuminated objects with that of the body which enlightens them; and he discusses the brightness of the image formed by a luminous object in the focus of a burning glass. He calculates the degrees of illumination on the different planets; and he describes instruments for measuring the intensities of differently-coloured light.

In 1761 he published at Augsburg a valuable work entitled 'Insigniores Orbitæ Cometarum Proprietates,' 8vo, in which are contained a formula for determining, in a parabolic orbit, the perihelion distance in terms of two radii vectores and the difference between the anomalies, and one in which, the orbit being any conic section, the interval between two times of observation is expressed in terms of the two radii and the chord which joins their extremities. This is usually called 'Lambert's Theorem,' and it was certainly discovered by him, though Euler had, long before, given a like theorem for a parabolic orbit. In the same year Lambert published at Augsburg a small work entitled 'Logarithmische Rechenstöße,' in which are proposed some improvements on Gunter's 'Scale;' and one entitled 'Kosmologische Briefe ueber die Einrichtung des Welthaus,' 8vo, in which he considers that the action of gravity extends to the fixed stars; and he expresses a conjecture that the solar system may be only a system of satellites with respect to some celestial body.

In 1764 was published, at Leipzig, in 2 vols. 8vo, Lambert's philosophical work entitled 'Neues Organon;' this is divided into four parts, of which the first contains the rules of thinking, and the second is on truth considered in its elements; the third is on the external characters of truth; and the fourth, on the means of distinguishing the real from the apparent. A sort of supplement to this work was published by him at Riga in 1771, in 2 vols. 8vo; it is entitled 'Architektonik,' and treats of the metaphysics of mathematics; the subjects being Unity, Number, Dimensions, Continuity, Limits, and Infinity.

The first mathematical work which Lambert published after he went to reside at Berlin was his 'Beyträge zum Gebrauche der Mathematik und deren Andveudung' (3 vols. 8vo, 1765 to 1772). This contains some profound investigations relating to the theory of numbers, and a tract on trigonometry, with notices on what is called tetragonometry; in it are given also some remarkable propositions relating to the projections of the sphere. In the first of those years he published 'Description d'une Table Ecliptique formant un Tableau vrai de toutes les Eclipses, tant de la Lune que de la Terre;' and in 1770 appeared his 'Zusätze zu den Logarithmischen und Trigonometrischen Tabellen,' 8vo. He was joined with Bode, Schultze, and Lagrange in the publication (1776), under the direction of the Academy of Berlin, of a series of Astronomical Tables.

Lambert also wrote a tract on 'Hygrometry,' which was published at Augsburg in 1770; and he left one on Pyrometry, which was published at Berlin, in 1779, that is, after his death; this last contains a biography of the author, by Everhard. Besides these works Lambert wrote numerous papers on scientific subjects, which were published in the 'Acta Helvetica' and in the 'Mémoires' of the Academy of Berlin. Among the 'Acta' are his 'Tentamen de Vi Caloris ejusque Dimensione;' a series which goes by his name, and which was afterwards generalised by Lagrange, and a 'Memoir on Vibrating Strings.' The 'Mémoires' of the Academy contain his papers on the Incom-

mensurability of the Circumference of a Circle to its Diameter; on Human Strength; on Hydraulic Wheels; on Windmills; and on Friction. He moreover prepared two papers in which he had discussed all the known observations on Jupiter and Saturn; and these were published in the same 'Mémoires' two years after his death.

Lambert was endowed with a strong memory and a fertile and well-regulated imagination: his manners were simple, and he is said, in his dress, to have disregarded the fashions of the time; but he was both esteemed and beloved by those who knew him intimately. He died September 25, 1777, being then only forty-nine years of age. All the manuscripts left by him were purchased by the Academy of Berlin, and were subsequently published by John Bernoulli, a grandson of the celebrated John Bernoulli of Basel.

LAMENNAIS, FELICITÉ-ROBERT, ABBÉ DE, the son of a ship-owner of Saint-Malo, was born at that port, on the 6th of June 1782. Prevented by the turbulence of the times from being sent to school, at the usual age, he received from his elder brother his first lessons in Latin, and then finished alone his stunted education. For all that, he was able to read Livy and Plutarch, when he was only twelve years old. In 1794, having been sent to live with an uncle, this relation not knowing what to do with a wilful boy, used to shut him up for whole days, in a library, consisting of two compartments, one of which, called "Hell," contained a large number of prohibited books, which little Robert was enjoined not to read. But the lad already cared for none but books of reflection, and finding some of these on the prohibited shelves, that division became his favourite. Long hours were thus spent in reading the ardent pages of Rousseau, the thoughtful volumes of Mallebranche, and other writers of sentiment and philosophy. Such a course of reading, far from producing its usual effects of precocious vain-glory and unbelief on so young a mind, served rather to ripen his judgment, and to develop that religious fervour which was a part of his nature. Thus left to himself for many years, he declined his father's repeated offers to settle him in some mercantile office, and in 1807 found means to enter the college of Saint-Malo, as teacher of mathematics.

He produced in 1808 his first work, 'Réflexions sur l'État de l'Église en France, pendant le 18^{Siècle}, et sur sa situation actuelle.' In this book he denounces the materialism propagated by the philosophers of the 18th century, and bitterly deploras the apathy thence induced to religion. His vocation being the Church, he took the tonsure, of his own accord, in 1811; and in 1812, in concert with his brother, published his 'Tradition de l'Église sur l'Institution des Evêques.' As the power of Napoleon I was dissolving, and the time seemed propitious for the diffusion of unfettered thoughts, he went to Paris in 1814, his first production being a violent pamphlet against the fallen emperor. This untimely philippic drove him from France during the Hundred Days; he sought refuge in England, spent several months as usher at a school kept by the Abbé Caron, near London; and then returning home in 1816, was at length ordained priest.

The following year was signalled by the appearance of his 'Essai sur l'Indifférence en matière de Religion;' a book which produced an impression so sudden and so deep, that in a single day, said his disciple Lacordaire, he rose like a new Bossuet above the horizon. But in this, as in all his former works, the Abbé Lamennais still adhered to the orthodox standard of Catholicism, no other theological writer going beyond him in upholding the clerical authority in preference to private judgment. In 1824 he visited Rome, met with the most flattering reception from Pope Leo XII, but declined the offer of the Cardinal's hat, made to him by that pontiff. His next work, 'La Religion considérée dans ses Rapports avec l'ordre Civil et Politique,' began to exhibit that freedom of thought, reaching to the last boundary of revolution (but which however, independent of church interests, abandons nothing in spiritual faith), for which he has since become so widely known. For this book he was summoned to appear before the Cour Correctionnelle, and condemned to a fine.

The general agitation and the ferment in the public mind, which preceded the fall of Charles X., had gradually produced a modification in the opinions of this enthusiast, whose faith was too sincere to be stagnant: the revolution of July induced him to adopt the principle of the people's supremacy. Still he continued the same full believer, and earnest worshipper in the Christian doctrine, as it is understood in the Roman Catholic Church. In attaching himself with equal warmth to the democratic principles, he pointed his objections at the temporal abuses of the Church; whilst his reverence for her spiritual authority remained unaltered. In September 1830, he brought out a journal, called 'L'Avenir,' in which several young men who had adopted his opinions, assisted him with their contributions. Among these were the Abbé Gerbet, the eloquent preacher Lacordaire, and M. de Montalembert. The object of this journal was to spread the system of the Abbé Lamennais, and to explain that it combined the advocacy of the interests of the Roman Catholic Church, and the defence of liberal opinions in connection with it; and to maintain that religion, so long neglected, and suffered to decline by the upper classes, ought to be, and might be regenerated by the common people. He likewise demanded, in this paper, the complete separation of the spiritual from the temporal power, insisting that political influence ought to be transferred to the multitude by means of universal suffrage. These

bold opinions, expressed in a style of eloquence, somewhat biblical in form, and of remarkable power, produced upon an excitable people an effect so manifest as to provoke the censure of Rome, in the form of an encyclical letter, of the 18th of September 1832. Having submitted to this rebuke by suppressing his journal, the abbé received a gracious letter of congratulation from the pontiff on the 28th of December.

But in May 1834, the new champion of independence in church matters, produced his most admired book, the 'Paroles d'un Croquant,' a pathetic lamentation, addressed alike to the suffering classes, and to the great and powerful; a work which sundered for ever the bond that united Lamennais to the see of Rome. Irritated by this new provocation, Gregory XVI, in a second letter, dated July 7, 1834, condemned the book in very severe terms; whilst the revolutionary party applauded their advocate for his independent spirit and original powers of mind. Thus stigmatised by the Church, prosecuted by government, and by the people hailed as an apostle, the Abbé Lamennais set no bounds to his course. He now produced in rapid succession: 'Les Affaires de Rome,' in 1836; 'Le Livre du Peuple,' in 1837; 'Le Pays et le Gouvernement,' in 1840 (for which he was sentenced to a year's imprisonment); 'De la Religion,' in 1841; 'Le Guide du Premier Age,' in 1844; 'Une Voix de Prison,' in 1846; and 'Les Conseils de l'Abbé Lamennais au Peuple,' in 1849. His most elaborate work 'Esquisse d'une Philosophie,' was published in 4 vols, 1840-46. He died February 27, 1854, unreconciled to the Church, though during his last illness the most strenuous efforts were made to induce him to retract his heterodox opinions: by his express desire he was interred without any religious ceremony. It was one of his last and most earnest injunctions that certain papers, which contained his latest sentiments, should be published without alteration or suppression; but the religious advisers of his niece (who was also his housekeeper) so far wrought on her susceptibility as to cause her to refuse to give up the papers to the persons whom Lamennais had authorised to superintend their publication. The matter was in consequence brought before the proper legal tribunal, when the judges directed (August 1856) that the papers should be handed over for publication in their integrity.

LA'MI, GIOVA'NNI, born at Santa Croce, in Tuscany, in 1697, studied law at Pisa, took a Doctor's degree, and afterwards repaired to Florence, to exercise his profession. But his fondness for literature, and especially classical and ecclesiastical erudition, interfered with his professional pursuits, and he became an author. His first work was in defence of the Nicene Creed concerning the Trinity, and against Leclerc and other Socinian writers. Lami contended that the Nicene dogma concerning the Trinity was the same as that held by the early promulgators of Christianity in the Apostolic times. His work is entitled 'De recta Patrum Nicenorum Fide,' Venice, 1730. Lami travelled with a Genoese nobleman to Vienna, where he resided some time, and he afterwards visited France, whence he returned to Florence in 1732, where he was made librarian of the Riccardi Library, and Professor of Ecclesiastical History in the Florence Lyceum. At Florence he published his work 'De Eruditione Apostolorum,' Florence, 1738, which is a sort of continuation of his former work.

In 1740 Lami began to publish a literary journal, entitled 'Novelle Letterarie,' which he carried on till 1760, at first with the assistance of Targioni, Gori, and other learned Tuscans of his time, with whom he afterwards quarrelled, and he then continued the work alone. Lami made a selection of inedited works, or fragments of works, from the manuscripts of the Riccardi Library, of which he was keeper, and published it in a series entitled 'Deliciae Eruditorum,' 18 vols. 8vo, Florence, 1736-69. He also edited the works of the learned John Meursius in 12 vols. folio. He wrote short biographies of many illustrious Italians of his age: 'Memorabilia Italorum Eruditione præstantium quibus vertens Sacculum gloriatur,' 2 vols. 8vo, Florence, 1743-47. He published in Greek the letters of Gabriel Severus, archbishop of Philadelphia in Asia Minor, and of other prelates of the Greek Church: 'Gabrielis Severi et aliorum Græcorum Recentiorum Epistolæ,' 8vo, Florence, 1754. He had undertaken to write a history of the Eastern Churches from the Council of Florence of 1439; but this undertaking was interrupted by Lami's death, which took place in 1770. He was buried in the church of Santa Croce. He left all his property to the poor. Fabbroni and Fontanini wrote his biography. Besides the works already mentioned, Lami wrote satires both in Latin and in Italian, especially directed against the Jesuits, whom he strongly disliked. He also published: 1, 'Lezioni di Antichità Toscana,' 2 vols. 4to, 1766; 2, 'Richardi Romuli Riccardii Vita,' Florence, 1748; 3, 'Catalogus Codicum MSS. qui in Bibliotheca Riccardiana Florentina adservantur,' with copious illustrations, fol., 1756, and other minor writings.

LA MOTTE, ANTOINE HOUDAR DE, was born at Paris, 17th of January 1672. His father was originally a hatter at Troyes, where he possessed a small estate called La Motte, whence the surname of the family was derived. After completing his studies at the Jesuits' College, he turned his attention to the law, which he shortly after gave up to follow his taste for the drama, and to assist at a private theatre in the representation of Molière's comedies. In 1693, being then only twenty-one years of age, he produced at the Théâtre Italien his first piece entitled 'Les Originaux,' with little success. This

piece has not been inserted among his works, but is printed in the 4th volume of Gherardi's 'Théâtre Italien.' Disappointed at his failure, he resolved to renounce the world, and retired with one of his friends to La Trappe, but the Abbé de Rancé, setting little value on the momentary enthusiasm of two inconsiderate young men, dismissed them at the end of two months, without giving them the habit of the order.

After returning to Paris he produced his opera 'L'Europe Galante,' which was very successful; in 1707 a volume of Odes, which, although much read, added nothing to his reputation; and in 1710 his 'Academical Discourse,' a model of the kind. His tragedy, called 'Ines de Castro,' is mentioned by Voltaire ('Siècle de Louis XIV.') as one of the most interesting of those which had kept their place on the stage.

The most presumptuous and extravagant act of La Motte was his translating the Iliad, without knowing a single word of Greek, and abridging that poem with the intention of improving it. This translation was preceded by a discourse, in which he endeavoured to prove that admiration for the ancients, and particularly Homer, was a modern prejudice. Madame Dacier refuted this discourse by a tract entitled 'Des Causes de la Corruption du Goût,' to which La Motte replied by his 'Réflexions sur la Critique.' At the age of forty he became blind, and also lost the use of his limbs, in which condition he remained for many years, and died 26th-December 1731. His works, including his letters to the Duchesse du Maine, were collected in 1754, and filled 10 vols. 12mo.

LAMOTTE-FOUQUÉ, FRIEDRICH-HEINRICH-KARL, FREIHERR DE, was born at Brandenburg on February 12, 1777. The family had been driven from France by the revocation of the edict of Nantes. His grandfather had entered the military service of Prussia, in which he attained a high rank and the friendship of King Frederick, who was the godfather of his grandson. He entered, in 1796, into the Prussian military service, from which, after taking an active service during the war for the liberation of Germany, he was forced to retire in consequence of ill-health, with the rank of major. He afterwards resided at Berlin, at Halle, and upon his estate of Nennhausen, near Rathedow. He had early devoted himself to literary pursuits, and came before the public at first under the assumed name of Pellegrin. Under this appellation he published a translation of the 'Numantia' of Cervantes, some poems in the Spanish style, the novel of 'Alwin,' 'Die Historie des edeln Ritters Galmy und einer schönen Herzogin aus Bretagne' ('The History of the noble knight Galmy and a beautiful duchess from Brittany'), and some dramas. The old northern mythology however, and the early German poets, had a stronger attraction for him: he quitted the imitative school, and with wonderful genius and fertility produced a succession of poems and tales of great originality and power. His first work, published under his own name in 1809, was the poem of 'Sigurd der Schlangentöchter,' distinguished by its vigorous fancy and its chivalric feeling. In 1813 he gave to the world his beautiful tale of 'Undine,' which has been translated into almost every European language, and is remarkable for the originality of its construction, the tenderness and delicacy of its feeling, and the ease and lucidity of its style. In 1814 appeared the romantic heroic poem of 'Corona;' in 1815 'Die Fahrten Theodolfs,' 'Der Zauberring,' and 'Sangers Liebe.' He had also produced two national dramas, 'Alboin der Longobardenkönig,' and 'Eginhard und Emma.' In 1818-19 he published in four volumes the 'Altsächsischen Bildersaal,' and in 1821 the historical epic of 'Bertrand du Guesclin,' in 3 vols., and 'Der Verfolgte.' 'Der Sängerkrieg auf der Wartburg' was published in 1828. From this time he was silent for a considerable period, and a change came over his mind. He had hitherto belonged to the romantic school; devotional feelings, chivalry and gallantry, formed the elementary principles of his fictions, and though in some his poetic forms appear forced and capricious, they are uniformly pervaded by a delightful fertility of fancy and a peculiarly vivid poetic feeling. He now seems to have abandoned his old mediæval taste, become more earnestly pious and conservative, and far more of a mannerist and graver in his style. This is first seen in his poems of 'Die Weltreiche,' published in 1835-40, and in his 'Zeitung für den deutschen Adel' ('Tidings for the German Nobility'), issued in 1840-41. In 1841 he published a selection of his works in twelve volumes. He also wrote a memoir of his grandfather (Lebensbeschreibung Heinrich-August de Lamotte-Fouqué), published at Berlin in 1824. He died at Berlin on January 23, 1843. The novel 'Abfall und Busse, oder der Seelenpiegel' ('Apostasy and Repentance, or the Looking-glass of the Soul'), was published after his death, in 1844.

LAMOTTE-FOUQUÉ, KAROLINE, FREIHERRIN DE, the first wife of the preceding, was born at Nennhausen in 1773, and died there on July 21, 1831. She was a prolific writer, and several of her novels, her letters on the object and direction of female education, and on the Grecian mythology, are still held in considerable estimation. Some of her narrative poems show a deep insight into the human heart, and particularly as it relates to the female character. Her letters and smaller essays were collected and published in 1833, under the title of 'Der Schreibtisch, oder alte und neue Zeit.'

LAMOUREUX, J. V. F., professor of natural history at Caen, was born at Agen in Guienne, in 1779. He particularly applied himself to the study of marine productions, both vegetable and animal, and in

1805 published at Agen some observations on many new and rare species of Fuci. In 1809 he was appointed professor at Caen, where he wrote his 'Histoire des Polypiers Coralligènes flexibles,' which appeared in 1816 embellished with fifteen plates, containing 150 figures drawn by the author. Before being printed, this work was presented to the Institute, of which Lamouroux was a correspondent. At first he only described those species of Polypi which were contained in his own collection, but afterwards he included all the species which had been described by other authors. Lamouroux, in his arrangement of these productions, divides them into 56 genera, only 14 of which were known before his time, and 560 species, 140 of which were new: thus, both as to genera and species, this work was the most complete that had been written on this family of animals. Lamouroux wrote several other works; he published in 1817 a description of a new species or variety of wheat, which has been successfully cultivated in some of the northern provinces of France, where it is called 'blé lamma.' He also wrote a 'Dictionary of Zoophytes,' which forms part of the 'Encyclopédie Méthodique;' it came out at Paris in 1824, in 4to. He died at Caen on the 18th of March 1825, at the early age of forty-six.

LAMPRIIDIUS, ÆLIUS. [AUGUSTA HISTORIA.]

LANCASTER, SIR JAMES, a skilful seaman, who received for his services the honour of knighthood from Elizabeth, conducted the first voyage undertaken by the newly-constituted East India Company, 1600-3, and established commercial relations with the princes of Achin in Sumatra, and Bantam in Java. He was a firm believer in a north-west passage; and his authority had much weight in promoting the numerous attempts made in that enterprising age to discover one. Lancaster's Sound, a deep inlet in Baffin's Bay, 74° N. lat., was named after him by Baffin, one of our most successful explorers. Relations of Sir J. Lancaster's first voyage to the East Indies in 1591, and of a successful predatory voyage against the Portuguese in Brazil in 1594, are given in Hakluyt's 'Voyages,' vol. iii.: his voyage to the East Indies in 1600-3 is contained in Purchas's 'Pilgrims,' vol. i. He died in 1620.

LANCASTER, JOSEPH, was born in 1771: his father had been a soldier in the foot-guards. Moved by a benevolent feeling towards the neglected children that surrounded his father's residence in the Borough-road, Southwark, Joseph Lancaster opened a school for their benefit, and obtaining a room without cost from his father, he fitted it up at his own expense; and before he was eighteen years of age had ninety children under his care. This was in 1793, a period of scarcity as well as of general ignorance; and necessity prompted him to make experiments in education, with a view to economy in teaching. He early attracted the attention of the Duke of Bedford; and in 1805 was honoured by an audience on the part of George III., who on this occasion said, "I wish that every poor child in my dominions may be able to read his Bible"—words which, being freely repeated, did much towards facilitating the increase of schools throughout the country. Joseph Lancaster was a member of the Society of Friends, and as a conscientious dissenter he declined flattering overtures of worldly advantages which could be enjoyed only by his joining the Established Church. From 1807 to 1811 he travelled in the kingdom nearly seven thousand miles, and lectured to nearly fifty thousand persons; and thus gave a great impulse to elementary education. In 1812 he attempted to establish a school for children of opulent parents; but he became insolvent, and in 1818 emigrated to the United States, where he was well received. In this country he rendered much service to education, but the effect of his labours was lessened by his want of prudence. In 1829 he visited Canada, and was honourably welcomed. The parliament of Lower Canada voted him several grants for educational purposes. Again he experienced great pecuniary difficulties, but some of his old friends united to purchase for him a small annuity. He died at New York on the 23rd of October 1838, having essentially contributed to the establishment of the system of mutual or monitorial instruction in most parts of the civilised world, under the name at first generally adopted in England of 'Lancasterian Schools,' and under the patronage of the British and Foreign School Society.

* LANCE, GEORGE, the most successful recent painter of fruit, and what is technically called 'still life,' was born at Little Easton, a village near Dunmow, Essex, on the 24th of March 1802. An early inclination for art was carefully fostered, and in good time he was placed as a pupil with Haydon [HAYDON, BENJAMIN], then in the full flush of his popularity. Under him of course the youth's attention was directed to 'high' or 'historical' art. The Elgin marbles had been recently brought to this country, and Haydon was earnest in season and out of season in directing public attention to them as exhibiting the noblest and most perfect examples of artistic skill. Haydon's pupils were set to make large finished drawings from them, and from the life, and at the same time to go through a course of careful anatomical studies in the dissecting room. These varied studies laid the foundation of Lance's future success as an artist, though that success was achieved in a line very different from that which his master contemplated. But during his pupilage his progress was far from rapid. It was not indeed till the accidental copying of some groups of fruit as a study in colour that the bent of his genius displayed itself. Still it was some time before the young artist could bring him-

self to abandon his dreams of 'high art,' or be content to give up his hopes of uniting in himself the excellences of Raffaele and Titian. While pursuing his historical studies, and when thrown on his own resources, he copied, as is usual, a good deal after the leading painters of various schools, and it may be mentioned as a proof of his dexterity in this craft that Mr. Lance claims to have repainted entirely certain considerable portions of the large 'Boar Hunt' by Velasquez, now in the National Gallery, it having while it was the property of Lord Cowley, been inadvertently damaged by the 'restorer' to whom it had been entrusted to clean.

As soon as Mr. Lance fairly gave up his lofty notions and devoted himself in earnest to painting fruit, dead birds, and the like, his rare ability began to make itself felt. Before his time such subjects had in England been left to painters whose artistic education had been of the most imperfect kind, and whose taste was usually on a level with their education. Lance brought to bear on this lower walk of art the technical knowledge and manual skill he had acquired in studying for the highest; and along with this he combined a natural aptitude for colour and a cultivated taste. Year after year as he continued to send to the exhibitions of the Royal Academy and the British Institution (where his works were always seen to the most advantage), his pictures displayed growing power. It was soon perceived that a really original painter had arisen, one as original in his line, and as thoroughly independent in his course, as Etty or Landseer in theirs; and while the uninitiated stayed to gaze with unquestioning admiration at the rare truth with which the luscious grapes and melons and other dainty fruit, or birds, were spread out on the cleverly copied piece of bass-matting, or piled on the costly plate, the students and practitioners of art looked with equal delight and almost equal wonder at the painter's perfect mastery over his materials, his skill in composition, and the exquisite arrangement of his colour, by which, while preserving to each peach or plum or grape its exact degree of light and shadow, of opacity or semi-transparency, its peculiar surface, and its most delicate bloom, as well as its precise colour, the whole was wrought into admirable harmony and unity of effect. In minute elaboration Mr. Lance has not attempted to rival some of the famous Dutch and Flemish fruit and flower painters, but for that he fully atones by a more manly style of execution; and where he has been tempted to finish more minutely than usual his pictures have certainly not gained by the additional labour. For many a year Mr. Lance seldom varied much in the titles of the pictures he sent to the British Institution—they were called either 'Fruit' or 'Game,' or by some equally general term: at the Academy he perhaps assumed the more sounding phrase of 'Preparation for a Banquet,' or 'Fresh from the Lake,' or 'Just Shot,' or 'Just Gathered.' But of late years he has occasionally enlarged his canvass and introduced into his composition, a 'figure' (as artists somewhat irreverently designate the 'human form divine'), and added some such title as 'The Seneschal,' without either figure or fruit benefiting by the conjunction. He has also coquetted, without much success, with history, as in 'Melancthon,' 'The Duc de Biron and his Sister' (1845); with genre, as 'The Grandmother's Blessing' (1844), 'The Blonde,' and 'The Brunette,' &c. But from these harmless aberrations Mr. Lance always returns with renewed power to his 'still life'; and in that class some of his more recent works as 'Modern Fruit—Medieval Art,' and 'Harold,' as he quaintly termed a gorgeous composition of fruit and flowers, with a peacock in all the glory of its expanded plumage, are in their way for truth to nature and glow of colour almost without a rival.

Mr. Lance is neither member nor associate of the Royal Academy, nor does the National Gallery contain any of his works. There are however in the Vernon collection two or three good examples from his pencil—'Fruit,' painted in 1832, 'Fruit,' 1848, and 'Red Cap,' a duplicate slightly varied from a picture originally painted for Mr. Broderip.

LANDEN, JAMES, a mathematician of the last century, was born at Peakirk, near Peterborough, in January 1719, and died at Melton, near the same place, January 1790. He was for many years agent to Earl Fitzwilliam; but no details have been published of his life, neither have we heard of any which it would be worth while to give.

The writings of Landen stretch over a long period, from his first essays in the 'Ladies' Diary,' in 1744, to his paper on rotatory motion in the 'Phil. Trans.' for 1785. The thing by which he is now most known is his attempt to derive the differential calculus from algebraical principles, often called his residual analysis. His writings, though they contain many curious and original theorems, yet are mostly upon isolated subjects, and, except as being all the work of one man, need no more detailed description than a volume of miscellaneous memoirs. They relate for the most part to points of the integral calculus, and of dynamics; we may take, for instance, his determination of the arc of an hyperbola by means of two elliptic arcs, in the 'Phil. Trans.' for 1775.

The writings of Landen which are not contained in the 'Philosophical Transactions' are, his 'Mathematical Lucubrations,' 1755; the 'Residual Analysis,' 1764; two volumes of 'Memoirs,' the first published in 1780, the second written near the end of his life, and published posthumously; 'Tracts on Converging Series,' 1781-82-83.

LANDON, LETITIA ELIZABETH (MRS. MACLEAN), generally known by her initials, 'L. E. L.,' was born in the year 1802 at Old

Brompton, a suburb of London. Her father was an army agent, and she was the niece of Dr. Landon, dean of Exeter, and the sister of the Rev. Whittington Landon. Her early years were spent with a relative in the country, at Trevor Park in Hertfordshire. She read a great deal, displayed a lively and inventive imagination, and began to write short poetical pieces at the early age of thirteen. Having returned to her father's residence at Old Brompton, where Mr. Jerdan, the editor of the 'Literary Gazette,' was a neighbour, she sent some short poems to that gentleman for his approval. They were published in the 'Literary Gazette' in the year 1820, and were followed by others, which were favourably received by the public. Her father soon afterwards died, leaving his family in reduced circumstances. She then began to devote nearly the whole of her time to literature, and not only supported herself by it, but contributed largely to the maintenance of her relatives. Her poems in the 'Literary Gazette,' which were signed 'L. E. L.,' excited a good deal of admiration, and the editor began to employ her in criticising books of general literature, chiefly poetry and works of fiction. The assistance which she thus gave to the editor, at first casual, by degrees became permanent, and for many years she was rather an effective colleague than an occasional contributor, so that her labours on the 'Literary Gazette' were, as Mr. Jerdan himself states, little less than his own.

Miss Landon's labours however were not confined to the 'Literary Gazette.' In 1821 she published 'The Fate of Adelaide, a Swiss Romantic Tale, and other Poems,' 12mo. This first collection of poems was succeeded by 'The Improvisatrice,' 'The Troubadour,' 'The Golden Violet,' 'The Golden Bracelet,' 'The Lay of the Peacock,' and, shortly after the announcement of her death, 'The Zenana, and Minor Poems of L. E. L., with a Memoir by Emma Roberts,' 12mo. She also contributed largely to the Annuals, and published three novels, 'Romance and Reality,' 'Francesca Carrara,' and 'Ethel Churchill.' Her poems are generally of a sentimental and melancholy cast, and the versification is loose and irregular, but always with a pleasing musical rhythm. Her poems, probably from their romantic character, rather than from their intrinsic value, were very popular in their day. Her novels were less successful. The romantic melancholy of her poems was entirely imaginative. In private life she was full of mirth, and her conversation was very lively and entertaining.

On the 7th of June 1838 Miss Landon was married to George Maclean, Esq., governor of Cape Coast Castle, now the principal fortress of the Gold Coast Colony, West Africa. She soon afterwards sailed from England with her husband, and had not been long settled in her new residence at the Castle when her death occurred, October 15, 1839. She had been for many years subject to spasms and hysterical affections, as a relief for which she was in the habit of taking, by the advice of her physician, small doses of prussic acid. When her female servant went into Mrs. Maclean's room, in the forenoon of that day, she found her mistress lying on the floor dead, with a bottle in her hand, having the label on it. She appears by some accident to have taken an overdose of the poisonous medicine. The coroner's jury found no cause for suspicion that her death had been produced intentionally. On the contrary, she had written in the morning of the same day a letter to one of her female friends in London, which was afterwards published, describing her occupations in lively terms, and expressing herself as contented and happy. In 1841 Mr. Laman Blanchard published 'The Life and Literary Remains of L. E. L.,' 2 vols.

*LANDOR, WALTER SAVAGE, was born at Ipsley Court, Warwickshire, on the 30th of January 1775. His father, Walter Landor, Esq., was a gentleman of ancient family and large property, which was much increased by his marriage with his second wife, Elizabeth Savage, a wealthy Warwickshire heiress. Walter Savage Landor was the eldest son of this marriage. He was educated with great care at Rugby School, and afterwards at Trinity College, Oxford. He was, at first, intended for the army, and then for the law; but a certain stubborn independence of spirit, accompanied by an earnest theoretical republicanism, led him to decline both professions, and to devote himself, on an income allowed him by his father, to a life of freedom and literature. In the year 1795 he published a volume of 'Poems,' thus following by only a short interval Crabbe, Burns, Wordsworth, Coleridge, Rogers, and others of the poets who began the new literary movement which signalled the close of the last century in Britain, and preceding Campbell, and Scott, if not Southey. In 1802, during the peace of Amiens, he visited Paris and saw the accession of Bonaparte to the consulship for life. In 1803 he published a Latin translation of his poem 'Gebir,' previously composed in English. On the death of his father he succeeded to the family estates, and bought others in Monmouthshire; but after expending large sums of money in building on his estates, and otherwise improving them, he became disgusted with the conduct of some of his tenants whom he had befriended, and (1806) selling off his property, part of which is said to have been in the possession of his family for seven hundred years, he resolved to be an English landlord no more, but to spend his life abroad as an untrammelled citizen of the world. In 1808 he raised men at his own expense and joined the Spanish patriots under Blake, then fighting for the independence of the peninsula against Napoleon I. For some years he assisted this cause personally and by gifts of money to the Spanish junta; and he was made a colonel of the Spanish service. On the restoration of the Spanish king Ferdinand and the

subversion of the constitution which the Spaniards had framed for themselves during their struggle for independence, Mr. Landor resigned his commission, and declared that though "willing to aid the Spanish people in the assertion of their liberties against the antagonist of Europe, he would have nothing to do with a perjurer and a traitor." In 1815, after the fall of Napoleon (having in the year 1811 married Julia Thuillier, of Bath, a lady of Swiss extraction), he removed to Italy, and purchased a mansion close to Florence, with estates in the neighbourhood. Here, with the exception of occasional tours, including some visits to England, he remained for more than thirty years; and here his family, of three sons and one daughter, still reside, Mr. Landor allowing them the possession of most of what remains of his once ample fortune, and retaining but little for himself.

The period of Mr. Landor's residence in Italy was the period of his greatest literary productiveness. In 1820 there appeared from the press of Pisa his Latin work entitled 'Idyllia Heroica,' with an appended Latin dissertation on the causes why recent Latin poets were so little read. In 1824-29 there was published in London in five volumes, that which is perhaps his greatest and most original work—his 'Imaginary Conversations of Literary Men and Statesmen.' Subsequent works were—a new edition of his 'Gebir, Count Julian, and other Poems,' in 1831; 'Letters of a Conservative, in which are shown the only means of saving what is left of the English Church,' 1836; 'A Satire on Satirists and Admonition to Detractors,' 1836; 'The Pentameron and Pentologue,' 1837; and 'Andrea of Hungary and Giovanni of Naples,' dramas, published in 1839. On the whole Mr. Landor's poetry was less appreciated than his prose. His 'Imaginary Conversations' from the first rivetted public attention by the novelty of their form, their masculine and yet rather singular English style, and the bold and often paradoxical nature of their opinions; and in virtue of this work alone, had he written nothing else, many would assign Mr. Landor one of the highest places among the English prose-writers of his age. Mr. Emerson, who visited Mr. Landor at Florence in 1833, gives an interesting description of him at that time, when he was yet in the prime of his strength, "I had inferred from his books," says Mr. Emerson, "or magnified from some anecdotes, an impression of Achillean wrath—an untameable petulance. I do not know whether the imputation was just or not, but certainly on this day his courtesy veiled that haughty mind, and he was the most patient and gentle of hosts. . . . He carries to its height the love of freak which the English delight to indulge, as if to signalise their commanding freedom. He has a wonderful brain, despotic, violent, inexhaustible, meant for a soldier, by what chance converted to letters, in which there is not a style nor a tint not known to him, yet with an English appetite for action and heroes."

During the last few years, Mr. Landor, who had almost become a naturalised Italian, has resided in England—chiefly at Bath. Here he takes a vehement interest in whatever goes on abroad; and frequently pens powerful letters or pungent epigrams on topics of foreign politics. Hating tyranny in every shape, he has more than once declared himself through the press a believer in the old Roman doctrine of tyrannicide. But it is not merely in casual communications to the newspapers that he has expressed the thoughts and feelings of his observant and still impassioned old age. The following works, some political and others literary, have proceeded from his pen during the last ten years:—"The Hellenica, enlarged and completed," 1847; "Imaginary Conversation of King Carlo Alberto and the Duchess Belgioioso on the Affairs and Prospects of Italy," 1848; "Poemata et Inscriptiones," a new and enlarged edition, 1847; "Popery, British and Foreign," 1851; "The Last Fruit off an Old Tree," 1853; and "Letters of an American" (published under the pseudonym of Pottinger), 1854. Mr. Landor still survives among us, a wonderful literary veteran, in his eighty-second year.

LANDSEER, JOHN, Associate Engraver of the Royal Academy, was born at Lincoln in 1769. He learnt engraving under Byrne, a landscape-engraver of much ability; as early as 1793 acquired some celebrity by engraving some vignettes, after Louthembourg, for Maclise's Bible; and increased his reputation by engravings executed for Bowyer's 'History of England' and Moore's 'Views in Scotland.' Mr. Landseer also published an excellent series of engravings of animals from the works of Rubens, Snyders, Gilpin, and other eminent artists. In 1806 Mr. Landseer delivered a course of lectures on engraving at the Royal Institution, which were published in the following year, and excited some discussion in the profession on account of some peculiar views promulgated in them. In the same year he was elected an Associate Engraver in the Royal Academy. The subordinate position assigned to engravers in the Academy—they not being admitted under any circumstances into full membership—was the source of considerable ill-feeling among engravers, and the post of associate engraver had been refused by several eminent engravers when Mr. Landseer accepted it. He announced however that he had only done so in the hope of being able to labour at a greater advantage in striving to remove the obnoxious restriction. Accordingly he memorialised the president and council on the subject, but after a year or two of correspondence and controversy the claim was rejected. Landseer's mortification is said to have been so great as to have disgusted him in a great measure with his profession itself, but, whether this be so or not, he appears from this time to have engraved comparatively little. The literary tastes

however which lecturing and controversy had aroused, he seems to have cultivated. Delighting in controversy, he started an art periodical, which soon died; and one he set on foot long after to counteract the mild influence of the 'Art Journal,' under the title of 'The Probe,' soon shared a like fate. He published likewise, at various times, several pamphlets and letters. In 1817 he communicated to the Society of Antiquaries a paper on 'Engraved Gems brought from Babylon,' which was printed in the 'Archæologia,' vol. xviii. Although possessing little of the requisite learning or mental training for the successful prosecution of such a subject, he continued to follow the game thus started; and after having delivered a course of lectures on 'Engraved Hieroglyphics' at the Royal Institution, he in 1823 published an elaborate volume entitled 'Sassan Researches.' This was followed in 1834 by a gossiping volume called 'A Descriptive, Explanatory, and Critical Catalogue of the Earliest Pictures in the National Gallery,' which, though of no more value aesthetically than his previous works were archaeologically, is yet in its discursiveness a somewhat amusing volume. But it is rather as the father of Edwin Landseer than on his own account that Mr. John Landseer will be remembered; and it is noteworthy that one of his best engravings, the 'Dogs of Mount St. Bernard,' is from one of Edwin Landseer's earliest pictures. Mr. Landseer died on the 29th of February 1852 in his eighty-third year, leaving three sons, all of whom have won an honourable, and one a pre-eminent, place in the history of English art.

* THOMAS LANDSEER, the eldest son of John Landseer, adopted his father's profession, but practised mezzotint in place of line-engraving. He is best known by his engravings of his brother Edwin's pictures, many of which are executed in a broad and painter-like style, and with great mastery over the scraper. He has also executed a good deal with the etching-needle, and a series of etchings of monkeys from his own drawings, published under the title of 'Monkeyana,' had considerable popularity. Mr. Landseer is at present engaged on a large engraving of Rosa Bonheur's famous 'Horse-Fair,' a work which affords peculiar facilities for the display of his characteristic excellences as an engraver.

* CHARLES LANDSEER, R.A., was dedicated, like his brother, to the service of art. Along with Thomas he became a pupil of Haydon, by whom he was regarded with much interest, and his progress used to be regularly chronicled in the pages of Elmes's 'Annals of the Fine Arts.' From the first Mr. Charles Landseer held a respectable position as a painter. Well instructed in the technicalities of his profession, a good colourist, careful in composition, and correct in costume, his pictures, illustrative of domestic history and the popular poets and novelists, have always had a fair share of popularity, without attaining any very eminent success. He was elected an Associate of the Royal Academy in 1837, Academician in 1845, and Keeper in 1851.

* LANDSEER, SIR EDWIN, R.A., like his brothers Thomas and Charles, was trained from childhood with a view to his becoming an artist; and he very early displayed extraordinary skill in drawing and facility in seizing the characteristic features of the object he was set to imitate. The direction of his education in art was undertaken by his father, who, as soon as the boy was able to use his pencil with some readiness, used to carry him out into the fields or on to Hampstead Heath—his first academy—and make him sketch the sheep, goats, or donkeys, as they were grazing there at liberty, instead of copying a print, or drawing from a plaster model. A similar plan was followed when he began to use his colours, and the consequence was that, while a mere boy, Edwin Landseer was able to paint directly from nature with the readiness and precision of an experienced artist. Indeed he had hardly emerged from boyhood when we find him asserting and making good his claim to a place among the artists of his day. Even at the age of fourteen he exhibited portraits and sketches of terriers, spaniels, a puppy, a horse and cat, &c.; and at the Exhibition in Spring Gardens in 1819, when Edwin Landseer was only sixteen, he had a picture entitled 'Dogs Fighting,' which attracted very general attention: it was purchased by Sir George Beaumont, then the acknowledged head of the patrons and connoisseurs of art in England, and proposals were at once issued by his father for engraving it. Before the public interest had time to abate, it was announced in the art periodicals of the day by Mr. Landseer, senior—who was indefatigable in setting forth his son's abilities—that Edwin Landseer had an "exquisite picture on hand for the next exhibition of the British Institution, the best he has painted, and by far the most interesting; it is two Mount St. Gothard mastiffs discovering a poor traveller half-buried in the snow;" and the announcement, after expatiating on its merits, concludes—"the subject is very touching, and we have not the slightest doubt of its making a great impression." When exhibited the picture did make a great impression, and the engraving from it—the best Landseer's father ever executed—was extremely popular.

Of such success at so early an age—for the young painter was only in his eighteenth year when he painted his 'Dogs of St. Gothard'—we know of no other example in the biography of English artists; and it is noticeable that it was attained almost exactly in the way and by the means through which his latest triumphs have been achieved—the expression of sentiment in animals. It might well have been feared that such early success would have the effect of rendering the young artist impatient of further study, and that his fate would be that which so often befalls precocious talent; but happily no such ill-consequence ensued. Edwin Landseer, we believe, never became properly

a pupil of Haydon, like his brothers, but he for a time looked chiefly to him for advice, and under his guidance completed a course of anatomical investigation, his 'subjects' however consisting of animal instead of human bodies; and under him he also made studies from the Elgin marbles. He likewise drew in the schools of the Royal Academy.

It was owing to the suggestion of Haydon that about this time (1820) he availed himself of the opportunity afforded by the death of a lion at one of the London menageries to make a number of careful drawings and dissections of that animal, and the result appeared in a series of pictures entitled 'A Lion Disturbed,' 'A Lion Prowling,' 'A Lion Reposing,' &c.; yet though these were much admired, we do not recollect his returning to his leonine studies till more than twenty years later, when the Duke of Wellington commissioned him to paint 'Van Amburgh and his Lions' (1847), which, though one of his largest, was by no means one of his best pictures. The earlier paintings of Landseer, while sufficiently free from any pettyness of manner, were characterised by extreme carefulness in all the details; the first approach to a broader and more masculine style of execution seems to have followed a visit to the Highlands, which had a decided influence on his method of execution and choice of subjects. His acquaintance with the grander features of nature appeared to impart largeness of view; though his election as Associate of the Royal Academy about the same time (1827, the earliest period at which, according to the laws of that institution, his election could take place) may have served to strengthen his self-reliance: he became R.A. in 1830. The first of his Highland subjects, 'The Return from Deer-Stalking,' appeared in 1827. From that time nearly every exhibition of the Royal Academy afforded him a new triumph. Among the most attractive of his subsequent works may be noted—'The Illicit Whiskey-Still' (1829); 'Highland Music' (1830), now one of the gems of the Vernon collection; and a poetic rendering of the incident of the dog watching beside his master's corpse on Helvellyn, which Wordsworth and Rogers have immortalised in verse. 'Poachers Deer-Stalking' appeared in 1831; and in 1833 'The Jack in Office,' one of the earliest works in which he showed how rich a vein of humour lay concealed under canine habits and physiognomy, and which he more amply displayed in his 'Laying Down the Law' (1840), and 'High Life' and 'Low Life,' now in the Vernon Gallery. To 1833 also belonged his clever picture of 'Sir Walter Scott and his Dogs'; and the next year saw one of the most popular of his pictures, 'Bolton Abbey in the Olden Time,' which, though it has a somewhat artificial air in the engravings, and perhaps would hardly appear to advantage in a public gallery, as it hangs in its splendid domicile at Chatsworth wins general admiration. 'A Scene in the Grampians—the Drover's Departure,' one of Landseer's most important works, and well known by the admirable line-engraving by Watts, appeared in 1835. In 1837 was exhibited the 'Return from Hawking,' and a smaller but far more beautiful work—one of those which bears the unmistakable impress of genius—'The Old Shepherd's Chief Mourner'—a sleep-dog watching by his master's coffin. The next year (1838) was especially rich in important works, it including the finest portrait ever painted of a Newfoundland dog, 'A Distinguished Member of the Humane Society,' 'The Life's in the Old Dog yet,' and one of the most striking of his unrivalled representations of the red-deer—'None but the Brave deserve the Fair.' 'Laying Down the Law,' appeared in 1840; 'Otter and Salmon,' and the 'Highland Shepherd's Home,' in 1842; 'The Otter Speared,' and 'Coming Events cast their Shadows before them,' in 1844; the 'Shepherd's Prayer,' in 1845; 'Peace,' 'War' (two of the leading pictures in the Vernon Gallery), and a 'Stag at Bay,' in 1846; 'The Drive—Shooting Deer on the Pass,' 1847; a picture of singular pathos—'The Random Shot,' and a most characteristic portrait of 'My Father,' in 1848; 'The Forester's Family,' and an 'Evening Scene in the Highlands,' in 1849; 'A Dialogue at Waterloo' in 1850; 'A Scene from the Midsummer Night's Dream' (another of his most original productions), in 1851; 'Night' and 'Morning'—a stag fight with its fatal result—and another marvellous Highland scene, 'The Children of the Mist,' 1853; 'Royal Sports on Hill and Dale' (a royal commission), 1854; and 'Saved,' a wondrous specimen of executive skill, and 'Highland Nurses'—Dedicated to Miss Nightingale,' in 1856. Of the shoals of mere portraits of dogs, horses, children, and macaws, it is unnecessary to take notice.

Sir Edwin Landseer is unquestionably the greatest modern painter of animals. In many respects he is unsurpassed, if equalled, by the painters of any time. His executive skill approaches as nearly as possible to perfection. Alone almost among the living painters of Europe, his works suggest no thought of paint or pencil. Precisely the effect he intended always appears to be produced, and that without effort or misadventure. Whatever be the animal he depicts, its form and colour—the exact degree of roughness, smoothness, or softness of its covering—its age—its savage or courtly training—all are rendered with unmistakable fidelity; and it is done in the simplest, most direct, and wholly unexaggerated manner. Nor is this executive mastery attained by constantly repeating the same range of animals and attitudes. His variety, on the contrary, is as remarkable as his facility; and both are evidently the result of long-continued and familiar observation. And further, he for the first time has shown of what a wonderful range of expression the animal physiognomy is capable. Every dog, and every deer, has its own character and its own expression; and sadness, misery, satisfaction, and drollery, the passions

and the feelings, the hopes and the fears, are shown to belong as much almost to the countenance of a dog as of a man. Sentiment and pathos were never before so evoked by representations of animal nature, probably never even quiet humour, or sharp satire; and the accompaniments are almost invariably as admirably painted as are the animals, though of course never so rendered as to imperil their supremacy. Highland scenery, for example, though only subordinate to the stags and dogs, to our thinking has never been so grandly characterised as by Landseer's pencil. But there are limits to every man's achievements, and Landseer is no exception. In none of his works has he called forth the higher powers of imagination. While in technical knowledge and executive skill he has never been surpassed, it may fairly be questioned whether he has ever painted animals in a manner requiring such an exercise of mind as those painted by Titian, Rubens, and Snyders. Even the more serious technical difficulties he has evaded. An instance probably can hardly be pointed out in which he has represented an animal fairly in motion, and certainly none in violent action as Snyders loved to paint them, or in the full tide of enjoyment as we may see them represented by Rubens. Occasionally Landseer advances so far as to depict the moment of an arrested action or struggle as in the instance of his stag-fights; or where a position can be for a time fixed, as with the dogs pawing up about the keeper who has spared the otter; but beyond that he does not venture. Reflecting upon the capabilities of art, we feel that Landseer, with his marvellous executive skill and great mental vigour, might have done much greater things than he has accomplished; but looking over what he has effected, we cannot but feel that he is not only one of the chief ornaments of the English school of painting, but that he must take rank, in his own walk, among the great painters of every age and country.

Beyond probably every other painter of any country has Sir Edwin Landseer been fortunate in the number of his works which have been engraved during his lifetime. It would be impossible to give a list of them, hardly one of his more important pictures having failed to find an engraver either in line or mezzotint, while some (like his 'Bolton Abbey') have been engraved more than once. Sir Edwin has himself also etched a few of his sketches, and made a few lithographic copies of others; and, having mentioned his sketches, we may add, that whether executed in colours or with the crayon, his original sketches are almost unrivalled for spirit and vigour. Nor ought we to omit to mention that, though he did not pursue the art far, a few trial pictures he executed in fresco showed that he possessed full mastery over that somewhat intractable material. It only remains to add, as a proof that the ability of Sir Edwin Landseer is recognised beyond the limits of his own country, that at the Exposition Universelle of 1856 a 'large gold medal' was awarded to him, being the only instance in which a medal of that class was given to an English artist.

There is of course no work of Sir Edwin Landseer's in our National Gallery; but the Vernon collection fortunately possesses several of the more excellent of his smaller pictures—'Peace' and 'War,' 'High Life' and 'Low Life,' 'Highland Music,' 'Spaniels of King Charles II.' (a common-place portrait piece), and 'The Dying Stag.'

LANFRANC, Archbishop of Canterbury, was born in 1005 at Pavia, where he was instructed in grammar and logic. After the death of his father, who was a counsellor to the senate of that town, he spent some years in the study of rhetoric and civil law at Bologna, whence he returned to his native city, and commenced as advocate in the courts of law. Thinking this too narrow a sphere, he removed into France, and opened a school at Avranches, which was soon crowded with students of high rank. In a journey to Rouen he had the misfortune to be robbed and left bound in a wood, where he was found the next morning by some peasants, who carried him almost dead to the abbey of Bec. Here he was treated with so much tenderness, that when he recovered he became a monk in that abbey (1041). At the end of three years he was chosen prior of Bec. Here he entered into a long and violent controversy with Berenger, archdeacon of Angers and master of the academy of Tours, on the subject of the Eucharist, which at that day made no little noise in the church. His fame ultimately procured him the favour of his sovereign, William duke of Normandy, who made him one of his counsellors, employed him in an important embassy to the pope, and appointed him, in 1062, abbot of his newly-erected monastery of St. Stephen at Caen. Here he established a new academy, which became no less famous than those which he had before set up at Avranches and Bec. When the see of Canterbury became vacant by the deposition of Stigand, William, who had effected the conquest of England, procured his election to that see, August 15, 1070, and with some difficulty prevailed upon him to accept the station. To the church of Canterbury he proved a great benefactor, by asserting its right to the primacy of England, by recovering many of its possessions, and by rebuilding the cathedral. During a large portion of the reign of William the Conqueror, Lanfranc enjoyed a high degree of favour; and his firmness and prudence secured the easy accession of William Rufus. During the short remainder of his life, Lanfranc had the chief direction of affairs, both in church and state. He died May 28, 1089, in the eighty-fourth year of his age.

Several of our historians who were almost his contemporaries speak in very advantageous terms of the genius and erudition of Lanfranc; and some of them, who were personally acquainted with him, repre-

sent him as the most learned man of his age. His writings consist of commentaries on St. Paul's Epistles, sermons, letters, and his treatise on the Eucharist against Berenger. This last production rendered him a prodigious favourite with the literary historians of the Church of Rome. His works were collected and edited by Lucas d'Achery, at Paris, folio, 1643.

LANGBAINE, GERARD, D.D., born in Westmorland about 1608, was successively a servitor, scholar, and fellow of Queen's College, Oxford, and he held the places of keeper of archives to the university and provost of his college for a good many years before his death, which happened in 1658. He was a studious and timid man, who contrived to steer through the political storms of his time without giving serious offence to any party. He edited Longinus, and published several works of his own, chiefly on church questions. But his chief usefulness was in his unprinted collections, which included several catalogues of manuscripts, often referred to by Warton and others.

GERARD LANGBAINE, his son, was born at Oxford in 1656, and after having received an elementary education, was apprenticed to a bookseller in London. An elder brother dying, he was recalled home, and entered in 1672 a gentleman commoner of University College. He betook himself however to idleness and low extravagance, and spent a great part of his property; but after a time he reformed, and retained of his earlier tastes none but his love for the theatres. He made a very large collection of old plays, amounting, as he says, to almost a thousand. He made use of these, first, in a republication of a catalogue of plays made by Kirkman, a bookseller, which appeared under the title of 'Momus Triumphans,' 4to, 1687. This work, speedily sold off, was improved into 'A New Catalogue of English Plays,' 4to, 1688. Still further additions and amendments produced his 'Account of the English Dramatick Poets,' 8vo, 1691 (1699 by Gildon, 1719 by Giles Jacob, for Curl). The criticism contained in this work is shallow, prejudiced, and obsequious. The author pronounces Sir Robert Howard to be an admirable poet, and prefers Shadwell's plays to Dryden's. But in relating facts and describing editions, he scrupulously sets down what was before him; and although the information he gives is very incomplete, his work is the most trustworthy of our catalogues of the kind, and has been of very great service. In the British Museum is a copy of it with valuable notes by Oldys. He published also an appendix to a catalogue of graduates.

LANGELANDE, ROBERT. [LONGLAND.]

LANGHORNE, JOHN, was born at Kirkby Stephen, in Westmorland, in 1735, and educated at the school of Appleby. Being too indigent to proceed to the university, he had recourse to private tuition, took orders, and in 1760 entered himself as a ten-year-man at Clare Hall, Cambridge. Having fallen in love with a daughter of the gentleman in whose family he lived, he offered her his hand, and on being refused quitted his employment, and repaired to London, where he obtained a curacy, helped to support himself by his pen, and soon became a well-known and popular author. Dr. Hurd appointed him assistant preacher of Lincoln's Inn Fields; and a short poem, called 'Genius and Valour,' written in defence of the Scotch against the coarse abuse of Churchill and others, procured for him, from the University of Edinburgh in 1766, the degree of D.D. In the following year he renewed his suit, and was accepted. The living of Blagden in Somersetshire was purchased for him; but in the first year of his marriage his happiness was interrupted by the death of his wife in childbed. To solace his grief he undertook, with his brother, the new translation of Plutarch's 'Lives,' published in 1771, by which he is best known. In accuracy this has the advantage over Sir Thomas North's old version from the French of Amyot, but it is much inferior in spirit and effect. Having married again, he lost his second wife in 1776, also in childbed. This double disappointment is said to have led him into intemperate habits. He died in April 1779.

Langhorne wrote tales, poems (chiefly short), and sermons, which did not establish for him much reputation as a divine. His prose is flowery and sentimental, his verses pleasing and harmonious but over ornamented, seldom rising above prettiness, and often spoiled by affectation. They have a place in Chalmers's 'British Poets.' His 'Poems,' published by his son in 1802, contain a Life of the author.

LANGTOFT, PETER, an English chronicler who lived at the end of the 13th and beginning of the 14th century, was a canon-regular of the order of St. Austin at Bridlington in Yorkshire. He translated from the Latin into French verse Herbert Bosenham's (or Boscama's) 'Life of Thomas à Becket,' and compiled, likewise in French verse, a 'Chronicle of England,' manuscripts of which are preserved in the Cottonian Collection, Julius A.V., in the old Royal Library at the British Museum, and among the Arundel manuscripts in the library of Heralds' College. The 'Chronicle' begins with the fable of the Trojans, and comes down to the end of the reign of Edward I. Langtoft is believed to have died early in the reign of Edward II. Robert de Brunne gave an English metrical version of Langtoft, which was edited at Oxford, in 2 vols. 8vo, by Hearne, in 1725.

LANGTON, STEPHEN, Cardinal of St. Chrysogonus, and Archbishop of Canterbury, was born in the earlier half of the 12th century, according to one account in Lincolnshire, according to another in Devonshire. After finishing his studies at the University of Paris, he taught with applause in that seminary, and gradually

rose to the office of its chancellor. He held this rank, and had also obtained some preferment in the Church of his native country, when he visited Rome, about the year 1206, on the invitation of Pope Innocent III., who immediately honoured him with the purple by the title of Cardinal of St. Chrysogonus, and soon after recommended him to be elected to the archbishopric of Canterbury, then considered as vacant by the rejection of the claims both of Reginald the sub-prior of Christchurch, whom his brother monks had in the first instance appointed to succeed the last archbishop Hubert, and of John de Gray, bishop of Norwich, whom they had afterwards substituted in deference to the commands of King John. Langton was elected by a few of the monks who were then at Rome, and was consecrated by Innocent at Viterbo, on the 17th of June 1207. John's determined resistance to this nomination gave rise to the contest between him and the pontiff which had such important results. [INNOCENT III.; JOHN, King of England.] The consequence, in so far as Langton was concerned, was, that he was kept out of his see for about six years; till at last, after the negotiation concluded by the legate Pandulf, John and the cardinal met at Winchester in July 1213, and the latter was fully acknowledged as archbishop. In the close union however that now followed between John and Innocent, Langton, finding his own interests and those of the clergy in general, in so far as they were opposed to those of the king, disregarded by the pope, joined the confederacy of the insurgent barons, among whom the eminence of his station and the ascendancy of his talents soon acquired him a high influence, and in whose counsels he took a prominent part. It was he who, at the meeting of the heads of the revolt at London on the 25th of August 1213, suggested the demand for a renewal of the charter of Henry I. To the cause of the national liberties, which he had thus joined, he adhered without swerving throughout the rest of the contest; a course by which he so greatly offended the pope, that on his refusal to excommunicate the opponents of the royal authority, after John's perfidious attempt to release himself from his engagements at Runnymede, he was in the latter part of the year 1215 suspended by Innocent from the exercise of his archiepiscopal functions. After this the name of Cardinal Langton is little mentioned by the historians; but he continued to preside over the Church till his death, 9th of July 1228. He was a person of considerable learning, and is the author of various theological tracts, some of which have been printed, and lists of all of which that are known are given by Cave and Tanner. It has been shown in a note to Warton's 'History of English Poetry' (edition of 1840, ii. p. 28), that there is no reason to suppose Langton to have been the author of a drama in the French language, which had been assigned to him by M. de la Rue (in the 'Archæologia,' vol. xiv.) on no better grounds than the manuscript having been found bound up with one of the cardinal's sermons.

LANIERE, NICOLAS, a painter, engraver, and musician, was born in 1668, and was an Italian by birth. He was a favourite with Charles I., who employed him in the purchase of pictures. Walpole supposes that he was employed in the purchase of the gallery of the Duke of Mantua, for which Charles gave 20,000*l.*, and which comprised the 'Triumph of Cæsar,' by Mantegna, now at Hampton Court.

Laniere was a better musician than a painter. He was appointed in 1626 Charles's chapel-master, for which he had a salary of 200*l.* per annum; he was also closet-keeper to Charles. There is in Ben Jonson's works a masque, which was performed in 1617 at the house of Lord Hay for the entertainment of the French ambassador, and for which Laniere both painted the scenes and composed the music. Laniere is also said to have set to music the hymn which was written by Thomas Pierce for the funeral dirge of Charles I., but it was probably another person of the same name.

Laniere lived to see the dispersion of the collection which he himself had been mainly instrumental in forming. He purchased four pictures at the sale of Charles's effects for 230*l.*; others were purchased by his brothers Jerome and Clement. Laniere appears to have been a general dealer in pictures, and, according to Sanderson ('Graphicæ,' p. 16), to have been not over-scrupulous, for that writer accuses him of passing copies as originals: the colours he is asserted to have obscured by soot, and he cracked the pictures by rolling them up face inwards. Laniere purchased many pictures for Charles, and marked them with a rosette or a small figure resembling six radiating leaves: the mark is given by Walpole. Walpole gives the ordinary statement that Laniere was buried on the 4th of November 1646, overlooking the somewhat glaring inconsistency of having made him write the music to Charles's funeral dirge three years after his own burial: the date is not a misprint, because Walpole adds his age—seventy-eight years. The date of Laniere's birth (1668) is correct, because in an engraving dated 1636 he writes himself at the juvenile age of sixty-eight—"à l'età sua giovanile di sessanta-otto anni." But, as already indicated, the probability is that two persons of the same name have been confounded; and the second Laniere was probably a relative and successor of the first, both as a picture-dealer and a musician. Pepys notices in his 'Diary,' under October 27, 1665, that "among other things, Laniere did at the request of Mr. Hill bring two or three of the finest prints for my wife to see that ever I did see in all my life;" and he further mentions several times in that and the

following year Lanieri having taken part in his musical parties. Now as the Lanieri who forms the subject of this notice would have been then ninety-eight years old he could hardly be the person referred to. Lord Braybrooke, in a note to Pepys (under the above date), says that "the letters patent under which the Society of Musicians were incorporated at the Restoration, mentions Nicolas Lanieri as first marshal, and four others of his name as wardens or assistants of the company," and this was most likely the Nicolas Lanieri who composed the notes to Pierce's hymn. Vandyck painted Lanieri's portrait during his first visit to England, and it was this picture which induced Charles I. to request Sir Kenelm Digby to invite Vandyck back again after his departure. There is a portrait of Lanieri by himself in the Music School at Oxford, with palette and brushes in his hands, and some music-notes on a piece of paper.

*LANKESTER, EDWIN, M.D., distinguished as a writer and lecturer, chiefly on subjects of natural science, was born at Milton, near Woodbridge, Suffolk, in 1814. He was educated at Woodbridge, was apprenticed there to a surgeon, and afterwards studied at University College, London, from 1834 to 1837, having the advantage of pursuing botany under Professor Lindley, and comparative anatomy under Professor Grant. Having become a member of the College of Surgeons and of the Apothecaries' Society, he visited the Continent, and graduated at Heidelberg. In 1841 he was chosen a Licentiate of the College of Physicians. Before this period Dr. Lankester was known as a writer on subjects of medicine and natural history; and he has since contributed many valuable papers to various scientific journals. He was a writer on botanical subjects in 'The Penny Cyclopædia'; and by him, as editor of the Division of Natural History of 'The English Cyclopædia,' the various articles of 'The Penny Cyclopædia' were brought into a more systematic shape, and the most recent information communicated in very large additions to the original work. Dr. Lankester is a Fellow of the Royal Society and of the Linnæan Society, Secretary to the Ray Society, and Professor of Natural History at New College, London.

LANNES, JEAN, Duke of Montebello and Marshal of France, was born at Lectoure in Guienne, on the 11th of April 1769. He was born of humble parents, and was at first brought up to the trade of a dyer, which he quitted in 1792 to join a battalion of volunteers raised in the department of Gers, of which he soon became serjeant-major. His first campaign was with the army employed on the frontiers of the Pyrenees, where his resolute character and soldier-like deportment obtained him a great ascendancy over his comrades. His military talents were soon discovered and appreciated, and by the suffrages of the army he rose so rapidly in command, that at the close of the year 1793 he had attained the rank of 'chef de brigade,' which nearly corresponds to that of major among the English troops. After the political crisis of the 9th Thermidor (July 27th) 1794, he partook in the disgrace of the Generals Bonaparte and Massena on account of their connection with the younger Robespierre; he then retired to Paris, where he formed an acquaintance with those two distinguished commanders, whose future glories he was destined to share. His calm and daring character especially attracted the notice of Bonaparte, who employed him in the affair of the Sections [BONAPARTE], and he afterwards with him joined the army of Italy. After the victories of Montenotte and Millesimo, April 26th 1796, where he greatly distinguished himself, Lannes was made colonel of the thirty-second demi-brigade. Among his many daring exploits in this celebrated campaign, at the crossing of the river Po he was the first with a few grenadiers to arrive at the opposite bank; and likewise, on the bridge of Lodi, he was foremost in effecting the perilous passage. In 1797 he became general of brigade, in which capacity he served with distinction till the signing of the treaty of Campo Formio. He afterwards formed part of the expedition to Egypt, where he rose to the rank of a general of division, and maintained his high reputation. He greatly contributed to the victory gained by the French at Aboukir, and was dangerously wounded at the siege of Acre.

When Bonaparte determined upon leaving Egypt, Lannes was one of the generals chosen to accompany him to France [BONAPARTE; KLEBER], where he rendered him material assistance in the revolution of the 18th Brumaire (November 9th) 1799, and as a recompense for his services on that occasion he was named commander of the Consular guard. He was afterwards employed in the south of France, at the head of the ninth and tenth military divisions, to suppress the insurgent Jacobins. From thence he was recalled by the First Consul, in the year 1800, to join the expedition to Italy, and he shared the dangers and labour which the French army underwent in crossing the Great St. Bernard. In this passage Lannes commanded the advanced guard, and on the 17th of May he arrived at Châtillon, where he attacked and defeated a corps of 5000 Austrians. On the 12th of June was fought the important battle of Montebello, in which the Austrians were signally defeated, and 5000 prisoners and six pieces of cannon were taken. The impression made on the mind of Napoleon of Lannes' skill and courage on this occasion was so great, that, some years afterwards, Montebello was the title chosen for the dukedom to which he was raised. After the battle of Marengo, in which he likewise greatly distinguished himself, he received a sabre of honour, and was selected to present to the government at Paris the standards that had been taken from the Austrians.

In 1801 he was sent to Lisbon by the First Consul in the capacity of minister-plenipotentiary of France; and his determined bearing obtained from the feeble government of Portugal every measure which Napoleon I. at that time required. Several characteristic traits of General Lannes' behaviour at the court of Lisbon are to be found in the interesting Memoirs of the Duchess of Abrantes (Madame Junot), whose husband was sent to supersede him as ambassador. On his return from Portugal in 1804, Napoleon, who was now emperor, created him Marshal of the Empire, and afterwards Duke of Montebello. In the Austrian campaign of 1805 Lannes was appointed to the chief command of the left wing of the French army, and was present at the battle of Wertingen, and at the taking of Braunau (October 29th 1805). In the decisive battle of Austerlitz, December 2nd 1805, where he manifested his usual courage and gave proof of increased skill and judgment, he had two of his aides-de-camp killed by his side.

In the Prussian campaign of 1806 and 1807 he performed many brilliant achievements; at the siege of Danzig he rendered, together with Oudinot, material assistance to Marshal Lefebvre, who commanded the besieging army, and he narrowly escaped death at the battle of Jena. [LEFEBVRE] In June 1807, a few months subsequent to the battle of Eylau, an unsuccessful attempt was made by Lannes upon the intrenched camp of Heilberg, and it occasioned a serious dispute between him and the Grand Duke of Berg (Murat), which gave rise to an incident showing the freedom with which he was accustomed to address Napoleon, whom, on this occasion, he openly accused of manifesting an undue partiality to his brother-in-law. The scene of bitter altercation between the emperor and his lieutenant is described with dramatic effect by the Duchess of Abrantes ('Mém.,' ix. 369-72). In 1808 Lannes accompanied Napoleon in the Peninsular campaign, and had the command of the third corps of the army. In crossing the mountains near Mon Dragon he met with an accident which might have proved fatal but for the skill of that eminent surgeon Baron Larrey. In the battle of Tudela (November 23rd, 1808), at which Lannes was present, the Spaniards under Castaños were completely defeated, and seven standards, thirty pieces of cannon, and upwards of three thousand prisoners fell into the hands of the French. Lannes was afterwards appointed to the chief command of the army besieging Saragossa, and it was there especially that the influence of his military talents was felt and appreciated. For fifty days without intermission the French army had fruitlessly fought and laboured; he found the soldiers suffering from privations of every kind and deeply dispirited. On the 21st of February 1809, the city was entered by a general assault, and from twelve to fifteen thousand of its courageous defenders, who were reduced to the lowest state of weakness by the sufferings and privations they had endured, laid down their arms. After the fall of Saragossa, Lannes returned to France, with the intention of spending some time upon his estate in the neighbourhood of Paris, but after a few weeks the second war with Austria broke out, and he was again called to share the fortune of his master on the field of battle.

In this campaign he had the command of the second corps of Napoleon's army, composed of fifty thousand men. At the battle of Eckmühl, April 22nd, 1809, his services proved of the greatest value. It was the intention of the French emperor to cut off the communications of the Austrians with the Isar and the Inn, and, by throwing them back upon Bohemia, to prevent them from defending Vienna. For this purpose he commenced the attack by advancing the right wing of his army under Lannes, together with part of Davout's corps, to attack the Austrian left. This movement, which Lannes most skillfully conducted, was perfectly successful, and the enemy was driven back in confusion. His bravery also displayed itself in subsequent parts of this important battle, and he contributed greatly to the final issue, which was favourable to the French. The day after this engagement, in the assault on Ratisbon, Lannes, who conducted the operations, perceiving a large house which was situated against the ramparts of the town, caused several guns to play against it, and a breach was formed by which access might be gained to the summit. A heavy fire however was kept up from the ramparts, which rendered the crossing of the glacis extremely hazardous to the besiegers, and for some time no soldier could be found sufficiently bold to face the danger. The marshal at length, impatient at the delay, seized a scaling-ladder, and hastened forward through the thickest part of the shower of the enemy's balls. He was instantly followed by his men, whom the gallant spectacle of their leader's courage had animated, and, by this daring and decisive measure, the breach was quickly passed, and the town was gained.

The last but not least noble exploits of this distinguished general were the defence of the village of Esling, in the sanguinary battle which has been named from it, and the grand attack on the Austrian centre, which, though unsuccessful in its results, was conducted by Lannes with great skill and courage. When the French had been compelled to retire to the island of Lobau, their wearied bands were attacked by fresh troops, which the Archduke Charles brought up in constant succession in order to dislodge them from their position. Lannes, with the intention of resisting this attack, posted those of his soldiers on whom he could place most reliance in the rear of the columns, and supporting them with the troops which the emperor

had sent to his assistance, seconded by Masséna, he checked the advancing numbers of the Austrians. The French had reserved their fire till the enemy had approached within a few yards of them, and then commenced a most deadly struggle. At that critical moment Lannes had dismounted from his horse, that he might be less exposed to the sweeping fire of the Austrian artillery, when he was struck by a cannon-ball, which carried away the whole of his right leg and the foot and ankle of the left. Napoleon was directing the position of some batteries, when he beheld the almost lifeless body of his heroic marshal borne off from the battle. Even in the critical circumstances in which his army was then placed, and though the fate of his empire was depending on the issue, Napoleon turned aside to address a few words to the general whom of all his officers he most trusted. On no other occasion it is said was Napoleon seen to evince such deep emotion. For nine days Lannes lingered in the most agonising sufferings, during which he was constantly visited by the emperor, and on the 31st of May 1809, he expired.

Lannes, unlike many of Napoleon's generals, had acquired a constantly increasing military reputation. In the first part of his career courage predominated over judgment; but experience was daily producing in his mind a more just equilibrium between those two qualities so essential to a commander. "I found him a dwarf," said the emperor to Las Cases, "and I lost him a giant." And in another conversation with this faithful companion of his exile, he remarked of this marshal that "he had great experience in war, having been in fifty-four battles and three hundred combats. He was cool in the midst of fire; possessed of a clear penetrating eye, ready to take advantage of any opportunity which might present itself. Violent and hasty in his temper, even in my presence, he was however ardently attached to me." Lannes had married Mademoiselle Louise de Ghéneuec, a young woman of great beauty and prepossessing manners. When she became a widow, Napoleon evinced by the most assiduous attention to her the high respect he bore for the memory of her distinguished husband. She was afterwards appointed a lady of honour to the Empress Maria Louisa.

* LANSDOWNE, HENRY PETTY FITZ-MAURICE, THIRD MARQUIS OF, K.G., is the second, but only surviving son of the first Marquis, better known as the Earl of Shelburne, and was born July 2, 1780. Lord Henry Petty was sent to Westminster School; thence he was removed about the year 1795 to Edinburgh, where he was placed under the care and tuition of Dugald Stewart, in whose society his youthful mind became more deeply imbued than ever with liberal and enlightened views on history, politics, and philosophy. Here he strengthened his love not merely of constitutional government and freedom, but of modern literature and scientific pursuits—a taste which has added lustre to his social and private life, and has rendered his house for nearly half a century the resort and the home of the best literary society of the age. In the Speculative Society of the Northern Metropolis, in which Brougham, Horner, Jeffrey, Sidney Smith, and other liberal politicians of that day first sharpened their oratorical weapons, Lord Henry Petty also practised his skill in debate: and he is said to have been stamped from that early time, among his contemporaries, with the promise of becoming an able statesman and parliamentary leader. Having finished his course of studies at Edinburgh, he removed to Trinity College, Cambridge, where he graduated M.A. in 1801. Having travelled for a few months upon the Continent in company with Monsieur Dupont, he prepared to enter upon public life, and shortly after attaining his majority he was returned to Parliament by the influence of his father as member for the borough of Calne in Wiltshire. In the House of Commons some time elapsed before he attempted to distinguish himself as a debater. In 1804 however he made his first parliamentary speech upon an Irish question. The Tory party headed by Mr. Pitt were in power at the time, and under the operation of the Bank Restriction Act the Irish people were threatened with a serious calamity in consequence of the excessive issue of paper-money by the private banks of the country. Lord Henry Petty's speech on this occasion, delivered in opposition to the views of the ministry, was remarkable for the clearness and soundness of the views which he expressed upon the general economic bearings of the currency question, and the speaker unconsciously offered a tribute of respect to the memory of his ancestor Sir William Petty, who has been justly styled the 'father' of the science of political economy in this country. In the following year Lord Henry Petty confirmed his reputation as a parliamentary debater by his speech on the case of Lord Melville. In deference to the claims of party and private friendship, Mr. Pitt defended his colleague with great earnestness from the charge of official corruption, and he was answered with proportionate severity by Lord Henry Petty, whose honest and generous nature instinctively shrank from even the suspicion of political dishonesty or private peculation. The Prime Minister died within the year, and the Tory party being broken up by their leader's death, the Whigs came into office under Grenville and Fox, who nominated Lord Henry Petty Chancellor of the Exchequer in the place of Pitt, whom he also succeeded in the representation of the University of Cambridge. He now became a frequent speaker, more especially on subjects connected with finance; and had his party remained in office, he would probably have attained reputation as a minister. But the duration of Lord Grenville's ministry was scarcely sufficient to test Lord Henry Petty's abilities as

a financier; it was long enough however to satisfy the public that he was a statesman of no ordinary promise, and that he might fairly look forward hereafter to the filling of a higher position in the administration of the country. This promise, it is true, has not been realised to the letter; but on looking back over the history of the last half century, we find the name of the Marquis of Lansdowne—for so we must now style him, as he succeeded to the Peerage in 1809)—associated with all the leading measures of the liberal party; such, for example, as the Abolition of Slavery, which he advocated as early as 1807, and subsequently by specific motions in 1814 and 1821. It may be safely said that in both Houses of the Legislature no question was ever discussed involving the abolition of slavery and the slave trade, which has not received the support of his advocacy. He was also from the very first a warm and energetic advocate of the abolition of the penal laws against the Roman Catholics, and of the granting civil and religious emancipation to that body. Ever steady and earnest in this cause, some of Lord Lansdowne's best speeches were made on its behalf. It was on this question that Lord Grenville and his administration were compelled to retire from office in 1807. The Religious Test Bill introduced by Lord Howick proved a fatal blow to Lord Grenville and his friends; and it also resulted in the loss of Lord Henry Petty's seat for the University of Cambridge; for at the next general election he was left at the bottom of the poll: so strong were the feelings of that constituency against the removal of penal restrictions from the Roman Catholics. The subsequent political career of Lord Lansdowne is identified with that of the Whig party, over whose progress he has always exercised a moderating influence. In 1820 he anticipated the enlightened measures of a more recent day by a motion in favour of the principle of free trade both at home and abroad. In 1822 we find him engaged in bringing forward a motion for an inquiry into the suffering condition of Ireland and its causes; and in 1824 he strongly urged upon the ministry of Lord Liverpool the necessity of acknowledging the independence of the Brazilian Republics. After eighteen years exclusion from a share of the administration, Lord Lansdowne again took office in 1828 as Secretary of State for the Home Department under George Canning, and he also held the seals of the Foreign Office under the short-lived administration of his successor, Viscount Goderich, now Earl of Ripon. In this position he had scarcely time to develop his capacity in the wide range of foreign politics; but the impression which he left on the public mind was very favourable to his administrative abilities. Some of his best speeches however during this period touched not on foreign affairs, but on the question of Roman Catholic emancipation, in the final settlement of which measure he took a leading part. After remaining in the ranks of the opposition from 1829 to 1831, during the administration of the Duke of Wellington, Lord Lansdowne again took office under Earl Grey in the latter year, when he became President of the Council, a post in which his high character and extended experience rendered his assistance peculiarly valuable to his party. Having taken an active share in the passing of the Reform Act, the principle of which he had advocated during the whole course of his political life, he continued to hold the same post under the ministry of Lord Melbourne down to the retirement of that nobleman from office in 1841. On the accession of Sir Robert Peel in that year, Lord Lansdowne became the recognised leader of the opposition in the House of Lords, and in this position his dignity and courtesy conciliated the respect and esteem even of his opponents. In 1846 he resumed his office and his functions as leader of the House of Lords, under the administration of Lord John Russell. He resigned office together with that nobleman in 1852, accompanying his resignation with a speech of touching dignity, which will long be remembered as the appropriate farewell of one who had become the Nestor of the Upper House. Having remained in opposition through the brief administration of the Earl of Derby, he declined to assume the reins of office on Lord Derby's retirement in December 1852, though requested by her Majesty to take them; and has been contented to hold under the Earl of Aberdeen and Lord Palmerston a seat in the cabinet without office.

Lord Lansdowne married in 1808 a daughter of the second Earl of Ichester, by whom he has an only surviving son, Lord Shelburne, Under Secretary of State for Foreign Affairs, who has been recently summoned to the House of Lords in his father's barony as Lord Wycombe.

LANTIER, ÉTIENNE-FRANÇOIS DE, was born at Marseille, September 1, 1734. Although passionately attached to literature, Lantier did not appear as an author till 1778, when his comedy of the 'L'Impatient' was performed after having been retained in manuscript for three years. Notwithstanding the very sinister predictions of some of his friends, the piece had a decided success; and thus encouraged, Lantier published his 'Tales,' in prose and verse, which latter La Harpe pronounced to be inferior only to those of Voltaire and Lafontaine. He was admitted into the Academy of Marseille in 1786, and began collecting materials for his celebrated 'Voyages d'Antenor,' the idea of which had been suggested to him by a visit to Herculaneum. The success of this work, composed amid the storms of the revolution, was almost unprecedented. Some critics would fain have persuaded the public that this delightful production was merely a feeble imitation of Barthélemy's 'Anacharsis,' although Lantier had

purposely abstained from reading the latter work until he had completed his own. In fact, although resembling each other in their general scope, the two works are very dissimilar in character and style, and in their respective merits. One proof of its popularity is, that 'Antenor' has been translated into German, Italian, Spanish, Portuguese, Russian, and modern Greek. He afterwards produced two other fictitious narratives of travels, 'Les Voyageurs en Suisse,' and 'Le Voyage en Espagne,' both of which possess considerable interest; also his 'Correspondance de Césarine d'Arly,' a work captivating for the graces of its tone and style, and almost a literary prodigy when considered as the production of an octogenarian. Even ninety-one years had not extinguished his literary ardour, for at that very advanced age he composed a poem in eight cantos, entitled 'Geoffroy Rudel, ou le Troubadour.' He died at Marseille, where he had resided for the last twelve years, January 31, 1826, at the age of ninety-two.

* LANYON, CHARLES, civil engineer and architect, was born January 6, 1813, at Eastbourne, Sussex. He was articled to Mr. Jacob Owen (formerly of Portsmouth), architect and engineer to the board of Public Works, Dublin, one of whose daughters he afterwards married. Shortly after the expiration of his apprenticeship in the year 1833 he became a candidate for one of the county-surveyorships under the then new Grand Jury Act, and having taken one of the first places at the examination, was appointed to the county of Kildare. In the year 1836 he accepted the surveyorship of the county of Antrim, which presented a much more extensive field for the exercise of his profession.

This appointment he at present holds. Since his connection with this county he has laid out upwards of 300 miles of new road, and improved the leading lines of communication between all the towns in the county. The most remarkable of the new roads carried on under his superintendence is that known as the Antrim coast-road, extending from Carrickfergus to the Giants' Causeway and Portrush, a distance of about seventy miles, passing through the towns of Larne, Glenarm, Cushendall, Ballycastle, and Bushmills. This road (nearly the whole of which was laid out and executed by Mr. Lanyon) is much frequented by tourists on account of the great beauty of its scenery. Mr. Lanyon acted as engineer in chief to the Belfast, Carrickfergus, and Ballymena railway, opened in 1847; also to the Ballymena, Coleraine, and Portrush railway, opened in 1855; and to the Cookstown extension railway, opened in the present year.

As an architect Mr. Lanyon's practice has been very extensive. Among the principal public buildings which he designed and superintended are the following:—the new county courts at Belfast; the county jail, designed to accommodate upwards of 400 prisoners—the first prison built on the separate system in Ireland; the Queen's College, Belfast; the Ulster Institution for the education of the deaf and dumb and the blind; and the public offices at Belfast, comprising under one roof the custom-house, post-office, inland revenue, stamps, local marine, &c. He has also built upwards of twenty churches in the diocese of Down and Connor, and many important private residences in several of the midland and northern counties of Ireland. The campanile erected at Trinity College, Dublin, is also one of his works.

LANZI, LUIGI, an eminent modern Italian archaeologist and writer on art, was born in the Marca d'Ancona, on the 14th of June 1732. After receiving an excellent education at home, he entered the order of the Jesuits at the age of seventeen, and as soon as he had completed his own studies, which were directed chiefly to classical literature, distinguished himself as a zealous and able instructor of youth. Afflicting as the event was to him at the time, and it occasioned him a serious illness, the suppression of the order may be considered to have been a most fortunate one for Lanzi's reputation, since it threw him into a literary career which he would else probably not have entered. The first step towards it was his being appointed antiquary, or keeper of the cabinet of medals, at Florence, by the grand-duke Peter Leopold, April 17th 1776. One of his first literary productions was his 'Descrizione della Galleria,' which, greatly superior to the generality of productions of the same class, afforded proof of critical acumen and erudition. To this succeeded his dissertation on the sculpture of the ancients, entitled 'Notizie Preliminari,' &c., 1789, and the celebrated 'Saggio di Lingua Etrusca,' a work of extraordinary study and research, which throws considerable light on a very obscure and difficult branch of archaeology. Yet notwithstanding its intrinsic value it was from its nature calculated to interest only a small portion even of the learned world, and has therefore contributed less towards its author's fame with the European public than his 'Storia Pittorica.' This latter work, the first portion of which appeared in 1792, and to undertake which he had been excited by Tiraboschi, the historian of Italian literature, was the first attempt to give a comprehensive and continuous history of Italian painting arranged according to schools and epochs, and written in a tone of impartial criticism; whereas prior to its appearance the numerous particular histories and artistical biographies presented little better than a confused mass of materials, and conflicting prejudices and opinions. Lanzi's object was to characterise all the various schools, and the chief masters in each, and also the changes in regard to style and taste which each had undergone; while the utility of the work as a book of reference is greatly increased by three excellent indexes.

The work was received with general favour abroad as well as in Italy, and several editions were called for during the author's life. Each of these he carefully revised; the last which he superintended was published shortly before his death at Bassano, 1809, and was a much fuller as well as more correct work than the early editions. Hardly had its author completed the publication of the 'Storia Pittorica,' when the battle of Bassano, September 8th 1796, drove him from that city, and compelled him to seek an asylum in Treviso, and afterwards in Udine, where he remained till the latter part of 1801, when he returned to Florence, having been restored to his former appointment in the museum. Here he wrote his three dissertations on the so-called Etruscan vases, and made a collection of lapidary inscriptions, but suffering from repeated apoplectic attacks and the infirmities of age, it was not until earnestly pressed by Cardinal Zondadari, archbishop of Sienna, that he prevailed upon himself to publish the latter, adding to them his own Latin poems, which are remarkable for their purity and graces of style. In addition to the above, and one or two minor productions, Lanzi published a translation of Hesiod in terza rima, first undertaken by him in his youth, and carefully corrected and touched up by him from time to time. His death was occasioned by apoplexy, March 30, 1810. His 'Storia Pittorica' has been translated into various languages; the English version by Mr. Thomas Roscoe is a very good one; the last edition of it forms three volumes (1847) of Bohn's 'Standard Library.'

LAPLACE, PIERRE-SIMON. A life of Laplace can hold no middle place between a short account for the general reader, and a detailed description of his labours for the reference of those who read his works. Independently of the latter being too long for this work, we have a specific reason for avoiding it, which will appear in the course of this article: namely, that the writings of Laplace do not give specific information as to what was done by himself and what by others; and that no one has yet supplied the deficiency.

Pierre-Simon Laplace was born March 1749, at Beaumont-en-Auge, near Honfleur, and was the son of a farmer. He received a good education, and appears at first to have turned his attention to theology; but as early as the age of eighteen he went to Paris, having previously taught mathematics at his native place. He had letters of introduction to D'Alembert, but finding that they procured him no notice from that philosopher, he wrote him a letter on some elementary points of mechanics, with which D'Alembert was so much pleased that he sent for Laplace the same day, telling him that he had found a better way of calling attention to his claims than by letters of introduction. Shortly afterwards, in 1763 or 1769, the recommendation of D'Alembert procured for Laplace a chair of mathematics at the military school of Paris. In 1772 Laplace showed his powers in a paper on integration of equations of finite differences in the 'Memoirs of the Academy of Turin;' and from that time his scientific life was one achievement after another, until he attained a reputation almost Newtonian with the world at large, and of the highest extent and character among mathematicians, who, though they cannot even compare walks of so different a kind as those of Newton and Laplace, feel that the latter must be named next after Lagrange, and the two together above all the followers of the first.

The political life of Laplace was not so favourably distinguished. In 1799 the First Consul made him minister of the interior. With the views which Napoleon always professed with respect to science, it is not wonderful that he should have made the experiment of trying to strengthen his administration by the assistance of a philosopher whose rising fame made the French expect to claim a name which should rival that of Newton. But the experiment was not successful; and after a very short period the First Consul removed Laplace to the head of the sénat conservateur. The subsequent account given by Napoleon of his minister will be a part of the biography of Laplace in all time to come. "A mathematician of the highest rank, he lost not a moment in showing himself below mediocrity as a minister. In his very first attempt at business the consuls saw that they had made a mistake. Laplace looked at no question in its true point of view. He was always searching after subtleties; all his ideas were problems, and he carried the spirit of the infinitesimal calculus into the management of business." This pointed satire is not, we suspect, one of which the force will be always admitted; first, because it is so very like what a satirist ought to say of a mathematician; secondly, because the character of Laplace's mathematical writings is signally and ridiculously the opposite of all the preceding, as we shall presently notice. That Laplace was an incompetent minister is probable; but this is not the worst.

In 1814 he voted for the deposition of his benefactor, a step which might have been justifiable on public grounds: but nothing can excuse the suppression of the dedication to Napoleon, which stood at the front of his 'Théorie des Probabilités' during the prosperity of his benefactor, and no longer. Laplace, who had been created a count by Napoleon, and a marquis by Louis XVIII. immediately after the restoration, did not appear at court during the short restoration of the former. Of his political conduct during the revolution we have no account, except that he was at one time under the suspicion of the authorities, and was removed from the commission of weights and measures. In the suppression of the dedication, which we now cite entire, and which appeared in 1812, and not in 1814, there is a

prima facie appearance of ingratitude and pusillanimity, the evidence of which, if not answered, should be perpetuated.

"A Napoléon-le-Grand.—Sire, La bienveillance avec laquelle V.M. a daigné accueillir l'hommage de mon traité de Mécanique Céleste, m'a inspiré le désir de lui dédier cet ouvrage sur le calcul des Probabilités. Ce calcul délicat s'étend aux questions les plus importantes de la vie, qui ne sont en effet pour la plupart que des problèmes de probabilité. Il doit sur ce rapport intéresser V.M., dont le génie sait si bien apprécier et si dignement encourager tout ce qui peut contribuer au progrès des lumières et de la prospérité publique. J'ose la supplier d'agréer ce nouvel hommage dicté par la plus vive reconnaissance, et par les sentimens profonds de l'admiration et de respect avec lesquels je suis, Sire, de V. M. le très humble et très obéissant serviteur et fidèle sujet, *Laplace*."

As if to make such a suppression as striking as possible, Laplace had said, ten years before, in the dedication of the third volume of the 'Mécanique Céleste,' to the First Consul, "Puisse cet ouvrage, consacré à la plus sublime des sciences naturelles, être un monument durable de la reconnaissance que votre accueil et les bienfaits du gouvernement inspirent à ceux qui les cultivent. De toutes les vertés qu'il renferme, l'expression de ce sentiment sera toujours pour moi la plus précieuse." Laplace did not live to publish the second edition of the 'Mécanique Céleste.'

After the final Restoration Laplace's only public employments were of a scientific character, and he died on the 5th of May 1827. His last words were, "Ce que nous connaissons est peu de chose; ce que nous ignorons est immense."

"The Author of the Mécanique Céleste," to use a common synonyme for Laplace, must be an object of the admiration of posterity as long as any record of the 18th century exists. With the exception of some experiments made in conjunction with Lavoisier, to determine the quantity of heat in different bodies, we do not find that Laplace was employed in actual experiment. But for many years he was the head, though not the hand of European astronomy; and most of the labours of observation were made in directions pointed out by him, or for the furtherance of his discoveries in the consequences of the law of gravitation. Before however we begin to speak of them, there is an important caution, for the want of which a reader of the 'Mécanique Céleste' might even overrate Laplace, great as he is.

The French school of writers on mathematical subjects has for a long time been wedded to the reprehensible habit of omitting all notice of their predecessors, and Laplace is the most striking instance of this practice, which he carried to the utmost extent. In that part of the 'Mécanique Céleste' in which he revels in the results of Lagrange, there is no mention of the name of the latter. The reader who has studied the works of preceding writers will find him, in the 'Théorie des Probabilités,' anticipated by De Moivre, James Bernoulli, &c., on certain points. But there is not a hint that any one had previously given those results from which perhaps his sagacity led him to his own more general method. The reader of the 'Mécanique Céleste' will find that, for anything he can see to the contrary, Euler, Clairaut, D'Alembert, and above all Lagrange, need never have existed. The reader of the 'Système du Monde' finds Laplace referring to himself in almost every page, while now and then, perhaps not twenty times in all, his predecessors in theory are mentioned with a scanty reference to what they have done; while the names of observers, between whom and himself there could be no rivalry, occur in many places. To such an absurd pitch is this suppression carried, that even Taylor's name is not mentioned in connection with his celebrated theorem; but Laplace gravely informs his readers, "Nous donnerons quelques théorèmes généraux qui nous seront utiles dans la suite," those general theorems being known all over Europe by the names of Maclaurin, Taylor, and Lagrange. And even in his 'Theory of Probabilities,' *Lagrange's theorem* is only "la formule (p) du numéro 21 du second livre" de la Mécanique Céleste. It is true that at the end of the 'Mécanique Céleste' he gives historical accounts, in a condensed form, of the discoveries of others; but these accounts never in any one instance answer the question—Which pages of the preceding part of the work contain the original matter of Laplace, and in which is he only following the track of his predecessor?

The consequence is, that a student who has followed the writings of Laplace with that admiration which they must command, is staggered when he comes afterwards to find that in almost every part of the work there are important steps which do not belong to Laplace at all. He is then apt to imagine that when he reads more extensively he shall find himself obliged to restore more and more to the right owner, until nothing is left which can make a reputation such as is that of Laplace with the world at large. Such an impression would be wholly incorrect; but it would be no more than the just reward of the practice of suppression. Nevertheless the researches on the figure of the planets in the 'Mécanique Céleste,' and the general method of the 'Théorie des Probabilités' for the approximation to the values of definite integrals, are alone sufficient, when all needful restoration has been made, to enable us to say, that Laplace was one of the greatest of mathematicians.

The first two volumes of the 'Mécanique Céleste' appeared in the year VII. of the Republic (which lasted from the 22nd of September BIOC. DIV. VOL. III.

1798, to the 21st of September 1799), and may have been the inducement of the First Consul to make Laplace a member of the government. The third volume appeared in 1802, the fourth in 1805, and the fifth in 1825. A posthumous Supplement has appeared. The headings of the chapters throughout will be a more useful appendage to an article in a work of reference than any account which we could find room for, especially with regard to a philosopher whose discoveries are, like those of Newton, dwelt on in every popular work.

In vol. i. are found—

BOOK I. *On the General Laws of Equilibrium and Motion*.—Chap. 1, On the Equilibrium and Composition of Forces which act on a Material Point; chap. 2, On the Motion of a Material Point; chap. 3, On the Equilibrium of a System of Bodies; chap. 4, On the Equilibrium of Fluids; chap. 5, General Principles of the Motion of a System of Bodies; chap. 6, On the Laws of Motion of a System of Bodies, for all Relations between the Force and Velocity which are mathematically possible; chap. 7, On the Motion of a Solid Body of any Figure; chap. 8, On the Motion of Fluids.

BOOK II. *On the Law of Universal Gravitation, and on the Motion of the Centres of Gravity of the Heavenly Bodies*.—Chap. 1, On the Law of Universal Gravitation, collected from Phenomena; chap. 2, On the Differential Equations of the Motion of a System of Bodies acting on each other by their mutual Attraction; chap. 3, First Approximation to the Celestial Motions, or Theory of the Elliptic Motion; chap. 4, Determination of the Elements of the Elliptic Motion; chap. 5, General Methods for determining the Motions of the Heavenly Bodies by successive Approximation; chap. 6, Second Approximation to the Celestial Motions, or Theory of their Perturbations; chap. 7, On the Secular Inequalities of the Celestial Motions; chap. 8, Second method of Approximation to the Celestial Motions (by the Variation of Elements).

In vol. ii. are contained—

BOOK III. *On the Figure of the Celestial Bodies*.—Chap. 1, On the Attraction of Homogeneous Spheroids, terminated by surfaces of the second order; chap. 2, Development of the Attraction of all Spheroids in Series; chap. 3, On the Figure of Equilibrium of a Homogeneous Fluid Mass which has a Rotatory Motion; chap. 4, On the Figure of a Spheroid which differs little from a Sphere, and is covered by a stratum of fluid in equilibrio; chap. 5, Comparison of the preceding theory with observation; chap. 6, On the Figure of Saturn's Ring; chap. 7, On the Figure of the Atmospheres of the Heavenly Bodies.

BOOK IV. *On the Oscillations of the Sea and the Atmosphere*.—Chap. 1, Theory of the Ebb and Flow of the Sea; chap. 2, On the Stability of the Equilibrium of the Sea; chap. 3, On the method of taking into account, in the Theory of the Tides, the various circumstances peculiar to each port; chap. 4, Comparison of the preceding theory with observation.

BOOK V. *On the Motion of the Celestial Bodies about their Centres of Gravity*.—Chap. 1, On the Motion of the Earth about its Centre of Gravity; chap. 2, On the Motion of the Moon about its Centre of Gravity; chap. 3, On the Motion of the Rings of Saturn about their Centres of Gravity.

In vol. iii. are contained—

BOOK VI. *Particular Theories of the Planets*.—Chap. 1, Formulæ for the Planetary Inequalities depending on the squares and higher powers of the Excentricities and Inclinations of the Orbits; chap. 2, Inequalities depending on the Square of the Disturbing Force; chap. 3, Perturbations due to the Ellipticity of the Sun; chap. 4, Perturbations of the Motion of the Planets, arising from the action of their Satellites; chap. 5, Considerations on the Elliptic part of the Radius Vector; chap. 6, Numerical values of the quantities contained in the expressions for the Planetary Inequalities; chap. 7, Numerical expressions for the Secular Variations of the Elements; chap. 8, Theory of Mercury; chap. 9, Theory of Venus; chap. 10, Theory of the Motion of the Earth; chap. 11, Theory of Mars; chap. 12, Theory of Jupiter; chap. 13, Theory of Saturn; chap. 14, Theory of Uranus; chap. 15, On some equations of condition which exist between the Planetary Inequalities, and which serve to verify them; chap. 16, On the Masses of the Planets and the Moon; chap. 17, On the Formation of Astronomical Tables, and on the Invariable Plane of the Planetary System; chap. 18, On the Action of the Stars upon the Planetary System.

BOOK VII. *Theory of the Moon*.—General considerations not arranged as a chapter. Chap. 1, Integration of the Differential Equations of the Lunar Motion; chap. 2, On the Lunar Inequalities due to the Non-sphericity of the Earth and Moon; chap. 3, On the Lunar Inequalities due to the Action of the Planets; chap. 4, Comparison of the preceding theory with observation; chap. 5, On an Inequality of long period which appears to exist in the Lunar Motion; chap. 6, On the Secular Variations in the Motion of the Moon and the Earth, which may be produced by the resistance of an Ethereal Fluid.

In vol. iv. are contained—

BOOK VIII. *Theory of the Satellites of Jupiter, Saturn, and Uranus*.—Chap. 1, Equations of Motion of the Satellites of Jupiter, taking into consideration their Mutual Attractions, that of the Sun, and that of the Oblate Spheroid of Jupiter; chap. 2, On the Inequalities of the

Motion of Jupiter's Satellites, independent of the Eccentricities and Inclinations of the Orbits; chap. 3, On the Inequalities of the Motion of the Satellites, depending on the Eccentricities of the Orbits; chap. 4, On the Inequalities of the Motion of the Satellites in Latitude; chap. 5, On the Inequalities depending on the Squares and Products of the Eccentricities and Inclinations of the Orbits; chap. 6, On the Inequalities depending on the Squares of the Disturbing Force; chap. 6, the second (misprint), Numerical values of the preceding inequalities; chap. 7, On the Duration of the Eclipses of the Satellites; chap. 8, Determination of the Masses of the Satellites, and of the Oblateness of Jupiter; chap. 9, On the Eccentricities and Inclinations of the Orbits of the Satellites; chap. 10, On the Libration of the Three First Satellites of Jupiter; chap. 11, Theory of the Fourth Satellite; chap. 12, Theory of the Third Satellite; chap. 13, Theory of the Second Satellite; chap. 14, Theory of the First Satellite; chap. 15, On the Duration of the Eclipses of the Satellites, containing the comparison with observation; chap. 16, On the Satellites of Saturn; 17, On the Satellites of Uranus.

BOOK IX. *Theory of Comets*.—Chap. 1, Theory of the Perturbation of Comets; chap. 2, On the Perturbations of a Comet when it approaches very near a Planet; chap. 3, On the Action of Comets on Planets, and on the Masses of Comets.

BOOK X. *On Various Points of the System of the Universe*.—Chap. 1, On Astronomical Refraction; chap. 2, On Terrestrial Refraction; chap. 3, On the Extinction of the Light of Stars by the Atmosphere, and on the Atmosphere of the Sun; chap. 4, On the Measurement of Altitudes by the Barometer; chap. 5, On the Descent of Bodies which fall from a great height; chap. 6, On some Cases in which the Motion of several Attracting Bodies can be rigorously obtained; chap. 7, On the Alterations which the Motion of Planets or Comets may undergo by the resistance of the media which they traverse, and by the gradual transmission of gravity; chap. 8, Supplement to the Theories of Jupiter, Saturn, and the Moon; chap. 9, On the Masses of the Planets and Satellites, and on Astronomical Tables.

SUPPLEMENT TO BOOK X. *On Capillary Attraction*.—Section 1, Theory of Capillary Attraction; section 2, Comparison with experiment.

In vol. v. are contained—

BOOK XI. *On the Figure and Rotation of the Earth*.—Chap. 1, Historical Notice; chap. 2, On the Figure of the Earth; chap. 3, On the Axis of Rotation of the Earth; chap. 4, On the Temperature of the Earth, and on the Diminution of the Length of the Day by its cooling.

BOOK XII. *On the Attraction and Repulsion of Spheres, and on the Laws of Equilibrium and Motion of Elastic Fluids*.—Chap. 1, Historical Notice; chap. 2, On the Attraction of Spheres, and the Repulsion of Elastic Fluids; chap. 3, On the Velocity of Sound, the Motion of Elastic Fluids, and on Aqueous Vapour.

BOOK XIII. *On the Oscillations of the Fluids which cover the Planets*.—Chap. 1, Historical Notice, especially on the Tides; chap. 2, New Researches on the Tides; chap. 3, Comparison with observations, as to the Heights of Tides; chap. 4, Comparison with observations, as to the Times and Intervals of High Water; chap. 5, On the Partial Tides of which the period is about a day; chap. 6, On the Partial Tides which depend on the fourth inverse power of the Moon's Distance; chap. 7, On the Tides of the Atmosphere.

BOOK XIV. *On the Motion of the Celestial Bodies about their Centres of Gravity*.—Chap. 1, Historical Notice of and Formulæ on the Precession of the Equinoxes; chap. 2, Historical Notice of and Remarks on the Libration of the Moon; chap. 3, Historical Notice of the King of Saturn.

BOOK XV. *On the Motion of the Planets and Comets*.—Chap. 1, Historical Notice; chap. 2, Considerations supplemental to the second book—On the Variation of Elements; on the Development of the Mutual Distance of Two Planets; on the Great Inequality of Jupiter and Saturn; on the Determination of the Orbits of Comets by observation.

BOOK XVI. *On the Motion of Satellites*.—Chap. 1, On the Motion of the Moon—Historical Notice; chap. 2, On the Lunar Theory of Newton; chap. 3, On a Lunar Inequality of long period depending on the Difference of the Two Terrestrial Hemispheres, and also on those depending on the Elliptic part of the Earth's Radius; chap. 4, On the Law of Universal Attraction; chap. 5, On the Motion of the Satellites of Jupiter—Historical Notice; chap. 6, On the Influence of the Great Inequalities of Jupiter on the Motion of his Satellites; chap. 7, On the Satellites of Saturn and Uranus.

SECOND SUPPLEMENT (the first follows the tenth book).—An extended Theory of Capillary Attraction (no date).

THIRD (and posthumous) SUPPLEMENT (1827).—On the Development of the Distance of Two Planets, and of its Elliptic Co-ordinates; On the Tides of the Atmosphere.

We have spoken freely of the defects of Laplace's character, both political and scientific, and it is now our more pleasing task to say a few words on the 'Mécanique Céleste,' as a whole. We might dwell upon the great discoveries, such as those of the long inequality of Saturn and Jupiter, the cause of the acceleration of the moon's mean motion, the explanation of the peculiarities in the motion of Jupiter's satellites, with a long train of similar achievements; but this, though

the most common method of describing the character of a philosopher, is not the sort of description which should be given of the 'Mécanique Céleste.' Its bulk is about 2000 quarto pages; and, owing to the omission of all the steps which a good mathematician may be relied on as able to supply, it would, if expanded to the extent in which Euler would have written the same matter, have probably reached 10,000 pages. If all this work had been collected by one man, even from the writings of others, we should have called him the Delambre of the theory of gravitation, and should have prized his writings for their extent, their faithful representation of the state of the science at a particular time, and the diligence displayed in the undertaking. When to the preceding, which is forgotten in the splendour of some of the results, we add that to Laplace is due the discovery of much, the development of more, and that by the employment of his own resources in a manner which takes all the originality and power of the investigator, and the arrangement and combination of the whole, we may begin to see how he has earned his fame.

There is moreover another consideration which applies to the author of the 'Mécanique Céleste' more than to any other, except that of the 'Principia.' When an investigator produces one result after another, upon detached and unconnected subjects, we may feel admiration of his skill and sagacity; but we can never know whether he followed a route with the determination of overcoming a specific difficulty or not. He tells us where he succeeded, but not where he failed. It is otherwise when an original writer attempts a complete system, at every part of which he must work, and must show the world either a result or a blank. It is seldom that Laplace leaves off at the same point with his predecessors, though obliged, as just stated, to strive for pre-eminence on every single point. Had he consulted his own glory, he would have taken care always to note exactly that part of his own work in which he had a forerunner; and it is not until this shall have been well and precisely done, that his labours will receive their proper appreciation. His mathematical style is utterly destitute of the symmetry of that of Lagrange and the simplicity of that of Euler, and he is frequently even clumsy. He pays little attention to extreme correctness of form. Upon fundamental principles, whether of mechanics or analysis, he frequently needs a commentator, at least for the student.

Laplace explained his discoveries in a work entitled 'Exposition du Système du Monde,' of which the fifth edition bears the date 1824. The account here given is in style and clearness of a superior kind, somewhat too egotistical, and partaking of the disposition to suppression already noticed. A similar companion to the 'Theory of Probabilities' appeared as a preface to the work itself, and was published separately (fifth edition, 1825), under the title of 'Essai Philosophique sur les Probabilités.' A little treatise, published in 1821, called 'Précis de l'Histoire de l'Astronomie,' afterwards was made the fifth book of the fifth edition of the 'Système du Monde.' His lectures on the elementary branches of mathematics are in the 'Leçons de l'École Normale.'

Of the 'Théorie des Probabilités' we must speak precisely as of the 'Mécanique Céleste,' adding perhaps that there is no part of the latter in which more original power is displayed than in the former. The subject being somewhat isolated, its results are little known; they have however been extensively applied to astronomy, both by Laplace himself, and particularly by the German writers.

The 'Mécanique Céleste' was partly translated into English by a learned American writer, Dr. Bowditch, whose death, though it prevented his superintending the close of his work, did not take place till the whole was ready for press. The well-known work of Mr. Somerville is a selection from the 'Mécanique Céleste,' involving all the fundamental parts of the theory of gravitation. The 'Système du Monde' was translated by the late astronomer-royal, Mr. Pond. The fundamental parts of the 'Théorie des Probabilités' will be found in the 'Encyclopædia Metropolitana,' article 'Theory of Probabilities,' by Mr. De Morgan; and the method of using Laplace's results, with no other knowledge than that of common arithmetic, in the 'Essay on Probabilities,' by the same author, in Dr. Lardner's 'Cabinet Cyclopædia.' In the article on 'Probabilities' in the 'Encyclopædia Britannica' the same results of analysis are treated.

It is sometimes stated by English writers that Laplace was an atheist. We have attentively examined every passage which has been brought in proof of this assertion, and we can find nothing which makes either for or against such a supposition. It is easy, with an hypothesis, to interpret passages of an author; but we are quite convinced that a person reading Laplace for philosophical information would meet with nothing which could either raise or solve a question as to the writer's opinions on the fundamental point of natural religion, unless it had been put into his head to look. An attempt to explain how the solar system might possibly have arisen from the cooling of a mass of fluid or vapour is called atheistical, because it attempts to ascend one step in the chain of causes; the 'Principia' of Newton was designated by the same term, and for a similar reason. What Laplace's opinions were, we do not know; and it is not fair that a writer who, at a time of perfect licence on such matters, has studiously avoided entering on the subject, should be stated of one opinion or the other, upon the authority of a few passages of which it can only be said (as it could equally be said of most mathematical works) that they might

have been written by a person of any religious or political sentiments whatever.

LAPPO, ARNOLFO DI, the name by which a very celebrated and one of the most early of the Italian architects is known. He is so called by Vasari, and is said by him to have been the son of Lapo, a German, whose real name was Jacob, and who was sometimes called in Florence Jacopo Tedesco, but more frequently Lapo. This Lapo, who executed many works in Florence, died there, according to Vasari, in 1262.

Recent researches however have shown that Arnolfo and Lapo were not otherwise connected further than that they were contemporaries in Florence. Arnolfo was the son of Cambio, a native of Colle, and, according to Vasari, was born in 1232. Arnolfo did for building, says Vasari, what Cimabue did for painting: he was the pupil of Cimabue in design. He was the greatest architect of his time in Florence, and was the architect of many important works. The walls of Florence, which were erected in 1284, were planned by Arnolfo. He built the hall of Or. San Michele, the old corn-market; the loggia and piazza De' Priori; and in 1294 he laid the foundations and built the great church of Santa Croce, now celebrated for its many magnificent monuments of distinguished Florentines. But his greatest work is the church of Santa Maria del Fiore, or the Cathedral of Florence, of which he laid the foundations in 1298, or, according to some accounts, in 1294. He raised the walls of the whole church, and covered part of it in, but the vast dome is the addition of Brunelleschi; it stands however on the foundations of Arnolfo, who also, according to his model, had intended to erect a dome in the centre, though lower and of less dimensions than the enormous pile of Brunelleschi, which is one of the largest domes in the world, and but little less than the gigantic vault of St. Peter's, which is an imitation of it. The models of Arnolfo and Brunelleschi are now both lost. For the erection of this immense church a tax of twopence per head was levied annually upon the citizens of Florence, and they were encouraged also by indulgences to make donations to its building-fund. The external marble facing of the walls is the work of Arnolfo. The old municipal palace, the Palazzo della Signoria, which still exists as a part of the old palace of the Florentine princes in the Piazza Granduca, was also built by Arnolfo; and there are works by him in other Italian cities: he executed in 1285 the marble tabernacle of the Basilica of San Paolo, without the walls, at Rome; and shortly before 1290 he designed and executed the monument of the Cardinal de Braye in the church of San Domenico at Orvieto. Arnolfo died, according to Vasari, in 1300. Arnolfo's portrait by Giotto is in the picture of the death of San Francesco, in the church of Santa Croce at Florence: it is one of the group of figures conversing together in the foreground.

*LAPPENBERG, JOHANN MARTIN, keeper of the archives of the senate of Hamburg, was born in that town July 30, 1794. He was sent by his father to study medicine at Edinburgh, but applied himself in preference to historical researches. After visiting the Highlands and the Hebrides, he proceeded to London, where he resided some time studying the nature of the constitution and administration of Great Britain. On returning to Germany he continued his investigation of jurisprudence in the universities of Berlin and Göttingen, and in 1816 received the degree of Doctor of Civil Law. At the time of the congress of Troppau, in 1820, he was sent by his native state as residuary minister to the court of Berlin, in which post he continued till 1823, when he was appointed archivist to the Hamburg senate. He devoted himself to the duties of his office, and discovered many valuable historical records supposed to be lost. A journey to the north of Europe also enabled him to add materially to his diplomatic collections. Besides many essays and smaller papers, chiefly on historical subjects, scattered in German and English periodical publications, he has written several works of great interest, among the more important of which are—a continuation of Sartorius' 'Authentic History of the Origin of the German Hanse Towns,' Hamburg, 1830; on the 'Former Extent and History of Heligoland,' Hamburg, 1831; a 'History of England under the Anglo-Saxon Kings,' Hamburg, 1834-37, a work of much research and of great value to all interested in our early history, which has been translated by Mr. Benjamin Thorp, who has made corrections and additions to it, with additional corrections from the author, and which was published in London in 2 vols. 8vo, 1845; an edition of Ditmar of Merseburg, in Perry's 'Monumenta Germaniæ historica,' in 2 vols. fol. Hanover, 1839; 'Sources of the History of the Archbishopric and State of Bremen,' and several smaller works relating to his native town, such as the 'History of Printing in Hamburg,' &c., &c.

LARCHE'R, PIERRE HENRI, was born at Dijon in 1726. Larcher applied himself especially to the study of the Greek classics, and made himself known by several translations from them, the principal of which is his translation of Herodotus, with a commentary, Paris, 1786, a useful book, which was republished in an improved edition, 9 vols. 8vo, 1805. In 1774 Larcher published a 'Memoir on the Goddess Venus,' which obtained the prize of the Academy of Inscriptions, of which body he afterwards became a member. He had a controversy with Voltaire, in consequence of some strictures which he wrote on Voltaire's 'Philosophie de l'Histoire.' Voltaire replied in his usual sarcastic vein in the 'Défense de mon Oncle,' and Larcher answered him in the 'Réponse à la Défense de mon Oncle.' After the revolu-

tion, Larcher was made a member of the National Institute. He died at Paris, in December 1812.

Larcher's translation of Herodotus, which is his chief work, has the merit of being generally correct, but it has no recommendations of style, and as a work of art it altogether fails to represent the beautiful simplicity of the original. The commentary on the text is still useful, though it is far from containing all that might now be added in illustration of Herodotus. Larcher also translated the 'Anabasis' of Xenophon.

*LARDNER, REV. DIONYSIUS, LL.D., was born April 8rd, 1793, in the city of Dublin, where his father was a solicitor. At the age of fourteen he was placed in his father's office, but having taken a dislike to the profession, in 1812 he was entered of Trinity College, Dublin, where he took his degree of B.A. in 1817, having previously obtained several prizes in logic, mathematics, natural philosophy, astronomy, and moral philosophy. He continued to reside in the University as a member till 1827, and in the meantime published a 'Treatise on Algebraic Geometry,' 8vo, 1823; a 'Treatise on Trigonometry,' a 'Treatise on Differential and Integral Calculus,' 8vo, 1825; and a 'Treatise on Solid Geometry,' besides several articles on mathematical subjects which he contributed to the 'Edinburgh Encyclopædia' and the 'Encyclopædia Metropolitana.' He afterwards delivered a course of lectures before the Royal Dublin Society, for which, in addition to the usual remuneration, he was presented with a gold medal. These lectures he published in 1828, 'Popular Lectures on the Steam-Engine,' 8vo, a work which has been improved and extended in several subsequent editions. In the year 1828, when the London University, now University College, was established, Mr. Lardner was appointed professor of natural philosophy and astronomy, and in the same year published 'A Discourse on the Advantages of Natural Philosophy,' 8vo, and 'An Analytical Treatise on Plane and Spherical Trigonometry,' 8vo. In 1830 he commenced the 'Cabinet Library,' 9 vols. 12mo, 1830-32, and in the same year projected and commenced an extensive series of works by writers of the highest class, well-known as Lardner's 'Cabinet Cyclopædia,' 134 vols. 12mo, 1830-44. For this series Dr. Lardner furnished 'Hydrostatics and Pneumatics,' 'Mechanics' with Captain Kater, a 'Treatise on Heat,' 'Treatise on Arithmetic,' 'Treatise on Geometry,' and 'Lardner and Walker's Electricity,' 2 vols. For the 'Library of Useful Knowledge' he wrote several treatises on different branches of natural philosophy. Between the years 1830 and 1840 he was also an occasional contributor to the 'Edinburgh Review' and other periodical works. In 1840 circumstances of a private nature occasioned Dr. Lardner to go to Paris, and afterwards to North America, where he delivered lectures in most of the cities and towns of the United States. The lectures were afterwards published in two large volumes, which have been there frequently reprinted. Dr. Lardner returned to Europe in 1845, and settled in Paris, where he still continues to reside. He has since published a 'Handbook of Natural Philosophy and Astronomy,' 2 vols. 12mo, 1851-52, and 'The Great Exhibition reviewed,' 12mo, 1852. In 1854 he commenced the publication of 'The Museum of Science and Art,' a series of essays on the physical sciences and their applications to the industrial arts. This series is now complete in 12 vols. 12mo. In 1854, 1855, and 1856 he published in 8vo 'Handbooks' of 'Natural Philosophy and Hydrostatics,' of 'Pneumatics and Heat,' of 'Natural Philosophy and Mechanics,' of 'Natural Philosophy, Electricity, Magnetism, and Acoustics,' and of 'Natural Philosophy and Optics.'

LARDNER, NATHANIEL, D.D., was born in 1684, and devoted a long life to the prosecution of theological inquiry, to the exclusion of attention to almost any other subject. The results which he communicated to the world from time to time show at once the assiduity with which he laboured in this department, and the ability which he possessed to conduct his learned researches to a successful issue.

Dr. Lardner was an English dissenting minister, belonging to the denomination called Presbyterian, but which had adopted the opinions known as Unitarian. In early life he was a pupil of Dr. Joshua Oldfield, a minister of eminence in that denomination, but he took a course which many of the Dissenters of his time took—going abroad to prosecute his studies. He spent more than three years at Utrecht, where he studied under Gravivus and Burmann, and was then some time at Leyden. He returned to England in 1703, and continued prosecuting his theological studies with a view to the ministry; but it was not till he was twenty-five that he began to preach. The course of his after-life is soon described. He became private chaplain in the family of Lady Treby, who died in 1729; and was a lecturer at the chapel in the Old Jewry. He was not acceptable as a preacher owing to the want of power to modulate his voice, arising from the imperfection of his sense of hearing. He died in 1768.

The religious sect to which he belonged have no means of placing their scholars in any situations which can leave them at liberty to prosecute those studies, the results of which are of the most essential benefit to the great interests which they hold peculiarly dear; so that Dr. Lardner was thrown for the most part upon his own resources while engaged in those profound inquiries which have gained for him a name among the first theological scholars of his age and country. His 'Credibility of the Gospel History,' the 'Supplement' to it, and his 'Jewish and Heathen Testimonies,' have received the testimony of the most distinguished persons, as constituting the most unanswerable

defence of Christianity that has yet been prepared. These are his great works, but there are beside them many other treatises in which he has brought his store of learning to bear on questions which are important in Christian theology. The most remarkable of these his minor publications is his 'Letter on the Logos,' in which it distinctly appears that he was of the Unitarian or Socinian school. The best edition of Larra's works is that by Dr. Andrew Kippis; but it is no mean proof of the estimation in which they are held, that large as they are when collected together, the booksellers but a few years ago ventured on a republication of them.

LARRA, MARIANO JOSÉ DE, a popular Spanish writer on literary and political subjects, was born at Madrid on the 4th of March 1809. His father, a physician of repute, was an adherent of King Joseph, and found himself obliged to leave Spain with the French army when it was driven out of the country at the close of the Peninsular War. The boy, who was taken with him, was first sent to school in France, and when the family obtained permission to return to Spain in 1817, it was found that he had almost entirely forgotten the Spanish language. This deficiency was however soon repaired, and he was noted in after life for the freedom and raciness of his Spanish, and his hostility to the practice of sullyng its purity with Gallic idioms. As a boy he was remarkably fond of study and averse to ordinary pastimes, and it was then generally augured that he would become what is termed a bookish man. As he approached manhood his whole character appeared to change; a quarrel with his father, which was never made up, and which was connected, either as cause or effect, with his abandonment of the study of the law, threw him on the world without resources, and at the age of twenty he contracted a marriage which he afterwards repented, and gave his wife reason to repent. For a profession he adopted that of literature, which, in the time of Ferdinand, was miserably ill-paid in Spain, and so surrounded with restrictions that the works then published had no value in his own eyes, and they were systematically omitted by himself in afterwards collecting his works. It was in 1832 when these restrictions were relaxed that he first gained a success with a series of periodical essays called 'El Pobrecito Habrador,' which however was impeded by Calomarde's ministry, and stopped by Zea's at its fourteenth number. The freedom of the press however soon followed, and Larra commenced in the 'Revista Española,' under the signature of Figaro, a series of sketches of Spanish manners, similar to those of Jouy's 'Hermit in Paris,' and Macdonough's now forgotten 'Hermit in London.' Intermingled with these were lively theatrical criticisms, and some sharp political articles of a witty character, and Larra also wrote a novel and a play, besides translating several plays from the French. The name of Figaro was soon universally known, Larra began to move in the first circles, was a constant guest at the English embassy, where he was a favourite companion of the ambassador Mr. Villiers, now earl of Clarendon, and was presented to Queen Christina at her own desire. In 1835 he took a trip to Portugal, England and France, and was received in the best society of London and Paris, but at the end of ten months returned abruptly to Madrid, and gave as a reason that he could not do without the "sun and chocolate." He said in one of his Figaro essays, speaking of comic authors, "If I might dare to mention myself in company with Molière and Moratin, if I too might be allowed to claim the title of 'satirical writer,' I would frankly confess that it is only in moments of melancholy that I aspire to amuse the public." His friends knew this to be too true. He was a prey to the blackest and most incessant melancholy. While also his manners in society were the perfection of polish, his wife and family were the victims of his ill-temper at home. All came to a sudden close. An intrigue with a married woman, which had lasted five years, was cut short by a determination on her part to relinquish his society: on the 13th of February 1837 Larra had an interview with her at his own house, to prevail on her to give up her intention, but his entreaties were in vain. She left him, and, when some time after, his little daughter entered the room she found her father's corpse stretched on the floor before a mirror, which had probably helped him to aim the pistol which blew his brains out. His remains, even under these circumstances, were honoured with a public funeral, and among those who recited verses over his grave was a boy of eighteen, whose fame dates from that day, when he was hailed by the mourners with sudden enthusiasm as a compensation for their loss. This was the leading living poet of Spain, Don José Zorrilla.

A collection of Larra's articles in the periodicals was made, and had partly run to a second edition during his life-time. A collection of his entire works was published after his death in Spanish America, another collection appeared at Madrid in 1843, and this was reprinted in two volumes in 1848 in Baudry's Paris 'Coleccion de los mejores Autores Españoles.' The short essays are undoubtedly his best productions, they are happily deficient in that "gravity" of which the Spaniards are in general too fond, and yet are so thoroughly Spanish in their colouring that after the lapse of more than twenty years they seem to have rather gained than lost in popularity. His novel 'El Doncel de Don Enrique el Doliente,' ('The Page of Don Henry the Melancholy'), written in imitation of Walter Scott, is on the contrary heavy and cumbersome. It is founded on the history of the Gallican poet of the 15th century, Macias 'el Enamorado,

who was killed by the husband of a lady to whom he addressed his verses. The same story is the theme of one of Larra's plays, 'Macias,' in which he treats the whole subject so differently and with so much more spirit, that no one would, without positive information of the fact, suppose that both play and novel were by the same author. His other dramas are mostly adaptations or translations from the French. It is singular that the last of them bears the title of 'Thy Love or Death' ('Tu Amor ó la Muerte'), so applicable to his own unhappy end.

LARREY, DOMINIQUE-JEAN, BARON, was born at Beaucaeu, near Baguères de Bigorre, in France, in July 1766. He studied the elements of medicine and surgery at the hospital at Toulouse, under the direction of his uncle Alexis Larrey, who practised medicine in that city. In 1787 he went to study his profession in Paris, and obtained the appointment of surgeon to the frigate *Vigilante*, in which he visited North America. He returned to Paris at the commencement of the revolution, and in 1792 joined the French army which was then carrying on its operations on the Rhine. Here he distinguished himself by the invention of the ambulances volantes, by means of which the wounded, being first dressed, were carried off the field of battle, even under the fire of batteries. He was at the siege of Toulon, where he became acquainted with Napoleon Bonaparte, who was then a lieutenant of artillery. In 1796 he was appointed a professor in the school of medicine and military surgery at Val de Grace. In 1798 he accompanied the French army with Napoleon to Egypt, and on his return published an historical and surgical account of the expedition, with the title 'Relation historique et chirurgicale de l'Expedition de l'Armée d'Orient en Egypte et en Syrie,' 8vo, Paris, 1803. From this time he was advanced to various honourable positions; after the battle of Wagram he was made a Baron of the Empire, and in 1812 he was made surgeon-in-chief of the imperial army.

An anecdote is related of Larrey which shows his courage, and proves that he did not obtain the good graces of the Emperor by any sacrifice of character. After the battles of Bautzen and Würchen it was suggested to Bonaparte that the number of the wounded had been increased by voluntary mutilation. He immediately ordered that the suspected, to the number of 1200, should be separated from the rest to be examined by the surgeons, and if found guilty they should be shot. Nobody doubted the guilt of the parties, and great anxiety was shown to put the sentence into execution, when Larrey demanded time to examine the suspected persons accurately, and he reported that all the accused were innocent. He addressed a report to this effect to Napoleon, expecting that his dismissal would follow. The contrary was the case, for Napoleon sent him a letter in return with a present of 6000 francs, and the warrant of a pension of 3000 to be paid from his own privy purse. Napoleon bequeathed to Larrey at his death 10,000 francs, at the same time expressing his conviction "Larrey was the most virtuous man he had ever known."

Larrey published many works besides that above referred to, which contain a great mass of valuable surgical observations. One of his earliest publications was his 'Dissertation sur les Amputations des Membres à la suite des coups de feu, étayée de plusieurs opérations,' Paris, 1796. In this work he demonstrated the necessity of immediate amputation after gun-shot wounds, and for the first time clearly pointed out the cases in which it was indicated. In addition to these works he published 'Mémoires de Chirurgie militaire et Campagnes,' 8vo, Paris, 1812; 'Recueil de Mémoires de Chirurgie,' 8vo, Paris, 1821. A multitude of papers scattered throughout the medical and surgical journals of France, the Bulletins of the Academy of Paris, and other volumes, on almost every department of surgery, bear testimony to his industry and talent, and the enlightened principles on which he based the practice of his profession. Some of these have been translated into most of the languages of Europe, and have obtained for Larrey a first position amongst modern surgeons. He died at Lyon, on the 25th of July 1841.

LASCARIS, ANDREAS JOHANNES, of the same family, but somewhat younger than CONSTANTINE LASCARIS, was called RHYNDACENUS, because he came from some place in Bithynia, near the banks of the Rhyndacus. Andreas Lascaris left Greece at the time of the Turkish conquest, and repaired to Florence, where Lorenzo de' Medici took him under his patronage, and afterwards sent him to Greece in order to collect valuable manuscripts, of which Lascaris brought back a considerable number to Italy. After the death of Lorenzo he went to France, and gave lessons in Greek at Paris. Budæus was one of his pupils. In 1503 he was sent by Louis XII. on a mission to Venice; after fulfilling which he went to Rome, where Leo X. gave him the direction of the Greek college which he had just founded. In 1518 Lascaris returned to Paris, and was employed, together with Budæus, in collecting and arranging the royal library of Fontainebleau; after which Francis I. sent him again to Venice as his ambassador. At last Pope Paul III. having pressed him very urgently to come to Rome, Lascaris set out, notwithstanding his advanced age and his infirmities; but a few months after his arrival at Rome he died, in 1535, being about ninety years of age. Lascaris published or edited the following Greek works:—'The Hymns of Callimachus,' with scholia; 'Commentaries on Sophocles,' a Greek Anthology, fol., 1494; 'Scholia on the Iliad,' and a dissertation, with the title, 'Homericarum Questionum et de Nympharum antro in Odyssea Opusculum,' Rome, 1518. Some other works are also attributed to Lascaris, such as 'De veris

Græcarum Literarum formis ac causis apud Antiquos, Paris, 1536, and a collection of epigrams in Greek and Latin, Paris, 1527.

LASCARIS, CONSTANTINE, a descendant of the imperial family of that name, emigrated from Constantinople at the time of the Turkish conquest to Italy, where Francesco Sforza, duke of Milan, entrusted him with the education of his daughter Ippolita, who married Alfonso duke of Calabria, son of Ferdinand king of Naples. Lascaris afterwards went to Rome and Naples, where he taught Greek and rhetoric. He lastly repaired to Messina, where he was treated with great distinction, and where he died towards the end of the 15th century, leaving his valuable manuscripts to the senate or municipal council of Messina. Those manuscripts were afterwards transferred by the Spaniards to the Escorial Library.

Lascaris published a Greek Grammar, Milan, 1476, which was afterwards translated into Latin, and went through several editions at Venice from the Aldine press, under the title of 'Compendium octo Orationis Partium,' &c. He also wrote two Opuscula on the Sicilians and Calabrese who had written in Greek, which were published by Maurolico in 1562, and also a 'Dissertation on Orpheus,' printed long after in the first volume of the 'Marmora Taurinensia.'

LASSO, ORLANDO DI, or ORLANDUS LASSUS, a very distinguished name in musical history, was born in 1520, at Mons in Flanders, but, says Thuanus, was, on account of his fine voice, forced away while a boy by Ferdinand Gonzago, and detained by him in Sicily and in Italy. Afterwards, being grown up, he taught during two years at Rome. He then travelled in France and England with Julius Cæsar Brancatius, and subsequently lived some years at Antwerp. On the invitation of Albert, duke of Bavaria, he next proceeded to Munich, where he married. But Charles IX. of France, whose conscience-pangs, on account of his share in the massacre of St. Bartholomew, admitted, like those of Saul, of no alleviation, save that afforded by music, offered Orlando the high and lucrative situation of 'maitre-de-chapelle' at his court, which the composer accepted, and, with his family, was on his way to Paris, when the death of the king arrested his progress, and he returned to Munich, where he died in 1594.

The compositions of Lasso are very numerous, and all show great knowledge of his art, much invention, and a manly determination not to be shackled by the rules and examples of the bigoted musicians of his time. "He was the first great improver of figurate music," Sir John Hawkins remarks; and Dr. Burney tells us that in his songs 'Alla Napolitana' "the chromatic accidental semitones are expressed by a sharp, and no longer left to the mercy and sagacity of the singer, as was before the constant custom." After his death, Rudolph, his eldest son, published a collection of his works, in seven volumes, under the title of 'Magnum Opus musicum Orlandi de Lasso, complectens omnes cantiones quas Motetas vulgo vocant, a 2 ad 12 voc.,' &c.; and at Munich is preserved among the musical archives a manuscript of his compositions, ornamented with superb vignettes. In the British Museum is a Latin motet by Orlando; and specimens of his genius are given by Hawkins and Burney, in their histories of music.

LATHAM, JOHN, was born June 27, 1740, at Eltham in Kent, the eldest son of a surgeon and apothecary of that place. He was educated at Merchant Taylor's school, but when only fifteen was removed in order to prepare himself for following his father's profession. He studied anatomy under Dr. William Hunter, and having completed his education at the London hospitals and schools of medicine, he commenced business at Dartford in 1763. He early addicted himself to the study of natural history, and in 1771 became the correspondent of Pennant, and almost immediately after contributed his assistance to Sir A. Lever in the formation of his museum. In 1781 he published the first volume of his 'General Synopsis of Birds.' This was continued at irregular intervals by five others, and two supplementary volumes completed the work in 1787. In the preface to the supplement he announced that he was then contemplating the 'Index Ornithologicus,' which appeared in 1791; but Gmelin's edition of Linnæus's 'Systema Naturæ' had appeared in 1788, and he had availed himself of Latham's labours so far that many of the birds there named were wholly unknown to Linnæus, and only known to Gmelin through Latham. In 1775 he had been elected a Fellow of the Royal Society; in 1778 a Corresponding Member of the Medical Society of London, and he was one of the founders of the Linnæan Society; in 1795 he received the diploma of M.D. from the university of Erlangen, and was nominated a member of the Natural History Society of Berlin and of the Royal Society of Stockholm; and in 1792 he became an F.S.A. In 1796 he retired from business and settled at Romsay in Hampshire. A reverse of fortune overtook him, and in 1819 he retired to the house of his son-in-law, Mr. N. Wickham, at Winchester. He had always diligently pursued his studies in natural history, and in 1821 he commenced the publication of the 'General History of Birds,' which was completed in ten volumes 4to. The plates of his original work had been all etched by himself from specimens all stuffed and prepared by himself, and for his history, when upwards of eighty, he retouched them. The works have always retained a high character for fidelity of representation and accuracy of description. We have here only mentioned the works on natural history, by which he is most widely known, but Dr. Latham also wrote on a great number of subjects, chiefly of a medical character, in the form of pamphlets, or of contributions to the 'Transactions' of the

Societies with which he was connected. After a short illness, he died on February 4, 1837, and was buried in the abbey-church of Romsay.

*LATHAM, ROBERT GORDON, a distinguished living philologist and ethnologist. He was born in the county of Lincolnshire, and received his early education at Eton. From thence he was entered a student at King's College, Cambridge, and in 1833 was made B.A. He was subsequently made a Fellow of his college, and took the degree of M.D. Shortly after obtaining his fellowship he travelled in the north of Europe, and published a short account of his travels. From an early period the bent of his genius was towards a philosophical study of language, and at Cambridge he was known for the extent of his knowledge, not only of the classical languages exclusively studied there, but for his acquaintance with European languages, and their relations to each other.

Shortly after the establishment of University College, London, he was appointed Professor of English Literature in that college. The course of study which he pursued here led him especially to investigate the history and structure of the English language, and resulted in the publication of a series of works, which have placed him at the head of the philosophical investigators of our native tongue. His most important work on this subject is his 'English Language,' a work which has gone through several editions, and is at present a standard book in all our educational institutions. This has been accompanied by the following works, all of which are used more or less generally where a systematic study of the English language is considered a point of importance:—'An Elementary English Grammar, for the use of Schools;' 'An English Grammar, for the use of Ladies Schools;' 'The History and Etymology of the English Language, for the use of Classical Schools;' 'A Grammar of the English Language, for the use of Commercial Schools.'

Dr. Latham's extensive knowledge of languages, combined with his medical studies, naturally led him to the study of the relations existing between the languages spoken and the structure of the various races of men. He early took an interest in the proceedings of the Ethnological Society of London, and in 1850 he published a work on the 'Varieties of Mankind.' This work is in many respects the most valuable contribution to the science of ethnology made during the present century. The author has not only attempted to simplify the classification of ethnologists, but from his extensive original researches into the nature and relations of language, has ventured to differ from those who had preceded him with regard to the relations of various large branches of the human race. This book has been followed by a series of works, in which he has carried out in detail the views he had previously sketched. Such are his 'Ethnology of the British Colonies,' published in 1851, and his 'Ethnology of Europe;' 'Ethnology of the British Islands;' and 'Man and his Migrations.' These last works consist principally of courses of lectures which had been delivered before various scientific societies in Great Britain.

Dr. Latham has frequently contributed papers at the meetings of the British Association for the Advancement of Science, and to his contributions may be mainly attributed the establishment of a section devoted to the discussion of ethnology at the meetings of this Association. When the directors of the Crystal Palace at Sydenham determined to devote a certain portion of their building to the illustration of ethnology, Dr. Latham was consulted, and the arrangement of this department was committed to his care.

Although Dr. Latham has for the present resigned the active duties of the medical profession, he has nevertheless secured its highest honours and held most important medical appointments. He is a Licentiate and Fellow of the Royal College of Physicians, London. He was appointed physician to the St. George's and St. James's Dispensary, and subsequently obtained the post of assistant physician to the Middlesex Hospital. In the medical school of this institution he held the appointment of lecturer on medical jurisprudence. In 1848 he translated and edited the works of Sydenham for the Sydenham Society. He is a Fellow of the Royal Society, Vice-President of the Ethnological Society, and member of many learned societies in America and on the Continent of Europe.

LATIMER, HUGH, Bishop of Worcester, the son of a farmer in Leicestershire, was born about the year 1472. He was educated first at a grammar-school, and afterwards at Cambridge, where he took a degree, previous to entering into holy orders. The preaching of Bilney directed his attention to errors in the doctrines and discipline of the Church of Rome; the subject soon engrossed his mind, and his "heretical preaching," as it was then called, caused a remonstrance to be made by the divines of Cambridge to the diocesan Bishop of Ely, and his interference was requested. The bishop, a mild and moderate man, visited Cambridge, but used no further harshness towards him than to forbid his preaching within the diocese, an obstacle which he overcame by gaining the use of a pulpit in a monastery exempt from episcopal jurisdiction. Latimer's eloquence, his moral conduct and kindness of disposition, together with the merits of his cause, gained him a large number of hearers. He was at this time a person of sufficient importance to be esteemed worthy of persecution, and was dealt with accordingly, but it was not until Henry VIII. had been thirty years upon the throne, that he became distinguished as one of the principal reformers.

Thomas Cromwell, the king's favourite, had already given him a

benefice in Wiltshire, where he had preached the Reformed doctrines with such plainness as to cause the bishops to cite him to London to answer for his heretical opinions. Cromwell continued afterwards to be his friend and patron: he rescued him from the perils of the citation, recommended him to Anne Bol-y'n, who appointed him her chaplain, and soon afterwards the bishopric of Worcester was conferred on him (1535). The duties of this see he performed in the most active and exemplary manner, and while holding visitations, giving instructions, and correcting abuses, never failed to promote the Reformation to the utmost of his power. Thus did he employ himself for three years, at the expiration of which passed the act of the Six Articles (Burnet, vol. i.), from which he so totally dissented, that he resigned his bishopric. Shaxton, bishop of Winchester, followed his example, but Cranmer retained his office.

Latimer now sought retirement in the country, where he would have continued to reside, had not an accident befallen him, the effects of which he thought the skill of London surgeons would alleviate. He arrived in London when the power of Cromwell was nearly at an end, and the mastery in the hands of Gardiner, who no sooner discovered him in his privacy, than he procured accusations to be made against him for his objections to the Six Articles, and he was committed to the Tower. Different causes being alleged against him, he remained a prisoner for six years; and not until the accession of Edward VI. did he obtain his liberation. The parliament then offered to restore him to his see, but he was firm in his refusal to receive it: his great age, he said, made him desirous of privacy. In this reign we find him the accuser of Bonner, occasionally the adviser of the king, and continually the strenuous reprobator of the vices of the age; but the reign was short, and with it expired Latimer's prosperity. In July 1553 King Edward died; in September Mary had begun to take vengeance on the Reformers, and among others Latimer was committed to the Tower. Though he was at least eighty years old, no consideration was shown for his great age; and he was sent to Oxford to dispute on the corporal presence. He had never been accounted very learned: he had not used Latin much, he told them, these twenty years, and was not able to dispute; but he would declare his faith, and then they might do as they pleased. He declared, that he thought the presence of Christ in the sacrament to be only spiritual: "he enlarged much against the sacrifice of the mass; and lamented that they had changed the communion into a private mass; that they had taken the cup away from the people; and, instead of service in a known tongue, were bringing the nation to a worship that they did not understand." (Burnet, vol. ii.) They laughed at him, and told him to answer their arguments; he reminded them that he was old, and that his memory had failed; the laughter however continued, and there was great disorder, perpetual shoutings, tauntings, and reproaches. When he was asked whether he would abjure his principles, he only answered, "I thank God most heartily that he hath prolonged my life to this end, that I may in this case glorify God with this kind of death." On the 16th of October 1555 he was led to the stake with Ridley, gunpowder being fastened about his body to hasten his death; it took fire with the first flame, and he died immediately. Latimer published several of his sermons at different times. They have been reprinted in 2 vols. 8vo, London, 1825.

Latimer was remarkable for moral excellence and simplicity rather than for learning, and for zeal rather than for ability: he was a good but not a great man.

LATREILLE, PIERRE-ANDRÉ, a French naturalist, particularly distinguished in the department of entomology, was born at Brives on the 29th of November 1762. Having shown an early taste for the study of natural history, and for literary pursuits generally, the Baron D'Espagnac, governor of the Hôtel des Invalides, brought him to Paris in 1778, and placed him in the college of the Cardinal Lemoine to be educated for the Church. Here he formed a friendship with the Abbé Haüy, who was a professor at the college. In 1786 he retired into the country, where he devoted all his leisure time to researches on insects. On going to Paris two years afterwards he formed an acquaintance with Fabricius, Olivier, and M. Bosc. Some curious plants which he presented to Lamarck procured him also the friendship of that great naturalist, whom he afterwards assisted in his lectures, and succeeded as professor in the Museum of Natural History. A memoir on the Mutiles of France (Hymenopterous insects), which was inserted in the 'Acts of the Society of Natural History at Paris,' procured him, in 1791, the title of Correspondent to this society, and shortly afterwards of the Linnæan Society of London. At this period he also wrote some of the articles on Entomology in the 'Encyclopédie Méthodique.' Hitherto he had only devoted a small portion of his time to scientific pursuits, not allowing it to interfere with the duties of his profession; but the revolution, which created so many reverses of fortune, obliged him to pursue for a living that study which he had only cultivated before as an amusement.

Being an ecclesiastic, he was devoted to persecution, and twice condemned to banishment, but he escaped this punishment through the influence of his scientific friends. Returning to Paris in 1798, he was named a Correspondent of the Institute; and through the recommendation of Lacépède, Lamarck, Cuvier, and Geoffroy St.-Hilaire, he obtained employment in the Museum, where he was appointed to arrange the collection of insects. When Lamarck became blind,

Latreille was named assistant professor, and he continued Lamarck's lectures on the Invertebrate Animals till that naturalist's death in 1829, when he filled the vacant chair of zoology.

The number of his literary productions is very considerable. 'Le Magazin Encyclopédique' of Millin, the 'Annales' and the 'Mémoires du Museum,' and the 'Bulletin de la Société philomathique' contain many papers and observations by him. In 1802 he published the 'Histoire des Fourmis,' which also contained several memoirs on other subjects, as on Bees and Spiders. Among his publications there is one which has been highly spoken of, and which differs in its object considerably from his other writings; this is a dissertation on the expedition of the consul Suetonius Paulinus in Africa, and upon the ancient geography of that country. His memoirs upon the sacred insects of the Egyptians, and on the general geographical distribution of insects, excited the attention of all naturalists. Latreille's 'Précis des Caractères génériques des Insectes' (Brives, 1796) was the first work in which these animals were distributed in natural families, and it formed the basis of his 'Genera Crustaceorum et Insectorum' (4 vols. 8vo, Paris, 1806-9), which is by far the best of all his productions. His 'Considérations générales sur l'Ordre naturel des Animaux composant les classes des Crustacés, des Arachnides, et des Insectes,' and the third volume of the 'Règne Animal' of Cuvier are only extracts, more or less modified, of this work. The system by which the insects are arranged in the 'Règne Animal' (the entomological part of which, it must be remembered, was written by Latreille, though it all stands under the name of Cuvier) is pronounced by Mr. Swainson to be "the most elaborate and the most perfect in its details that has yet been given to the world." It soon superseded that of Fabricius. "It possesses the advantage of being founded on a consideration of the entire structure of these animals, and hence gives us the first example, in theory, of the natural principle of classification." In Sonnini's edition of Buffon, Latreille has given a general history of insects; he also wrote a 'Histoire des Salamandres,' and many other works.

Latreille, by the almost universal consent of naturalists, stood at the head of the department of entomology in his own and other countries. He deserved this place by his knowledge of the external and internal organisation of insects, and by his acquaintance with their manners and habits.

Latreille was elected a member of the Academy of Sciences in 1814, and was made in 1821 Chevalier of the Legion of Honour. He died at Paris, on the 6th of February 1833, at the age of seventy.

LAUD, WILLIAM, was the son of a clothier at Reading in Berkshire, where he was born on the 7th of October 1573. Laud was sometimes reproached during his prosperity with the meanness of his birth, which however was not more humble than that of most of the churchmen of his time, and indeed of preceding times; for in truth Laud himself was mainly instrumental in rendering the Church of England the resort of men of good or noble family as a profession. Laud received his early education in the Free Grammar-School of Reading, from whence, in July 1589, he was removed to Oxford and entered a commoner of St. John's College, where he successively obtained a scholarship and fellowship. Even at the university Laud had the character of being "at least very Popishly inclined." Heylyn informs us that Dr. Abbot, master of University College, who was afterwards archbishop of Canterbury, "so openly branded him for a Papist, or at least Popishly inclined, that it was almost made an heresy (as I have heard from his own mouth) for any one to be seen in his company, and a misprision of heresy to give him a civil salutation as he walked the streets."

In 1605 Laud had been appointed chaplain to Charles Lord Mountjoy, earl of Devonshire. Laud, who held marriage to be an indissoluble sacrament, who raised a flame in Scotland by enforcing this point, and who censured in the high commission, and even imprisoned for adultery (which imprisonment he himself allows in his diary to be more than the law allowed), nevertheless performed the rites of marriage between his patron and Lady Rich, whose husband was then living, and who had previously carried on an adulterous intercourse with Lord Mountjoy. On the death of the Earl of Devonshire in 1608, Laud was appointed one of the chaplains of Neile, then bishop of Rochester, from whom he obtained considerable church preferment. His patron Neile, on his being translated to the see of Lichfield, and before his giving up the deanery of Westminster, which he held in commendam with his bishopric of Rochester, obtained for him the reversion of a prebendal stall there. In 1611 he became president of St. John's College, Oxford.

In 1616 the king conferred upon him the deanery of Gloucester, having some time previously appointed him one of his chaplains in ordinary. In 1617 he accompanied King James into Scotland for the purpose of modelling the Scottish Church after the fashion to which he and Laud were desirous of bringing the Church of England. On the 22nd of January 1620 he was installed prebendary of Westminster, and on the 18th of November 1621 consecrated bishop of St. David's. It was expected that Laud would have been made dean of Westminster in the place of Williams, who having been sworn privy-councillor, and nominated to the see of Lincoln, received on the 10th of July the custody of the Great Seal on its being taken from Bacon. But Williams possessed such interest at court, that when he was made bishop of

Lincoln he retained his deanery in commendam, together with the other preferments which he held at that time.

Laud says, in his 'Diary,' that he resigned his presidentship of St. John's College, November 17, 1621, "by reason of the strictness of that statute, which I will not violate, nor my oath to it under any colour;" yet the king had given him leave to hold it; but in truth avarice was never one of Laud's vices. In May 1622 the conference between Laud and Fisher the Jesuit took place. It was held in the presence of the Marquis of Buckingham, who shortly after, as Laud himself informs us, "was pleased to enter upon a near respect to him, the particulars of which were not for paper." On the 15th of June he became 'C.' to Buckingham. It is thus he writes it in his 'Diary:' Some call it chaplain; others, among whom is Heylyn, confessor. It is certainly not usual for a nobleman even of the highest rank to have a bishop for his chaplain.

Laud was a great dreamer of dreams, and though he repeatedly affirms the contrary, he evidently attached much importance to them. The following extract from his 'Diary' is a specimen:—"December 14, Sunday night, I did dream that the lord keeper was dead; that I passed by one of his men that was about a monument for him; that I heard him say his lower lip was infinitely swelled and fallen, and he rotten already. This dream did trouble me."

The lord-keeper (Williams) had become jealous of Laud's growing favour with Buckingham, and he was incautious in betraying this jealousy. "January 11, I was with his majesty to show him the epistle that was to be printed before the conference between me and Fisher the Jesuit, Maii 24, 1622, which he was pleased to approve. The king brake with me about the book printed then of the visitation of the church. He was hard of belief that A. B. C. was the author of it. My lord keeper mett with me in the withdrawing-chamber, and quarrelled me gratis."

Laud's rise was now rapid. In 1626 he was made bishop of Bath and Wells, and dean of the Chapel Royal. On March 8th of this year he has the following entry in his 'Diary:'—"Dreamed that I was reconciled to the Church of Rome." In 1627 he was made a privy-councillor. On the 11th of July 1628 he says, "My congé deslier was signed by the king for the bishopric of London." About this time, on his acquainting the king with certain rumours spread abroad against him (Laud), Charles replied, "That he should not trouble himself with such reports, till he saw him forsake his other friends." On the death of Buckingham, Laud plunged completely into his political career. Charles now looked upon him as his principal minister. It was at this time that the close union commenced between Laud and Strafford.

Laud commenced his career of statesmanship with a zealous persecution of the Puritans, or religious sectarians. Leighton, a physician, having published a book against the bishops, called 'Sion's Plea,' was sentenced by the court of Star Chamber to have his ears cropped, his nose slit, his forehead stigmatised, and to be whipped. Between the sentence and the execution of it Leighton escaped out of the Fleet, but he was retaken in Bedfordshire, and underwent this atrocious punishment. In 1630 Laud was chosen chancellor of the University of Oxford. In 1632 he obtained for his creature Francis Windebanke the office of secretary of state; and in the same year Dr. Juxon was, he says in his 'Diary,' sworn dean of his majesty's closet—"That I might have one that I might trust near his majesty." Heylyn remarks on the above proceedings—"So that Windebanke having the king's ear on one side, and the clerk of the closet on the other, he might presume to have his tale well told between them; and that his majesty should not easily be prepossessed with anything to his disadvantage." On the 16th of August 1633 Laud was appointed archbishop of Canterbury: he has the following entry in his 'Diary:' "August 4. That very morning (of Abbot's death) there came one to me, seriously, and that avowed ability to perform it, and offered me to be a cardinal: I went presently to the king and acquainted him both with the thing and the person." "August 17, Saturday. I had a serious offer made me again to be a cardinal: I was then from court, but so soon as I came thither (which was by Wednesday, August 21), I acquainted his majesty with it. But my answer again was, that something dwelt within me which would not suffer that till Rome was other than it is." Laud made a declaration that in the disposition of ecclesiastical benefices he would give a preference to the single man over the married, 'ceteris paribus.' The close union between the English Church and the aristocracy appears to have commenced about this time.

Laud's letters to Wentworth, afterwards earl of Strafford, exhibit a more faithful mirror of the man's character than is anywhere else to be met with. His 'Diary,' though it bears sufficient impress of his peculiar spirit, discloses his character but imperfectly, particularly as there are many apparently important facts only hinted at, and names of which only the initials are given. The history of his troubles and trial, by himself, and the voluminous life by Heylyn, were expressly written to vindicate his conduct and character. In perusing the letters between Laud and Wentworth the reader feels as if allowed to be present at a confidential conversation between those personages. The letters of Strafford, along with many indications of a violent, arbitrary, overbearing temper, exhibit evidence of strength and sagacity, and sometimes even of greatness of mind. Of the last-mentioned

quality the reader will in vain search for any trace in the letters of the prelate. In courage and violence he did not yield to Strafford; but narrowness and littleness appear to have been the distinguishing characteristic of Laud's mind, and yet, contracted though his intellectual range was, some parts of his 'Conference with Fisher the Jesuit,' besides great scholastic learning, display considerable acuteness and no mean powers of reasoning.

On the 5th of February 1634, Laud was appointed one of the great Committee of Trade and the King's Revenue; and on the death of Weston, lord high treasurer, the management of the treasury was committed by letters patent under the great seal to certain commissioners, of whom Laud was one. In the year following Laud and the churchmen attained a very high, perhaps it may be said the highest point of their prosperity. Laud thus records the event in his 'Diary:'—"March 6, Sunday, William Juxon, lord bishop of London, made lord high treasurer of England: no churchman had it since Henry VII's time. I pray God bless him to carry it so, that the church may have honour, and the king and the state service and contentment by it; and now if the church will not hold themselves up under God, I can do no more." The following passage from a letter of the Rev. G. Gerrard, master of the Charterhouse, a correspondent of Strafford's, presents a lively picture of the state of feeling then prevalent among the clergy; it shows how near having an altogether ecclesiastical government England then was:—"The clergy are so high here since the joining of the white sleeves with the white staff, that there is much talk of having a secretary a bishop, Dr. Wren, bishop of Norwich, and a chancellor of the exchequer, Dr. Bancroft, bishop of Oxford, but this comes only from the young fry of the clergy; little credit is given to it, but it is observed they swarm mightily about the court."

On the 14th of June 1637 sentence was passed in the Star Chamber against Bastwick, Burton, and Prynne, for libels, as Laud informs us in his 'Diary,' "against the hierarchy of the Church." The archbishop does not however give any definition of what he meant by a libel against the hierarchy of the Church. Prynne's sentence was, to be fined 5000*l.* to the king, to lose the remainder of his ears in the pillory, to be branded on both cheeks with the letters S. L. for Schismatical Libeller, and to be perpetually imprisoned. The sentence of Bastwick and Burton was nearly similar. Most people thought these men's punishments sufficiently severe; not so the primate, as will appear from the following passage of a letter to Wentworth, of August 28th, 1637:—"I have received the copy of the sentence against Pater-son, and am verily of your lordship's mind, that a little more quickness in the government would cure this itch of libelling, and something that is amiss besides."

But the termination of Laud's career was now approaching. On the 18th of November, a few weeks after the meeting of the Long Parliament, he was impeached of high treason by the House of Commons, and committed to the Tower. It is impossible here to enter into the details of the archbishop's trial, of which he has himself written a full, and, on the whole, faithful account. ('History of his Troubles and Trial,' folio, London, 1695.) He defended himself throughout with courage and ability. The judges gave it to be understood that the charges contained no legal treason; whereupon the Commons changed the impeachment into an ordinance for his execution, to which the Lords assented. Laud produced a pardon from the king, which was disregarded. He was condemned and sentenced to death. The injustice as well as the illegality of this sentence is now admitted on all hands. Laud was beheaded on the 10th of January 1640-1.

It would be unjust to Laud not to mention his benefactions to learning. Besides making valuable donations of books and manuscripts to the University of Oxford, he founded in that university a professorship of Arabic in 1636, and endowed it with lands in the parish of Bray, in the county of Berks. His conduct to John Hales, known by the appellation of the 'ever-memorable,' is also recorded to his honour. Hales had written a short tract on schism, which was much at variance with Laud's views of church government: this tract had been circulated in manuscript. Hales, in an interview with Laud, refused to recede from his free notions of ecclesiastical power, but promised that he would not publish the tract. Laud conferred on him a canonry of Windsor.

LAUDER, SIR THOMAS DICK, Baronet, was born in 1784. He was the seventh baronet, and was the only son of Sir Andrew Lauder, the sixth baronet. He succeeded his father in the baronetcy in 1830. He became a contributor to 'Blackwood's Magazine' at its commencement, and furnished numerous articles to that periodical, and others. His first contribution to Blackwood, 'Simon Roy, Gardener at Dumphail,' attracted considerable attention, and was by some ascribed to the author of 'Waverley.' He also published in early life two novels, 'Lochandhu,' and 'The Wolfe of Badenoch.' His paper on 'The Parallel Roads of Glenroy,' which was read before the Royal Society of Edinburgh, and published in vol. ix. of their 'Transactions,' consists of a description of the geological strata of that district of the Highlands of Scotland. In 1830 Sir T. D. Lauder published an interesting 'Account of the Great Floods of August 1829 in the Province of Moray and the adjoining Districts,' 8vo, Edinburgh. In 1837 he published 'Highland Rambles, with Long Tales to shorten the Way,' 2 vols. 8vo, Edinburgh, and in 1841 'Legendary Tales of the High-

lands, 3 vols. 12mo. He also published a 'Tour round the Coasts of Scotland,' and a 'Memorial of the Royal Progress in Scotland' in 1842, 4to, Edinb., 1843. For the 'Edinburgh Tales,' conducted by Mrs. Johnstone, 3 vols. Edinb., 1845-46, he wrote the story of 'Farquharson of Inverey,' and 'Donald Lamont, the Braemar Drover.' Sir Thomas Dick Lauder married in 1808, and had issue two sons and seven daughters. He died May 29, 1848, at his residence, the Grange, near Edinburgh, and was succeeded by his son, Sir John Dick Lauder, who was born in 1813, and married in 1845. Sir T. D. Lauder was deputy lieutenant of the counties of Haddington and Elgin, and a Fellow of the Royal Society.

LAVATER, JOHN CASPAR, was born in 1741 at Zürich, where his father was a physician. The severity of his mother oppressed his youthful mind, and in his juvenile days he was remarkable for a fantastic solitary disposition, and an aversion to school. He soon discovered a decided tendency to religion, and in early years he had a great predilection for singing hymns and reading the Bible. He made no great progress in philological studies, but had an aptitude at expressing his thoughts and feelings which admirably qualified him for the office of clergyman. In 1763 he travelled through Leipzig and Berlin in the company of Fuseli, the subsequently celebrated painter, and to Barth in Swedish Pomerania to study theology under the celebrated Spalding. In 1764 he returned to his native town, and occupied himself with his duties as a preacher, with biblical studies, and poetical composition. The poems of Klopstock and Bodmer had produced an effect on his mind, and in 1767 he published his admired 'Swiss Songs,' and in the following year his 'Aussichten in die Ewigkeit' ('Prospects of Eternity').

In 1769 Lavater was made deacon of the Orphan house church at Zürich, where the extraordinary effect of his sermons, his blameless life, and benevolent disposition made him the idol of his congregation, while his printed sermons sent forth his fame to distant parts. His 'Physiognomic Fragments' appeared in 1775, in 4 vols. 4to, a work which has since been translated, abridged, and illustrated in every variety of form. In early life he had become acquainted with men of various characters, and had observed corresponding points of resemblance in the character of their mind and their features; and as he had a disposition to generalise particular observations as much as possible, he endeavoured to raise physiognomy to the rank of a science. He collected likenesses from all parts, made silhouettes of his friends, and the result of this pursuit was the celebrated work above mentioned. It is said that in after-life Lavater had less faith in physiognomy than at first. But whatever may have been the case with regard to his opinions on physiognomy, Lavater always firmly clung to his peculiar religious views, which were a mixture of new interpretations with ancient orthodoxy, and mystical even to superstition. One leading article of his faith was a belief in the sensible manifestation of supernatural powers. His disposition to give credence to the miraculous led him to believe the strange pretensions of many individuals, such as the power to exorcise devils, to perform cures by animal magnetism, &c. Some even suspected him of Roman Catholicism. Thus while his mystical tendency rendered him an object of ridicule to the party called the enlightened (*Aufgeklärte*), the favour he showed to many new institutions offended the religionists of the old school. However, many of the religious world, even of those not immediately belonging to his congregation, regarded Lavater with great veneration, and, opening a correspondence with him, looked to his letters as the great source of their spiritual consolation.

In the latter years of Lavater his writings were less esteemed; his poems were compared with those of more recent German writers, and lost by the comparison; while a free-thinking spirit was on the increase, which checked sympathy with his warm religious feelings. The beginning of the French Revolution Lavater regarded with pleasure; but his love changed to horror after the decapitation of the king. On the appearance of the revolution in Switzerland, he mounted the pulpit with the greatest zeal, and there, as well as in all public assemblies, declaimed against the French party with the utmost fervour and courage. When, on the 26th of September 1799 Massena took Zürich, Lavater, who was busied in the streets exciting the soldiery and aiding the sufferers, was shot by a grenadier. It is said that this grenadier was not one of the enemy, and that the act was that of an assassin; and it is further supposed that Lavater knew the man, but from a Christian spirit of forgiveness never betrayed him. He suffered a long time from this wound, but did not die till the beginning of 1801. During his illness he wrote some papers on the times and some poems, which are considered to be among his best productions.

LAVOISIER, ANTOINE-LAURENT, an eminent chemical philosopher, was born at Paris on the 16th of August 1743. His father, who was opulent, spared no expense in his education, in which he acquired at the College Mazarin a profound knowledge of astronomy, mathematics, botany, and chemistry. After some hesitation as to what particular science he should more particularly dedicate himself, he was determined in the choice of chemistry by the brilliant discoveries with which Dr. Black and others had then recently enriched that science. When only twenty-one years of age he obtained the prize offered by the government for the best essay on lighting the streets of Paris; and it is stated, that in order to enable himself to judge of the intensity of the light afforded by lamps, he kept himself

during six weeks in a room from which the light of day was entirely excluded. In 1763 he was admitted an associate of the French Academy, and finding that he incurred considerable expense in the prosecution of his chemical researches, he asked, and in 1769 obtained, the appointment of one of the farmers-general of the revenues, and his purse and his laboratory were equally open to the young inquirers in science. He was afterwards appointed to superintend the numerous saltpetre-works of France.

During the reign of terror Lavoisier was accused of having, as a farmer-general, mixed water and noxious ingredients with tobacco: to avoid arrest he secreted himself for some days; but hearing that his colleagues, and among them his father-in-law, were imprisoned, he voluntarily surrendered himself, and was condemned to death. In answer to a request for a respite of some days, in order to finish some experiments with which he had been recently engaged, and which he stated were of importance to the interests of mankind, he was coldly informed by the public accuser that the republic had no need of chemists, and that the court of justice could not be delayed. Deeply regretted by every man of science and by the numerous friends whom his amiable manners had attached to him, he was consigned to the guillotine on the 8th of May 1794, leaving a widow, who many years afterwards was married to Count Rumford.

His publications were numerous and highly important; for besides the larger works which we shall presently mention, he was the author of nearly sixty memoirs printed in the 'Memoirs' of the Academy, and other periodicals. His principal separate works are: 'Opuscules Chimiques et Physiques,' 2 vols. 8vo, 1775; 'Traité Élémentaire de Chimie,' 2 vols. 8vo, 1789; 'Instructions sur les Nitrières, et sur la Fabrication de Salpêtre,' 8vo, 1777.

In a posthumous and incomplete publication, consisting of two octavo volumes, entitled 'Mémoires de Chimie,' Lavoisier, alluding to the term commonly employed of the 'French theory,' claims it entirely and exclusively as his own; and although it will be impossible for us to enter minutely into a consideration of the Lavoisierian or antiplogistic theory, yet we shall state, from his 'Éléments de Chimie,' his peculiar views on some important subjects, and one of the first of these is the nature of heat. Having mentioned its expansive and repulsive powers, he says that "it is difficult to comprehend these phenomena without admitting them as the effects of a real and material substance, or very subtle fluid, which insinuating itself between the particles of bodies separates them from each other." He admits that the doctrine is hypothetical, but asserts that it explains the phenomena of nature in a satisfactory manner, and that considering it as the cause of heat, or the sensation of warmth, he at first gave it the name of 'igneous fluid,' and 'matter of heat,' but afterwards, in a work on chemical nomenclature by himself, Morveau, and Berthollet, he adds, "We have distinguished the cause of heat, or that exquisitely elastic fluid which produces it, by the term of caloric, without being obliged to suppose it to be a real substance, but as the repulsive cause which separates the particles of matter from each other." 'Free' caloric he defines to be that which is not united in any way with any other body; 'combined' caloric is that which is fixed in bodies by affinity or elective attraction, so as to form part of the substance of the body; and by 'specific' caloric of bodies he understands the respective quantities of caloric requisite for raising a number of bodies of the same weight to an equal temperature, and the proportional quantity depends on the 'capacity' of bodies for caloric.

His analysis of atmospheric air and the re-combination of its elements, though not quite correct, was nevertheless ably conceived and executed. He heated some mercury in a matrass connected with a glass receiver with about fifty cubic inches of atmospheric air; he then found that a portion of the mercury was converted into small red particles, which did not increase after the heat had been continued for twelve days; and he then observed that only about forty-two of the fifty cubic inches of atmospheric air remained unabsorbed, and this he found was no longer fit for respiration or combustion. On submitting the red particles of mercury to heat, they were separated into mercury and about eight inches of gas, which eminently supported both respiration and combustion; and having several times repeated the experiment, he mixed the residual unabsorbed portion of the air with that which was obtained by heating the red particles of mercury, and he found that air was reproduced precisely similar to that of the atmosphere, and possessing nearly the same power of supporting respiration and combustion. Lavoisier admits that the experiment does not show the exact quantity of the two airs which constitute the atmosphere, for he states that the mercury will not separate the whole of the respirable portion, and consequently part of it remains "united to the mercuria."

Lavoisier also mentions some experiments which he performed with this highly respirable air thus obtained by the intervention of mercury from the atmosphere, and he notices the brilliant effects of the combustion of charcoal and phosphorus, and adds, "This species of air was discovered almost at the same time by Dr. Priestley, M. Scheele, and myself. Dr. Priestley gave it the name of 'dephlogisticated air;' M. Scheele called it 'empyrean air;' I at first named it 'highly respirable air,' to which has since been substituted the term of 'vital air.'"

It is greatly to be regretted that so eminent a philosopher should

so far have forgotten what was due both to others and himself as to have made such a statement as this. It was one of the last acts of Dr. Priestley to publish, however unwillingly, that he first stated to Lavoisier himself, at his own table in Paris, in the year 1774, the fact of his having discovered this gas, in the presence of persons whom he names. Nor indeed is this the only instance, to use a gentle expression, in which Lavoisier exhibited a want of candour unworthy, not merely of a philosopher, but of a man. (See the 'Doctrine of Phlogiston established,' by Dr. Priestley, Northumberland, 1800.)

In 1778 Lavoisier published a paper in the Memoirs of the Academy, entitled 'General Considerations on the Nature of Acids, and on the principles of which they are composed.' In this paper it is attempted to be proved that all acids owe their properties to the presence of oxygen, and that when bodies were deprived of oxygen they lost their acidity. This doctrine of the universal acidifying power of oxygen was generally adopted until Davy proved that what had been called oxymuriatic acid had not been decomposed, and that with hydrogen it formed muriatic acid; he first however distinctly proved that certain bodies, such as carbon and sulphur, were actually converted into acids by the union with oxygen; but by a too hasty generalisation he was led to adopt principles which the further progress of science has proved to be untrue.

It is to be observed that Lavoisier did not discover any one of the elementary gaseous fluids. Mr. Cavendish had clearly described the properties of hydrogen before he began his career; and oxygen, azote, and chlorine were discovered, the two first in Britain and the last in Sweden, after Lavoisier commenced his chemical researches. In one particular case he indeed denies the existence of a well-known fact, namely, that gunpowder can be fired in vacuo; but then the fact is irreconcilable with his theory. The inquiries of Lavoisier, it must be added, had the principal share in introducing that reform in the nomenclature of chemistry which ended in the expulsion of the phlogistic theory. "Lavoisier's character," as Brander has truly stated, "has in some measure suffered by the misguided zeal of his admiring commentators, who, not satisfied with allowing him due merit for the logical precision and sagacity of induction which he brought into chemistry, have represented him as having the experimental activity of Priestley and the laborious diligence of Scheele. But Lavoisier, though a great architect in the science, laboured but little in the quarry; his materials were chiefly shaped to his hand, and his skill was displayed in their arrangement and combination."

LAW, EDMUND, D.D., Bishop of Carlisle, was born in 1703. He was the son of a clergyman in the northern part of Lancashire, and passed from the grammar-schools of that part of the kingdom to St. John's College, Cambridge. As soon as he had taken a degree he was elected Fellow of Christ's College, and in 1737 he was presented by the university to the rectory of Graystock in Cumberland. To this, in 1743, was added the archdeaconry of Carlisle, which brought with it the living of Salkeld, on the pleasant banks of the Eden. In 1756 he resigned his archdeaconry and returned to Cambridge, having been elected master of St. Peter's College.

In this, the first period of Dr. Law's life, he had published those writings which show at once the peculiar turn of his own mind, and have given him a place among the best and wisest instructors of their species. His first work was his translation of Archbishop King's 'Essay on the Origin of Evil,' with copious notes, in which many of the difficult questions in metaphysical science are considered. This was soon followed by his 'Enquiry into the Ideas of Space and Time,' &c. Both these works were produced before he left Cambridge; but it was in his retirement at Salkeld that he prepared his 'Considerations on the Theory of Religion,' with 'Reflections on the Life and Character of Christ,' a work of singular beauty, not to be read by any person without edification and improvement.

To his Cambridge appointment of Master of Peter House was soon added those of University Librarian and Professor of Casuistry. He was made archdeacon of Stafford, had a prebend given him in the church of Lincoln, and in 1767 one of the rich prebends in the church of Durham. The next year he was appointed to the bishopric of Carlisle.

In 1777 he published his edition of the works of Locke, with a life of the author. The peculiar character of Dr. Law's mind appears to have been acquired in a great measure by a devoted study of the writings of that philosopher. From him he seems to have derived that value which he set on freedom of inquiry, in relation to theological as well as to every other subject, which led him to take part in the great controversy respecting subscription, and which he freely exercised himself. The most striking proof of this is afforded in the edition of his 'Considerations,' printed in the latter part of his life at a press at Carlisle, in which are many important alterations. From Locke also he seems to have derived his notions of the proper mode of studying the Sacred Scriptures in order to come at their true sense. He was in short an eminent master in that school of rational and liberal divines which flourished in England in the last century, and is adorned by the names of Jortin, Blackburne, Powell, Tyrwhitt, Watson, Paley, and many others. Bishop Law died in 1787. He left a large family, of whom two of the sons became bishops, and another was the late Lord Ellenborough, the subject of the following notice.

This account of Dr. Law is derived from the most part from a notice

of his life by Archdeacon Paley, inserted in Hutchinson's 'History of the County of Cumberland.'

LAW, EDWARD, LORD ELLENBOROUGH, was born November 16, 1750, at Great Salkeld, in the county of Cumberland. He was the fourth son of Dr. Edmund Law, bishop of Carlisle. He received his rudimentary education at the residence of his maternal uncle, the Rev. Humphrey Christian, who then resided at Docking in Norfolk. He was removed thence in 1762 to the Charter-house School, London, and placed on the foundation. In 1763 he was entered of St. Peter's College, Cambridge. After taking his degree of B.A. he removed to London, and became a student of law at the Inner Temple. Having been called to the bar, and acquired by a short preparatory practice the needful technical knowledge, he soon took his place among the chief members of the profession. He was engaged as the leading counsel in the defence of Warren Hastings, 1788 to 1795, and in this famous trial acquired great distinction both as a lawyer and a speaker. In Westminster Hall he had Erskine and other able rivals to contend with, and never rose to the first lead as a pleader, but he became the admitted leader of the Northern Circuit. His rise in the profession was remarkably rapid. In 1801 he was appointed attorney-general and knighted, and in the same year he was elected a member of the House of Commons. In April 1802 Sir Edward Law succeeded Lord Kenyon as lord chief justice of the court of King's Bench, and was created a peer by the title of Baron Ellenborough, of Ellenborough in Cumberland, by patent dated April 10th, 1802. He was afterwards made a privy councillor. In the House of Lords in 1805 he strenuously opposed any concession to the Roman Catholics. On the trial of Lord Melville in 1806 Lord Ellenborough voted against him. In 1813 he was nominated one of the commissioners to inquire into the conduct of the Princess of Wales. In 1814 he was one of the judges who presided at the trial of Lord Cochrane [DUNDONALD, EARL OF], and in 1818 on the trial of Hone [HONE, WILLIAM]. In November of the same year he retired from the bench. He died December 13, 1818, at his residence in London. He married in 1782, and was succeeded in the title by his eldest son, who is now Earl of Ellenborough. [ELLENBOROUGH, EARL OF.] Lord Brougham, in his 'Historical Sketches of Statesmen,' makes the following remarks on his character as a judge:—"The Term Reports bear ample testimony to the vigour of this eminent individual's capacity during the eighteen years that he filled the first place among the English common-law judges. . . . He was somewhat irascible, and sometimes even violent. But no one could accuse him of the least partiality. His honest and manly nature ever disdained as much to trample overbearingly on the humble as to crouch meanly before the powerful. . . . He despatched business with great celerity, and for the most part with success. But causes were not sifted before him with that closeness of scrutiny, and parties were not suffered to bring forward all they had to state with that fulness and freedom, which alone can prevent misdecision, and ensure the due administration of justice."

LAW, JOHN, of Lauriston, was born about 1681 at Edinburgh, in which city his father exercised the trade of a goldsmith. His mother being heiress of an estate called Lauriston is the reason why, in conformity with the Scottish custom, Law is known by that name or title also. In very early life, in consequence of the reputation of possessing great talents, he was engaged to arrange the revenue accounts of Scotland, an employment which may have mainly contributed to fix his mind upon financial schemes. About this time he proposed the establishment of a bank which should issue paper-money to the amount of the value of all the lands in the country, thus confounding credit or security with currency, and imagining that the latter could never be in excess so long as the property which the paper issues were supposed to represent should be in existence. Law lost his father when he was little more than of age. He was handsome in person and of graceful carriage, fond of society and courted by it. Finding that his patrimony would not suffice for the supply of his extravagance, he had recourse to the gaming-table. During this career he fought a duel, and having killed his antagonist, he fled the country and visited Italy. His course of life must still have been very irregular, for it appears that he was banished successively from Venice and from Genoa, after which he wandered from one Italian city to another practising the arts of a gambler.

Law at length went to Paris, where he soon succeeded in ingratiating himself with the regent duke of Orleans, and in inculcating him with his plans of finance. By the persuasion of Law the first public bank of circulation was established by the regent in 1716, and its management was entrusted to the projector. This bank obtained the privilege for twenty years of issuing notes, which however were to be exchangeable on demand for coin of the established weight and fineness at the pleasure of the holder. The public debt of France at that time amounted to 1500 millions of livres, or about 70 millions sterling, and was so depreciated in the public estimation as to be unsaleable, except at 60 or 70 per cent discount. Law's bank was projected with the view of paying off this debt, by giving the public creditor the option of subscribing for bank shares and paying for the same in the public stock at par. With the view of inducing the public to purchase the bank shares, a patent, giving possession of the country of the Mississippi, under the name of Louisiana, which had been granted in 1712, to the Sieur Crozat, was purchased, and the Mississippi Company was formed,

with a capital of 100 millions of livres, and allied to the bank, having secured to it for twenty-five years the sole right of trading to that quarter, and also of prosecuting the Canada beaver trade. Still further to assist the scheme, the receivers-general of taxes were directed to make all their payments in the paper of the bank. With all these advantages it was yet a long time before the favour of the public was so far gained that the subscriptions amounted to 100 millions of livres.

In 1718 the Mississippi Company had the entire farming or monopoly of tobacco granted to it for nine years, and thereupon sent great numbers of planters, artificers, and labourers to Louisiana. In the following year the French East India Company and the Senegal Company were both incorporated with the Mississippi Company, which then enjoyed the monopoly of the trade of France "from the Cape of Good Hope eastwards to all the other parts of Africa; to Persia, India, China, Japan, and the Isles, even to the Straits of Magellan and Le Maire." The prospect of advantages to be derived from these various sources soon began to operate upon the public; and such numbers crowded forward to make investments in the stock of the Mississippi Company, that in August 1719, its price was driven up to 500 per cent. It may serve to show the feverish state of excitement then prevalent to state, that on the rumour of Law being seized with illness, the stock fell from 500 to 445 per cent., and that his convalescence raised it again to 610 per cent. In the month just named the general farm of all the public revenues was granted to the Company, all of whose privileges were by the same arrêt prolonged to the year 1770, in consideration of which concessions the Company agreed to advance to the government, for paying off the public debt, 1200 millions of livres, about 50 millions sterling at 3 per cent. A further sum of 50 millions of livres was paid by the Company for the exclusive privilege of coining during nine years. In a few weeks the stock rose in price to 1200 per cent., when 150 millions of livres were added to the capital by fresh subscriptions at 1000 per cent., and, to take every advantage of the existing mania which had seized all classes, the new capital was divided into very small shares. By this means the Company was enabled to lend to the government an additional sum of 300 millions of livres at 3 per cent. In the midst of all this speculation, the bank having issued notes to the amount of 1000 millions of livres, upwards of 40 millions sterling, there was such an abundance of money afloat, that the prices of all commodities rose exorbitantly, and land was sold at fifty years' purchase. At this time Law was considered to be a man of so great consequence, that his levee was constantly crowded by persons of eminence from all parts of Europe, who flocked to Paris that they might partake of the golden shower. "I have seen him," wrote Voltaire, "come to court, followed humbly by Dukes, by Marshals, and by Bishops." Indeed such was his influence at court that the English ambassador Lord Stair having resented his arrogance, the English government found itself under the necessity of recalling Lord Stair, though his services had been of the greatest importance and such as to secure the full approbation of his own court.

From November 1719 to the following April, the price of Mississippi stock continued to rise until it reached 2050 per cent. On the 21st of the following month a royal arrêt appeared, which suddenly produced an entire revulsion in the public feeling. Under the pretence of a previous depreciation of the value of the coin, it was by this arrêt declared necessary to reduce the nominal value of bank-notes to one-half, and of the actions of the India or Mississippi Company from 9000 to 5000 livres. It is not possible adequately to describe the calamitous effects produced throughout France by this step. The bank-notes could no longer be circulated at more than one-tenth of their nominal value; and the parliament having represented the fatal consequences of the arrêt, another was issued, stating that "the king being informed that his reduction of bank-bills has had an effect quite contrary to his intention, and has produced a general confusion in commerce; and being desirous to favour the circulation of the said bank-bills for the conveniency of such as give or take them in payment, and having heard the report of the Sieur Law, he has ordained that bank-bills be current on the same footing as before the above arrêt, which he hereby revokes."

The charm was however broken. This and ten other arrêts which were issued in the course of a month from its date, could not restore the confidence of the public. Law found it prudent to retire from the management of the public finances, and for his personal protection a guard was assigned to him. Many prudent persons applied themselves earnestly to realise their property, and to send it for safety to other countries, which proceeding occasioned the issue of a royal ordonnance, in which such a course was forbidden upon pain of forfeiting double the value, while all investments in the stocks of foreign countries were prohibited on the like penalty. By these means the public alarm was carried to its height. The bank-notes being generally refused in all transactions of business, an arrêt appeared forbidding any person to refuse them, under penalty of double their nominal value; and this occasioning a still greater run upon the bank, another arrêt was issued on the same day, ordering the bank "to suspend the payment of its notes till further orders."

By these proceedings many thousands of families, once wealthy, were suddenly reduced to indigence; and Law, who was the original con-
coctor, and had been the chief instrument in carrying out these va-

financial delusions, was obliged to quit France with an inconsiderable fortune, the wreck of what he might at one time have realised: he resided for some time in different places in Germany, and settled at length at Venice, where he died in 1729.

In 'A Discourse upon Money and Trade,' which he wrote and published in Scotland, Law has left a record of the flattering but visionary views which led him to his financial schemes.

LAW, WILLIAM, the author of various works of practical and mystical divinity, was born in 1686 at King's Cliff in Northamptonshire. We should have known little of Law, probably, had it not happened that he was for some time living in the family of Mr. Gibbon, father of the historian Gibbon, which leads to the introduction of some valuable notices of his life, habits, and opinions, in the beautiful fragment of 'Autobiography' which the historian prepared. William Law went to Cambridge with a view of entering the Church, took the degrees of B.A. and M.A., was of Emanuel College, and in 1711 was elected a Fellow. On the accession of King George I, he refused to take the oaths prescribed by act of parliament, and in consequence vacated his fellowship. It was soon after this that he entered the family of Mr. Gibbon, who resided at Putney. Here he continued several years, and his connection with the family became perpetuated to his death in consequence of a design which Miss Hester Gibbon, the sister of the historian, formed and executed, of retiring from the world in company with her friend Mrs. Elisabeth Hutcheson, and living a life of charity and piety, with Mr. Law for their chaplain. They fixed upon King's Cliff, the place of Mr. Law's birth, as the spot to which they retired; and there Mr. Law lived the last twenty years of his life, dying April 9, 1761.

Mr. Law was the author of various works, in which he recommends the exercise of a piety which approaches to the character of ascetic, and which it is almost impossible for any one to practise who is not in a great degree relieved from the necessity of attention to the ordinary business of life. The most popular of them is entitled 'A Serious Call to a Devout and Holy Life,' a work containing many passages of great beauty, and many spirited sketches of various characters to be found in the world, which has had great influence on many minds, and might awaken a proper spirit of seriousness in all. Dr. Johnson said of this work, that it first led to his thinking in earnest of religion. Law was a disciple and ardent admirer of Jacob Böhme (BÖHME, JACOB), and his writings are strongly imbued with the sentiments of that remarkable man. Law contemplated editing an English version of the works of Böhme, and the edition of 'The Works of Jacob Behmen,' 4 vols. 4to, 1764, bears the name of Law on the title-page, but it is certain that he had nothing to do with its preparation, though some of his marginal notes appear to have been used: the first volume did not appear till three years after Law's death. Law did however incorporate and elucidate the philosophy of Böhme in his 'Way to Knowledge,' the next in importance of his works to his 'Serious Call,' as well as in his 'Way to Divine Knowledge,' 'Spirit of Love,' and in his 'Letters.'

LAWES, HENRY, a composer to whom English music is much more indebted than its two historians seem to have been inclined to admit, was a native most probably of Salisbury, of which cathedral his father was a vicar-choral. He was born in the year 1600, as appears from an inscription under his portrait, now in the episcopal palace of that city. Lawes received his professional education under John Cooper, an Englishman, who having travelled and studied in Italy, thought fit to Italianise his names, and is generally mentioned as Giovanni Coperario. In 1625 Lawes was appointed one of the gentlemen of the chapel, and afterwards clerk of the cheque to Charles I. In 1633, in conjunction with Simon Ives, he produced the music to a masque presented at Whitehall by the members of the four Inns of court, under the direction of such grave personages as Noy, the attorney-general, Hyde, afterwards Earl of Clarendon, Whitelocke, Selden, &c., and received one hundred pounds for his share in the business. About the same time he composed the music to Milton's 'Comus,' which was performed at Ludlow Castle in 1634. He was well acquainted with the best poets of his time, and set many of their verses to music, particularly Waller's. He also lived much with persons of rank, whose poetical effusions were, in abundance of instances, made vocal by the notes of Lawes. These appear in the publications of his time, but chiefly in his three sets of 'Ayres and Dialogues for One, Two, and Three Voices,' published in 1653, 1655, and 1669, comprising about 150 songs, duets, and trios, printed in 'lozenge' notes, in type of an indifferent kind, with no accompaniment but an unfigured base, and therefore not very appreciable in the present day except by tolerably good harmonists, who to musical knowledge add some acquaintance with the style of our old music and its notation.

Lawes continued in the service of Charles till the king's death. He then had recourse to teaching, in which pursuit his time was much occupied, for his superior taste and ability, his good sense and gentlemanlike manners, occasioned his instructions to be eagerly sought after. At the Restoration he resumed his places in the chapel-royal, and composed the anthem for the coronation of Charles II. He died in 1662, and his remains were deposited in Westminster Abbey.

From the cold language in which Hawkins and Burney speak of Henry Lawes, and more especially from the disparaging expressions

of the latter, we are much disposed to think that neither was acquainted with the beat of his productions. The song in 'Comus'—'Sweet Echo'—inserted by Hawkins, is a very poor specimen of his genius. Had either of those historians looked carefully into his three books of airs, &c., they could not but have found enough to convince them of his invention and judgment; enough to prove that the encomiums of contemporary poets, especially Milton, himself an expert musician, were sincere and deserved. How beautifully in 'Comus' does the great poet allude to his friend's compositions, where, speaking of him as 'The Attendant Spirit' (a character personated in the masque by the composer himself), he says—

"Thyrs! whose artful strains have oft delay'd
The huddling brook to hear his madrigal,
And sweeten'd every musk-rose of the dale."

And in his thirteenth sonnet, addressed to Lawes, beginning—

"Harry, whose tuneful and well-measur'd song,"

he bears honourable testimony to the moral worth and judgment of the musician, which, he says, distinguished him "from the throng." The opinion of Waller is not less favourably and strongly expressed; and Herrick, in his 'Hesperides,' is almost enthusiastic in praise of the great English composer; for it is a gross mistake to suppose that Lawes adopted the style of the Italian music fashionable in his time. In a preface to his first book he defends himself against the charge of imitation; and an impartial comparison of his best airs with those of his foreign contemporaries will not only prove him to be an original composer, but that the English in his time, and indeed long after, could boast a school of music peculiarly their own.

LAWES, WILLIAM, brother of the preceding, was educated under the same master, and for a time also held the situation of gentleman of the chapel. During the civil wars he entered the royalist army, and had the rank of captain; but with a view to his personal safety, Lord Gerrard made him a commissary. Disdaining however the security offered, he was killed at the siege of Chester in 1645. The king was so much affected by his loss, that he expressed his sorrow in remarkably strong terms, and even went into mourning for his self-devoted servant. William Lawes was an able musician; he composed much for voices and instruments, as well as many excellent part-songs, rounds, &c., which are to be found in the publications of the day. In Boyce's 'Collection' is an anthem of his, which puts him on a level with most of the church composers of his time. But his chief work is a collection of Psalms for three voices, set to the well-known paraphrase by Sandys.

LAWRENCE, SIR THOMAS, was born at Bristol, May 4th, 1769. His father had been brought up to the legal profession, which he however never followed. Of a somewhat improvident and unsettled disposition, he tried various avocations without much success in any. He had married a beautiful and accomplished young lady, daughter of the Rev. W. Read, vicar of Tenbury; and he at length obtained, through the interest of an aunt of Mrs. Lawrence, the office of supervisor of excise at Bristol, which he resigned soon after the birth of his son Thomas—the youngest of sixteen children, most of whom died in infancy—and became landlord of the White Lion Inn. Not succeeding at Bristol, Mr. Lawrence in 1772 was enabled by his friends to become landlord of the Black Bear at Devizes, where he remained till 1779. This inn was at that time much frequented by the rich and fashionable, who resorted to Bath, and generally stopped at Devizes. It was here that young Lawrence manifested that decided predilection for the art in which he subsequently attained such eminence. He drew striking likenesses with the pencil and pen while a child in petticoats. He was likewise remarkable for the feeling and taste with which he recited poetry, in which he had been trained by his father, who never failed to introduce him to his guests, who were delighted both with his genius and his extraordinary personal beauty. It was in 1775, when he was only six years old, that Mr. (afterwards Lord) Kenyon and his lady had their portraits in profile taken by the infant artist. They were deficient in force, but the execution is said to have been extremely easy and spirited, and the likenesses accurate. Very soon after this event he was sent to a highly respectable school, kept by Mr. Jones, near Bristol, but he was removed when only eight years old; and this was all the regular education that he ever had.

In 1779 Mr. Lawrence failed, and was obliged to leave Devizes, whence he went to Weymouth. In 1782 he settled at Bath, and placed his son for a time as a pupil under Mr. Prince Hoare, a crayon painter, of much taste, fancy, and feeling, from whom young Lawrence acquired that grace, elegance, and spirit, which qualified him to be so pre-eminently the painter of female beauty. At the age of thirteen he received from the Society of Arts the great silver pallet, gilt, with an additional present of five guineas, for a copy in crayons of the 'Transfiguration.' Sir Thomas frequently declared that this honour had given a great impulse to his enthusiastic love of the art. Nor did he confine himself to portraits. At the age of nine he copied historical pictures in a masterly style, and at the age of ten ventured on original compositions of the highest order, such as 'Christ reproving Peter for denying him,' 'Reuben requesting his Father to let Benjamin go to Egypt,' 'Haman and Mordecai,' &c.

At length in 1787 Lawrence's father resolved to bring his son to

London, and took apartments in Leicester-square. He was soon introduced to Sir Joshua Reynolds, who gave him good advice and encouragement, and always received him with kindness. It was in the same year (1787) that he first exhibited at Somerset House, where seven of his pictures, all female portraits, were admitted. From that time his fame and his practice rapidly increased, though he had some formidable competitors, one of whom was Hoppner, who was patronised by the Prince of Wales. In 1791 he was chosen Associate of the Royal Academy, or rather, being under the age (twenty-four) fixed by the laws of the institution, he was elected a 'Supplemental Associate,' being the only instance of the kind which has occurred; and his election is said to have been owing to the strongly-expressed wish of George III. In 1792 George III. appointed him to succeed Sir Joshua Reynolds as principal painter in ordinary, and the Dilettanti Society unanimously chose him for their painter. From that time forward every exhibition at Somerset House offered fresh proofs of his talents. Yet these pictures were but a small portion of those which he executed.

We cannot dwell on particulars, but we must not pass over the honourable commission which he received from King George IV. (then Prince-Regent) to paint the portraits of the sovereigns and the illustrious warriors and statesmen who had been the means of restoring the peace of Europe. He commenced his labour in 1814 with portraits of the King of Prussia, Blücher, and Platoff, who were then in England. In April 1815 the Prince conferred the honour of knighthood upon him. In 1818 he proceeded to the Congress of Aix-la-Chapelle, thence to Vienna, and in May 1819 to Rome, where his magnificent portraits of Pope Pius and of Cardinal Gonsalvi were enthusiastically admired. The collection of portraits executed in obedience to this commission is now in the Waterloo Hall at Windsor Castle. "Among so great a number of portraits," says Dr. Waagen, "all cannot be equal in merit. I was particularly pleased with those of the Pope, Cardinal Gonsalvi, and the Emperor of Austria. Besides the graceful and unaffected design, the clear and brilliant colouring, which are peculiar to Lawrence, these are distinguished by greater truth of character and a more animated expression than is generally met with in his pictures." The praise here given to Sir Thomas Lawrence is just, but it is not complete: he possessed the happy talent of idealising his forms, without departing from nature or destroying the likeness; but he was very deficient in the higher qualities of portraiture, and it is a great descent to pass from his portraits of eminent statesmen and warriors to those by Vandyck or Reynolds.

In speaking of the portraits of Sir Thomas, his admirable portraits of beautiful children deserve especial notice, the engravings from some of which are universally known. Though Sir Thomas had in his childhood attempted historical compositions which gave ample promise of future excellence, he was so absorbed by portraits that he had no time to devote any adequate attention to historical painting. Some of his pictures of the Kemble family may indeed be almost considered as historical; and in 1797 he exhibited at Somerset House a picture of 'Satan calling his Legions,' after Milton, which he himself considered as one of his best works, but which, now that the influence of fashion and partisanship has passed away, is generally considered to be a work which displays rather the daring than the greatness of the artist.

While Sir Thomas was absent on the Continent, Mr. West, the venerable president of the Academy, died in March 1820, and Sir Thomas was chosen without opposition to succeed him. He returned in April, loaded with honours and presents which he had received abroad, to meet with equally flattering distinctions at home, which he continued to enjoy without interruption till his death, which took place at his house in Russell-square, on the 7th of January 1830, in the sixty-first year of his age.

Though Lawrence had no school education, he had acquired a considerable fund of various and extensive knowledge: he was even tolerably conversant with the general literature not only of his own country, but of the rest of Europe. His addresses to the students of the Royal Academy were full of good advice, and delivered with a kindness of manner which proved his sincere wishes for their welfare and success. To the merits of his brother artists, whether dead or living, he was ever just, and no feeling of envy or jealousy seems to have ruffled the innate benevolence of his mind. It might have been expected that he could not fail to accumulate a large fortune, but as this was not the case, ever-busy calumny was ready to accuse him of gambling, a vice to which he was so far from being addicted, that he renounced billiards, in which he greatly excelled, because, as he said, "Though I never played for money, my play attracted much attention, and occasioned many and often very high bets. Next to gambling itself is the vice of encouraging it in others, and as I could not check the betting, I have given up my amusement." Very early drawbacks for the assistance of his family, a style of almost extravagant living at the outset, an utter carelessness of money (as he himself says), extensive assistance to artists less fortunate than himself, and, above all, the vast expense of procuring that unrivalled collection of drawings by the great masters which was so unhappily dispersed since his death, are sufficient to account for his not growing rich. His portraits are in every collection. As already noticed, his portraits of the statesmen of Europe are in the Waterloo Gallery at Windsor. Fine portraits by him are in the National Gallery, three of them, 'John Kemble as

Hamlet,' 'Mrs. Siddons,' and 'Benjamin West,' being usually regarded as among his best works.

* LAWRENCE, WILLIAM, an eminent living surgeon. He received his early education at St. Bartholomew's Hospital, in which institution he served his apprenticeship, and in due course of time was advanced to the position of assistant surgeon and surgeon. Mr. Lawrence became early known by his devotion to the study of anatomy and physiology; and in 1815 was appointed Professor of Anatomy and Surgery to the Royal College of Surgeons of England. In 1816 he published 'An Introduction to Comparative Anatomy and Physiology,' being the two introductory lectures delivered at the Royal College of Surgeons, London. In 1819 he resigned this appointment. It was during the time he held this post that he delivered his celebrated 'Lectures on the Physiology, Zoology, and Natural History of Man.' These lectures excited great attention at the time they were published, not only on account of the novelty of the matter, but also for the popular and pleasing style in which they were written. At the time this work was published, comparatively little had been done to place physiology upon the basis of the other inductive sciences, and it consisted of a mass of generalisations more or less supported by facts. Many of the views published in this work, and which drew a great amount of attention to it, have since been modified or retracted by the author. These views not only provoked the notice of the theologian and the general public, but even the profession itself, and led the author into angry controversies with his professional brethren. A sixth edition of this work was published in 1834. The bent of his genius also at this time may be seen in his translation of Blumenbach's 'Manual of Comparative Anatomy,' which was published in London in 1827. His appointment however at St. Bartholomew's Hospital, and the position of Lecturer on Surgery in the school connected with the College, prevented his further cultivation of the natural sciences, and his subsequent works are entirely devoted to professional subjects. Although the name of Mr. Lawrence is not connected with the advancement of any special department of surgical science, there are few men who have written more extensively on surgical subjects, and to whom during the present century surgery is more indebted for its advancement. His accurate knowledge of anatomy has been the primary cause of the success of his surgical works. Of these the following may be regarded as the most important:—'Anatomico-Chirurgical descriptions and views of the Nose, Mouth, Larynx, and Fauces,' London, folio; 'Anatomico-Chirurgical views of the Male and Female Pelvis,' London, folio; 'A Treatise on Venereal Diseases of the Eye,' 8vo, 1830; 'A Treatise on Ruptures,' 8vo, 1833; 'A Treatise on Diseases of the Eye,' 1841. His treatises on the diseases of the eye are of considerable value, as the result of a large experience as surgeon to the London Ophthalmic Hospital, a post which he has now resigned, but which he filled for many years. Mr. Lawrence is also author of numerous papers in the 'Transactions' of the Royal Medical and Chirurgical Society of London, and in various weekly medical journals. The 'Lancet' has also published a complete set of his lectures on surgery, and numerous chemical lectures on cases occurring in the wards of St. Bartholomew's Hospital.

In the early part of his career Mr. Lawrence was distinguished for his advocacy of medical reform. He was the determined opponent of the corrupt system of appointment which was then prevalent in most of the London hospitals; and some of the most vigorous and caustic articles on these subjects in the 'Lancet' are now known to have been written by him. The principles which he advocated are now silently making their way; and the position which he now holds as President of the Royal College of Surgeons is an indication of the change which has taken place in public opinion on the question of medical organisation.

Mr. Lawrence was made a Fellow of the Royal Society in 1813. He is a member of the Academies of Science of Göttingen, Stockholm, and Copenhagen, of the American Philosophical Society, and the National Institute of America. He is also a foreign associate of the Royal Academy of Medicine of Paris, a corresponding member of the Royal Academy of Medicine of Belgium, and of the Medico-Chirurgical Society of Berlin.

* LAYARD, AUSTEN HENRY, M.P., is the eldest son of H. P. J. Layard, Esq., of the civil service in Ceylon, whose father, the Rev. Dr. Layard, well known as the learned and accomplished Dean of Bristol, claimed descent from an ancient and noble family in France who emigrated on account of the revocation of the Edict of Nantes. Austen Layard was born in Paris, March 8th, 1817, during the temporary stay of his parents in that capital. Having passed a considerable portion of his youth at Florence, where he imbibed an early taste for literature and the fine arts, and perfected his skill as a draughtsman, he came to England with the intention of studying for the law, but soon abandoned the idea, and in 1839 set out on a tour through Germany and Russia to Constantinople and Asia Minor. Having spent some time in the East, during which he adopted the dress and manners of the countries in which he lived, he acquired a perfect knowledge of the Turkish and Arabic languages. In 1840 or 1841 he transmitted to the Geographical Society a diary of his journey from Constantinople to Aleppo, which has never been published; the eleventh volume of the 'Proceedings' of that society however contains an account of a journey performed by him in 1840, in the company of Mr. Ainsworth.

Having gone on to Persia, he designed to examine the remains of Susa; and though in his journey thither he was robbed of his watch and mathematical instruments, yet he recovered his property by his influence with the eastern chiefs. His discoveries at Susa were not very satisfactory in their results, if we except that of the tomb of Daniel. In 1842 and the following year he remained in Khurdistan, an elaborate description of which country he forwarded to the Geographical Society. Having made himself as familiar with these parts as he already was with Asia Minor and Syria, he desired to penetrate into the regions of the East, and to dispel the dark cloud which had hung so long over the history of Assyria and Babylonia. Having made a minute inspection of the ruins at Nimroud, he with the aid of Sir Stratford Canning (now Lord Stratford de Redcliffe), the British ambassador at the Porte, set about excavating the site. These excavations were carried on by Mr. Layard in conjunction with M. Botta, the French consul, whose government showed itself far more ready than the English government to encourage these scientific labours. Mr. Layard's discoveries too, it should be remembered, were carried on under other great discouragements; he had to contend with the superstition of his Arab labourers, and the avarice and caprice of the Pasha of the district, who constantly interrupted his proceedings under one and another pretence until, through the influence of Lord Stratford de Redcliffe, he obtained a firman from the Sultan, authorising him to prosecute his work and remove the sculptures. Yet when he had secured possession of these stupendous remnants of antiquity, it was with the greatest difficulty that the British government were induced to defray the cost of their transmission to England. Eventually however the point was conceded, and, as steamers are unable to ascend the Tigris, the sculptured monuments were floated down the river upon rafts formed of inflated skins as far as Baghdad, where they were placed on board of vessels ready to transport them to England.

By Mr. Layard's exertions the interesting history of the Assyrian kingdom is now read in the architectural designs and sculptures in bas-relief which adorned the palaces of Nimroud and Koyunjik, both of which sites he excavated with the greatest care. The treasures which he brought back to England from Nimroud have been placed in the British Museum, and a complete account of them will be found in his work entitled 'Nineveh and its Remains,' 2 vols. 8vo, London, 1849, embellished with engravings from his own drawings. Mr. Layard also prepared to accompany this work a series of illustrations in imperial folio, entitled 'Monuments of Nineveh, illustrated by 100 Engravings;' and subsequently a second series appeared, with 70 additional plates; together with a volume of 'Inscriptions,' in the cuneiform character, for the British Museum. His work contains not merely a narrative of his excavations and of the various incidents which befell him in the prosecution of them, but also an investigation into primitive Assyrian history, so far as the scantiness of his materials admitted. The subject is a vast study, and is considerably illustrated by the monuments brought to England and deposited in the British Museum. Dr. Layard observes that "Nineveh had been almost forgotten before history began." The classical authors of antiquity write of that vast city and its records as of an all but fabulous kingdom. Even Xenophon was puzzled when he saw their mighty ruins. The history which Herodotus either wrote or promised to write (i. 106, 184) is lost; so that, as it is observed by a contemporary writer, "until Dr. Layard's recent labours, a man might have carried all that remained of Nineveh and Babylon in a little hand-box." While the discoveries of Mr. Layard go far to confirm by incidents of more or less importance the records of sacred and profane historians, they have also established beyond a doubt that, before what we call ancient civilisation dawned, an earlier civilisation on a gigantic scale had passed away, the more perfect and beautiful in proportion as it becomes the more remote in date. The earliest of these ancient sculptures are invariably the most correct and severe in form, the most noble in design, and most exquisite in finish and execution.

At the close of the year 1848 Mr. Layard returned to Constantinople as attaché to the embassy there, and in the following year resumed his excavations at Nineveh, where he remained until 1851. The results of this second visit to the East he gave to the world in 1853, in a second work entitled 'Discoveries in the Ruins of Nineveh and Babylon, with Travels in Armenia, Kurdistan, and the Desert.'

For a few months in 1851 Mr. Layard held the office of under-secretary of state for foreign affairs under Earl Granville, and at the general election of 1852 he was returned to parliament as member for Aylesbury. The University of Oxford conferred on him the honorary degree of D.C.L. in 1848, and in February 1856 he was unanimously elected Lord Rector of the University of Aberdeen. He had not long entered parliament before he acquired distinction as a debater, while his energy and practical talents were generally acknowledged. It is understood that he has refused more than one offer of ministerial employment, but that he has hitherto declined them from conscientious motives and a wish to be independent of party. He visited the Crimea while the British army was before Sebastopol in 1854, and was one of the chief instruments in obtaining a committee of inquiry into the state of the British army before Sebastopol in the early part of 1855.

LEACH, WILLIAM ELFORD, was born at Plymouth in the year 1790. He was first educated at Plympton Grammar School, but was afterwards removed to Chudleigh, a school which at that period enjoyed

much local repute. Though not noticed as idle, his inclination was shown at this early period more in the pursuit of external objects than in the attentive study of his school books. Both at Plympton, and afterwards at Chudleigh, he was in the constant habit of storing up material of supposed interest, and forming collections of natural objects, in which he never failed to secure the co-operation of his schoolmates. These juvenile collections fixed the study of natural science early in his mind, and induced him to choose the profession of medicine as facilitating him in its progress. In pursuance of this idea he was apprenticed to the Devon and Exeter Hospital in the year 1807. Here he distinguished himself among his fellow pupils for the skill with which he performed the minor operations in surgery, as also for the general gaiety of his disposition and the energy and determination of purpose he evinced in whatever he undertook.

In 1808 he went to London, where he entered at St. Bartholomew's Hospital, Abernethy at the time being at the head of its medical school. In 1809, after only a single year's study, he obtained the diploma of the Royal College of Surgeons. He then proceeded to Edinburgh to complete his studies. While there he laid before the Wernerian Society one or two papers on comparative anatomy and zoology, and such was his zeal and reputation as a successful student that the degree of M.D. was conferred upon him at the completion of his second year, a very remarkable honour, and one rarely granted. But Dr. Leach is known not as a physician but as a naturalist, and as such we must contemplate his history; and in the whole field of science no more zealous or industrious student ever laboured. He was deterred by no difficulty, yielding to neither fatigue of mind or body. From Edinburgh he proceeded to London to take charge of the natural history department of the British Museum; and here to appreciate Dr. Leach's labours it would be necessary to review the state of the natural sciences, and zoology in particular, at the commencement of the present century, at a length which cannot be brought within the space allotted to this notice.

The artificial system of classifying objects invented by Linnæus was at this time prevalent throughout Europe, but the defects were becoming increasingly perceptible in every part of natural history, but mostly so in the lower forms of zoology. It was in France that the first opposition to the artificial system was commenced by Daubenton and Pallas, whose immature labours were speedily followed by those of Lamarck and Cuvier. But while zoology was making rapid strides on the Continent there were few in England who followed up the path thus opened to them, there being a general repugnance to anything that appeared like an innovation on this system. Leach was among the first who appreciated the natural arrangement which had so long guided the continental zoologists; and for the introduction of which into this country we are mainly indebted to him. He not only pursued the path which others had opened, but he advanced the subject by his individual researches, and produced the first movement towards weaning his countrymen from the school to which they had too long adhered.

He pursued his labours at the British Museum with a zeal scarcely to be surpassed, and won the esteem and confidence of all with whom he was brought into contact. One of the first results after his appointment was the publication of the 'Zoologist's Miscellany,' a continuation of the irregular serial commenced by Mr. Shaw his predecessor, under the name of the 'Naturalist's Miscellany.' This work Leach continued until 1817, and completed three volumes. Although his duties required his attention to be given to the whole of the animal kingdom, yet at this time in particular he laboured chiefly at the Articulata, the results of his residence upon the coast of Devonshire directing his attention more particularly to the Crustacea, to which class of animals he added many new discoveries. In 1813 he published an article 'On Crustaceology,' the arrangement of which he revised and corrected in a paper in the 'Transactions of the Linnean Society,' the chief feature in which was the separation of the Myriopoda, Arachnides, and Insecta from the Crustacea, the whole of which previously had been arranged by Linnæus under *Insecta*, while Latreille and Lamarck had grouped the Myriopoda with the Arachnides.

In 1815 appeared the first part of the 'History of the British Crustacea' entitled 'Malacostraca Podophthalma Britannica.' Seventeen numbers containing forty-seven plates only appeared. It is to be regretted that any circumstances should have precluded from completion a work that, even in its imperfect state, has become a standard in natural history. At different times Leach was elected Fellow of all the more important societies in Europe and America, and communicated a large number of papers to their various Transactions. He was also author of the article on Carcinology in the 'Dictionnaire des Sciences Naturelles,' and in 'Mélanges Zoologiques.'

Independent of the desire of knowledge, a love towards the animals themselves formed a marked feature in his character, which induced a reciprocal feeling in those he petted, exhibited in the power to tame the most savage beasts or poisonous viper, with either of which he would play with impunity. It was his constant habit at one time to have with him a wolf of very ferocious temper, but which always obeyed and followed him in his walks about the city, and, on one occasion while in Paris it remained waiting for three hours at the

entrance of the Jardin des Plantes, with the fidelity of a common dog, while its master went into the grounds.

Leach was of a thin spare figure, and possessed an intelligent and expressive countenance, which was improved by a pair of most piercing black eyes; his manner was engaging, and his conversation earnest and convincing, and when on the subject of his favourite studies, enthusiastic. The result of this temperament was manifest in the unwearied industry at his labours. Late at night and early in the morning Leach was always to be found at work, and about the year 1817 he was often not in bed for the night. The consequence of his severe labours exhibited itself first in the injury the use of the microscope entailed upon his sight, which induced amaurosis. This in a short time was followed by a more serious illness, which precluded him from pursuing, except at irregular intervals for amusement, what had been the ambition of his life. He therefore retired from the curatorship of the natural history department of the British Museum and with it closed his scientific career.

He returned to the neighbourhood of Plymouth, where he continued until 1826, when he proceeded to the south of Europe. During his sojourn in Italy he industriously collected the insects of the localities in which he resided. The collection is preserved in the Museum of the Plymouth Institution and Devon and Cornwall Natural History Society. Although benefited by the warm climate of the south, his health never recovered from the shock his constitution had sustained, and when the cholera visited Europe he was among its early victims. Dr. Leach died August 25th, 1836, at St. Sebastiano in Piedmont.

LEAKE, ADMIRAL SIR JOHN, was born at Rotherhithe in 1656. He was bred to the sea, and from 1677, when he fought in Sir E. Spragge's action with Van Tromp, to the end of the century, served with high credit in various stations; more especially he distinguished himself in the battle of La Hogue. Being in command on the Spanish coast during the War of the Succession, he obtained much honour by the skill and gallantry which he displayed in relieving Gibraltar, first in October 1704, secondly in March 1705. In the same year he bore an active part in the reduction of Barcelona, which again he relieved in April 1706, when besieged by the Spaniards and French, and in great extremity. In the same year he commanded the fleet at the capturing of Alicant, Carthagena, and the island of Majorca, and in 1708 of Sardinia and Minorca. After the death of Sir Cloudesley Shovel in 1707, Sir John Leake was made commander-in-chief of the fleet, and in 1709 rear-admiral of Great Britain, on which occasion the queen paid him the high compliment that "she was put in mind of it by the voice of the people." In the same year he became a lord of the Admiralty, and continued high in office until the death of Queen Anne. Being superseded on a pension on the accession of George I., he spent the rest of his life in retirement, and died August 1, 1720, leaving a high professional reputation for skill, courage, prudence, and success. His private character is represented in a very amiable light. (*Life of Admiral Leake*, by his grandson, S. M. Leake, 1750.)

LEAKE, LIEUTENANT-COLONEL WILLIAM MARTIN, a distinguished investigator of the antiquities of Greece, entered the Royal Artillery, and rose to the rank of lieutenant-colonel. He resided four years in the Turkish provinces of Greece and Albania, where he was employed by the British government on a special mission. He commenced his travels in Asia Minor in January 1800. In 1805 and subsequently he travelled in the Morea, where he made two journeys, and in Northern Greece, where he made four journeys, which were not strictly consecutive to those in the Morea, though his accounts of them were afterwards published as a continuation. He returned to England about 1810, and in 1814 published 'Researches in Greece, Part I., containing Remarks on the Modern Languages of Greece,' 4to. In 1821 he published 'The Topography of Athens, with some Remarks on its Antiquities,' 8vo, with plates in 4to; 2nd edit. 1841. In 1823 he retired from the army, but was allowed to retain his military rank. In 1824 he published the 'Journal of a Tour in Asia Minor, with Comparative Remarks on the Ancient and Modern Geography of that Country,' 8vo, accompanied by a Map; and in 1826 'An Historical Outline of the Greek Revolution, with a few remarks on the present state of affairs in that Country,' 12mo. In 1827 was published a 'Mémoire sur les Principaux Monumens Égyptiens du Musée Britannique, et quelques autres qui se trouvent en Angleterre, expliqués d'après le Système Phonétique, par le Très Hon. Charles Yorke et le Colonel Martin Leake,' 4to, London, with many engravings in outline. In 1829 he read before the Royal Society of Literature an elaborate paper 'On the Demi of Attica.' His 'Travels in the Morea' with a Map and Plans, 2nd edit. 3 vols. 8vo, 1839, was followed by 'Travels in Northern Greece,' 4 vols. 8vo, 1835. In 1846 he published 'Peloponnesiaca, a Supplement to the Travels in the Morea,' 8vo; in 1851 a pamphlet entitled 'Greece at the End of Twenty-Three Years' Protection,' 8vo; and in 1854 'Numismata Hellenica: a Catalogue of Greek Coins collected by William Martin Leake, F.R.S., one of the Vice-Presidents of the Royal Society of Literature, with Notes, a Map, and Index,' a thick vol. in 4to. This very elaborate work is dedicated to his wife, "to whose zeal and perseverance," he says, "I am mainly indebted for the completion of the present Catalogue, and whose skill in the most delicate processes of electrotype has enriched the collection with between 500 and 600 of the rarest coins."

The researches of Colonel Leake into the ancient state of Greece, its geography and topography, as compared with the modern state, prosecuted during a series of years, and embodied in his *Travels*, comprise a mass of information of the highest value, and must continue to form a basis for whatever yet remains to be done towards completing our knowledge of the interesting subjects which have so long occupied his attention.

LEBRUN (or LE BRUN), CHARLES, an eminent French painter, was born at Paris in 1619. His father was an indifferent sculptor. The son, manifesting an early talent for drawing, was placed under the care of Simon Vouet. He however went to finish his studies at Rome, where he spent six years, during which time he diligently applied himself, under the guidance of Poussin, to acquire a thorough knowledge of the antique, and of the works of Raffaele and other great masters. Lebrun had a comprehensive genius, improved by profound study of history and of the manners of different nations. Few painters were better acquainted with the influence of the passions on the countenance, as is shown in his 'Traité sur la Physionomie,' and 'Sur le Caractère des Passions;' nor has he had many superiors in invention. With a lively imagination he combined great facility of execution, and he aimed at the greatest correctness, especially in the costume and details. His colouring, particularly in the flesh, is indifferent, retaining too much of the school of Vouet; his light and shade are often not happily distributed, and his foregrounds are generally deficient in force. His great merit obtained him the favour of Louis XIV., who appointed him his principal painter, president of the newly-erected Academy of Painting and Sculpture, and director of the Gobelins manufactory, conferred on him the order of St. Michael, and frequently visited his studio while he was engaged on the battles of Alexander, the best known and most admired of all his works: the engravings from these well-known works give a favourable idea of his abilities, and of the elevated though too artificial style of his composition and design. Lebrun died at Paris in 1690, at the age of seventy-one.

LEDOUX, CLAUDE-NICOLAS, was born at Dormans, in the department of the Marne, in 1736. He quitted the college of Beauvais at the age of fifteen, and went to Paris, where he at first gained his livelihood by engraving; but an irresistible inclination led him to the study of architecture, with the principles of which he made himself acquainted in Blondel's 'Cours.' His prepossessing person and engaging address procured for him opportunities of displaying his talents, and he knew so well how to turn them to account that Madame Dubarry appointed him her architect in 1771. It was for her that he erected the elegant pavilion De Louveciennes, and the Château de St. Vrin, near Arpajon. His high favour in that quarter not only established his celebrity with the public, but immediately procured for him numerous commissions, both in the capital and the provinces. In Paris he built an hotel for Count d'Halleville; in the Rue Michel le Comte, that of the Prince de Montmorency; and, besides several others, the Hôtel Thelusson, remarkable for the vast bridge-like gateway towards the street. One of the best of his provincial buildings was the Château de Benonville, near Caen. But it was the Barrières of Paris that afforded him an opportunity of abandoning himself to his fancy; and considering the period of their erection, they certainly display considerable originality, though much of that is questionable in taste; and they have for the most part the appearance of being merely first ideas and sketches, carried at once into execution without having been revised and matured. The same remark applies to the large folio volume he published, consisting of a treatise on architecture, illustrated by designs, which, though they display much originality, are not a little extravagant. He died of a paralytic attack, on the 19th of November 1806, at the age of seventy.

* LEDRU-ROLLIN, PHILIPPE, Minister de l'Intérieur during the Lamartine government of France in 1848, was born at Mans in 1807, or, according to other accounts, at Paris in 1808. His family name was Ledru; that of Rollin was added after having been called to the bar. Young Ledru had the advantage of a sound education, after which he studied for the law, was received as an advocate in 1832, just before the riots of that year, and in 1833 published a spirited memorial, in which he condemned as illegal and unconstitutional the state of siege in which Paris was then placed. Vehement in language and rather imperious in tone, this first pamphlet placed him in the front rank of the ultra-liberal party, to which he has ever since adhered with undeviating consistency. He had inherited a considerable private fortune, which probably gave him as much weight with his party as his patriotic sentiments and his unquestionable talents as a pleader.

In 1834 a serious insurrection burst out nearly at the same time in the capital of France, at Lyon, and other chief cities. In Paris it was attended with much slaughter, chiefly in the Rue Transnonain. Ledru-Rollin made this event the subject of a new pamphlet, which was written in that style of declamation and apostrophe so well calculated among an easily excited people to extend the popularity of public men. Shortly afterwards he married an Irish lady, who is supposed to have brought him a considerable fortune. During a course of sixteen years' practice (1832 to 1848) few advocates were so often retained at the French bar to defend political prisoners. In the 'affaire Quenisset' (September 13th, 1841), having been retained as counsel by M. Dupaty, editor of the 'Journal du Peuple,' accused as

an abettor in the abortive attempt at insurrection, his long and animated appeal was much admired. M. Garnier-Pagès, the elder, one of the most popular deputies, having died (June 23rd, 1841), the name of Ledru-Rollin occurred to the majority of the constituency as his successor: he was elected shortly after, and took his seat among the members of the extreme left. In the Chamber of Deputies he became the constant advocate of the extension of the franchise—the whole number of voters for parliamentary representation in France scarcely amounting to a quarter of a million in a population of 33,000,000. Independent of his orations in the Chamber, and of his attendance and pleadings in the law courts, he contributed many articles to the 'Réforme' newspaper, and to the 'Journal du Palais,' both of which partly belonged to him.

During the year 1847, the agitation for electoral reform increased every month; a great change was felt to be approaching, and Ledru-Rollin was seen everywhere as one of the principal agitators. In the summer and autumn of that year a series of political dinners were given, under the name of Banquets, in the large towns, all of which he attended, and over many of which he presided. At the famous Banquet de Lille, when many of the leaders of his party shrank from the danger, he took the chair, and denounced with the most bitter invectives the conduct of Guizot and his government. It was on this occasion that the king's health was omitted among the toasts of the day.

The revolution of February 1848 brought Ledru-Rollin into his most prominent position. On the 24th of that month he took a leading part in the movement, indignantly repudiated the proposal of a regency, and then suggested and carried the motion of an appeal to the people. When the Chambre des Députés was invaded by the multitude, only his voice and that of Lamartine were listened to. He afterwards led the way to the Hotel-de-Ville, assisted to construct the Provisional Government, and received the portfolio of Minister of the Interior, with a commission to republicanise France. It was then he began to organise his corps of itinerant commissioners, who overran the departments, and filled the republic with dismay. Assuming the position of Danton, and really possessing some of the powers of that great agitator, he let loose a second time upon the people of France all the wildest theories of 1789. Finally, as a natural consequence of so much excitement, came the sanguinary insurrection of June, which was suppressed by Cavaignac, but not before it had dissolved the government of Lamartine, after an unquiet rule of four months. Ledru-Rollin immediately took his place in the ranks of the Socialists and Communists; and, supported by these sects, he was elected by several departments as their representative to the Legislative Assembly. He was one of the candidates for the presidency; and on the 10th of December 1848 he obtained 371,431 votes, whilst Louis-Napoleon Bonaparte numbered 5,534,520, Cavaignac 1,448,302, and Lamartine 17,914 only. During the month of May 1849 his invectives against the government of Louis-Napoleon became so frequent and so bitter that most men expected a new movement. On the 13th of June 1849 an attempt was made to provoke the people of Paris to an insurrection, and Ledru-Rollin, in order to escape being apprehended, fled, and sought refuge in England. He has since resided in this country. In 1850 he published his 'Decline of England,' a work containing severe censures upon that country, not dictated by a candid spirit or grateful feelings.

LEDYARD, JOHN, a remarkable person in the history of geographical discovery, was born at Groton in Connecticut, and educated at Dartmouth College, New Hampshire. Having lost his father, and being apparently friendless, he had not the means, if he had the wish, to follow up his studies. Some years he spent among the Indians, a good school of preparation for his future toils. He worked his passage from New York to London in 1771 as a common sailor; and in 1776 sailed with Captain Cook, on his third voyage, in quality of corporal of marines, and was with him when he was murdered; and some years later wrote an interesting account of this voyage. While thus engaged he conceived the bold scheme of traversing the unknown regions of America, from the neighbourhood of Nootka Sound to the eastern coast; and so earnest was he, that being frustrated in his design of reaching the western shore of America by sea, he set out from England towards the end of 1786, with ten guineas in his pocket, hoping to reach Kamtchatka, and thence effect a passage to America. According to Tucker's 'Life of Jefferson,' this scheme was suggested to Ledyard by Mr. Jefferson, then the American minister at Paris, who assisted him with money. He traversed Denmark and Sweden, passed round the head of the Gulf of Bothnia, after an unsuccessful attempt to cross it on the ice, and reached St. Petersburg in March 1787, without money, shoes, or stockings, having gone this immense distance on foot in an arctic winter. At St. Petersburg he obtained notice, money to the amount of twenty guineas, and permission to accompany a convoy of stores to Yakutsk in Siberia. But for some unexplained reason he was arrested there in January 1788, by the order of the Empress Catharine, while waiting for the spring, and conveyed to the frontier of Poland, with a hint that he would be hanged if he re-entered Russia. He found his way back to England, after suffering great hardship. Still his adventurous spirit was unbroken; and, almost without resting, he eagerly closed with the proposal of the Association for promoting the discovery of the

inland parts of Africa, to undertake a journey into that region. There is a characteristic story, that on being asked how soon he could be ready to set out, he replied, "To-morrow morning." He left London, June 30, 1788; and travelling by Marseille and Alexandria, reached Cairo August 19. The ardent, persevering, intelligent spirit of inquiry shown in his first and only despatches raised high expectation of the value of his labours; but these were cut short by his premature death, in that city, of a bilious disorder on the 17th of January 1789. His route was to have been from Sennaar westward, in the supposed direction of the Niger, so that he would have crossed that great continent in its widest part. From his scanty education and mode of travelling, Ledyard probably would have contributed little to scientific knowledge; but his keenness of observation, vigour and endurance, mental and bodily; and indifference to pain, hardship, and fatigue, fitted him admirably for a geographical pioneer; and his death, the first of many lives sacrificed to African discovery, excited a strong feeling of regret. "I have known," he said, shortly before leaving England for the last time, "hunger and nakedness to the utmost extremity of human suffering. I have known what it is to have food given as charity to a madman; and I have at times been obliged to shelter myself under the miseries of that character, to avoid a heavier calamity. My distresses have been greater than I have ever owned, or ever will own, to any man. Such evils are terrible to bear, but they never yet had power to turn me from my purpose."

*LEE, FREDERIC RICHARD, R.A., was born near the close of the last century at Barnstaple, Devonshire, a county which has contributed an unusually large proportion of names to the list of eminent English painters. Mr. Lee did not however in the first instance adopt painting as his profession. It was not indeed until he had seen some service in the army that he laid down the sword and took up the pencil. But having adopted landscape painting out of a real love of the art, and a hearty enjoyment of nature, he made rapid progress and soon attracted attention. From the first his pictures were marked by a direct reference to nature, and perhaps the circumstance of his turning to painting as a profession after his general tastes were formed may have done something to preserve him from the too common habit of looking to the works of previous painters for guidance rather than to nature: at any rate his pictures remind one often of Constable's rule for the landscape painter,—“when painting your picture forget every other picture.” Mr. Lee began to exhibit at the Royal Academy in 1824, but he had previously exhibited at the British Institution, where he had gained one of the prizes (50*l.*) then occasionally awarded there. Mr. Lee has painted pretty nearly every kind of native scenery, but, as might be expected from an ardent fly-fisher, he has shown a preference for the river or the loch. And it is in river scenery, as we think, his strength especially lies. The broad open moorland with the distant hills, or the wild and rugged mountain tract, he paints with much force, but from want of appreciation, apparently, of the atmospheric phenomena which play so important a part in such scenes, and also from the not having acquired a thorough mastery over mountain form, he is, in these subjects, far from being so successful as in his rivers. So in the sea views which he has of late painted rather frequently, his success is far from complete. His rocks are wanting in variety and grandeur of form, his rolling seas are often poor in colour, and without freedom, life, and elasticity. But in his river scenes, whether 'The Watering Place,' or 'The Ford,' 'The Fisherman's Haunt,' 'The Mill,' or 'The Broken Bridge,' so that there is a sandy bank, with above it a mass of dense foliage, and below a stream, whether sluggish or rapid, clear, or "in spate," he is at his ease, and paints with a firm, free, crisp touch, and a well-filled pencil, and never fails to impart to the spectator a large share of the pleasure he has evidently felt himself. Only inferior to his river scenes are his admirably painted "Avenues," of which those at Northwick, Sherbrooke, and Penshurst, are well known. But wherever he can make trees the chief object of his picture, he is sure to produce a picture which it is a pleasure to look at. And equally pleasing are such fresh homely scenes as his 'Village Green,' 'Harvest Field,' 'Ploughed Field,' a 'Devonshire Village,' or a 'Devonshire Lane.' Perhaps among the best pictures by English painters working in union are those of which Mr. Lee has painted the landscapes and Mr. Cooper the cattle and horses, pictures which never fail to win very general admiration at the Academy Exhibitions.

We spoke of Mr. Lee as a painter of native scenery. He is in fact one of our most thoroughly British landscape painters. His earlier pictures were mostly taken from the rivers and lanes of his native Devonshire, or about Penshurst Park—always a favourite haunt of his—or else by the Yorkshire Wharfe, a favourite haunt of every true lover of English river scenery. The Highlands formed his next great sketching field, and subsequently he turned to North Wales, the river scenery of which, as may be supposed, he wandered along with thorough enjoyment, and painted with genuine zest. Lincolnshire on the one side, and Cornwall on the other, have served to vary the range of his subjects, but the places first enumerated have furnished the staple. Beyond our own little island he has never gone for inspiration. Mr. Lee has been a most industrious painter. From his connection with the Royal Academy—he was elected A.R.A. in 1834, R.A. in 1838—not an exhibition has passed which has not contained several pictures by him. A general favourite, the pictures of Mr. Lee

are to be found in almost every private collection. The National Gallery we need not say has none. In the Vernon Collection is a choice specimen of his early manner, the 'Cover-Side,' in which the dogs and keepers were painted by Landseer, and a 'Scene on the Lincolnshire Coast.'

LEE, NATHANIEL, was born in the latter part of the 17th century. He was educated at Westminster School, and afterwards went to Trinity College, Cambridge. A passion for the theatre led him to appear as an actor on the London stage, but he met with no success. He wrote however thirteen tragedies, of which two, 'Alexander the Great,' and 'Theodosius,' remained favourites for a long time, though the first alone is now remembered. A derangement of mind led to Lee's temporary confinement in Bedlam, and though he was released, he did not long enjoy his liberty. He died at the age of thirty-four, in 1691, having, as Cibber supposes, been killed in a night ramble. Some recent critics, while admitting the bombast that pervades the works of Lee, ascribe it to a wild and powerful imagination; but his inflated words and thoughts are too often merely common-places dressed up in extravagant language. The imagination of Lee, such as it is, is seldom under his own control, and frequently is little better than a sort of arithmetical exaggeration. The author has brought together a number of impossible characters, uttering sometimes hardly a single word of true feeling, or a phrase in good taste; and the reader consequently not only feels no interest, but finds it difficult to repress a smile at the woes of the gaudy heroes and heroines. But in judging of his poetry it is proper to bear in mind his mental and physical misery, the quantity of verse he wrote, and the early age at which he died.

LEE, REV. SAMUEL, D.D., was born May 14, 1783, at Longnor, a village in Shropshire, about eighteen miles from Shrewsbury. He received the rudiments of education at a charity-school in that village, where at the age of twelve years he was apprenticed to a carpenter and joiner. At the age of seventeen he formed a determination to learn the Latin language, and though he had at first only six shillings a week, and afterwards seven, to subsist on, he contrived to buy rudimentary books and then classical writers, and by the end of his apprenticeship had accomplished his purpose. He then determined to learn the Greek, and this he also accomplished. The Hebrew, Chaldaic, and Syriac languages were next mastered. When in his twenty-fifth year he removed into Worcestershire to superintend on the part of his employer the repairing of a large house, in which however a fire broke out, when he lost all his tools, and was reduced to extreme poverty. In the meantime the Rev. Archdeacon Corbett had heard of his studious habits, saw him at Longnor, lent him books, and assisted him in pronunciation. In the course of a few months he acquired the Arabic and Persian languages, and afterwards a tolerable knowledge of French, German, and Italian. For two or three years previously to 1813 Mr. Lee held the mastership of Bowdler's foundation school in Shrewsbury. In 1813 he left Shrewsbury, and obtained an engagement with the Church Missionary Society. In the same year he entered himself of Queen's College, Cambridge, and in 1817 took his degree of B.A. Having received ordination, he preached in the following year at Shrewsbury a sermon in aid of the funds of the Shropshire Auxiliary Bible Society.

On the 11th of March 1819 Mr. Lee was elected Arabic Professor of the University of Cambridge, but not having been at college the time requisite for taking his degree of M.A. (which was necessary before he took the chair), a grace passed the senate to request the Prince-Regent to grant a mandamus, which was obtained accordingly. In 1822 the University of Halle conferred on him, without solicitation, the degree of D.D. In 1823 he was appointed chaplain to the jail at Cambridge, and in 1825 was presented to the rectory of Bilton with Harrowgate. He took the degree of B.D. in 1827, and in 1831 was elected Regius Professor of Hebrew to the University of Cambridge, and with it obtained the accompanying canonry in the cathedral of Bristol. The degree of D.D. was conferred upon him by the University of Cambridge in 1833. He was afterwards presented to the rectory of Barley in Hertfordshire. He died on the 16th of December, 1852, at Barley rectory. He was twice married.

Among the more important of Dr. Lee's works are the following:—'Hebrew Grammar,' 1830; 'Travels of John Batuta, translated from the Arabic,' 1833; 'The Book of Job, translated from the original Hebrew,' 1837; 'Hebrew, Chaldaic, and English Lexicon,' 1840; 'An Inquiry into the Nature, Progress, and End of Prophecy,' 8vo, Cambridge, 1849; 'The Events and Times of the Visions of Daniel and St. John, investigated, identified, and determined,' 8vo, London, 1851. Besides these works, Dr. Lee published several pamphlets on subjects of religious controversy, sermons, and contributions to periodical literature.

LEE, SOPHIA AND HARRIET, were the daughters of John Lee, a performer at Covent Garden Theatre in the last century. Harriet was born in 1756; Sophia was a few years her senior. Soon after their father's death they opened a school at Bath. In this undertaking they acquired a moderate competence, upon which they retired to Clifton, where both died, Sophia on March 13, 1824, and Harriet on August 1, 1851, aged ninety-five. Sophia first appeared in 1780 as author of a comedy, 'The Chapter of Accidents,' which was performed at the Haymarket with considerable success. Her next work was 'The Recess,' which appeared in 1785 in three volumes, one

of the first so-called historical novels, a somewhat lachrymose tale of the adventures and calamities of a supposed daughter of Mary of Scotland, by a marriage with the Earl of Leicester, which contains as little of history either in the facts of the tale or in the depicting of the manners of the age, as in any resemblance to the characters of the personages introduced, but which obtained a considerable share of popularity from the attempts at pathos and sentiment with which it is full. In 1787 she published 'The Hermit's Tale,' a poem; in 1796 'Almeida, Queen of Granada,' a tragedy, which was successfully performed, Mrs. Siddons sustaining the principal character. In 1804 was published in six volumes, a novel entitled 'The Life of a Lover,' which is said to have been her earliest production, the effort of her girlish years, and is certainly one of her weakest writings. Her last work was a comedy, performed at Drury Lane Theatre in 1804, called 'Assignment,' which was condemned on the first night, and was never published. Her chief claim to notice, like that of her sister, rests on the 'Canterbury Tales,' of which she furnished two, 'The Young Lady's Tale,' and 'The Clergyman's Tale,' which occupy a volume and a half of the five volumes to which the series extended; and the introduction to the whole. These tales are certainly superior to her novels, but they are not equal on the whole to those of her sister.

Harriet's first appearance as an author was in 1786, when 'The Errors of Innocence,' a novel in five volumes, was published; this was followed in 1787 by a comedy, 'The New Peerage; or, Our Eyes may deceive us,' 'Clara Lennox,' a novel in two volumes, in 1797, and 'The Mysterious Marriage, or the Heirship of Rosalva,' a play, in 1798: all have been forgotten. The 'Canterbury Tales' were published in successive volumes, the first in 1797, the fifth and last in 1805; they were so immediately popular that second editions of the first two volumes were published in 1799. They consist of twelve tales, of which one, 'The German's Tale—Kruitznor,' furnished Lord Byron with the idea and some of the materials for his tragedy of 'Werner,' and he says of the tale that he had formed a "high estimate of the singular power of mind and conception which it develops." It is undoubtedly the most powerfully interesting of the whole, contains the most definitely drawn characters, and a well-developed plot. Several of the other tales however show a considerable knowledge of the human mind, are unexceptionably moral, generally pleasing, and are narrated in a simple and unaffected style.

LEECH, JOHN, was born in London and educated at the Charterhouse. The pages of 'Punch' have rendered the name of Leech one of the best known and most highly-prized among English caricaturists. Week after week and year after year has his pencil there given an enduring shape to some one or other of the current follies. From the paterfamilias (whom he especially delights in following into his domestic retirement or watching in his recreations) to the most juvenile of the rising generation, Mr. Leech has suffered no member of the 'domestic circle' to escape his keen pencil. The sober citizen—immortal 'Mr. Briggs,' the fast young man; young ladies whether fast or moderate in pace, and their grave mammas; the 'juvenile branches' of every age; the smart serving maids and their 'followers,' with all the mysteries and miseries of the 'domestic arrangements,' are displayed with as little reticence and evidently from as extensive an experience as though narrated by the ever-memorable Caudle. This is perhaps the peculiarity of Leech as a pictorial humourist, that he has made common every-day household life and ordinary home characters the chief subject of his pencil: and that he has done it pleasantly, without cynicism, and in the spirit of a good-tempered laughing satirist—one might almost say philosopher: and further, that it has almost invariably been a folly at which he has despatched his shaft. As works of art the sketches of Mr. Leech (taking of course into account the rapidity with which they were thrown off and the purpose for which they were made) are of a high order. They exhibit rare powers of observation, and remarkable facility of execution; great skill in drawing (though often drawn carelessly enough, sometimes perhaps from haste, and sometimes it may be from choice); and a singular aptness in rendering expression, or (what is no less difficult to express happily) the absence of expression. The artist-like power with which he sketches in with a few rude-looking scratches a landscape background is equally admirable, and so in fact is the cleverness with which the accompaniments—whether the sketch be of an 'interior,' or an out-door scene,—are made to assist the story.

Mr. Leech has illustrated several of Albert Smith's tales, the 'Comic History of England,' &c., and published under his own name, 'The Rising Generation,—a series of Twelve Drawings on Stone,' fol., 1848; and 'Pictures of Life and Character: from the Collection of Mr. Punch; 500 woodcuts,' oblong fol., 1854—this last being probably the most remarkable collection (even as to mere quantity) of humorous sketches ever published by so young a man.

LEFEBVRE, FRANÇOIS-JOSEPH, Duke of Danzig, and Marshal of France, was born of humble parents, at Ruffach, in Upper Alsace, on the 25th of October 1755. He was designed for the ecclesiastical profession, but having lost his father, he enlisted, when eighteen years of age, as a private soldier in the regiment of French guards. He had attained the rank of serjeant-major when, on the breaking out of the French revolution, that regiment was dissolved. He continued to serve however, and in 1792 he became a captain of his regiment. In that capacity he was enabled to render some valuable assistance

to the unfortunate family of the dethroned King Louis XVI., and on two occasions he gallantly interposed in their behalf, and, at the peril of his life, rescued them from an infuriated populace. His subsequent rise in the army was without precedent rapid, even at that period: on the 3rd of September 1793, he became adjutant-general; on the 2nd of December, in the same year, he was a general of brigade; and on the 10th of January 1794, he rose to the rank of a general of division. While serving with the army of the Moselle, he distinguished himself at the combat of Lambach, and in the battle of Giesberg. During the whole of the campaign in Germany and the Netherlands, under Pichegru, Moreau, Hoche, and Jourdan, he made himself conspicuous for his skill and courage. In 1796, when the French army under General Kléber had passed the Rhine [KLÉBER], the Austrians, finding themselves compelled to retire from Uckerath, had intrenched themselves, twenty thousand strong, on the heights which surround the small town of Altenkirchen. Their formidable position was attacked on the 4th of June by Kléber, who formed his army into two divisions, the first of which, the advanced-guard, he placed under Lefebvre. The brunt therefore of the assault fell on that division, which boldly charged the enemy at the point of the bayonet, and, in spite of a most vigorous resistance, compelled them to retire in disorder, leaving behind them four standards, twelve pieces of cannon, and about three thousand prisoners. On the 25th of March 1799, was fought the memorable battle of Stockach, in which Lefebvre acquired fresh renown; with only eight thousand men he resisted, for many hours, the attack of thirty thousand Austrians.

At the time when Bonaparte was placing himself at the head of affairs, the Directory, who supposed Lefebvre devoted to their cause, appointed him to the command of the guards of the Legislative Assembly; but, on the morning of the 18th Brumaire (October 14), he attended the meeting of officers at Bonaparte's private residence, and cordially co-operated in their proceedings. He was also instrumental in extricating Lucien Bonaparte from his dangerous position in the stormy meeting of the Council of Five Hundred at St. Cloud. [BONAPARTE, NAPOLEON I.; BONAPARTE, LUCIEN.] These important services were rewarded by the command of the seventeenth military division, whose head-quarters were at Paris. In 1804 he was raised to the dignity of a Marshal of the Empire. He accompanied Napoleon the following year in the Austrian campaign, and in 1806 took an active part at the battle of Jena, where, though at that time upwards of fifty years of age, he fought on foot at the head of the guards.

In 1807 he was sent with an army of sixteen thousand men to invest Danzig, which was garrisoned by twenty thousand troops, besides a numerous militia, and the investment was completed on the 14th of March. A body of twelve thousand Russians were advancing to the relief of the besieged, and Lefebvre was compelled to divide his force, and to detach a portion of them to oppose the Russians. On the 15th of May a severe action took place between them and the French, when the latter, seconded by the troops of Marshal Lannes and General Oudinot, who had been sent by the emperor to their assistance, successfully repelled nine Russian regiments, and a part of the Prussian garrison by whom they had been joined. On the 21st of May, preparations having been made for a general assault, the Prussian commander General Kalkreuth offered to accept terms of capitulation, and Lefebvre willingly accorded favourable terms. A few days after these events, Napoleon, who was desirous of reviving the high nobility in France, and to give additional lustre and more munificent rewards to the twenty-four grand dignitaries whom he had lately created, made Lefebvre Duke of Danzig. The siege of Danzig indeed was one of the most brilliant triumphs of the Prussian campaign, and consequently well fitted to give an honourable title to the general who had conducted it. Eight hundred pieces of cannon and immense magazines fell into the hands of the conquerors, and the capture of this important fortress not only secured the left flank and rear of Napoleon's army, but left to Prussia only the stronghold of Pillau along the whole coast of the Baltic.

In 1808 Lefebvre joined the Peninsular expedition, and was appointed to the command of the fifth corps of the French army. On leaving, the emperor had given him directions to keep the Spaniards in check till his arrival; but when employed in the province of Biscay, finding that the enemy were seriously harassing the flanks of his army, he gave them battle, and on the 1st of November triumphantly entered the town of Bilbao. His conduct however on that occasion appears to have given displeasure to Napoleon, as it interfered with his plan of operations. He was afterwards present at the battle of Tudela, where he had the command of the cavalry. [LANNES.] In the German campaign of 1809 he rendered himself conspicuous as a brave soldier and an excellent tactician, at the battles of Eckmühl and Wagram, and in the dangerous warfare among the passes of the Tyrol. He was also with Napoleon in the disastrous expedition to Russia, and had the command of the old guard, which was however seldom called into action; but during the retreat he showed considerable military skill, and, for the most part, accompanied his corps on foot, sharing every suffering and exposing himself to every danger in common with the private soldiers.

During the campaigns of 1813 and 1814 he appears faithfully to have adhered to the declining fortunes of his master; and after the battle of Leipzig, when the remnants of the French army were called

to fight for the defence of their native country, by none of his lieutenants was Napoleon more ably seconded than by Lefebvre. At the battles of Champ-Aubert (February 10, 1814), at Arcis-sur-Aube (March 20), and at Mont-Mirail (April 14), he displayed the same gallantry as in the more renowned but not more glorious fields of Jena, Tudela, and Wagram. It is however stated that Lefebvre greatly influenced the abdication of Napoleon, and at the first restoration of Louis XVIII. he was created Chevalier of St. Louis and peer of France. But on the return of his former chief from Elba, we find him again adhering to his fortunes, and accepting a seat in his Chamber of Peers, where however he held himself aloof from all discussions. ('Journal des Débats' of the 10th of April 1814). At the second restoration of the Bourbons, he was excluded from the Chamber of Peers, to which he was recalled in 1819, having been a few years previously reinstated in his rank of marshal. He died at Paris on the 14th of September 1820.

There was another well-known general of Napoleon, the COUNT CHARLES LEFEBVRE DESNOUETTES, whose name has sometimes been confounded with that of Marshal Lefebvre. He was condemned to death on the second restoration of the Bourbons, but he was enabled to take refuge in the United States. He perished in a shipwreck on the coast of Ireland, as he was returning to Europe, on the 22nd of April 1822.

LEFORT, FRANÇOIS, was the son of Jacques Lefort, member of the Grand Council of Geneva, in which city he was born in 1656. After having served as a cadet in the Swiss Guards in the service of France, and subsequently in a regiment belonging to the Duke of Courland, in the pay of the Dutch, he was induced to try his fortune as a military man in Russia, and obtained a captain's commission from the czar Feodor or Theodore Alexiwich, and greatly distinguished himself in the wars with the Turks and the Tartars. Having in 1678 married Mademoiselle Soubai, whose father, a native of France, held the rank of lieutenant-colonel in the Russian service, he revisited his native country in 1682, but, staying only for a few weeks, got back to Russia in time to be in readiness for the crisis which occurred on the death of Theodora. His abilities being well-known, he was appointed by the Prince Galitzin, who governed the country under the Princess Sophia, in the name of her two brothers Ivan and Peter, one of the captains of a new body of troops raised to counteract the domination of the Strelitzes, or old national militia. In this capacity he first attracted the attention of the young czar Peter, in the early part of the year 1683; and on the 29th of June in that year he was raised by him to the rank of major. When, in 1689, Peter took refuge in the Troitski convent, Lefort was one of those who joined him there, and on the overthrow of the usurpation of Sophia, which followed, he became the chief minister of the emancipated emperor. Many of Peter's greatest plans are believed to have been suggested by Lefort; all the czar's measures for civilising and elevating his country found in him, at least, the most able and zealous of seconders and promoters. Holding at once the rank of general and of admiral, Lefort was always equally ready for service by land or by sea; and his active and versatile faculties shone as much in civil affairs as in military. At last Peter lost this inestimable servant by his death at Moscow on the 12th of March 1699: his health had been for some time declining, and a fever following upon the breaking out of an old wound carried him off. Peter lamented him as if he had been a brother. Lefort's moral nature appears to have been as admirable as was his capacity; considerations of self-interest were always postponed by him to the public good and the glory of his sovereign, and a noble contempt of everything mean or mercenary marked the whole of his career. He left a son, but he died at an early age.

LEGENDRE, ADRIEN-MARIE, an analyst, whose name must follow those of Lagrange and Laplace in the enumeration of the powerful school which existed in France at the time of the revolution, was born at Paris in 1751, and died there January 10, 1833. Of his personal life we can only now say that it was passed in strenuous and successful exertions for the advancement of mathematical science and of its applications. He never filled any political post, or took any marked part in public matters: he was, we believe, no favourite of any government, and his scientific fame did not procure him more than a very moderate competency. The writings of M. Legendre consist of various papers in the 'Memoirs' of the Academy of Sciences, and several separate writings of which we shall give a slight account.

The first appearance of Legendre as a mathematician was in 1782 as the writer of two papers, one on the motion of resisted projectiles, the other on the attraction of spheroids, which gained prizes from the academies of Berlin and Paris, and a place in the former as the successor of D'Alembert. In a memoir on double integrals, published in the volume for 1788 (though presented at the end of 1799), he digested a method of transforming an integral with two variables to one depending upon other variables, which he applied to the question of the attraction of spheroids. He was the first who extended the solution of this question by the aid of modern analysis: it being not a little remarkable, that this problem in the year 1773 required the power of Legendre to show that even as much could be done with it by the modern analysis as had been effected with the ancient methods by Newton and Maclaurin. Various other memoirs by Legendre refer either to points of the integral calculus, or to his geometrical operations.

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In 1787 he was appointed one of the commissioners for connecting the observatories of Greenwich and Paris by a chain of triangles. Cassini de Thury had memorialised the British government on the expediency of this step: the execution of which was committed to General Roy on the English side, and to Legendre, Cassini, and Méchain on the French. Much of the work was completed in 1787, and a memoir of Legendre, published in the volume for that year, upon some theoretical points, contains one of those simple and beautiful theorems which carry the name of their inventors with them for ever. It is the celebrated proposition relative to the 'spherical excess' of a small spherical triangle. An account of the actual triangles constructed in his survey is contained in the volume for 1788. When the grand French arc of the meridian was completed, Laplace and Legendre were employed to deduce the form of the spheroid which agreed most nearly with all the observations. In the construction of the large trigonometrical tables (which still remain unpublished) he contributed some simplifying theorems. In 1806 he published his 'Nouvelles Méthodes pour la Détermination des Orbites des Comètes,' in which he gives a method the peculiarity of which then was that it allowed of the correction of the original observations at any part of the process. It may be doubtful whether the method itself was an improvement upon those which were then in use; and if it were, it is still superseded by others posterior to it. But this tract is further remarkable by its containing the first proposal to employ the method of least squares. Whether Legendre had seen the hint of Cotes or not, he made a proposal of great ingenuity, and introduced, as a matter of practical convenience, a method which was afterwards shown by Laplace to be entitled to confidence on the strictest grounds of principle.

Legendre applied himself at an early period of his life to the development of those integrals on which the determination of the arcs of an ellipse and hyperbola depend. In the 'Memoirs' of the Academy for 1786 are two papers on the subject written by him. His 'Exercices du Calcul Integral,' published in 1811, contain, among other matters of high curiosity, an extended view of the same subject. He continued to devote himself assiduously to the cultivation of this new branch of science, and in 1825 and 1826 he produced the two volumes of his 'Traité des Fonctions Elliptiques et des Integrales Euleriennes,' containing a digested system, with extensive tables for the computation of the integrals. The work was hardly published when the discoveries of Messrs. Abel and Jacobi appeared. These mathematicians, both then very young, had begun by looking at the subject in another point of view, and had produced results which would have materially simplified a large part of the work of Legendre, if he had had the good fortune to find them. With a spirit which will always be one of the brightest parts of his reputation, Legendre immediately set about to add the new discoveries to his own work; and in 1828 and subsequent years appeared three supplements, in which they are presented in a manner symmetrical with the preceding part of the work, and with the fullest acknowledgment of their value and of the merit of their authors.

To Legendre is also due the collection of the results obtained upon the theory of numbers, a subject to which he made very remarkable additions. The second edition of his 'Théorie des Nombres' was published in 1808, and the third in 1830.

The best known of Legendre's works is, as might be supposed, his 'Elements of Geometry,' of which Sir David Brewster gave an English translation in 1824, from the eleventh edition: Legendre published his twelfth edition in 1823. Of the finished elegance and power of this very remarkable work it is not easy to speak in adequate terms: and next to the Elements of Euclid, it ought to hold the highest place among writings of the kind. But it would not be difficult to show that much of the rigour of Euclid has been sacrificed, and though those who determine to abandon the latter cannot do better than substitute Legendre's work, we hope that in this country the old Greek will maintain his ground at least until a substitute can be found who shall give equal rigour of demonstration, as well as greater elegance of form.

LEGRAND, JACQUES-GUILLAUME, a French architect and a writer on subjects of architecture, was born at Paris May 9th, 1753. When studying in the École des Ponts et Chaussées he attracted the notice of Perronet, and was, while yet very young, entrusted with the execution of the bridge at Tours. His taste however disposed him far more to architecture than to engineering, and he accordingly placed himself under Blondel, and after his death pursued his studies under Clerisseau, who, esteeming his character no less than his talents, bestowed his daughter upon him in marriage. With Molinos, his friend and his professional associate in most of his works, he made a tour through Italy, and was preparing to investigate the remains of art in Magna Græcia, when he was recalled home by the government. From that period he was employed during nearly twenty years in restoring several public edifices and erecting others. One of his most noted works, which he executed in conjunction with Molinos, was the timber cupola of the Halle aux Bleds. The Théâtre Feydeau, the restoration of the Fontaine des Innocens, of the Halle aux Draps, and of the interior of the Hôtel Marboeuf, besides a number of designs for private individuals, were executed by him. He had been appointed to conduct the repairs of the abbey of St. Denis, and had removed to that place for the purpose of giving his undivided attention to the

works, just before his death, which happened November 10th, 1806. Among his writings are the text to the 'Edifices de Paris,' and the 'Galerie Antique,' and to many of the architectural subjects in the 'Annales du Musée;' also the architectural portion of Cassas's 'Voyage Pittoresque d'Istrie,' and that of 'Phenicie;' and an octavo volume to accompany Durand's 'Parallèle d'Edifices.' This last was merely the sketch of a more complete and detailed history of architecture, which, had he lived to execute it as he had proposed, would have extended to thirty volumes.

LEIBNITZ, GOTTFRIED WILHELM, was born on the 3rd of July 1646, at Leipzig, where his father (Friedrich) was professor of jurisprudence. Having lost his father at the age of six years, he was placed at the school of St. Nicholas, in his native city, from which he was removed in his fifteenth year to the university of the same place. Although law was his principal study, he combined the legal lessons of the elder Thomasius with those of Kuhn in mathematics, and applied at the same time with great diligence to philology, history, and, in short, to every branch of knowledge. Of ancient writers, Plato, Aristotle, and the Pythagoreans seem to have exercised the greatest influence on his mental character, and his profound knowledge of their writings has furnished many an element in his own philosophy, while it suggested a wish, as bold as it was impracticable, of reconciling their several systems and combining them into one consistent whole. After further prosecuting his mathematical studies at Jena under Erhard Weigel, Leibnitz returned to Leipzig, where he passed successively to the degrees of Bachelor and Master in Philosophy. On the latter occasion (1664) he read his treatise 'De Principio Individuationis,' in which he took the side of the nominalists against the realists. His pursuits at this time were chiefly of a mathematical and juridical character. In 1664 appeared the treatise 'Questiones Philosophicæ ex Jure collectæ,' which was followed in the next year by the 'Doctrina Conditionum.'

The treatise 'De Arte Combinatoria' was published in 1666. This important and remarkable work contained a new method of combining numbers and ideas, and was intended to exhibit the scientific advantages of a more extensive design, of which it was only a particular application. This general design, which is sketched in the 'Historia et Commendatio Linguae Characteristica Universalis' ('Posthumous Works,' by Raspe, p. 535), was the invention of an alphabet of ideas, to consist of the most simple elements or characters of thought, by which every possible combination of ideas might be expressed; so that by analysis or synthesis the proof or discovery of all truth might be possible. Notwithstanding such early proofs of his genius and talents, Leibnitz was refused a dispensation of age which he had asked for at Leipzig in order to take the degree of Doctor of Laws, which however he obtained at Altorf. His exercise on this occasion was published under the title 'De Casibus in Jure Perplexis,' which was everywhere received with approbation. Declining a professorship here offered to him, in all probability from a distaste for a scholastic life, he proceeded to Nürnberg, where he joined a society of adepts in the pursuit of the philosopher's stone, and, being appointed secretary, was selected to compile their most famous works on Alchemy. For such an occupation he is said to have proved his fitness by composing a letter, requesting the honour of admission, so completely after the style of the alchemists, that it was unintelligible even to himself. From these pursuits he was removed by the Baron von Boineburg, chancellor to the Elector of Mainz, who invited him to proceed to Frankfurt in the capacity of councillor of state and assessor of the chamber of justice. He here composed the valuable and important essay 'Nova Methodus docendi discendique Juris, cum subjecto catalogo desideratorum.' At this time Leibnitz began to prosecute the study of philosophy with greater energy, and to extend his fame to foreign countries by the republication of the work of Nizolius, 'De vera Principiis et vera Ratione Philosophandi,' to which he contributed many philosophical notes and treatises. To this date belong two original compositions which are remarkable for their boldness of views, and as containing the germ of his later philosophical system. Of these two works, the 'Theoria Motus Concreti' was communicated to the Royal Society of London, and the 'Theoria Motus Abstracti' to the Academy of Sciences of Paris. The latter city he first visited in 1672, in company with the son of his patron, and there formed the acquaintance of the most learned and distinguished men of the age—among others, of Malebranche, Casini, and Huyghens, whose work on the oscillation of the pendulum attracted Leibnitz to the pursuit of the higher mathematics. Leibnitz next proceeded to London, where he became personally acquainted with Newton, Oldenburg, Wallis, Boyle, and others, with many of whom he had previously maintained an active correspondence. Upon the death of the Elector of Mainz, he received from the Duke of Brunswick Lüneburg the appointment of Hofrath and Royal Librarian, with permission however to travel at pleasure. He accordingly visited London a second time, in order to make known his mathematical studies and to exhibit his arithmetical machine. This machine, either an improvement on that of Pascal or an original invention, is described in the first volume of the 'Miscellanea Berolinensia,' and is still preserved in the museum at Göttingen. From London Leibnitz returned to Hanover, where he was engaged in arranging the library and in the discovery and development of the method of infinitesimals, which was so similar to the method of

fluxions of Newton as to lead to a bitter dispute between the admirers of these great men, and ultimately between themselves, as to the priority of discovery. To decide this dispute the Royal Society of London, at the request of Leibnitz, nominated a commission, which decided in favour of Newton. There is little doubt however that the two methods were equally independent and original; but the priority of publication is in favour of Leibnitz. To this period belong also the important works of a mixed historical and political nature, 'Scriptores Rerum Brunsvicensium,' and the 'Codex Juris Gentium Diplomaticus,' the materials of which he had collected during his travels through France, Suabia, Bavaria, and Austria, which he undertook at the instance of Duke Ernest Augustus of Brunswick. In 1683 he joined Otto Mencke in publishing the 'Acta Eruditorum' of Leipzig, and from 1691 he was also a constant contributor to the 'Journal des Savans,' in which many of his most important essays on philosophy first appeared. To this period belong also the composition of the 'Monadologie' and the 'Harmonie Préétablie.' In 1702 Leibnitz was appointed President of the Academy of Sciences at Berlin, which the Elector of Brandenburg, afterwards Frederick I. of Prussia, had established at the instance of his queen, a princess of the house of Brunswick, and by the advice of Leibnitz himself. In 1710 the 'Theodicee' was published, with a view to oppose the tendency of the writings of Bayle; and two years afterwards the 'Nouveaux Essais sur l'Entendement Humain,' in answer to the essay of Locke. In the previous year Leibnitz formed the personal acquaintance of Peter the Great, who, at Torgau, consulted him on the best means to be adopted for the civilization of Russia, and rewarded his valuable suggestions by the title and dignity of councillor of state and a pension of 1000 rubles. Shortly afterwards, at the instance of Prince Ulrich of Brunswick, the emperor, Charles VI., elected him aulic councillor and baron of the empire; and, in consequence, he visited Vienna, where he became acquainted with the Prince Eugene of Savoy and the chancellor Count Sinzendorf. Upon the elevation of the Elector of Hanover to the throne of England, Leibnitz returned to Hanover, where, after the publication of a few political and philosophical works, he expired on the 14th of November 1714. He was buried on the esplanade at Leipzig, where a monument in the form of a temple indicates, by the simple inscription, "Ossa Leibnitii," the place of his burial.

The first object of the philosophical labours of Leibnitz was to give to philosophy the rigour and stability of mathematical science. The latter derives this character both from its formal portion, or demonstration, and also from the nature of its object-matter. With a view to the former, Leibnitz assumed the existence of certain universal and necessary truths which are not derived from science, but grounded in the very nature of the thinking soul. ('Principia Philosophiæ,' s. 30-7.) As the object-matter of mathematics may be supposed to be constructed of points or units, Leibnitz was led to the assumption of certain primary constituents of all matter. These are his famous monads, which form the basis of his system. These monads are simple substances without parts, out of which all bodies are compounded by aggregation. They are real, because without real simple principles the composite would not possess reality; and consequently, if there were no monads, nothing of any kind could exist really. These monads must not be confounded with the atoms of Democritus or Epicurus. They are real units, the grounds of all activity, or force, and the prime absolute principles of all composite things, which may ultimately be resolved into them. Leibnitz called them metaphysical points and substantial forms. Being without parts, they are necessarily unextended, indivisible, and without figure. As such they are incapable of dissolution, and without natural decay or production, which is only possible in composite bodies. The monads therefore were created at once and momentarily, and in the same manner they must be destroyed or last for ever. Internally they admit not of change, since neither substance nor accident can penetrate what is wholly without parts. Nevertheless they must possess certain determinations or qualities, since otherwise they could not be things. Further, every monad is distinct from all others; for there cannot be two things absolutely identical and without internal difference. This proposition forms one of Leibnitz's necessary and fundamental principles, which he called the 'principle of identity of indiscernibles' (principium identitatis indiscernibitium). According to this principle all things must differ more or less, since otherwise they would be indistinguishable, for identical things are indiscernible. All created things are subject to change; consequently the monads also are constantly changing. This change however is only external, and does not operate internally; on the contrary, the outward change results from an internal principle; and this internal principle of change constitutes the essence of all force: the monads consequently are forces. Besides this principle of change, every monad possesses also a certain schema of that which is changed, which, so to say, while it expresses the differences and multiplicity of the monad, yet comprises the multiplicity in unity. All natural changes proceed in gradation; consequently, while one part is changing, another remains unchanged, and the monads consequently possess a plurality of affections and relations. This transitory state, which experiences and exhibits the multiplicity of changes in the unity of the monad, is perception, which however is unconscious (sine conscientia). The active force, by

which the change or passage from perception to perception is accomplished, is an appetite (*appetitus*). By its action the monads are ever attaining to new perceptions, in which their whole activity consists, and besides which nought else is in them; consequently they may be termed *entelechies*, as possessing a certain perfection and a certain self-sufficiency by which they are the sources of their own activity. In lifeless things perception is uncombined with consciousness; in animated, it is combined with it and becomes *apperception*. The monads endued with *apperception* may be called souls, and, in combination with the unconscious monads, constitute all animals; the only difference between man and the rest of animals, as between God and man, consisting in a higher degree of perfection. The unconscious perception is also found in the monads endued with *apperception*, when they are in a state of sleep or are stunned, for in sleep the soul is without *apperception*, and like the other monads. All perceptions however are closely dependent on each other; and when consequently the soul passes from sleep, the unconscious perceptions which it had during that state form the link which connects its present thoughts with the past. This fact affords an explanation of memory, and that anticipation of like results from like causes which guides the conduct of all animals. Man however is distinguished from the rest by his cognition of eternal and necessary truths; by these he rises to a knowledge both of his own and the Divine nature; and these constitute what is called reason or mind. By these necessary truths man becomes capable of the reflex art of distinguishing the subject (*ego*) and the object (*res*), and furnishes him with the fundamental principles of all reasoning, namely, the principle of contradiction and the law of sufficient reason. According to the former, whatever involves a contradiction is false, and its opposite true; the latter teaches that nothing can be true or exist unless some reason exist why it should be as it is, and not otherwise. This sufficient reason of all necessary truths may be discovered by analysis, which arrives ultimately at the primary notions which assume the form of identical propositions, and are incapable of proof, but legitimate themselves. In the same manner all contingent truths must have an ultimate cause, since otherwise an infinite series of contingencies must be assumed in which reason would be lost. This last cause of all things and of their mutual dependence in the universe is God, who is absolute infinite perfection, from whom all things derive their perfection, while they owe their imperfection to their own nature, which, as finite, is incapable of receiving into itself infinite perfection. The Divine intellect is also the source of all eternal truths and ideas, and without God nothing could possibly be actual, and nothing could exist necessarily. God alone, as possessing infinite perfection, exists of necessity; for as nothing obstructs his potentiality, he is without negation or contradiction, and is unlimited. But although the eternal truths have their reason in the nature of God, they are not therefore arbitrary or determined by the will of God. This is the case only with contingent truths. God, as the prime monad by whom all created monads were produced, is omnipotent; as the source of the ideas after which all things were created and from which they receive their nature, he is intelligent, and he also possesses a will which creates those finite things which his intelligence recognises as the best possible. These same properties of intelligence and will constitute the subject, or *ego*, in man, by which he is capable of perceiving or desiring. While however these attributes are in the highest degree of perfection in the Deity, in finite things they are variously limited, according to the respective degrees of perfection.

As imperfect, the activity of the created monads tends without themselves; consequently they possess activity so far as they possess clear perceptions (*apperception*), and are passive so far as they perceive obscurely. Of two composite substances, that is the more perfect which possesses the ground of the contingent changes of the latter: but simple substances cannot exert any influence on each other, unless by the intervention of the Deity, who at the creation arranged them in due co-ordination with each other. This adjustment of the monads was in accordance with certain sufficient reasons in each monad, by which the Divine will was moved to place the passivity of one and the activity of one in an harmonial relation; this sufficient reason was their comparative perfection: hence the famous principle of Leibnitz, which has been designated by the term *Optimism*—that of all possible worlds, God has chosen and produced the best.

As every monad stands in harmonious relation to all others, it expresses the relations of all, and is, as it were, a mirror of the universe which is represented in a peculiar manner by each. Hence the greatest possible variety is combined with the greatest possible harmony. God alone can embrace all these relations, while finite minds have only a very obscure perception of them. All in the world is full, and bound together into one continuous and coherent whole. The motion of each single monad, whether simple or in aggregation, affects all according to distance; and God therefore sees all future things, as well as present and past. But the soul is only cognisant of what is present to it; and although indeed it represents the whole universe, yet the infinity of objects surpasses its capacity, and its clearest representations are of those which immediately affect the body with which it is united. The soul pursues its own laws, and the body likewise its own; both however, by reason of the harmony established at the creation among all monads, as representatives of the universe,

act in unison. The soul strives after means and ends, and works by the laws of final causes; the body, by those of efficient causes. Both species of causes are in harmony with each other. Such is the system of pre-established harmony, according to which the body and soul act independently of each other, and each as if the other did not exist, and yet nevertheless both as if they had an influence on each other. This harmonious relation of the body and soul Leibnitz illustrates by the supposition of two clocks, one of which points, while the other strikes the hour: both harmonise in their movements, but nevertheless are independent of each other.

The power and goodness of God are displayed in the whole universe, but it is in the moral world that they are chiefly visible. Between the natural and the moral worlds, or between God as creator of the mundane machine and as ruler of spirits, the strictest harmony subsists. God as architect of the world is consistent with himself as lawgiver; and agreeably to the mechanical regulation of the course of nature, every transgression is followed by punishment, as every good act is by rewards, since all is so disposed as to contribute to the good and happiness of the whole. This is the grand principle of the 'Theodicée.' In this work Leibnitz shows that God, as all-powerful, all-wise, and all-good, has chosen and created the best of all possible worlds, notwithstanding the seeming objections which may be drawn from the existence of evil. If a better constitution of things had been possible, God would have chosen it in preference; and even if another equally good had been possible, there would not have been any sufficient reason for the existence of the present world. The existence of evil is both metaphysical and physical. As to the former, the antecedent will of God designed infinite good; but this was not possible, since the multiplicity of things necessarily limit each other, and this limitation is evil. But evil may also be considered as physical and moral. Physical evil is a necessary consequence of the limitation of finite things. Moral evil however was not necessary, but became a consequence of metaphysical and physical. But the less evil must be admitted for the sake of greater good; and evil is inseparable from the best world, as the sum of finite beings to whom defect and imperfection necessarily cling by nature. God therefore permitted its existence: for as the world contains a good incomparably greater than its attendant evil, it would have been inconsistent with the Divine goodness and wisdom not to have realised the best possible world, in consequence of the comparatively little evil which would come into existence with it.

A more immediate source of evil is the freedom of the human will, which however exists for the sake of a greater good, namely, the possible meritoriousness of man and his consequent adaptation to a state of felicity to be attained by his spontaneous acts. This freedom of man is intermediate between a stringent necessity and a lawless caprice. That man is free who, of several courses which in certain circumstances are physically possible, chooses that which appears the most desirable. This choice however cannot be without a motive or sufficient reason, which however is of such a nature as to incline only, and not to compel. Every event in the universe takes place according to necessity; but the necessity of human actions is of a peculiar kind; it is simply moral, and is not destructive of its contrary, and consists merely in the choice of the best. Even the Divine omniscience is not destructive of human liberty. God unquestionably knows all future events, and among these consequently the acts of all individuals in all time who act and sin freely. This prescience however does not make the contingency of human actions a necessity.

Such was the philosophical system by which Leibnitz sought to correct the erroneous opinions of his age, which had been drawn from the theory and established on the authority of Descartes. The broad and marked distinction which the latter had drawn between matter and mind had led to an inexplicable difficulty as to the reciprocal action of the body and soul, to get rid of which Spinoza had advanced his theory of substance, and denied or got rid of the difference. Leibnitz attempted to solve this difficulty by resolving all things into spirit, and assuming nothing but mental powers or forces. Nevertheless he has only presented the dualism of the Cartesian theory under another form; and the equal difficulty of explaining the community of action between the conscious and unconscious forces, so as to account for the reciprocal influence of body and mind, forced him to have recourse to the gratuitous assumption of the pre-established harmony. As to the charge of fatalism, which Dugald Stewart has objected to, his objection seems to have arisen from that antagonism of error which takes refuge from a blind necessity in irrational chance. The theory of optimism has been the subject of the satire of Voltaire, but it is not more misrepresented in 'Candide' than in the 'Essay on Man.' Pope and Leibnitz agree in the position that of all possible systems infinite wisdom must form the best; but by the coherency of all, the former understood the co-existence of all grades of perfection, from nothing up to Deity; the latter, that mutual dependence of all in the world by which each single entity is a reason of all others. By the fullness of creation Leibnitz denied the existence of any gap in the causal order of co-existent things; Pope asserted by it the unbroken series of all degrees of perfection. The Divine permission of evil, Pope referred to the indisposition of the Deity to disturb general by occasional laws. There is consequently evil in the world which the Deity might have got rid of, if he were willing in certain cases to

interrupt his general providence. Consequently he admits evil in the world which does not contribute to the perfection of the whole. Leibnitz however denies that God could remove the existing evil from the world without prejudice to its goodness. He moreover does not admit of the opposition of general and particular providence, but makes the general law of the universe to be nothing else than the totality of all special laws. (On this subject consult Mendelsohn, 'Kl. ph. Schriften,' p. 538.)

Leibnitz has been spoken of principally as a metaphysician, but it should be remembered that his mathematical fame is as high among mathematicians as his metaphysical reputation is among metaphysicians, and perhaps higher.

Of the works of Leibnitz several editions and collections have appeared. The two principal are the following:—'G. W. Leibnitii, Opp. omnia nunc primum coll. stud.,' Dutens, Geneva, 6 vols.; and 'Œuvres Phil., Lat. et Franco, de feu M. Leibnitz, pub. par M. Raspé,' Amsteld., 4to, 1765. The 'Commercium Philosophicum et Mathematicum,' 2 vols. 4to, containing the correspondence of Leibnitz with John Bernoulli, was published at Lausanne and Geneva in 1745.

LEICESTER, ROBERT DUDLEY, EARL OF, one of Queen Elizabeth's principal favourites, was born about the year 1531, of an ancient and noble family. Edmund Dudley, the rapacious minister of Henry VII., was his grandfather. His father was John Dudley, duke of Northumberland, who, after attaining considerable celebrity during the reigns of Henry VIII. and Edward VI., was executed in August 1553, for his adherence to the claims of Lady Jane Grey, who was his daughter-in-law. Robert Dudley was knighted by Edward VI.; was imprisoned at the same time and for the same offence as his father; was liberated in 1554; and was afterwards appointed master of the ordnance to Queen Mary. He had all those exterior qualities which were likely to ingratiate him with a queen: a youthful and handsome person, a polite address, and a court-ous insinuating behaviour; and Elizabeth was no sooner on the throne than she bestowed upon him a profusion of grants and titles. He received from her lordships, manors, and castles: he was made master of the horse, a privy-councillor, a knight of the garter, high-steward of the University of Cambridge, baron of Denbigh, and earl of Leicester; to which other dignities were subsequently added. Leicester was continually in attendance at court, and the queen delighted in his society. At an early age he had married Amy, the daughter of Sir John Robsart. In 1560 this lady died suddenly at Cumnor under suspicious circumstances, murdered, as many supposed, at the instigation of her husband, who, seeing no bounds to the queen's friendship for him, found his wife an obstacle to his ambition: but there really appears no sufficient ground for the suspicion, which however Sir Walter Scott, who in his 'Kenilworth' has in the most extraordinary manner distorted the historical circumstances, has rendered the common opinion. The queen admired Leicester, trusted him, and allowed him great influence; she also projected a marriage for him with Mary, Queen of Scots. It is scarcely necessary to say that the union did not take place; and that Leicester, continuing to reside at court, played his part with the queen with consummate dexterity. During this residence he engaged in an intrigue, or, as the lady asserted, a marriage with the widow of Lord Sheffield, who bore him a son, to whom he bequeathed much of his property, and the reversion of some of his estates on the death of his brother, in a will which designated him his 'base' son. Lady Sheffield, in a long and elaborate statement which she drew up when her son Sir Robert Dudley sought in the reign of James II. to establish his legitimacy, declares that she afterwards narrowly escaped death from some poison that was administered to her, and being menaced by the Earl of Leicester, consented to marry Sir Edward Stafford, "a person of great honour and parts, and sometime ambassador to France," as the only way to protect herself from the vengeance of the earl: and she declares that "she deeply repented afterwards of this marriage, as having thereby done the greatest wrong that could be to herself and her son." The proceedings, we may add here, were suddenly brought to a stop at the suit of Leicester's widow, the Lady Lettice, the Star Chamber ordering the papers to be sealed up, and the principal witnesses "to be held suspect." Sir Robert Dudley immediately left the country, and never returned to it. But in the reign of Charles I., the king, who succeeded to Kenilworth as heir to his brother Prince Henry, who had purchased Sir Robert Dudley's title to that estate, bargained with the wife of Sir Robert Dudley (she having separated from her husband who was living at Florence) for the purchase of her jointure on the Kenilworth property, and (as a part apparently of the purchase money) created her Duchess of Dudley, the patent setting forth that the legitimacy of Sir Robert Dudley had been fully established. Sir Walter Scott it may be noticed has borrowed much of the testimony of the widow of Lord Sheffield—who claimed to be Leicester's wife—and transferred it to Amy Robsart, whom he never denied, except in the pages of the novel, to be his wife.

Returning to the proper course of Leicester's career, we may observe that Leicester's favour continued, and the queen was prevailed upon to visit his castle at Kenilworth, in Warwickshire, where he entertained her for many days with pageants and feasting, prepared in a style of magnificence unequalled even in those days. It is not surprising that Leicester, on account of the undue eminence to which he had risen,

should have been odious to Cecil, Essex, and many of the principal English nobility; neither can it be wondered at that the foreign ambassadors who came to treat for the hand of the queen should have felt hostility towards a courtier who, aspiring to be her suitor himself, was known to be adverse to her making a foreign alliance. To undermine his power was the interest of many persons; and it was with this view that Simier, the ambassador of the Duke of Anjou, acquainted Elizabeth with a fact which had been hitherto concealed from her, namely, Leicester's marriage with Lady Essex. The queen was violently angry when first the disclosure was made, and threatened to commit him to the Tower; she relented however, and again received him at court with undiminished esteem. There were other persons to whom, for other reasons, Leicester's marriage was likewise a source of anger. There were suspicions that foul means had been resorted to for its accomplishment. These suspicions, as in the previous cases, could not be proved; for such inquiries as were not suppressed through fear were foiled by artifice; but considering Leicester's character, they were not unwarranted by the facts. He had become enamoured of Lady Essex during her husband's lifetime. Lord Essex died suddenly of a peculiar sickness which could not be accounted for, and two days after his death Leicester was married to his widow. Accusations for this and other offences were not only made in private, but attacks against him were published in a book entitled 'Leicester's Commonwealth,' which the queen caused her council to contradict upon her own personal knowledge and authority.

In 1585 Leicester took charge of some forces sent to the Low Countries, and was invested with great powers for the settlement of some differences that had arisen there: he sailed in December, and was received at Flushing with great pomp. He was unfit however for a military commander, and so fully manifested his incapacity while opposing the troops of his experienced adversary the Prince of Parma, that on his return to the Hague the States expressed their dissatisfaction at his tactics, and suspicions of his fidelity. He returned to England in November 1586. [BARNEVELDT.] It was at the time of his arrival that Elizabeth was anxious to determine what course to pursue with her prisoner Mary, Queen of Scots. When Leicester was consulted, his advice appears to have been that she should be privately put to death. In 1587 he returned to the Low Countries with a considerable force, both horse and foot, and was received with honours; but before long fresh quarrels arose between him and the States; he was again accused of mismanagement, and the queen recalled him after an absence of five months.

In 1588 he was appointed lieutenant-general of the infantry mustered at Tilbury Fort for defence against the Spaniards. This was the last trust conferred upon him. He was seized with illness at his house at Cornbury, in Oxfordshire, which he had visited on his road to Kenilworth, and died on the 4th of September 1588; and as he had before been suspected of poisoning, so now, perhaps from the suddenness of his death, he was suspected to have been poisoned, and the vulgar suspicion pointed at his wife, though the Privy Council appears to have thought it necessary to prosecute an inquiry into a report of his having been poisoned by a son of Sir James Crofts, in revenge for the imprisonment of his father. Leicester's body was removed to Warwick for interment. After the fashion of the age, he gave lands for charitable endowments, and the hospital of Robert, earl of Leicester, at Warwick, still remains as a monument of his liberality, or of his conformity to the practice of his times.

LEICESTER, OF HOLKHAM, THOMAS WILLIAM COKE, EARL OF, Thomas Coke, Esq., of Holkham, in Norfolk, great-grandson of Sir Edward Coke, the chief-justice, was in 1728 created Baron Lovel, of Minster Lovel, in Oxfordshire; and in 1744 Viscount Coke of Holkham, and Earl of Leicester. On his death without heirs male, in 1759, the titles became extinct, and the estates went to his nephew, Wenman Roberts, Esq. (the son of his sister Anne and her husband, Colonel Philip Roberts), who thereupon assumed the surname and arms of Coke. The subject of the present notice was his son, who was born on the 4th of May 1752. On the death of his father in 1776, Mr. Coke succeeded him in the representation of the county of Norfolk—his only inducement as he asserted in a speech which he made at a dinner given to him in 1833, being that he was told if he would not stand, a Tory would be sure to come in. This horror of Toryism, or of what he imagined that term to mean, constituted nearly the whole of Mr. Coke's political system to the end of his life. With a brief interval Mr. Coke continued to represent the county of Norfolk down to his retirement from the House of Commons in 1832.

Mr. Coke, though a keen and steady partisan, was not a frequent speaker in parliament. The two occasions on which he appeared most conspicuously were, on the 21th of March 1783, when in a short speech he moved an address requesting that his majesty would be pleased to form an administration entitled to the confidence of the people, which, being assented to, was followed by the resignation of Lord Shelburne and the formation of the Coalition Ministry of Mr. Fox and Lord North; and on the 2nd and 3rd of February 1784, when he carried two motions against the existing ministry of Mr. Pitt, which however had no effect. He also on subsequent years came forward on some occasions when measures affecting agriculture occupied the attention of the House. In all matters of general policy

he voted with Mr. Fox, and after his death with Lord Grey and what was commonly called the Whig party.

His influence in the country arose from his large estates and the lead he took in agricultural improvement, together with his popular qualities as a landlord and a country gentleman. He is said to have raised the rental of his estate of Holkham, in the period of between sixty and seventy years during which it was in his possession, from little more than 2000*l.* to above 20,000*l.* From the death of Francis, duke of Bedford, in 1802, he was regarded as the chief of English agriculturists. His plantations were so extensive that the average value of the annual fall of timber on his property is stated to have amounted at his death to 2700*l.*, or considerably more than the entire rental of the land when it came into his hands. The annual sheep-shearing at Holkham, at which some hundreds of guests were entertained for several days, was probably the greatest agricultural festival in the world.

According to Mr. Coke's own account in the after-dinner speech of 1833 already quoted, he was twice offered a peerage in the first session that he sat in parliament. More than sixty years after, namely, on the 21st of July 1837, he was at last raised to the Upper House as Earl of Leicester, of Holkham. It is understood that the difficulty which had prevented his being sooner made a peer was that he would accept of nothing except this earldom of Leicester, which had been held by his maternal great-uncle, whose estates he inherited, but which had in the meantime been bestowed, in 1784, upon Lord Ferrers, afterwards Marquis Townshend, to whose heirs it of course descends. It was thought a very strong measure, when, to gratify the old man, the same title, with the slight and not very intelligible variation, 'Leicester of Holkham,' was bestowed upon a second person. It made of course no difference that the other Earl of Leicester had subsequently acquired a higher title; he was still notwithstanding as much Earl of Leicester as Marquis Townshend. The proceeding was precisely of the same nature as if Mr. Coke had been made Duke of Wellington, of Holkham.

The Earl of Leicester died at Longford Hall, Derbyshire, on the 30th of June 1842, at the venerable age of ninety. He was twice married: first, in 1775, to Jane, daughter of James Lennox Dutton, Esq., who died in 1800, and by whom he had three daughters; secondly, on the 26th of February 1822, to the Lady Anne Amelia Keppel, third daughter of the Earl of Albemarle, who brought him five sons and a daughter. The eldest son, born on Christmas-day, 1822, succeeded him as Earl of Leicester of Holkham.

LEIGHTON, ROBERT, D.D., Archbishop of Glasgow, born in 1613; a divine whose sermons and other tracts are held by many persons in great esteem, but who has secured for himself a reputation by having acted in a manner the most opposite to that by which reputation is most commonly secured. In times of excitement he was the steady advocate of peace and forbearance. One story of him so completely illustrates his character, that, though it has been often told, we must repeat it. A question not unfrequently put to the Scottish clergy at their assemblies was, "Whether they preached to the times?" When Leighton's turn came, his reply was, "When all my brethren preach to the times, suffer me to preach about eternity." The times spoken of are those of the Commonwealth, or a little before, when he had a church near Edinburgh; but he found that moderation would not be tolerated in a minister, so that he retired into privacy, from whence however he was called to preside over the University of Edinburgh. When Charles II. resolved to make the attempt at introducing Episcopacy into Scotland, Dr. Leighton was nominated to the bishopric of Dumblane. His conduct was the reverse of that of Dr. Sharpe, who was ostentatious in the display of an ecclesiastical rank which was displeasing to a large portion of the Scotch nation. Leighton on the contrary conducted himself with that moderation which he had before manifested, so that he won the affections of even the most rigid Presbyterians. The bishops generally took a different course, and this induced Leighton to offer to resign his bishopric: but the views of the Court changing in respect of the attempt to bring the Scotch nation to accept an Episcopalian church, and it being intended to proceed more in the way of persuasiveness and gentleness, he was induced to accept the archbishopric of Glasgow. Still he found it an affair of contention little suited to his habits or turn of mind, and accordingly he resigned his archbishopric, and retired in 1674 to the house of his only sister, Mrs. Lightmaker, at Horsted Keynes, Sussex. He died, whilst on a journey, at the Bell Inn, Holborn, London, in February 1684; but was buried in a small chapel (now destroyed) adjoining the chancel of the church of Horsted Keynes. The best edition of Archbishop Leighton's works, with an account of his life, was published in 1808, 6 vols. 8vo.

LE KEUX, JOHN, architectural engraver, was born in 1784, in Sun-street, Bishopsgate, London, where his father was a manufacturer of pewter; and to him the youth was in the first instance apprenticed, but disliking the business, he was at the age of seventeen transferred as a pupil to Mr. James Basire, an eminent architectural engraver, and remained with him four years. Le Keux formed for himself however a true and bolder style than that of his master, and eventually in the engraving of gothic architecture attained an excellence equalled by few in the profession. Indeed it would not be too much to say that

gothic architecture was for the first time thoroughly well engraved in this country by him; and that his engravings did much to render the study of gothic architecture popular. He possessed a very considerable acquaintance with both the general principles and the details of gothic architecture, and consequently his engravings displayed, not only minute correctness, but that 'feeling,' as artists term it, which is always an evidence that the work is executed as a matter of enjoyment, and not merely as a task. Le Keux was in fact an artist and not a mechanic, and even the admirable architectural drawings of Mackenzie lost nothing in fidelity, and sometimes perhaps gained a little in spirit, under the rendering of Le Keux's burin. The first important work we believe on which Le Keux was engaged was 'Britton's Architectural Antiquities of England,' and he also engraved much of 'Britton's Cathedral Antiquities,' and other of Mr. Britton's works; the elder Pugin's 'Architectural Antiquities of Normandy,' 'Gothic Examples,' and 'Gothic Specimens'; Neale's 'Westminster Abbey,' and 'Churches' (vol. i.); 'The Oxford Almanacs'; and lately the 'Memorials of Oxford,' and 'Memorials of Cambridge,' both of which were projected by himself and executed with much elegance, though of course from their smaller size with somewhat less freedom than his larger works. Mr. Le Keux died April 2, 1846. His eldest son, J. H. Le Keux, has a high reputation as an architectural engraver.

LELAND, or LAYLONDE, JOHN, an eminent English antiquary, was born in London in the beginning of the 16th century, and educated at St. Paul's School under the celebrated William Lily. He first entered at Christ's College, Cambridge, where he is said to have been a Fellow, but afterwards removed to Oxford, and passed several years in All Souls College, where he prosecuted his studies not only in Latin and Greek but in Saxon and Welsh. From thence he went to Paris, and learned French, Italian, and Spanish. On his return home he entered into orders, and being esteemed an accomplished scholar, King Henry VIII. made him one of his chaplains; gave him the rectory of Popeling in the marches of Calais in 1530; appointed him his library-keeper; and by a commission dated in 1533 dignified him with the title of his Antiquary. By this commission he was ordered to make search after England's antiquities, and peruse the libraries of all cathedrals, abbeys, colleges, and other places where "records and the secrets of antiquity were deposited;" a stipend was allotted to him; and he received a dispensation for non-residence upon his living. He spent six or seven years in travelling through England and Wales, collecting materials for the history and antiquities of the nation; and noticed in his journey not only the more important manuscripts which he met with, but all the localities and local antiquities of the country of whatever description—the rivers, forests, chases, woods, cities, castles, manor-houses, monasteries, colleges, and everything that seemed memorable. In 1542 Henry VIII. presented him to the rectory of Hasely in Oxfordshire, and the year following to a canonry of King's College, now Christchurch, Oxford. In 1545, upon the surrender of that college to the king, he lost his canonry, but seems to have been compensated for it in the prebend of East and West Knowle, in the cathedral of Sarum. In that same year, having digested into four books that part of his collections which contains an account of the illustrious writers in the realm, with their lives and monuments of literature, he presented it to his majesty, under the title of 'A Newe Year's Gift,' with a scheme of what he intended to do further for the general history and topography of England and Wales. For the purpose of digesting his collections he retired to a house of his own in the parish of St. Michael-le-Querne in London.

In 1547 Leland's royal patron died, and the attention of the Court, according to Bale, became slackened towards his labours. Whether this was really the cause of the disorder by which he became afflicted is matter of doubt, but within a year or two he became insane: and his distemper being made known to King Edward VI., his majesty by letters patent, dated March 5th, 1550, granted the custody of him, by the name of John Layland the Younger, to John Layland the Elder, "with all his lands, tenements, rents, &c., in as large and ample manner as the said John the Younger, being in his right mind, had the same." In this state he continued, without recovery for two years, when he died, April 18th, 1552. He was interred in the church of St. Michael-le-Querne, which then stood at the west end of Cheapside, between the conduit and Paternoster-row.

Leland's papers, upon his death, were committed by King Edward VI. to the custody of Sir John Cheke; but subsequently became dispersed. Sir John Cheke, being obliged to go abroad, left four volumes of Leland's Collections in the hands of Humphry Purefoy, Esq., from whom they descended to Burton, the historian of Leicestershire, who, having obtained possession of eight other volumes of Leland's manuscripts containing his 'Itinerary,' deposited the whole, in 1632, in the Bodleian Library at Oxford.

Part of a volume of Leland's Collections, in his own handwriting, will be found in the Cottonian Manuscript, Julius C. VI., in the British Museum; and it is probable that other libraries contain fragments of his productions. He and Nicholas Udall, between them, prepared the verses in English and Latin which were spoken in the Pageant as Anne Boleyn went to her coronation.

The publications by which Leland is most known are his 'Commentarii de Scriptoribus Britannicis,' not very faithfully edited by

Anthony Hall, 2 vols. 8vo, Oxon, 1709; his 'Itinerary,' published by Thomas Hearne, 9 vols. 8vo, Oxford, 1710-12; reprinted as the third edition in 1770; and 'De Rebus Britannicis Collectanea,' edit. Thoma. Hearne, 6 tom. 8vo, Oxon, 1715; reprinted at London in 1770.

(*Lives of Leland, Hearne, and Wood*, 2 vols. 8vo, 1772; *Chalmers, Biog. Dict.*, vol. xx.; Bliss, edit. of Wood's *Athenæ Oxonienses*.)

LELAND, JOHN, D.D., born 1691, was of a Presbyterian family in Lancashire, but his father removed when he was very young to Dublin. He was designed for the ministry, and early in life he became pastor of a congregation of Presbyterian Dissenters in Dublin, and in that situation he spent the remainder of his life. He received his degree of Doctor of Divinity from the university of Aberdeen. Dr. Leland's name would not however have found its way into these columns had he pursued the course of a useful and pious minister only. His claim to notice rests on various works of which he was the author, in the great controversy of the age in which he lived, on the truth and divine origin of Christianity. His first work, published in 1733, was an answer to Tindal's 'Christianity as old as the Creation.' In 1737 he encountered Dr. Thomas Morgan's work, entitled 'The Moral Philosopher;' and in 1742 he published an answer to a tract entitled 'Christianity not founded on Argument.' In 1753 he published 'Reflections' on such parts of Lord Bolingbroke's 'Letters on History' as relate to Christianity and the Scriptures. All these works are esteemed valuable defences of Christianity; but his principal work is entitled 'A View of the principal Deistical Writers that have appeared in England in the last and present Century; with Observations upon them.' This work first appeared in its original form in 1754. He died in 1766.

LELAND, THOMAS, a divine, scholar, and historical writer, was a native of Dublin, where he was born in 1722. He was not, we have reason to believe, at all connected with the Presbyterian minister just mentioned. Thomas Leland was educated at Trinity College, Dublin, and became early in life a Fellow of that Society, which placed him in a state of independence, and enabled him to devote himself to the pursuit of knowledge and truth, for which he was remarkable through the whole course of his life. His principal works are, 'A Translation of Demosthenes,' 1756-1770; 'A History of the Life and Reign of Philip of Macedon,' 1758; 'A Dissertation on the Principle of Human Eloquence,' 1764, one of the many works that arose out of the publication, by Bishop Warburton, of his 'Divine Legation of Moses;' 'A History of Ireland,' 1773. Dr. Leland was an admired preacher, and after his death, which occurred in 1785, a collection of his sermons, in three volumes, was published.

LELEWEL, JOACHIM, a Polish historian and political character of the first eminence, is descended from a family connected, according to Straszewicz, with England, France, and Germany, which established itself in Poland towards the end of the 17th century. His father, Karol Lelewel, held various offices under the minister of public instruction in the grand-duchy of Warsaw, and subsequently in the kingdom of Poland, when it was placed under the Emperor Alexander by the Congress of Vienna. Young Lelewel, who was the eldest of five children, was born at Warsaw on the 21st of March 1786, and educated chiefly at the University of Wilna, where he distinguished himself by his talents and acquirements, and became in 1814 a professor-adjunct, and subsequently in 1822, after an absence of some time at the school of Krzemieniec and at Warsaw, professor of history. At that time the University of Wilna, under the fostering care of Prince Czartoryski, then minister of public instruction, was in the full tide of prosperity, and numbered 1200 students. So great was the popularity of Lelewel, that when he went to deliver his first lecture the ordinary hall was found insufficient to contain his audience, and the lecture was obliged to be adjourned to a subsequent day, and transferred to a larger space. The suspicions of the Russian government were ever directed against both lecturer and students, partly it would seem from the daring imprudence of Lelewel. Stanislas Kosmian relates that on one occasion, during a time of excitement, he commenced his lecture with the words, "To arms, brethren, to arms! let us die or conquer our freedom!" The startled students sprang to their feet, when he continued in a calm tone, "Such was the cry that sounded over the mountains of Switzerland when William Tell raised the standard of independence." This state of affairs did not last long. In 1823 the discovery of some secret societies among the students led to a series of measures of great harshness and cruelty on the part of the Russian authorities, which terminated in 1824 in the banishment of many of the students, among others the poet Mickiewicz, and in the removal of Lelewel from his professorship. That the suspicions of the Russians were well-founded is denied or thrown in doubt by many of the Polish writers on the subject, and among others by Lelewel himself, who has written a special history of this transaction; but it must be observed that Zan, the head of the secret societies, who was sent by the Russians to Orenburg, was supposed to be alive and in their hands at the time that these writings appeared, and that too free disclosures might have cost him his life, while the subsequent career of almost every one of the students then implicated has shown that they were in reality determined enemies to Russian sway. Lelewel was elected a deputy to the Polish diet, and continued actively engaged both in political proceedings and in literary researches till the outbreak of the insurrection against the rule of the Grand-duke Constantine

[CONSTANTINE, PAVLOVICH], on the 29th of November, 1830. On that very night, and at the very hour that the palace of the Belvedere was assailed, Lelewel's aged father died, and the son, who had engaged in the conspiracy, was necessarily absent at the side of the death-bed. His name and that of Chlopicki were the two mentioned as candidates for the dictatorship, but the reputation of the soldier prevailed. Lelewel was however elected a member of all the higher bodies of the revolutionary government, both during Chlopicki's dictatorship and after his resignation; became minister of public instruction, and was at the same time chief of a revolutionary club. The most opposite statements and opinions were current as to the nature and tendency of his measures. While by some he was regarded as a revolutionist of the most desperate character, engaged in secret machinations to push on his colleagues in the government to measures of reckless violence; by others he was looked upon as a mere man of books and speeches, totally lost when the requisite was action. The Emperor Nicholas evidently adopted the former opinion, since in a proclamation, in which he ranted the Polish insurgents according to twelve different degrees of guilt, Lelewel's name stood in a class by itself as the most obnoxious of all. Time appears to have established the truth of the opposite view, or, at all events, to have shown that, whatever Lelewel's theories might be, as a man of action he was out of his place. On the suppression of the Polish insurrection he made his way in disguise to Germany, and subsequently to Paris, where he arrived towards the end of 1831. Though he was then of the age of forty-five, it was the first occasion on which he had ever been out of Poland, and he has never since had the opportunity of returning. He was elected in Paris chief of the emigration, and in that capacity affixed his name to some proclamations which gave offence to the French government, who at first admonished him, and afterwards finding fresh reason to be dissatisfied with his conduct, finally in January 1833 sent a body of soldiers to remove him from General Lafayette's seat at Lagrange, where he was on a visit, and directed him to leave the country. For the three-and-twenty years since his removal from France he has resided at Brussels, where he has quietly devoted himself to literary and antiquarian labours.

It is remarked by Stanislas Kozmian that in the west of Europe the name of Lelewel is known only to a select few, while in the east, of course more especially in Poland, it is popular among whole nations. Even his successor in the chair of history at Wilna, in enumerating the Polish historians, remarked that Lelewel was undoubtedly at their head, though, he sarcastically added in reference to his style which in his early days was somewhat eccentric, that it was a pity his works were not "done into Polish." The list of his productions is a very long one, Straszewicz in his book on the 'Poles of the Revolution,' published in 1833, enumerates eighty distinct articles, commencing with an 'Examination of the Edict,' published in 1807, many of them distinct publications, and others dissertations of some length in the 'Transactions' of Polish academies, and in periodicals, to which he adds a hundred and fifty maps, designed and engraved by Lelewel's own hand, to secure the accuracy which it appears cannot be expected from ordinary map-engravers. The main object of Lelewel's ambition was to compose a standard history of Poland on a large scale, but from his advanced age it cannot be expected that he will ever be able to accomplish this aim. In a short 'History of Poland, as related by an uncle to his nephews,' he has however embodied in an abridged shape his general views of the whole subject, and he has marked out some portion of his plan at length. In his 'Polska wieków srednich' ('Poland of the Middle Ages') 4 vols. 8vo (Posen, 1846-51) he has brought together rather in the shape of historical dissertations than of historical narrative, a vast body of observations which appear to be based on a careful study of all the contemporary historians of the large tract of time over which the subject is carried. In his 'Narody na ziemiach Slawianskich przed powstaniem Polaki' ('Nations on the Slavonic soil before the rise of Poland'), Posen, 1853, 8vo, he treats of the subject which Naruszewicz, who may be called the Hume of Polish literature, found so difficult, that he published a history of Poland beginning with the second volume. If to these works be added the 'Rozbiory Dziel,' or 'Reviews of works treating of Polish history,' (Posen, 1844, 8vo), collected by Lelewel from various publications in which he had inserted them at different times, a body of history will be found, on which the future fame of Lelewel will probably rest. His more popular reputation is owing to the already mentioned 'History of Poland related by an uncle,' his 'Poland Re-born,' his 'Reign of Stanislas Augustus,' his 'Novviltsov at Wilna,' and other works of the same kind, in which the foreign reader finds rather the warmth of the pamphleteer than the impartiality of the historian. These latter works have made their appearance in a French dress at Brussels, Lille, and elsewhere, translated by different Polish emigrants. Lelewel has himself written several French dissertations on subjects of numismatics, and some larger works, of which 'La Numismatique du Moyen Age' (Paris, 1835, 2 vols. 8vo), and 'Études Numismatiques' (Brussels, 1840, 8vo), testify to a wide erudition, sometimes in fault on minor points but fruitful of new and extended views. Mediæval geography is another of his favourite studies, and has been treated in perhaps his most important production, 'La Géographie du Moyen Age' (four volumes in three, Brussels, 1850-52, 8vo, with an atlas of 50 plates entirely engraved by himself). It is wonderful to observe in this work

the constancy and the energy with which the author, approaching his seventieth year in poverty and exile, has devoted himself to researches which are generally the luxury of a learned leisure. As a bibliographer Lelewel is also a writer of note, but his work on the subject was an early one. Much information not to be found elsewhere is contained in his 'Bibliograficznyh Ksiąg Dwoje,' ('A Pair of Books of Bibliography') 2 vols. 8vo, Wilna, 1823-26, in which he enters at length into the history of printing and of libraries in Poland, and has some judicious observations on the arrangement and cataloguing in libraries, objects to which his attention had been drawn when in early life librarian for a short period of the University library of Warsaw.

LELY, SIR PETER, or PETER VANDER FAES, was born in 1617, at Soest in Westphalia. He was placed, at what age does not appear, under Peter Grebber at Haarlem, an artist of considerable merit, whose school was in high esteem, and with whom he continued two years. Lely acquired great reputation by his portraits, and was appointed state painter to King Charles II., who probably became acquainted with him when he was in Holland. He is especially admired for his talent in giving a pleasing representation of female beauty. His pencil was light and delicate, his colouring beautiful, the tone warm, clear, and full, and his execution often spirited. The airs of his heads and his figures are graceful, and the attitudes easy though somewhat affected; and it must be confessed that he too frequently conveys an expression considerably removed from mental purity or delicacy. The hands of his figures are painted with remarkable care and delicacy. His draperies are arranged, with an appearance of negligence, in broad folds. He sometimes gave his pictures a landscape background in a style well calculated to give relief to his figures. He occasionally painted historical pictures, one of the best of which is a representation of 'Susannah and the Elders,' at Burleigh House. His most celebrated performance is the series of portraits of the beauties of the Court of King Charles II., preserved at Hampton Court, and in which his immodest pencil found ample scope. Lely equally excelled as a crayon painter, and his portraits in that style are esteemed little inferior to his paintings in oil. He died in England in 1680, at the age of sixty-three.

LEMOINE, FRANÇOIS, a celebrated French painter of the 18th century, was born at Paris in 1688. He was the pupil of Louis Galloche, early distinguished himself, and in 1718 was elected a member of the Royal Academy of Painting; his presentation-piece was an excellent picture of Hercules killing Cacus. He obtained a great reputation by his painting, in oil, of the 'Transfiguration of Christ' on the ceiling of the choir of the church des Jacobins, Rue du Bacq. In 1724 Lemoine visited Italy, where he remained for a year; the artists whose works chiefly attracted his attention were Pietro da Cortona, Lanfranco, and Bernini. After his return to France he was made professor of painting in the Academy, and in a very few years his reputation surpassed that of all his Parisian contemporaries. Louis XV. appointed him in 1736 his principal painter, with a salary of 4100 francs, in the place of Louis de Boullogne, deceased. The first of Lemoine's great works was the cupola of the chapel of the Virgin in St. Sulpice, in fresco, which he commenced in 1729—a work of three years' labour. His master-piece however is the 'Apotheosis of Hercules,' painted in oil on canvas pasted on the ceiling of the Salon d'Hercule at Versailles, commenced in 1732 and finished in 1736. It is a composition on a grand scale, containing 142 figures, but in a florid and superficial style, and, like the works of his model, Pietro da Cortona, belongs to the class of works called "pittura di macchina" by the Italians. The composition is arranged in nine groups, is vigorous and effective in arrangement, colour, and light, and especially in aerial perspective; but it is a purely decorative work, and is effective only as a whole: the parts have little individual merit, and the drawing wants correctness, expression, and distinctive character. Lemoine used on the ground of this picture—the blue vault of heaven—ultramarine to the value of 10,000 francs: it is sixty-four feet by fifty-four.

After the completion of this great work he was without a rival in France, but he never enjoyed his success. He was naturally of a melancholy temperament, which the loss of his wife, and vexation arising from the detractions of his less successful contemporaries, aggravated to such a degree that it amounted to a chronic aberration of intellect, and he destroyed himself in one of these nervous fits, June 4th, 1737, ten months after the termination of his great work at Versailles.

Lemoine painted also many easel-pieces, both of large and of very small dimensions, and the latter have realised high prices at auctions: a 'Flight into Egypt' is considered his best easel-piece. Many of his works have been engraved by some of the best French engravers, as L. Cars, N. Cochin, H. S. Thomassin, Silvestre, Larmessin, Et. Fessard, &c. Boucher, Natoire, and Nonotte, distinguished painters, were the pupils of Lemoine.

• LEMON, MARK, author, dramatist, &c., was born in London November 30th, 1809, and educated at the grammar-school, Cheam, Surrey. Mr. Lemon is a distinguished exception to the common-place discovery of biographies—that the man who is the subject, originally misappreciated his own genius. On the contrary, Mr. Lemon's earliest literary efforts (childish tragedies of course excepted) were in the lighter drama; and by these, and by later successes of the same kind,

he is best known. He is the author of about sixty plays of various description, farces and melodramas principally; in many of which his labours were shared by Mr. Henry Mayhew. 'The School for Tigers,' 'The Serious Family,' 'The Ladies Club,' and many of the remaining fifty-seven need not be mentioned to the present generation; and if the future does not hear of them it will be the defect of the system of writing plays for particular actors. On the establishment of 'Punch,' Mr. Lemon became one of its editors, and in two years afterwards sole editor. His name is familiar to the public from the pages of the 'Illuminated Magazine' and other serials, some of his contributions to which have since been collected and republished under the modest title of 'Prose and Verse.' Mr. Lemon has also published 'The Enchanted Doll,' a Christmas fairy tale for children. He is literary editor of, and a large contributor to, the 'Illustrated London News,' where 'M. L.' may constantly be found appended to pleasant sketches and graceful verses.

LENFANT, NINON DE, was born in 1616, of a noble though not very rich family of Touraine. Her mother wished to make her a nun, but her father, who was a man of pleasure, directed his daughter's ideas in a very different course, giving her very loose notions of morality, and preparing her to be, what she became in reality, a devotee to sensual gratification. She lost both her parents at an early age, and finding herself her own mistress, with a moderate independence, she fixed her residence at Paris. Being remarkably handsome and graceful, she was courted by most of the noblemen and wits about court, was very indulgent to all whom she liked, and had a numerous and often renewed succession of favourites. She is said to have been perfectly disinterested in her amours, being herself above want, and having neither ambition nor a passion for hoarding money. Such was the tone of morality in France in that age, that modest women courted her society, which was considered a model of elegance and fashion; among others, Madame de la Fayette, Madame de Sully, and Madame Scarron (afterwards Madame de Maintenon), often visited her. Christina of Sweden, during her residence in France, was much pleased with her company, and wished to attach her to her little court; but Mademoiselle de l'Enclos preferred her independence. She is said to have retained her attractions to a very advanced age, and to have been the object of a violent attachment at seventy. She was good-tempered and liberal, witty and accomplished. Some of her letters to St. Evremond, which are found in the works of that author, and have been published separately in the 'Lettres de Femmes Célèbres,' edited by L. Collin, 1805, are the only authentic memorials of her pen; other works have been attributed to her, which are apocryphal. She died in Paris in 1706, at ninety years of age.

LENFANT, JACQUES, was born at Bazoche in Beaura, a district of the ancient province of Orléannois in France, on the 13th of April 1661, and was the son of Paul Lenfant, the Protestant minister of Châtillon-sur-Seine. Being destined to the same profession as his father, he was sent to prosecute his studies at Saumur; and during his residence at that university he lived with the learned Jacques Cassel, the professor of Hebrew, with whom he formed a friendship which continued during their lives. He completed his theological education at Geneva and Heidelberg, in which latter town he was admitted into the ministry of the Protestant church during the month of August 1684. Soon after his ordination he obtained the appointment of minister of the French church at Heidelberg, and chaplain to the Dowager Electress Palatine. The invasion of the Palatinate by the French troops, under Marshal Turenne [TURENNE], compelled Lenfant to leave Heidelberg in 1688, and he settled at Berlin. The fear of meeting his countrymen arose from having rendered himself obnoxious to the Jesuits by two letters which he had written against that society, and which are appended to his work entitled 'A Preservative against a re-union with the Church of Rome.' Though the Protestant French church of that city had already a sufficient number of pastors attached to it, the reigning Elector of Brandenburg, Frederic, afterwards King of Prussia, who knew Lenfant by reputation, appointed him to that church, where for upwards of thirty-nine years he performed duty. In the year 1705 he married Mademoiselle Gourgaud de Verones, a French lady from Poitou. In 1707 he visited England, and it is said that he was admitted to preach before Queen Anne; it is further stated that the queen wished him to enter the Church of England, and offered him, in case he resolved to do so, to appoint him her chaplain. In 1710 he obtained the situation of chaplain to the King of Prussia, and councillor of the high consistory. Lenfant was suddenly attacked with paralysis, while in the apparent enjoyment of perfect health, on the 29th of July 1728, and he died on the 7th of August following.

His disposition is represented to have been extremely amiable, and his manner simple and modest. Of a reflective turn of mind, he spoke but little, and that little well. Though a most voluminous writer, he was fond of society, and opened himself without reserve to the confidence of his friends. As a preacher, his manner was pleasing and persuasive; the matter of his discourse was chiefly of a practical nature, and his eloquence was rather chaste than energetic. The style of his writing is elegant, though never florid; it has less force than that of Jurieu [JURIEU], and less eloquence than that of Saurin [SAURIN], but the French is more pure, and the diction more chaste. It is not certain whether he was the first to form the design

of the 'Bibliothèque Germanique,' which was commenced in 1720, but he took a prominent part in its execution, and he is the acknowledged author of the preface.

Lenfant's first work, which appeared in 1683, was a review of one of Erucy's, who, though a celebrated French dramatist, has written several theological works in defence of the Roman Catholic faith. In 1688 he published a translation of a selection from the letters of St. Cyprian, in 1690, a defence of the Heidelberg catechism, which is generally annexed to his 'Preservative,' &c., a work we have before alluded to; and in 1691, a Latin translation of the celebrated work of the Père Mallebranche on 'Research after Truth.' His history of the female Pope Joan appeared in 1694; the arguments in it are drawn from the Latin dissertation on that subject of Spanheim. It is said however that, in after life, Lenfant discovered and acknowledged the absurdity of this fiction. [JOAN, POPE.] In 1708 appeared his remarks on the Greek edition of the 'New Testament,' by Mill, which are in the 'Bibliothèque Choisie' of Le Clerc, vol. xvi. The following works afterwards appeared in succession: 1, 'Réflexions et Remarques sur la Dispute du Père Martianus avec un Juif;' 2, 'Mémoire Historique touchant la Communion sur les deux Espèces;' 3, 'Critique des Remarques du Père Vavasseur; sur les Réflexions de Rapin touchant la Poétique;' 4, 'Réponse de Mons. Lenfant à Mons. Dartis au sujet du Socinianième.' The above short works are to be found in the 'Nouvelle de la République des Lettres,' a review to which Lenfant was a frequent contributor.

In 1714 was published his learned and interesting 'History of the Council of Constance,' 2 vols., Amsterdam. Two years after he wrote an apology for this work, which had been severely attacked in the 'Journal de Trévoux.' In 1718, in conjunction with Beausobre, he published a translation of the New Testament, with explanatory notes, and a long and most learned introduction. It is by this work, perhaps, that he is most known in England. [BEAUSOBRE.] We shall now briefly mention the most important of his other productions: 1, 'Poggiana; or the Life, Character, and Maxims of the celebrated Florentine writer Poggio,' Amsterdam, 1720 [BRACCIOLETTI]; 2, 'A Preventive against Reunion with the See of Rome, and Reasons for Separation from that See,' Amsterdam, 1723—a work which continues to enjoy great popularity among Protestants; 3, 'History of the Council of Nice, and of the most remarkable Events during the Interval between it and the Council of Constance,' a learned and accurate work, written with sufficient impartiality, 1724; 4, 'A Volume containing sixteen Sermons, on different Texts of Scripture,' 1728; 5, 'A General Preface to the Old and New Testaments,' which is appended to the French Bible in octavo, published at Hanover and Leipzig in 1728; 6, 'A small volume of Remarks on Glabert's Treatise on Pulpit Eloquence.' The last work of Lenfant is one which has greatly added to his already high reputation, 'The History of the Wars of the Hussites, and of the Council of Basel,' 1728. He had been many years collecting materials for this valuable history, and had access, through the influence of the King of Prussia, to the archives of the corporation of Basel. The principal details of the life of Lenfant have been taken from a memoir annexed to the above work.

LENNEP, JACOB VAN, often called the 'Walter Scott' of Holland, was born at Amsterdam on the 25th of March 1802. His father, David Jacob van Lennep, born at Amsterdam on the 15th of July 1774, was not only one of the first classical scholars of his country, but a distinguished poet in his native language, and an orator of high reputation as a deputy to the states-general. He published editions of the 'Anthologia Græca,' of Hesiod and of Ovid, and was for fifty-four years professor of classical literature at the Athenæum of Amsterdam. He died on the 10th of February 1853. The younger Van Lennep first emerged into notice shortly before 1830, by a series of poems, entitled 'Vaderlandsche Legendes,' embracing some of the leading traditions of Holland treated in the style and manner of Walter Scott, and in his favourite eight-syllable metre, which is as well adapted to the Dutch language as to our own. Soon after, in 1830, when the Belgian outbreak had among other effects produced a temporary desertion of the Dutch theatres, from the attention of the public being irresistibly attracted for a time to political subjects alone, he wrote a little political farce, 'Het Dorp aan de Grenzen,' ('The Village on the Frontier'), which had the most amazing success in filling the theatre, and which was followed in 1831 by another 'Het Dorp over die Grenzen,' or 'The Village over the Frontier.' From that time to the present he has been one of the most popular authors of Holland, and his pen has been seldom inactive. The number of his separate works is over fifty, and in very many of them Walter Scott has his prototype. A series of novels under the title of 'Onze Voorouders' ('Our Forefathers') embraces the whole romance of Dutch history. Of several separate novels of the same character, 'The Rose of Dekama,' one of the most popular, was translated into English by Woodley (London, 1847), and 'The Adopted Son' ('De Pleegzoon') by Hoskins (New York, 1847). A set of volumes of the 'History of the North Netherlands,' as related to his children, reminds the reader of 'Tales of a Grandfather,' and a 'Description of the Old Castles of Holland,' of the 'Border and Provincial Antiquities.' Nor is Walter Scott the only English poet to whom Van Lennep has given attention, one of his early works was

a translation of the 'Siege of Corinth;' he has imitated with admirable success Southey's 'Cataract of Lodore;' and has read in public in Holland a translation of Tennyson's 'May-Queen,' which has always had the effect of drawing tears. Van Lennep is as might be expected a perfect master of our language, and has paid frequent visits to England, one of which in 1849 when he attended the Salisbury meeting of the Archaeological Institute, he has recorded in the volume for 1850 of 'Holland,' an annual published under his editorship. A splendid edition of his dramatic works was commenced in 1852, comprising tragedies, farces, and several operas, one of which is founded on Scott's 'Harold the Dauntless.' In the third volume published in 1854 are close translations of 'Romeo and Juliet,' and 'Othello,' so close indeed that the translator takes occasion to say, that though he had seen Miss Smithson, Miss Kelly, and Miss Davenport in the part of Juliet, he had never seen the play of Shakspeare represented till he saw this version of it on the Amsterdam stage; "for it should be known," he remarks, "that the English in spite of their apotheosis of the great tragic poet, silently permit his immortal works to be brought on the stage altered—and of course spoiled." The reception of 'Romeo and Juliet' at Amsterdam, where it was produced in 1852, was however very indifferent, and that of 'Othello,' appears to have been of much the same character. About the same time a close translation of the 'Merry Wives of Windsor' failed entirely at St. Petersburg. He has now been for some years engaged in editing a grand edition of Vondel, the great Dutch contemporary of Dryden, who was edited by Scott. In the midst of all this literary activity he is by profession a lawyer, and in that respect surpasses Scott, being a lawyer in extensive practice, and holding high professional offices. He is married, has a large family, and is universally popular with his countrymen. Of late years his warm patriotic attachment to Holland, which was shown not only in his writings, but in his exertions as a volunteer in the campaign of 1831, has not prevented his being an active promoter of the friendly intercourse between Holland and Belgium by the annual meetings of the literary men of the two countries, held first in one country, then in the other. At these meetings his social and other talents have been very conspicuous.

LENNEP, JOHN DANIEL VAN, was born at Leeuwarden, in the province of Friesland in Holland, in November 1724, and was educated at the University of Franeker. In 1747 he edited a Greek poem by Coluthus, which was favourably received by his learned contemporaries. He was elected in 1752 professor of Latin and Greek at Groningen, and after remaining there fifteen years, was appointed to a similar professorship at Franeker. He died the 6th of February 1771, at Aix-la-Chapelle, whither he had gone for the benefit of his health.

Lennep is principally known by his 'Etymologicum Lingue Græcæ,' which was published after his death, by his pupil Scheide, 2 vols. 8vo, Utrecht, 1790; it was reprinted in one volume in 1808, under the superintendence of Nagel. This work used to be considered by many scholars a standard book on Greek etymology; but since the study of etymology has been pursued on sound principles, it has been justly regarded as a useless book, full of errors and absurdities. The views of Lennep on etymology in general, and especially on that of the Greek language, are given in a treatise of his entitled 'De Analogia Lingue Græcæ,' published by Scheide, in the 'Prælectiones Academicæ' of Lennep and Volckenaer, 8vo, Utrecht, 1790. Lennep was engaged at the time of his death in editing the 'Epistles of Phalaris,' and translating into Latin Bentley's celebrated 'Dissertations on those Epistles.' This work, together with the translation of Bentley, was published in 1777, under the superintendence of Valckenaer, who has given in the preface a brief account of the life and writings of Lennep.

LEO I., Emperor of Constantinople, born in Thrace of obscure parents, entered the military service and rose to high rank. At the death of the Emperor Marcianus in A.D. 457, he commanded a body of troops near Selymbria, and was proclaimed emperor by the soldiers, at the instigation of Aspar, a Gothic chief, who commanded the auxiliaries. The senate of Constantinople confirmed the choice, and the patriarch Anatolius crowned him. This is said to have been the first instance of an emperor receiving the crown from the hands of a bishop. Leo followed the measures of Marcianus against the Eutybians, who had been condemned as heretics, and who had recently excited a tumult at Alexandria, had killed the bishop, and placed one Ælurus in his stead. Aspar for a time screened Ælurus; but Leo at last had him exiled, and an orthodox bishop put in his place. The Huns, having entered the province of Dacia, were defeated by the imperial troops, and a son of Attila was killed in the battle. Soon after, Leo, in concert with Anthemius, emperor of the West, prepared a numerous fleet, with a large body of troops on board, for the recovery of Africa, which was occupied by the Vandals. Part of the expedition attacked and took the island of Sardinia; the rest landed in Libya, and took Tripolis and other towns; but the delay and mismanagement of the commander, who was Leo's brother-in-law, gave time to Genseric to make his preparations. Coming out of the harbour of Carthage by night, with fireships impelled by a fair wind, he set fire to many of the imperial ships, dispersed the rest, and obliged the expedition to leave the coast of Africa.

Leo gave his daughter Ariadne in marriage to Zeno, an Issaurian,

whom he made patrician and captain of his guards, in order to balance the power of Aspar, whose fidelity he had reason to suspect, and whom he afterwards caused to be put to death as a conspirator. The auxiliary Goths rose to avenge Aspar's death, and it was with difficulty that Leo overpowered them. Leo died in January 474, bequeathing the throne to his grandson Leo, the child of Zeno and Ariadne.

LEO II. was four years of age when he was proclaimed, and the people seemed to approve of the choice; but Ariadne and her mother, the empress Verina, having determined to place Zeno on the throne, induced the child one day while in public to place a crown on his father's head and call him his colleague. Young Leo died after a nominal reign of ten months, and Zeno himself was suspected of having procured the death of his own child.

LEO III., called Isauricus, from the country of his birth, was of humble parentage, and served in the army under Justinian II. Under the reign of Anastasius II. he received the supreme command of the troops of Asia. After Anastasius was deposed and Theodosius III. proclaimed in his stead in 716, Leo would not acknowledge the latter, but marched to Constantinople, when Theodosius resigned the crown to him in March 717. The Saracens soon after, coming in large numbers by sea and by land, laid siege to Constantinople, when the new emperor came out of the harbour with some fire-ships, which, being impelled by a fair wind among the enemy's fleet, threw it into confusion and destroyed many of their ships. The severe winter which followed killed most of the horses and camels of the Saracens, and in the course of the next summer Leo, having defeated them by land, obliged them to raise the siege. It was during this long siege that Sergius, governor of Sicily, thinking the empire at an end, made himself independent; but Leo sent a new governor to assert his authority, and the rebels were punished. In 719 Anastasius, having attempted to resume the crown, was beheaded. Thus far Leo had shown himself to be a brave and able sovereign, but unfortunately, like many of his predecessors, when he began to mix in religious controversy he became tyrannical and cruel. The new religion of the Koran abhorred the worship or even the use of images; the Jewish law likewise strictly forbade it as leading to idolatry; and this principle thus asserted by these creeds found its way among the Christians of the east, and was adopted by Leo, who, now believing that the use of images in the churches was contrary to religion, issued an edict, ordering their immediate removal. The Patriarch of Constantinople and most of the Greek clergy remonstrated against this measure, and the pope, Gregory II., condemned the edict of Leo as heretical. This was the beginning of the schism of the Iconoclasts, or 'image-breakers,' which caused great calamities to the empire, and contributed to its losing Italy, as the Italians, supported by the pontiff, refused to obey the edict, while Leo resorted to violence, which irritated the people still more. It was asserted that a conspiracy against the life of the pope was hatched at Rome by the Greek officers there, and supported by the Exarch of Ravenna; but the people of Rome rose and killed some of the Greeks, and a general insurrection took place over Italy against the emperor, of which the Longobards availed themselves to extend their dominions, and occupied the port of Classe near Ravenna. Even in the east Leo found the greatest opposition among his subjects, who were much attached to the images. The islands of the Archipelago revolted, and even sent a fleet to threaten the capital, but the Greek fire dispersed it. Great tumults broke out at Constantinople on account of the removal of the images according to the order of the emperor; several persons were killed in the confusion, and others were sentenced to death for having excited the mutiny; the patriarch Germanus was deposed, and another prelate favourable to the Iconoclasts was put in his place. Gregory II. having died in 731, his successor, Gregory III., assembled a council at Rome in the following year, in which the Iconoclasts were condemned. A messenger who was despatched to the emperor with the decree of the council was detained in Sicily and not allowed to proceed. Leo, in his wrath against the pontiff, detached from the Roman patriarchate the sees of Illyricum, of Calabria, and Sicily, and placed them under the Patriarch of Constantinople. Meantime the Saracens were making great progress in Asia Minor, and they conquered the whole of Paphlagonia. In the midst of his unsuccessful struggle both against the Saracens of Asia and against the Italians and the pope, Leo died of the dropsy in the year 741, and was succeeded by his son Constantine, called Copronymus, also a zealous Iconoclast, who had married Irene, the daughter of a prince of the Gazari, a Turkish tribe.

LEO IV., son of Constantine Copronymus, born at Constantinople in 751, succeeded his father in 775. His disposition was milder than that of his father, but like him he was a decided adherent of the Iconoclastic tenets; and he banished many of the old, or, as they called themselves, the orthodox party, whence much odium has been heaped upon his memory. He died in 780, and was succeeded by his son Constantine VI., under the regency of the Empress Irene.

LEO V., called the Armenian, because his father was from that country, held a command in the army under the reign of Nicephorus, but being accused of treason he was confined in a convent. Michael Rangabé, on ascending the throne in 811, gave him his pardon and restored him to his rank. Leo however was too ambitious to be grateful. After obtaining some success against the Saracens, he accompanied Michael on an expedition against the Bulgarians, in which he

is charged by the historians with betraying his master, and causing the loss of the battle near Adrianople. Being left by Michael in charge of the remains of the army, he urged them to rebel, and being proclaimed emperor by them he marched to Constantinople. Michael made no resistance, but sent to his successor the crown, sceptre, and other imperial insignia, and retired into a convent. Leo entered the capital in July 813, and was crowned at St. Sophia by the patriarch Nicephorus. The Bulgarians having invaded the empire and threatened Constantinople, Leo took the field, defeated them at Messembria in 814, and in the next year he obliged them to sue for peace. Leo, like his predecessors, was an Iconoclastic, but such was the fanaticism of the people in favour of their images, that they willingly exposed their lives for them. It is a remarkable fact, that about the same time the abuse of the images attracted the attention of the Western Church. An assembly of western bishops took place at Paris in the year 824 to examine the subject of the worship of images, to which the opinion of those prelates was not altogether favourable. Leo however, like his Iconoclastic predecessors, went to the extreme, fancying that the only means of correcting the abuse was by destroying the images altogether: he exiled the patriarch Nicephorus, who would not consent to an Iconoclastic proscription, and he put to death many who were on the same side, which was that of the mass of the people and clergy, and especially the monks, who had great influence in the eastern empire. Persecution and discontent prepared the way for conspiracies. Michael, surnamed the Stammerer, who had contributed to Leo's elevation, and had been consequently made a patrician, raised his thoughts towards the empire. He was arrested, convicted of treason, and condemned to death; but his friends, having disguised themselves as priests, introduced themselves into the chapel of the palace, where Leo used to attend matins, and on a given signal, as the emperor began chanting a new psalm, they fell upon him and killed him, in spite of his desperate resistance, in 820. On learning this catastrophe in the place of his exile, the patriarch Nicephorus exclaimed, "The Church is freed from an enemy, but the state has lost an able prince." Michael the Stammerer succeeded to the throne.

LEO VI., styled the Philosopher, probably on account of his writings, for his conduct gave him no claims to the appellation, was the son of the Emperor Basilus the Macedonian, whom he succeeded in 886. His brother Alexander was his nominal colleague, but through indolence left the government entirely to Leo. The reign of Leo, which lasted twenty-five years, was not a prosperous or glorious one for the empire, for while the armies were beaten both by the Saracens and Bulgarians, the capital and the palace were disturbed by the intrigues and excesses of the courtiers, and by the emperor's own irregularities. He again exiled the turbulent Photius, whom his father had reinstated in his see. In the year 904 the Saracens took and plundered Thessalonica, one of the principal cities of the empire, and carried away its inhabitants into slavery. Leo died in 911, at forty-six years of age, leaving the crown to his son Constantine Porphyrogenitus, whom he had by his fourth wife Zoe. Although not a deserving sovereign, Leo ought to be remembered as an author; he completed and published the Basilica, or Greek compilation of the laws of the empire, undertaken by his father, and extracted it in great measure from the Justinian body of laws. It does not seem to be ascertained however whether the work has descended to us as it was completed by Leo, or as it was afterwards reformed by his son Constantine. Leo wrote also a treatise on Tactics, which has been published by Meursius; and a collection of Oracles or Prophecies (for he laid claim to an insight into futurity), which has also been published; a poem on the calamities of Greece, other verses, moral orations, &c.

LEO I. was only a deacon when he was chosen by the clergy and people of Rome to be their bishop, after the death of Sixtus III., 440, under the reign of Valentinian III., emperor of the West, and Theodosius II., emperor of the East. He was a man of learning, and well acquainted with the world and with state affairs, having been employed on several missions by the imperial court. In his youth he had been acquainted with St. Augustine, and had profited by his instruction and example. Soon after his exaltation he had a controversy with Hilarius, bishop of Arelate (Arles) in Gaul, who had deposed Celdionius, bishop of Vesontio (Besançon), because he had married a widow, which was forbidden by the canons. Celdionius however appealed to Leo, who reinstated him in his see. Hilarius was summoned to Rome upon several charges brought against him by other bishops of Gaul, to whom his severity was obnoxious; and Leo obtained a rescript from the emperor Valentinian III., suspending Hilarius from his episcopal office. This suspension however does not appear to have been lasting, although the fact has been taken hold of by controversial writers as a stretch of jurisdiction in the see of Rome. Quezel published a dissertation upon this controversy in his edition of the works of Leo, Paris, 1675. Leo also induced the emperor to issue, in the year 445, several laws against the Manichæans and other heretics, depriving them of the right of citizenship and of inheritance, and excluding them from the military service. He assembled a council at Rome in 449, in which he annulled the acts of the council of Ephesus, which had absolved Eutyches. [EUTYCHES.] Soon afterwards the Ecumenic council of Chalcedon, 451, in which Leo's legates presided, condemned the doctrine of Eutyches, and

defined the doctrine concerning the person of Christ. By a canon of this council, which was œcumenic, or universal, both for the East and West, the Bishop of Constantinople was declared to be next in place, though equal in dignity, to the Bishop of Rome, and the limits of their respective jurisdictions were determined, the patriarchates of Antioch and Alexandria being placed under that of Constantinople; which canon passed the assembly, notwithstanding the opposition of the Roman legates. The story of Leo stopping Attila on his march, and persuading him to spare the city of Rome, is an embellishment; but it appears that Leo was really sent by Valentinian on a mission to Attila, who was then devastating Lombardy, and that Attila consented to a truce with Valentinian, after which he recrossed the Alps. Some years after, Leo did prevail upon Genseric, who had landed at the mouth of the Tiber 455, to spare at least the lives and the buildings in Rome, and not to allow his Vandals to set fire to that city or slaughter the inhabitants. Genseric was satisfied with the plunder of Rome, and returned to Africa. Leo died in 461, and was succeeded by Hilarius I. His writings, especially his Sermons and his Epistles, are useful for the history of the times. Quesnel has given a full account of his life, as well as Maimbourg, 'Histoire du Pontificat de St. Léon le Grand.' Father Cacciari published an edition of Leo's works, 3 vols. folio, Rome, 1751-55, in which he has charged Quesnel's edition with great incorrectness. Leo's Sermons have been translated into French by the Abbé de Bellegarde, Paris, 1701. The Roman church numbers him among its saints, and gives him also the epithet of Magnus, or "St. Leo the Great."

LEO II., a native of Sicily, succeeded Agathon in the see of Rome in 682. He put an end to the schism between the see of Ravenna and that of Rome, it being agreed that the bishops of Ravenna should receive their ordination at Rome, but that they should be exempted from the payment of money which had been exacted from them on receiving the pallium. Leo died in 683, and was succeeded, after a vacancy of nearly a year, by Benedict II.

LEO III., a native of Rome, was elected after the death of Adrian I. in 795. He immediately communicated his election to Charlemagne, to whom he, like his predecessor, acknowledged allegiance. Charlemagne replied by a letter of congratulation, which he entrusted to the abbot Angilbertus, whom he commissioned to confer with the new pontiff respecting the relations between the see of Rome and the "Patrician of the Romans," for this was the title which Charlemagne had assumed. In 796 Leo sent to Charlemagne the keys of St. Peter and the standard of the city of Rome, requesting the king to send some of his nobles to administer the oath of allegiance to the people of Rome. The dominion of Charlemagne over the city and duchy of Rome is attested by Paulus Diaconus, who says that "Charles added to his other sceptres that of the city of Romulus." In the year 799, an atrocious assault, the motive of which is not clearly ascertained, was committed on the person of the pope. While Leo was riding on horseback, followed by the clergy, and chanting the liturgy, a canon of the name of Paschal and a scirian called Campulus, accompanied by many armed ruffians, fell upon him, threw him down from his horse, and dragged him into the convent of St. Sylvester, when they stabbed him in many places, endeavouring to pull out his eyes and cut out his tongue. In this however it seems that they did not succeed, as Leo was delivered by his friends from the hands of the assassins, and taken to Spoleti under the protection of the Duke of Spoleti, where he soon after recovered, and was enabled to travel as far as Paderborn in Germany, where Charlemagne then was, by whom the pope was received with the greatest honour. Charlemagne sent him back to Rome, with a numerous escort of bishops and counts, and also of armed men. The pope was met outside of the city gates by the clergy, senate, and people, and accompanied in triumph to the Lateran palace. A court, composed of the bishops and counts, proceeded to the trial of the conspirators who had attempted the life of the pope; and the two chiefs, Paschal and Campulus, were exiled to France. From this very lenient sentence, and other concomitant circumstances, it appears that Charlemagne had greatly at heart to conciliate the Romans in general, in order to deter them from betaking themselves again to the protection of the Greek emperors.

In 800 Charlemagne himself visited Italy, and was met at Nomentum, outside of Rome, by the pope; and the next day he repaired to the Basilica of the Vatican, escorted by the soldiers and the people. After a few days Charlemagne convoked a numerous assembly of prelates, abbots, and other persons of distinction, Franks as well as Romans, to examine certain charges brought against the pope by the partisans of Paschal and Campulus; but no proofs were elicited, and Leo himself, taking the book of gospels in his hand, declared himself innocent. On Christmas-day of that year the pontiff officiated in the Basilica of the Vatican, in presence of Charlemagne and his numerous retinue. As Charlemagne was preparing to leave the church, the pontiff stopped him, and placed a rich crown upon his head; while the clergy and the people, at the same moment, cried out "Carolo piissimo," "Augusto magno Imperatori," and other expressions and acclamations which were used in proclaiming the former Roman emperors. Three times the acclamations were repeated, after which the pope was the first to pay homage to the new emperor. From that time Charlemagne left off the titles of king and patrician, and styled himself Augustus and Emperor of the Romans; and he addressed the

emperor of Constantinople by the name of brother. Thus was the Western empire revived, 325 years after Odoacer had deposed Romulus Augustulus, the last nominal successor of the Caesars on the throne of the West. From that time all claim of the Eastern emperors to the supreme dominion over the duchy of Rome was at an end; and the popes from the same time assumed the temporal authority over the city and duchy, in subordination however to Charlemagne and his successors; they began also to coin money, with the pontiff's name on one side and that of the emperor on the other.

In the year 804 the pope went to pass the Christmas at the court of Charlemagne at Aquigrana (Aix-la-Chapelle), after which he returned to Italy. In the division which Charlemagne made by will of his dominions among his sons, the city of Rome was declared to belong to him who should bear the title of emperor. Louis le Debonnaire was afterwards invested with that title by Charlemagne himself, and we find him accordingly, after the death of his father, assuming the supreme jurisdiction over that city on the occasion of a fresh conspiracy which broke out against Leo, the heads of which were convicted by the ordinary courts at Rome, and put to death. Louis found fault with the rigour of the sentence and the haste of its execution, and he ordered his nephew Bernard, king of Italy, to proceed to Rome and investigate the whole affair. Leo, who seems to have been alarmed at this proceeding, sent messengers to the court of Louis to justify himself. Meanwhile he fell seriously ill, and the people of Rome broke out into insurrection, and pulled down some buildings he had begun to construct on the confiscated property of the conspirators. The Duke of Spoleti was sent for with a body of troops to suppress the tumult. Leo died in 816, and Stephen IV. was elected in his place. Leo is praised by Anastasius, a biographer of the same century, for the many structures, especially churches, which he raised or repaired, and the valuable gifts with which he enriched them. In his temporal policy he appears to have been more moderate and prudent than his predecessor, Adrian I., who was perpetually soliciting Charlemagne in his letters for fresh grants of territory to his see.

LEO IV. succeeded Sergius II. in 847. He was consecrated without waiting for the consent of the Emperor Lotharius, because of the urgency of the circumstances. Rome was then threatened by the Saracens, who occupied part of the duchy of Benevento, and who a short time before had landed on the banks of the Tiber, and plundered the Basilica of St. Peter's on the Vatican, which was outside of the walls. In order to prevent a recurrence of this violence, Leo undertook to surround the Basilica and the suburb around it with walls; and this being completed in four years, with the assistance of money sent by the emperor, and the produce of a tax levied upon all property in the duchy of Rome, the new town was called Leonina, a name which it has retained to this day. Leo also restored the town of Porto on the Tiber, near its mouth, settling there some thousands of Corsicans, who had run away from their country on account of the Saracens. Towers were built on both banks of the river, and iron chains drawn across to prevent the vessels of the Saracens from ascending to Rome. The port and town of Centum Cellæ being forsaken on account of the Saracens, Leo built a new town on the coast, about twelve miles distant from the other, which was called Leopoli; but no traces of it remain now, as the modern Civita Vecchia is built on or near the site of old Centum Cellæ. Leo died in July 855, and fifteen days after his death Benedict III. was elected in his place, according to the most authentic text of Anastasius, who was a contemporary; but later writers introduced between Leo IV. and Benedict III. the fabulous Pope Joan. [JOAN, POPE.]

LEO V., a Benedictine monk, succeeded Benedict IV. in 903. In less than two months he was violently superseded and imprisoned by a certain Christopher, who was his chaplain, and who assumed the pontifical office. But Christopher himself did not retain it long, as a new revolt of the Romans drove him from the usurped see, and put in his place Sergius III., who was the favourite of the celebrated Marozia, a powerful but licentious woman, who disposed of everything in Rome. The 10th century is the darkest era of the papacy. How the unfortunate Leo died is not mentioned; probably he died in prison.

LEO VI. succeeded John X. in 928, and died seven months afterwards; some say that he was put to death by Marozia, like his predecessor. He was succeeded by Stephen VII.

LEO VII. succeeded John XI., the son of Marozia, in 937. He mediated a peace between Alberic, duke of Rome, and Hugo, king of Italy, who had offered to marry Marozia, in order to obtain by her means the possession of Rome, but was driven away by Alberic, Marozia's son. Leo is said to have been a man of irreproachable conduct, but little else is known of him. He died in 939, and was succeeded by Stephen VIII.

LEO VIII. succeeded John XII., who was deposed for his misconduct, by a council assembled at Rome, in presence of the Emperor Otho I. in 963. But soon after Otho had left Rome, John XII. came in again at the head of his partisans, obliged Leo to run away, and resumed the papal office. John however died shortly after, and the Romans elected Benedict called V. Otho, returning with an army, took the city of Rome, exiled Benedict, and reinstated Leo, who died about 965, and was succeeded by John XIII.

LEO IX., BRUNO, Bishop of Toul, was appointed in 1049 to succeed Damasus II. at the joint recommendation of the Emperor Henry III.

and of the famous Hildebrand (afterwards Gregory VII.). He was continually in motion between Germany and Italy, holding councils and endeavouring to reform the discipline and morals of the clergy, and also to check the progress of the Normans in Southern Italy, against whom he led an army, but was defeated in Apulia and taken prisoner by the Normans, who treated him with great respect, but kept him for more than a year in Benevento. Having made peace with them by granting to them as a fief of the Roman see their conquests in Apulia and Calabria, he was allowed to return to Rome, where he died in 1054, and was succeeded by Victor II.

LEO X., GIOVANNI DE' MEDICI, the second son of Lorenzo the Magnificent, was born in December 1475. He was made a cardinal at the unusually early age of thirteen, by Pope Innocent VIII., who was very intimate with his father Lorenzo. After the death of Lorenzo in 1492, Cardinal de' Medici shared in the expulsion of his brothers, Piero and Giuliano, from Florence, in November, 1494. [MEDICI.] After fruitless endeavours to effect their restoration, Cardinal de' Medici gave up the attempt, and quitted Italy, which country was then ravaged by foreign arms, and betrayed by the wretched policy of Alexander VI. Cardinal de' Medici travelled through Germany and France, courting the acquaintance of men of learning, and displaying his own taste for literature and the liberal arts. After the death of Alexander VI. in 1503 he returned to Rome, where Julius II. employed him as legate with the army against the French. Being taken prisoner by the latter at the battle of Ravenna in April 1512, he was sent to Milan, but soon after effected his escape. The French being driven out of Lombardy, and the Florentine republic, with the Gonfaloniere Soderini at its head, being charged with partiality towards the foreigners, Cardinal de' Medici contrived to employ the arms of the allied powers in replacing him and his family in their former supremacy over their native country. A body of 5000 Spaniards, brave to ferocity, were marched under Raymond de Cardona against Florence in August 1512. On their way they stormed the town of Prato, and massacred the citizens, which so intimidated the Florentines that they immediately capitulated; and Cardinal de' Medici and his brother Giuliano soon after entered Florence, and forced the Signoria, or executive, to call a 'parlamento,' or general assembly of the people, in the great square, on the 16th of December. This general assembly of the sovereign people had repeatedly been used by ambitious men as a ready instrument of their views, and it proved such on this occasion. All the laws enacted since the expulsion of the Medici in 1494 were abrogated. A balia, or commission, was appointed, consisting of creatures of that family, with dictatorial powers to reform the state. No bloodshed however accompanied the re-action, but Soderini and other citizens opposed to the Medici were banished. Soon after, in March 1513, news came of the death of Julius II. at Rome, and Cardinal de' Medici hastened to the conclave, leaving his brother Giuliano and his nephew Lorenzo, son of Piero, at the head of the affairs of Florence.

Cardinal de' Medici was elected pope in March, 1513, at the early age of thirty-seven, when he assumed the name of Leo X. One of his first acts was to appoint two men of learning, Bembo and Sadoletto, for his secretaries. He next sent a general amnesty to be published at Florence, where a conspiracy had been discovered against the Medici, for which two individuals were executed, and others, with the celebrated Machiavelli among the rest, were arrested and put to the torture. Leo ordered Giuliano to release the prisoners, and recall those that were banished, and Soderini among the rest. Giuliano being invited to Rome, where he was made Gonfaloniere of the Holy Church, Leo appointed his nephew Lorenzo governor of Florence, and his cousin, Cardinal Giulio de' Medici, archbishop of the same. Florence was now a dependency of Rome, and such it continued during the remainder of Leo's life.

The pontificate of Leo X., though it lasted only nine years, forms one of the most memorable epochs in the history of modern Europe, whether we consider it in a political light as a period of transition for Italy, when the power of Charles V. of Spain began to establish itself in that country; or whether we look upon it as that period in the history of the Western Church which was marked by the momentous event of Luther's Reformation. But there is a third and a more favourable aspect under which the reign of Leo ought to be viewed, as a flourishing epoch for learning and the arts, which were encouraged by that pontiff, as they had been by his father, and indeed as they have been by his family in general, and for which the glorious appellation of the age of Leo X. has been given to the first part of the 16th century.

Leo found the war renewed in Northern Italy. Louis XII. sent a fresh army, under La Trimouille, to invade the duchy of Milan. The Swiss auxiliaries of Duke Maximilian Sforza defeated La Trimouille at Novara, and the French were driven out of Italy. The Venetians however had allied themselves with Louis XII., and Leo sent Bembo to Venice to endeavour to break the alliance. Differences broke out between Leo and Alfonso d'Este, duke of Ferrara, who demanded the restoration of Reggio, taken from him by Julius II., which Leo promised, but never performed; on the contrary, he purchased Modena of the Emperor Maximilian, disregarding the rights of the house of Este to that town. The Pope held likewise Parma and Piacenza, and it appears that he intended to form out of these a territory for his brother Giuliano, and he made attempts to surprise Ferrara also with

the same view. His predecessor, Julius, had in view the independence of all Italy, and he boldly led on the league for this purpose; Leo had a narrower object,—his own aggrandisement and that of his family,—and he pursued it with a more cautious and crooked policy.

Leo re-opened the council of the Lateran, which had begun under Julius II., for the extinction of the schism produced by the council of Pisa, which had been convoked by Louis XII., in order to check the power of that pope, who was his enemy. Circumstances were now changed, and Louis XII. made his peace with Leo in 1514, renounced the council of Pisa, and acknowledged that of the Lateran. Louis XII. died in the following year, and his successor Francis I., among his other titles, assumed that of Duke of Milan, which was the signal of a new Italian war. The Venetians joined him, whilst the Emperor Maximilian, Ferdinand of Spain, Duke Sforza, and the Swiss, made a league to oppose the French. The Pope did not openly join the league, but he negotiated with the Swiss by means of the cardinal of Sion, and paid them considerable sums to induce them to defend the north of Italy. The Swiss were posted near Susa, but Francis, led by old Trivulzio, passed the Alps by the Col de l'Argentier, entered the plains of Saluzzo, and marched upon Pavia, whilst the Swiss hastened back to defend Milan. The battle of Marignano was fought on the 14th of September 1515. The Swiss made desperate efforts, and would probably have succeeded, had not Alviano with part of the Venetian troops appeared suddenly with cries of "Viva San Marco," which dispirited the Swiss, who believed that the whole Venetian army was coming to the assistance of the French. The result was the retreat of the Swiss, and the entrance of the French into Milan, who took possession of the Duchy. Leo now made proposals of alliance to Francis, who eagerly listened to them, and they had a conference at Bologna in December 1515, in which a concordat was agreed upon, regulating the appointment to the sees and livings in the French kingdom, which concordat remained in force till the French Revolution. A marriage was also agreed upon between Lorenzo, the pope's nephew, and Madeleine de Boulogne, niece of Francis de Bourbon, duke of Vendôme, from which marriage Catherine de' Medici, afterwards Queen of France, was born.

In 1516 Leo, under some frivolous pretences, deprived Della Rovere, the nephew of Julius II., of his duchy of Urbino, Pesaro, and Sinigaglia, which he gave to his nephew Lorenzo de' Medici. Soon afterwards a conspiracy to murder the pope was discovered at Rome, and Cardinal Petrucci, who was at the head of it, was hanged. In 1517 the council of the Lateran was finally closed, and in the same year Leo authorised the sale of indulgences in Germany, which was the immediate cause of the Reformation. [LUTHER.] For some years after however Leo took little notice of the progress of Luther's opinions in Germany; and indeed to the end of his life Leo's mind appears to have been much more concerned with what occurred around him in Italy than with the remote controversy carried on in Saxony, the consequences of which he probably did not foresee.

In 1518 a league of five years was proclaimed by Leo among the Christian princes to oppose the advance of the Turks, who were threatening Italy. For this purpose the pope gave to the Christian princes the disposal of part of the revenues of the clergy, which they readily appropriated to themselves, without doing anything against the Turks.

Gian Paolo Baglione of Perugia, a celebrated condottiero, had seized upon the government of his native town. Leo cited him to appear at Rome, with promises however of safety for his person. Upon his arrival Baglione was arrested, put to the torture, made to confess many crimes, and at last beheaded. Perugia was then annexed to the Papal State, as well as the duchy of Urbino after the death of Lorenzo de' Medici, who left no male issue.

The alliance of Leo with Francis I. was a hollow one, each party mistrusting the other. At last Leo, thinking an alliance with the young monarch of Spain and Emperor of Germany was likely to be much more advantageous to him, concluded a secret treaty, offensive and defensive, with Charles V., on the 8th of July 1521, by which it was stipulated that the duchy of Milan was to be taken from the French and given to Francesco Maria Sforza, and Parma and Piacenza to be restored to the pope. Leo subsidised a body of Swiss, and Prospero Colonna with the Spaniards from Naples joined the Papal forces at Bologna, crossed the Po at Casalmaggiore, joined the Swiss, and drove the French governor Lautrec out of Milan. In a short time the duchy of Milan was once more clear of the French, and restored to the dominion of Sforza. Parma and Piacenza were again occupied by the Papal troops. Leo at the same time declared Alfonso d'Este a rebel to the Holy See for having sided with the French, whilst the duke on his part complained of the bad faith of the pope in keeping possession of Modena and Reggio. The news of the taking of Milan was celebrated at Rome with public rejoicings, but in the midst of all this Leo fell ill, on the 25th of November, and died on the 1st of December 1521, being forty-six years of age, not without suspicion of poison, though some have maintained that he died a natural death.

Leo was generous, or rather prodigal; he was fond of splendour, luxury, and magnificence, and therefore often in want of money, which he was obliged to raise by means not always creditable. He had a discerning taste—was a ready patron of real merit—was fond of

wit and humour, not always refined, and which at times degenerated into buffoonery: this was indeed one of his principal faults. His state policy was like that of his contemporaries in general, and not so bad as that of some of them. He contrived however to keep Rome and the Papal territory, as well as Florence, in profound peace during his nine years' pontificate—no trifling boon, whilst all the north of Italy was ravaged by French and Germans and Spaniards, who committed all kinds of atrocities. He was by no means neglectful of his temporal duties, although he was fond of conviviality and ease, and even his enemies have not substantiated any charge against his morals. He did not, and perhaps could not, enforce a strict discipline among the clergy or the people of Rome, where profligacy and licentiousness had reigned almost uncontrolled ever since the pontificate of Alexander VI.

The services which Leo rendered to literature are many. He encouraged the study of Greek, founded a Greek college at Rome, established a Greek press, and gave the direction of it to John Lascaris; he restored the Roman University, and filled its numerous chairs with professors; he directed the collecting of manuscripts of the classics, and also of Oriental writers, as well as the searching after antiquities; and by his example encouraged others, and among them the wealthy merchant Chigi, to do the same. He patronised men of talent, of whom a galaxy gathered round him at Rome. He employed Michel Angelo at Florence and Raffaele at Rome in the Vatican. He corresponded with Erasmus, Machiavelli, Ariosto, and other great men of his time. He restored the celebrated library of his family, which on the expulsion of the Medici had been plundered and dispersed, and which is now known by the name of the *Biblioteca Laurenziana* at Florence. In short, Leo X., if not the most exemplary among popes, was certainly one of the most illustrious and meritorious of the Italian princes.

(Guicciardini, *Storia d'Italia*; Roscoe, *Life and Pontificate of Leo X.*; the same in Italian, translated by Bossi, with numerous and valuable notes and additions. For the bulls and speeches of Pope Leo X. see Fabricius, '*Bibliotheca Latina Medicæ et Infirmæ Ætatis*.')

LEO XI., CARDINAL ALESSANDRO DE' MEDICI, had been sent by his predecessor, Clement VIII., legate to France, to receive Henri IV. into the bosom of the Roman Catholic Church. He was very old when elected, on the 1st of April 1605, and he died on the 27th of the same month, it is said from the fatigue attending the ceremony of taking possession of the Patriarchal church of St. John in Laterano.

LEO XII., CARDINAL ANNIBALE DELLA GENGA, born in 1760, of a noble family of the Romagna, was employed as nuncio to Germany and France, by Pius VII., who made him a cardinal in 1816. On the death of Pius VII. he was elected pope, in September 1823. He was well acquainted with diplomacy and foreign politics, and in the exercise of his authority, and in asserting the claims of his see he assumed a more imperious tone than his meek and benevolent predecessor. He re-established the right of asylum for criminals in the churches, and enforced the strict observance of meagre days. He was a declared enemy of the Carbonari and other secret societies. He proclaimed a jubilee for the year 1825; and in his circular letter accompanying the bull, addressed to the patriarchs, primates, archbishops, and bishops, he made a violent attack on the Bible Societies, as acting in opposition to the decree of the Council of Trent, session iv., concerning the publication and use of the Sacred Books. Leo also entered into negotiations with the new states of South America, for the sake of filling up the vacant sees. He gave a new organisation to the university of the Sapienza at Rome, which consists of five colleges or faculties, namely, theology, law, medicine, philosophy, and philology; and he increased the number of the professors, and raised their emoluments. He published in October 1824, a *Moto Proprio*, or decree, reforming the administration of the Papal State, and also the administration of justice, or *Procedura Civile*, and he fixed the fees to be paid by the litigant parties. He corrected several abuses, and studied to maintain order and a good police in his territories. He died in February 1829, and was succeeded by Pius VIII.

LEO ALLATIUS. [ALLATIUS.]

LEO, JOHN, was a Moor of Granada, who, retiring into Africa, when his native place was taken in 1492, received the surname of *AFRICANUS*. After travelling a considerable time in Europe, Asia, and Africa, he was taken at sea by pirates, and subsequently abjured the Mohammedan religion under Pope Leo X. He is believed to have died about 1526. His '*Description of Africa*' was first written in Arabic, and afterwards translated by its author into Italian. It was translated into Latin by John Florian, 8vo, Antw., 1556; 24mo, Lugd. Bat., Elzev., 1632; and into French by Jean Temporal, 2 tom. fol., Lyon, 1556. Marmol the Spaniard appropriated to himself the greater part of the text of this work without acknowledging it. Leo Africanus wrote also the '*Lives of the Arabian Philosophers*,' printed by Hottinger, in Latin, at Zürich, fol., 1664; they were again published, from a different manuscript, in the 13th volume of Fabricius's '*Bibliotheca*.'

LEO, LEONARDO, a celebrated composer, who flourished during the early half of the last century, was born at Naples in 1694, and received his musical education under Alessandro Scarlatti, having for his fellow-disciples Durante, Vinci, Porpora, &c. He soon dis-

tinguished himself by his Italian operas, which gained for him a high reputation, and are mentioned by musical critics in strong terms of praise. But out of the many operas produced by Leo not one survives; and had he not dedicated a portion of his time to the church, his name would now have been utterly forgotten. His '*Dixit Dominus*,' his '*Miserere*,' masses, and other sacred music, will always be esteemed for the grandeur of their style, their deep feeling, the sensible manner in which the words are set, and for greatness of effect produced by comparatively simple means. He will be remembered too in musical history as the master of Piccini, Jomelli, and other able composers. He died at Naples in 1755.

LEONARDO OF PISA, or LEONARDO BONACCI, an Italian mathematician who lived at the commencement of the 13th century, was the first person who brought to Europe the knowledge of Algebra. His work was never printed, but is preserved at Rome, and is described in Cossali's '*History of Algebra*.' From Italy the knowledge of Algebra was long afterwards communicated to the rest of Europe. He was author of a treatise preserved in the Magliabecchi Library at Florence, entitled '*Practica Geographica*.'

LEONIDAS, King of Sparta, commanded the Grecian troops sent to maintain the pass of Thermopylæ against the invading army of the Persians under Xerxes, B.C. 480. The force under his command amounted to 4200 men, besides the Opuntian Locri and 1000 Phocians. With these, during two days' fight, he defended the narrow defile which was the usual passage from Thessaly to the southern parts of Greece; and probably he would have frustrated the utmost efforts of the invader but for the discovery, by some renegades, of a circuitous and unfrequented pass by which a body of the invaders crossed Mount Æta. On receiving intelligence that his position was thus turned, Leonidas dismissed all his soldiers except 300 Spartans; the Thebans, whose fidelity to the common cause was suspected; and the Thespians, 700 in number, who resolved to share the fate and the glory of the Spartans,—for the laws of Sparta forbade her citizens to turn their backs upon any odds; and in this great emergency, when many states seemed inclined to yield to Persia, Leonidas probably thought that the effect to be produced by a great example of self-devotion and obedience was of more importance to the cause of Greece than the preservation of a certain number of her best soldiers. Being surrounded and attacked in front and rear, the Spartans and Thespians fell to a man after making vast slaughter: the Thebans asked and received quarter. The corpse of Leonidas was mutilated and exposed on a cross by Xerxes. A stone lion was afterwards raised near the spot where he fell. The slain were buried where they fell, and their memory was honoured by monumental pillars. Two of the inscriptions ran thus:—"Here 4000 men from Peloponnesus once fought three millions." "Stranger, tell the Lacedæmonians that we lie here, obeying their laws." This self-devotion of Leonidas, the beginning of the grandest war related in history, has ever been held to be among the noblest recorded instances of heroism and patriotism.

We have followed the account of Herodotus (vii., 202, &c.). Diodorus and Plutarch relate it somewhat differently.

LEOPOLD I., emperor of Germany, of the house of Austria, son of Ferdinand III. and of Mary Anne of Spain, was born in 1640; proclaimed king of Hungary in 1655; king of Bohemia in 1657; and, lastly, was chosen emperor in 1659, after a contested election between him and Louis XIV. of France, who had gained four of the electors over to his side. The long reign of Leopold, which lasted nearly half a century, was an eventful time for Germany and Europe, not through any striking qualities of the emperor, but in consequence of the many important wars in which he was concerned. On assuming the government of the hereditary states of the house of Austria in 1657, he found himself at war with the Turks, who were overrunning Hungary and had entered Moravia. His able general Montecuccoli, an Italian by birth, defeated them completely at the battle of St. Gotthard, near Neuhausel, after which a truce was concluded. Many of the Hungarian nobles however, rather than remain the subjects of a foreign power, preferred joining the Turks. The Roman Catholic intolerance of the Austrian court of that age contributed to irritate the Hungarians, among whom were many Protestants and other seceders from the Church of Rome. Their plot was discovered before it was quite ripe, and the leaders, Counts Sdrini, Nadasti, Frangipani, and Tekeli, were convicted and beheaded. The malcontents now broke out into open insurrection, and chose for their leader Emeric Tekeli (son of him of the same name who had been executed). In 1682 Tekeli was acknowledged by the Porte as prince of Hungary tributary to the sultan, whose grand vizier Kara Mustapha entered the field with 150,000 men. Tekeli had with him between 30,000 and 40,000 Hungarians. The combined forces, having defeated the Imperial troops near Raab, advanced to Vienna. It was afterwards ascertained that Louis XIV. was one of the secret movers of this Turkish invasion, as his predecessor Francis I. had excited Solymán to a similar expedition against the capital of Austria. Meantime Louis's diplomatic agent at Craoow had hatched a plot with several disaffected Polish nobles to dethrone Sobieski, who had engaged to assist Leopold. A letter of the French ambassador to his master, being intercepted, discovered to Sobieski the whole plot. With his usual decision and magnanimity of character he repaired to the Diet, read the correspondence, which implicated not a few who were present, expressing at the same time

his conviction, whether real or politically assumed, that the whole was a gross fabrication. "But," added he, "let us convince the world also that it is an imposture; let us declare war against the infidels." The declaration was voted almost unanimously, and Sobieski assembled his troops at Cracow. Meantime Vienna was invested by the Turks on the 15th of July 1683, after Leopold and his court had left it. Messenger after messenger was now despatched to Sobieski to urge him to march. He had some difficulty, owing to the wretched state of the Polish treasury, to collect even 16,000 men, with whom he marched towards the Danube, and was joined by the Duke of Lorraine with the Imperial forces, forming in all 70,000 men. On the 11th of September the allied army reached the summit of the Calemberg, which commanded a view of the Austrian capital, and of the wide-spreading tents of the Ottomans, who were entrenched around it. On the 12th the battle was fought, the Turks were defeated, and Vienna was saved. Hungary was cleared of the Turks after several hard-fought campaigns.

The court of Vienna now took strong measures to prevent any recurrence of Hungarian insurrection supported by Turkish invasion. At the Diet of Presburg of 1687 the crown of Hungary was declared to be no longer elective, but hereditary in the Austrian male line. Transylvania likewise submitted to Leopold unconditionally. The Turkish war was at length concluded by a great victory gained by Prince Eugene, in September 1697, near Zenta in Hungary, which was followed by the peace of Carlowitz.

Leopold sustained three wars against Louis XIV. The first war ended by the treaty of Nymwegen, in 1679, and the second by the peace of Ryswick, in 1697. It was in this second war that the French minister Louvois ordered the French commanders, in the name of his sovereign, to waste the Palatinate by fire and sword. The atrocities committed at Mannheim, Speyer, Oppenheim, and especially at Heidelberg, which was taken and destroyed twice, in 1688 and 1693, are frightful. The same system was pursued at the same time, in 1690-91, in Piedmont, the sovereign of which was allied to the emperor. Catinat, who commanded the French on the banks of the Po, had instructions from Louvois to destroy everything. After some devastation Catinat, who was not a cruel man, asked for fresh instructions, and represented the deplorable state of the innocent populations. "Burn and destroy, and burn again," was the answer of Louvois. (Botta, 'Storia d'Italia,' book xxxii.)

The third war of Leopold against Louis XIV. was that of the Spanish succession, to which his son the archduke Charles had undoubted claims. Leopold however did not live to see the termination of it; he died in 1705, and one of his last acts was to confer by letters-patent on the Duke of Marlborough the dignity of prince of the empire, for the victory of Blenheim.

The principal internal events in Germany during the reign of Leopold are:—1, The establishment of a ninth electorate in favour of Ernest Augustus, duke of Brunswick Lüneburg, who in 1692 became the first elector of Hanover. This was the act of Leopold, who procured the consent of the other electors to it, in return for important aid in money and troops from two princes of that family. 2, The assumption of the regal title by Frederic, elector of Brandenburg and duke of Prussia, in 1701. Leopold acknowledged him, as he stood in need of his assistance, and Holland, England, and Sweden followed the example. France, Spain, and the Pope refused to acknowledge the new King of Prussia for some time longer. 3, The establishment of a permanent Diet attended, not by the electors in person, but by their representatives. Leopold's disposition was well-meaning, but weak, irresolute, and inclined to bigotry. He had the good fortune to meet with, and perhaps the merit of finding out and appreciating, able ministers and generals, whilst his very want of shining talent and the fear excited by the unprincipled ambition of his antagonist Louis XIV. procured him allies in various quarters of Europe. He was succeeded by his eldest son. [JOSEPH I.]

LEOPOLD II. of Germany and I. of Tuscany, was the second son of Maria Theresa of Austria and her husband Francis of Lorraine. After Maria Theresa succeeded, by the death of her father Charles VI., to the Austrian dominions, the grand-duchy of Tuscany, which, according to treaties, was to remain separate from the hereditary states of Austria, devolved upon Leopold, his elder brother Joseph being the presumptive heir of the Austrian dominions. As soon as Leopold was of age he took possession of Tuscany, in 1765, and fixed his residence at Florence. During the five and twenty years of his administration he greatly improved the condition of Tuscany. His principal reforms concerned the administration of justice and the discipline of the clergy in his dominions. By his 'Motu proprio,' in 1786, he promulgated a new criminal code, abolished torture and the pain of death, and established penitentiaries to reclaim offenders. He finally abolished the Inquisition in Tuscany in July 1782, and placed the monks and nuns of his dominions under the jurisdiction of the respective bishops. The discovery of licentious practices carried on in certain nunneries in the towns of Pistoia and Prato with the connivance of their monkish directors induced Leopold to investigate and reform the whole system of monastic discipline, and he entrusted Ricci, bishop of Pistoia, with full power for that purpose. This occasioned a long and angry controversy with the court of Rome, which pretended to have the sole cognisance of matters affecting individuals of the clergy and monastic

orders. Leopold however carried his point, and the pope consented that the bishops of Tuscany should have the jurisdiction over the convents of their respective dioceses. Ricci, who had high notions of religious purity, and was by his enemies accused of Jansenism, attempted other reforms; he endeavoured to enlighten the people as to the proper limits of image-worship and the invocation of saints, he suppressed certain relics which gave occasion to superstitious practices, he encouraged the spreading of religious works and especially of the Gospel among his flock, and lastly he assembled a diocesan council at Pistoia in September 1786, in which he maintained the spiritual independence of the bishops. He advocated the use of the liturgy in the oral language of the country, he exposed the abuse of indulgences, approved of the four articles of the Gallican council of 1682, and lastly appealed to a national council as a legitimate and canonical means for terminating controversies. Several of Ricci's propositions were condemned by the pope in a bull as scandalous, rash, and injurious to the Holy See. Leopold supported Ricci, but he could not prevent his being annoyed in many ways and at last obliged to resign his charge. The whole of this curious controversy is given in Potter's work, 'Vie de Scipion de Ricci,' 3 vols., Brussels, 1825, in which the numerous annexed documents and quotations from other works form the most important part. Leopold himself convoked a council at Florence, of the bishops of Tuscany, in 1787, and proposed to them 57 articles concerning the reform of ecclesiastical discipline. He enforced residence of incumbents, and forbade pluralities, suppressed many convents and distributed their revenues among the poor benefices, wherein he favoured the parochial clergy, and extended their jurisdiction, as he had supported and extended the jurisdiction of the bishops. He forbade the publication of the bulls and censures of Rome without the approbation of the government; he forbade the ecclesiastical courts from interfering with laymen in temporal matters, and restrained their jurisdiction to spiritual affairs only; and he subjected clergymen to the jurisdiction of the ordinary courts in all criminal cases. All these were considered in that age as very bold innovations for a Roman Catholic prince to undertake, and contrast remarkably with recent proceedings of the present Emperor of Austria.

In the civil administration Leopold favoured the independence and self-administration of the communes, suppressed feudal rights, restrained the power of creating fidei-commissa, abolished the right of common pasture, by which many proprietors were prevented from inclosing their lands, equalised the land tax, abolished the monopolies of tobacco, brandy, and other articles, and in all respects favoured liberty of commerce. Meantime he drained the Val di Chiana and part of the Maremme, and fixed colonists in the reclaimed grounds, founded schools and houses for the poor, reformed the universities of Pisa and Siena, opened roads and canals, redeemed great part of the public debt, and lastly ordered the publication of the national budget.

By the death of his brother Joseph II. on the 20th of February 1790, Leopold succeeded to his vast dominions as well as to the imperial crown, whilst his son Ferdinand succeeded him as grand duke of Tuscany. On assuming the administration of the hereditary dominions of the House of Austria, Leopold found discontent everywhere, owing in a great measure to the rash innovations of his brother; the Netherlands in open revolt; Hungary preparing to follow the example; Bohemia disaffected; the clergy and the court of Rome at variance with the government; Prussia hostile; England estranged; France herself convulsed, and likely to become an enemy; and Russia, the only ally of his predecessor, engaged as well as himself in war against the Turks. Leopold had not only abilities but judgment and honest feelings also. He showed an earnest desire to please his subjects, and he succeeded. He abolished the more obnoxious innovations of his brother; he concluded a peace with the Porte; he pacified Hungary by restoring such of the ancient privileges of its aristocracy as had been lately disregarded, and at the same time marching troops to restrain the more rebellious nobles. The next step of Leopold was to endeavour to pacify the revolted states of the Netherlands, by offering to re-establish their ancient constitutions. The insurgents having obstinately refused to listen to his offers, he sent troops against them, and the leaders being divided among themselves, Leopold recovered without much difficulty those fine provinces. Then came fresh anxieties concerning the fate of his sister Antoinette and her husband, the convention of Reichenbach, and that of Pilitz in August 1791, between Austria and Prussia for the purpose of checking the progress of French revolutionary proselytism. In the midst of all these cares Leopold died on the 1st of March 1792, aged forty-four years. He was generally regretted for his affability, his strict justice, his kindness towards the poor, whom he admitted freely into his presence, and his sound judgment. He was succeeded by his eldest son. [FRANCIS II.]

*LEOPOLD GEORGE CHRISTIAN FREDERICK, KING OF THE BELGIANS, Duke of Saxony, Prince of Saxe Coburg Gotha, Margrave of Meissen, and Landgrave of Thuringen, is the third and youngest son of Francis Anthony Frederick, late reigning duke of Saxe Saalfeld Coburg. His Majesty is consequently brother of the Duchess of Kent, uncle to her Majesty Queen Victoria, and to her consort Prince Albert. He was born on the 16th of December 1790, and while holding the title of Prince Leopold of Saxe Cobourg he married (May 2nd, 1816) the Princess Charlotte Augusta, only child

of his late Majesty King George IV., at that time prince regent; but was left a widower on the 6th of November in the following year. An allowance of 60,000*l.* a year had been settled jointly on the prince and princess, with a stipulation that, in event of the death of the princess, the annuity of the prince should be reduced to 50,000*l.* As husband of the heiress apparent to the British throne, Prince Leopold obtained general esteem and respect by his domestic conduct, which certainly offered a very worthy example to royalty at that day; and he resided for many years subsequently at Claremont.

It is well known that the existence of Belgium as a separate state dates only from August 1830, when the revolution of Brussels severed the Belgian provinces from the crown of Holland. In the following October a provisional government was appointed, and in December it was announced to the congress in Brussels that the allied powers of Europe had recognised the permanent erection of those provinces into a separate state under the name of Belgium. The throne of Belgium having been offered to and declined by the Duc de Nemours, son of Louis-Philippe, a new election became necessary, and after a few months of anarchy and confusion, during which fierce and formidable riots broke out at Antwerp, Brussels, and Liege, on the 4th of June 1831 the National Congress at Brussels, after a long discussion, elected Prince Leopold king of the Belgians by a majority of 152 votes to 15. In consequence of an unwillingness on the part of the Belgians to comply with the terms of the great powers of Europe with respect to the territories of that state, the prince declined the crown, but was subsequently induced to accept it conditionally on the 26th of the same month. He entered the capital on the 21st of July, and ascended the throne the day following as King of the Belgians. Belgium is a limited constitutional monarchy, and the succession is limited to the direct male line, to the exclusion of females, and in default of a male heir it is lawful for the king to nominate his successor. In opening the Belgian parliament, King Leopold expressed his intention to encourage manufactures and commerce, and the most perfect civil and religious liberty; and this royal promise has been simply redeemed, as is shown by the flourishing condition of the country. In 1832 King Leopold married as his second wife Louise-Marie-Thérèse, princess of Orleans, eldest daughter of Louis-Philippe, king of the French, by whom he has three children, the eldest of whom, Leopold-Louis-Philippe, born April 9, 1835, is prince royal, duke of Brabant, and heir apparent to the Belgian crown.

LEOSTHENES was one of the last successful generals of Athens. He was of the party of Demosthenes; and the violence of his harangues in favour of democracy drew the reproach from Phocion, "Young man, thy words are like the cypress, tall and large, but they bear no fruit." He had however gained reputation enough to be chosen leader by a large body of mercenary soldiers returned from Asia shortly before the death of Alexander, who, on that event being known, were taken openly into the pay of the republic. His first exploit was the defeat of the Boeotians, near Plataea. After this he took post at Pylae, to prevent the entrance of Antipater into Greece, defeated him, and shut him up in Lamia, a town in Thessaly, to which he laid siege; and from that siege the Lamian war has its name. Leosthenes was killed in the course of it, and after his death success deserted the Athenian arms. [ANTIPATER.] He left a high reputation: his picture, painted by Arcesilaus, is mentioned by Pausanias (1, c. 1.) as one of the objects in the Peiræus worthy of notice. (Diod. xviii.)

Another Leosthenes, also an Athenian, was condemned to death, B.C. 361, for being defeated by Alexander of Phœnæ. (Diod. xv. 95.)

LEPIDI, the name of one of the most distinguished families of the patrician gens or clan of ÆMILII. Those most worthy of notice are:—

1. MARCUS ÆMILIUS LEPIDUS, who was sent as ambassador to Ptolemy, king of Egypt, at the close of the Second Punic War, B.C. 201. (Polyb. xvi. 34; Liv., xxxi. 2; compare Tac., 'Ann.' ii. 67.) He obtained the consulship B.C. 187 (Liv., xxxix. 5, 56; Polyb., xxiii. 1), and again in B.C. 175. In B.C. 179 he was elected Pontifex Maximus and Censor (Liv., xl. 42, 45; Gell., xii. 8). He was Princeps Senatus six times. (Liv., 'Epit.' 48.) He died B.C. 150.

2. MARCUS ÆMILIUS LEPIDUS, Prætor B.C. 81; after which he obtained the province of Sicily (Cic., 'Verr.', iii. 91.) In his consulship, B.C. 78, he endeavoured to rescind the measures of Sulla; but was driven out of Italy by his colleague, Quintus Catulus, and by Pompey, and retired to Sardinia, where he died in the following year, while making preparations for a renewal of the war. (Appian, 'Civ.' i. 105; Liv., 'Epit.' 90; Plutarch, 'Pomp.' 16.)

3. MARCUS ÆMILIUS LEPIDUS, the Triumvir, the son of the preceding, was Ædile B.C. 52, and Prætor B.C. 49, in which year Cæsar came to an open rupture with the senatorian party. [CÆSAR; ANTONIUS.] Lepidus from his first entrance into public life opposed the senatorian party; and though he does not appear to have possessed any of the talent and energy of character by which Antony was distinguished, yet his great riches and extensive family connections made him an important accession to the popular cause. On the first expedition of Cæsar into Spain, Lepidus was left in charge of the city, though the military command of Italy was intrusted to Antony. During Cæsar's absence, Lepidus proposed the law by which Cæsar was created Dictator.

In the following year, B.C. 48, he obtained the province of Hispania

Citerior, with the title of proconsul; and in B.C. 46 was made consul with Cæsar, and at the same time his master of the horse—an appointment which again gave him the chief power in Rome during the absence of the dictator in the African war. In B.C. 44 he was again made master of the horse, and appointed to the provinces of Gallia Narbonensis and Hispania Citerior; but he did not immediately leave Rome, and was probably in the senate-house when Cæsar was assassinated. After the death of Cæsar, Lepidus was courted by both parties; and the Senate, at the motion of Cicero, decreed that an equestrian statue should be erected to his honour in any part of the city he might fix upon. Lepidus promised to assist the Senate, but at the same time carried on a secret negotiation with Antony. On his arrival in his province, being ordered by the Senate to join Decimus Brutus, he at length found it necessary to throw off the mask; and instead of obeying their commands, united his forces with those of Antony.

In the autumn of this year, B.C. 43, the celebrated triumvirate was established between Antony, Lepidus, and Octavianus (Augustus); and in the division of the provinces, Lepidus received the whole of Spain and Gallia Narbonensis. The conduct of the war against Brutus and Cassius was assigned to Antony and Augustus, while the charge of the city was intrusted to Lepidus, who was again elected consul (B.C. 43). After the defeat of Brutus and Cassius, Antony and Augustus found themselves sufficiently powerful to set contrary to the advice and wishes of Lepidus; and in the new division of the provinces, which was made after the battle of Philippi, Spain and Gallia Narbonensis were taken from Lepidus, and Africa given to him instead. Lepidus had now lost all real authority in the management of public affairs, but he was again included in the triumvirate when it was renewed B.C. 37. In the following year he was summoned from Africa to assist Augustus in Sicily against Sextus Pompeius; and he landed with a large army, by means of which he endeavoured to regain his lost power, and make himself independent of Augustus: but in this attempt he completely failed. Being deserted by his own troops, he was obliged to implore the mercy of Augustus, who spared his life, and allowed him to retain his private property and the dignity of Pontifex Maximus, which he had obtained on the death of Julius Cæsar, but deprived him of his province and triumvirate, and banished him, according to Suetonius, to Circeii ('Octav.' c. 16).

After the battle of Actium, his son formed a conspiracy for the assassination of Augustus on his return from the East, which was discovered by Mecenas; and Lepidus, having incurred the suspicion of his former colleague, repaired to Rome, where he was treated, according to Dion Cassius (div. pp. 607, 608, Stephan.) with studied insult and contempt. He died B.C. 12.

(Cicero, *Letters and Orations*; Cæsar, *Civil War*; the *Epitomes* of Livy, Dion, Appian, &c.; Clinton, *Fæsti Hellenici*; and Drumann, *Geschichte Roms*.)

* LEPSIUS, CARL RICHARD, the son of Carl Peter, a distinguished writer on mediæval architecture, was born at Naumberg-on-the-Saal, in Prussian Saxony, on December 24th, 1811. He received his first instruction from his father, and in the public school at Naumberg. In 1828 he proceeded to the University of Leipzig, where he commenced the study of philology, which he continued at the universities of Göttingen and Berlin, at the last-named place having the advantage of being under Bopp. In 1833 the degree of Doctor was conferred on him by the University of Berlin for his essay 'De tabulis Eugubinis;' and in 1834 appeared his 'Paliographie als Mittel der Sprachforschung.' In order to extend his linguistic and archæological knowledge he travelled to France, where the recommendation of Alexander von Humboldt secured him a friendly reception from the French literati. From hence in 1835 he proceeded to Italy, passing the winter in Turin and Pisa, and in April 1846 he arrived at Rome, where he met with Bunsen, then ambassador from Prussia to the Pope, with whom he formed an intimate friendship. At Rome he became a member of the Archæological Institute. He now more particularly directed his attention to the antiquities of Egypt, and in 1837 his 'Lettre à M. Rosellini sur l'alphabet hiéroglyphique,' excited considerable attention; as did also several of his essays printed in the 'Transactions' of the Archæological Institute upon some Egyptian monuments of art; and still more another, printed at Leipzig in 1842, on 'Das Todtenbuch der Ægypter' ('Obituary of the Egyptians'), from a hieroglyphic on papyrus at Turin. During these investigations he also found time to prepare two essays for the French Institute; one on the relationship between the Semitic, Indian, Æthiopian, and other tongues; the second on the origin of the numerals in the Indo-Germanic languages, for which he received a prize of 1200 francs. His residence in Italy also enabled him to investigate the Etrurian and Oceanic dialects, of which he published at Leipzig some fragments, 'Inscriptiones Umbricæ et Oscæ,' with an explanatory commentary in 1841; followed in 1842 by two essays on the 'Tyrrenian Pelægi in Etruria,' and on the 'Dissemination of the Italian Monetary System from Etruria.' But though these works all pertain to his comparatively short residence in Italy, he had left it in 1838 on a mission to England from the Archæological Institute of Rome. Here in London he again met with Bunsen, and with him projected a great historical and antiquarian work on Egypt, but which was to depend upon a journey to that country, which he then contemplated. Bunsen warmly supported the plan, but instead

of his travelling alone, when a few years later he had returned to Berlin, Bunsen, with the assistance of Humboldt, Eichhorn, and others, induced Frederick-William IV. of Prussia to place him at the head of a large party of learned men to investigate thoroughly the antiquities and state of Egypt; and before his departure he was created professor extraordinary of the University of Berlin. In the autumn of 1842 the party was assembled at Alexandria: it consisted of Lepsius, draughtsmen to copy the hieroglyphics, architects, painters, &c., in all ten persons, exclusive of attendants. It received the protection of the Egyptian government, and everything progressed favourably. Among the results was the discovery of some of the monuments of the dynasty of the Pharaohs; and above the second cataract near Gizeh and Sakara the excavations of fifty of the graves of the Ethiopian dynasty of Egypt, identifying them with the 18th dynasty of Manetho. Lepsius also believes he discovered in the ruins of Howara the remains of the celebrated Labyrinth, and the Lake Mœris in the upper part of Faium. He also thinks he has proved that Ethiopia derived its civilisation from Egypt, and from an authentic Ethiopic inscription at Philœ that the pure Ethiopians of Meroe were not a black but a brown Caucasian race, whose domination at a later period tended towards the east, and who during the middle ages held dominion on both sides of the Red Sea under the name of Bedja. Lepsius also succeeded by means of fresh excavations of the Memnonium at Thebes, in obtaining a complete ground-plan of this famous temple. He also discovered the tomb of Ramœe-Sesostris in Babel-Meluk, and measured and delineated the principal temple anew with greater exactness than had hitherto been done. The expedition returned in the early part of 1846, having brought or transmitted the greater part of the valuable and curious objects of Egyptian art which are now in the new museum at Berlin. While in Egypt he wrote 'Briefe aus Ägypten, Äthiopien, und der Halbinsel des Sinai,' which were published at Berlin, and contain lively narratives of his proceedings and discoveries. In 1846 he issued a short account of his journey from Thebes to the peninsula of Sinai, which he had made in 1845, from March 4th to April 14th. In 1849 appeared 'Die Chronologie der Ägypter,' vol. i. In the meantime he had been labouring on his great work, 'The Monuments of Egypt and Ethiopia' ('Der Denkmälern aus Ägypten und Äthiopien,' &c.), magnificently printed in elephant folio, at the expense of the King of Prussia. It was commenced in 1849, and was published in parts, of which 75 have been published (Dec. 1856), and the whole is expected to be completed in about 100 parts. In 1851 he printed his essay 'Ueber den ersten Ägyptischen, Götterkreis, und seine geschichtliche-mythologische Entstehung;' in 1853 another, 'Ueber die 12te Ägyptische Königs-Dynastie;' in 1853 also a work, 'Ueber einige Ergebnisse für die Kenntniss der Ptolemäergeschichte;' and in 1855 another, 'Ueber eine Hieroglyphische Inschrift am Tempel von Edfu,' all in 4to, with plates. The Letters from Egypt have been translated into English.

LERMONTOV, MIKHAIL IVANOVICH, a Russian poet and novelist was born in 1811, of a noble family, was educated at home and at the school of the Pages, entered the military service, and became an officer of the guards. In 1837, when Pushkin, the Russian Byron, fell in a duel with a Frenchman, Lermontov wrote a poem 'On the Death of Pushkin,' which excited in so strong a degree the wrath of the Emperor Nicholas, that he struck the author off the list of officers of the guard, and sent him to serve in the army of the Caucasus. The poem, which long circulated in manuscript in Russian society, was printed for the first time in 1856, in the second number of the 'Polar Star,' a Russian periodical published at London by Herten, who had been Lermontov's personal friend. It insinuates that the insidious favour of the court, which it reproaches for its persecution of Pushkin when his soul was free, had placed on the noble forehead of the poet a "crown of thorns," and that Pushkin died with a deep thirst for revenge mingled with a secret sorrow for hopes deceived. Lermontov wrote, in the midst of the hardships and perils of the Caucasus, a novel entitled 'Geroy nashego vremeni' ('A Hero of our Times'), which was published at St. Petersburg in 1840, and at once attained a high popularity, which it appears still to retain. The hero, Pechorin, an officer in the army of the Caucasus, is a misanthropic mischief-maker disgusted with life, who, finding that his friend is in love with a lady, wins her affections to tell her that he rejects them, and shoots her lover in a duel under frightful circumstances, which are described at length. The character of Pechorin was said to be intended by the author for himself, and this was faintly denied in much the same manner that Byron at times denied his own identity with Childe Harold. Apart from its repulsive plot the novel has many merits, in particular some easy and vivid sketches of the mountain scenery of the Caucasus. It has been rendered into several languages, and two English translations appeared in the same year, 1854, one by Madame Theresa Pulzky. The poems of Lermontov are also rich in descriptions of Caucasian scenery, from which he appeared to receive a feeling of vivid pleasure, his favourite amusement being a solitary ride over the steppes. His fame had scarcely begun to spread when news was received of his death. The duel of 1837 had first darkened his career; the most striking incident in his novel was a duel in the Caucasus; and he fell in a duel in the Caucasus in 1841, before he was thirty. His poems were collected soon after his death at St. Petersburg, and a third edition of his whole works appeared

there in 1852. A complete translation of his poems into German by Bodenstedt was published at Berlin in the same year. After Pushkin Lermontov is considered the most distinguished Russian poet of the Byronic school, to which he belonged in every point of view.

LEROI, JULIEN DAVID, born in 1724, was the son of an eminent watchmaker at Paris. Having made choice of architecture as a profession, he applied himself to the study of it in a very different manner from the plodding routine then established; and being anxious to become acquainted with the art in the remains of antiquity, then very little known, after passing some years at Rome, he visited Greece in 1754. On his return he gave the world the fruits of his researches in his 'Ruines des plus beaux Monumens de la Grèce.' Although not free from numerous errors, which were subsequently exposed by Stuart, and which the author corrected in his second edition (1770), this work had the merit of being the first publication of the kind—the first attempt to show what Grecian architecture actually was. Undoubtedly its value has since been greatly diminished by the more accurate labours of Stuart and others, but its appearance forms an epoch in the chronology of the art. It certainly contributed much to correct the vitiated taste that had long been in vogue in France, and to open new views in regard to architecture, which meritorious aim was assiduously followed up by its author in the excellent lessons he delivered during forty years as professor. His whole life was devoted to his own studies, and the instruction of others; and such were his zeal and disinterestedness, that he cheerfully continued his services as professor gratuitously in the latter part of his life, though the troubles of the revolution had greatly impaired his fortune, and though the infirmities of age were increasing upon him. He died at Paris, universally regretted, in January 1803, aged seventy-five. Besides the one above mentioned, Leroi published several other works, among which are, 'Histoire de la Disposition, &c., des Temples des Chrétiens,' 8vo, 1764; 'Observations sur les Edifices des Anciens Peuples,' 8vo, 1767; and 'De la Marine des Anciens Peuples,' 8vo, 1777.

LESBONAX, a Greek rhetorician and philosopher, was a native of Mitylene. He lived in the time of Augustus, and was the father of Potamon, who taught eloquence at Rome under the reign of Tiberius, and was highly favoured by that emperor. (Suidas.)

Suidas informs us that Lesbonax wrote many philosophical works; but none of them are extant. Photius says ('Cod.' 64) that he had read sixteen orations of Lesbonax, of which however only two have come down to us, one exhorting the Athenians to continue the war against the Lacedæmonians, and the other advising them to attack the Thebans. Some critics have placed the author of these orations in the time of the Peloponnesian war; but a mere perusal of the speeches will show that they must have been written at a much later period. We know moreover from the writings of Libanius, Seneca, Quintilian, &c., that it was very common for rhetoricians to declaim upon subjects chosen from ancient history. These orations were first published by Aldus (Ven., 1618), and afterwards by Stephens, with the Orations of Æschines, Lysias, and others (Paris, 1675); by Gruter (Han., 1619), and also by Reiske, in the eighth volume of the 'Oratores Græci;' by Bekker, and by Dobson. Orall published separate editions of them, Leipz., 1820.

There was also a grammarian of the name of Lesbonax, who probably lived at a later period, who wrote a work entitled *Περὶ Σχημάτων*, 'concerning grammatical figures,' &c., which was first published by Valckenær in his edition of Ammonius, pp. 177-188.

LESCOT, PIERRE, a French architect of the 16th century, of whom however nothing is distinctly known, but he is generally supposed to have designed and commenced together with Jean Goujon, the present palace of the Louvre for Francis I. and Henri II.: the exact time is a matter of uncertainty. Lescot was born, according to some accounts, about 1510, and he lived to the age of sixty; other accounts give the dates 1518 and 1578 as the years of his birth and death. He erected the southern and western sides of the quadrangle, but all that now remains by Lescot is the western side, facing the Tuileries, known as the Vieux Louvre; it contains the ancient Salle des Gardes, or Salle des Cent-Suisses, with the caryatides of Goujon, whence its modern name of Salle des Caryatides.

Lescot's style and services to architecture have been the subjects of various speculations, but they are all extremely vague, and amount to very little. By some he is supposed to have been the first to abandon the old irregular gothic, and to have introduced the Italian style into France; but this was done by Italian artists themselves, several of whom were employed by Francis I. long before Lescot could have attained anything like mastery in his art, or even maturity of years. Fontainebleau is an instance, in which Serlio, Primaticcio, and others were employed by Francis I.

Lescot is said also to have designed the Fontaine des Innocents, attributed by some to Goujon, the sculptor of the nymphs upon it. Lescot was Abbé of Cluny or Clugny, and a canon of Notre-Dame.

LESLIE, CHARLES, a person much engaged in the political and theological controversies of the age in which he lived, was the son of an Irish prelate, and was born in Ireland about 1650, and educated at Trinity College, Dublin. His course in life was very eccentric. In 1671 he came to England, and entered himself of an inn of court with a view to the study of the law. In a few years however he turned himself to divinity, was admitted into orders, and, settling in Ireland,

became chancellor of Cloyne. He was living in Ireland at the time of the revolution, and distinguished himself in some disputations with the Roman Catholics on the side of the Protestant Church.

Though a zealous Protestant, he scrupled to renounce his allegiance to King James, and to acknowledge King William as his rightful sovereign. There was thus an end to his prospects in the Church, and leaving Ireland he came to England, and there employed himself in writing many of his controversial works. When James II. was dead, Leslie transferred his allegiance to his son, the Pretender; and as he made frequent visits to the courts of the exiled prince, he so far fell under suspicion at home that he thought proper to leave England, and join himself openly to the court of the Pretender, then at Bar-le-Duc. He was still a zealous Protestant, and had in that court a private chapel, in which he was accustomed to officiate as a minister of the Protestant Church of England. When the Pretender removed to Italy, Leslie accompanied him; but becoming at length sensible to the strangeness of his position, a Protestant clergyman in the court of a zealous Roman Catholic, and age coming on, and with it the natural desire of dying in the land which had given him birth, he sought and obtained from the government of King George I. permission to return. This was in 1721. He settled at Glaslough, in the county of Monaghan, and there died in 1722.

Leslie's writings in the political controversies of the time were all in support of high monarchical principles. His theological writings were controversial; they are too many to be particularised in the brief space which we can allot to him, but they have been distributed into the six following classes: those against, 1, the Quakers; 2, the Presbyterians; 3, the Deists; 4, the Jews; 5, the Socinians; and, 6, the Papists. Some of them, especially the book entitled 'A Short and Easy Method with the Deists,' are still read and held in esteem. Towards the close of his life he collected his theological writings, and published them in two folio volumes, 1721.

* LESLIE, CHARLES ROBERT, R.A. As this eminent painter is sometimes called an American and sometimes an Englishman, and as English and American writers appear to view the matter differently, while we see it stated in an American work of some authority that Mr. Leslie "has always considered himself as an American citizen" it may be as well to state his origin and place of birth distinctly, and leave the reader to draw his own conclusion. The Leslies belonged originally to Scotland, and from that country an ancestor of Mr. Leslie emigrated shortly after 1745, and settled in Maryland, and his children likewise established themselves in America. Mr. Leslie's father commenced business early in life in Philadelphia, and is said to have been a man of considerable attainments and ingenuity, and a friend of Benjamin Franklin and other eminent Americans. Mr. Leslie, who had married an American lady, and had already had one or two children, removed in 1792 to London; and there, in October 1794, his son Charles Robert, the subject of the present notice, was born. In 1800 Mr. Leslie, sen., returned with his family to Philadelphia. Young Leslie, after receiving the usual school education, was apprenticed to a bookseller, but eventually succeeded in obtaining his release from that uncongenial occupation, and permission to follow his own inclination and become an artist.

He accordingly proceeded in 1813 to London, bearing introductions to the two painters whom America regarded as specially her own—Benjamin West, then president of the Royal Academy, and Washington Allston, then in the plenitude of his European celebrity. By these eminent artists the young man was received with great kindness, and from both of them he continued to receive judicious advice and assistance in his studies. West smoothed his entrance as a student into the Royal Academy, and in the schools of that institution he laboured with equal diligence and success. At the commencement of his career as a painter Mr. Leslie essayed historical pictures on a large scale, but he soon found that his strength lay in more homely subjects and a smaller canvass, and he at once struck on the right path and steadily pursued it. The first work, we believe, which obtained notice, was his 'Anne Page and Master Slender,' which was exhibited at the British Institution in the spring of 1820. This was followed by 'Roger de Coverley going to Church,' which appeared at the Royal Academy exhibition in May of the same year, and met with decided and well-deserved success. 'May-Day in the Reign of Queen Elizabeth' amply sustained the reputation which the previous pictures had obtained; all these were engraved, and the artist was elected (1821) an Associate of the Royal Academy. We cannot follow closely his subsequent career. The events of his life would be chiefly the completion and exhibition of his pictures; and of these it will suffice to say that no English painter probably could be named whose course has been marked by more conscientious devotion to his art, or more steady improvement in it. Every work has been carefully elaborated both in the preliminary study and in the execution, and while every one carries with it evidence of original power and shrewd observation, it exhibits also the most anxious endeavour to secure excellence by patient labour. Mr. Leslie was elected R.A. in 1826. In 1833 he surprised his friends by accepting the post of drawing-master to the United States Military Academy; but the trial of a very few months sufficed to convince him that he had mistaken his vocation, and he returned to England and to his accustomed labours. On the death of Mr. Howard (October 1847) he was elected professor of painting

at the Royal Academy, an office he held till 1851, when he was compelled by ill-health to resign it.

The paintings of Mr. Leslie have been chiefly illustrations of the great humorous writers, but he has usually chosen a theme suggested rather than described by them, so that his own humour and imagination have found fair scope for their exercise. Shakspeare has furnished him with Slender, Ann Page, and Falstaff, with Katherine and Petruchio, with Sir Toby, Sir Andrew and Beatrice, and to each he has imparted characteristic form, giving as well as borrowing something from the text, and interpreting it with a genial reverence. The Roger de Coverley of Addison has certainly never been better painted than by Leslie, and perhaps never so well. Uncle Toby and Widow Wadman too were depicted by him in a manner that would have delighted Sterne. Pope, Goldsmith, Smollet, and Fielding, have each had their pages really illustrated by Leslie's pencil; and in every case the character has been rendered with admirable tact, grace, and refinement, as well as with real though delicate humour. And whilst so happy in treating English subjects, Mr. Leslie has shown himself no less at home with the one or two older French and Spanish authors who have become thoroughly familiar to the English reader. Perhaps it would not be too much to say, that no pictorial representations of Moliere's inimitable comedies have ever been so thoroughly enjoyed in this country as those of Mr. Leslie: and yet if we were asked what character Mr. Leslie has made most entirely his own, we should have little hesitation in answering the immortal Sancho Panza; and perhaps none of his works have on the whole been so generally popular as his now somewhat extended series from Don Quixote, in most of which Sancho is the chief figure: it may be added as somewhat curious, that though so many of his best pictures have been taken from 'Don Quixote,' he has taken none (or rather we cannot recollect any) from 'Gil Blas.' Besides the pictures of the class just noticed, Mr. Leslie has painted a good many portraits, and some that may be called fancy portraits, of which his 'Mother and Child,' so well-known by the engraving, is an admirable example; and as already stated, several historical and scriptural subjects. He also painted as a commission, 'The Queen receiving the Sacrament after her Coronation,' and a fresco, 'Scene from Comus,' for the summer-house at Buckingham Palace.

Mr. Leslie has added a couple of books to the somewhat scanty library of English art-literature. The first, 'Memoirs of the Life of John Constable, R.A.,' 4to, 1843 (subsequently reprinted in 8vo without the engravings), is chiefly compiled from the letters of Constable, and is a work which affords a good insight into the mental character and artistic views of that remarkable landscape-painter. Mr. Leslie's other work is entitled 'A Handbook for Young Painters,' 12mo, 1855, and consists of a remodelling of the materials supplied by his Lectures delivered to the students of the Royal Academy while professor of painting at that institution; and as the result of the observation, reflection, and experience of a painter of Mr. Leslie's standing and ability cannot be too carefully considered by the young painter, while most old painters even would find its study not unserviceable: there is also in it matter which will be found of use to the student of the history of English art.

The celebrated collection of English pictures formed by Mr. Sheepshanks is especially rich in the works of Mr. Leslie. In the Vernon Gallery there are two paintings by him: his well-known 'Uncle Toby and the Widow' (painted in 1831) and 'Sancho Panza and the Duchess' (1849), a repetition with improvements (as all his repetitions are) of the original Petworth.

* ELIZA LESLIE, the elder sister of the painter, was born in Philadelphia, and is a favourite American writer, though little known on this side the Atlantic. She commenced her literary life by writing a book of 'Household Receipts,' which had an extraordinary sale in the States, and followed it up by a series of children's books, while her latest work we believe has been a 'Behaviour Book'—a work apparently much required in some parts of America. But her more important writings have consisted of 'Pencil Sketches, or Outlines of Character and Manners,' chiefly satirical, which were so popular that a second and subsequently a third series was required; 'Althea Vernon,' a novel, and some volumes of 'Tales and Sketches.'

LESLIE, SIR JOHN, was born on the 16th of April 1766, at Largo, a village on the coast of Fifeshire. When a child he was weak and sickly, which occasioned frequent interruptions in his elementary education. He however evinced at an early age a decided partiality for geometrical exercises, and a proportional dislike to the study of languages, more particularly of the Latin, although in this he subsequently attained considerable proficiency. With the assistance of his elder brother Alexander, he soon made sufficient progress in arithmetic and geometry to attract the attention of the parochial minister, through whose instrumentality he was probably presented to Professors Robison and Stuart, and by their suggestions, in 1779, sent to the University of St. Andrews. Here his abilities introduced him to the patronage of the Earl of Kinnoull, the then chancellor of the university, who proposed to defray the expenses of his education on the condition that his father would consent to his being educated for the church. After prosecuting his studies at this university during six sessions, he removed in 1783-84 in company with James Ivory [IVORY, JAMES] to Edinburgh, where he attended the courses of several of the professors for three years, in which time he was engaged

by Dr. Adam Smith to assist in the education of his nephew Mr. Douglas, afterwards Lord Reston. In 1788 he became tutor to two Americans of the name of Randolph, junior students at the University of Edinburgh, with whom he proceeded to Virginia, and after an absence of about twelve months, during which time he visited New York, Philadelphia, &c., he again returned to Scotland. In the early part of 1790 he set out for London with recommendatory letters from several individuals of literary and scientific reputation; and among others from Dr. Adam Smith, who is said on this occasion to have given him for advice, "never to approach an author whose favour he was solicitous of gaining without first reading his works, lest the conversation should turn that way."

His intention seems to have been to deliver lectures on natural philosophy, but finding, to use his own words, that "rational lectures would not succeed," he determined upon writing for periodical publications as the readiest means of obtaining a subsistence. He accordingly began to furnish articles for the 'Monthly Review,' and about the same time was employed by Dr. William Thomson (whose acquaintance he had originally made at St. Andrews University) to collect and furnish notes for a Bible which was then being published in parts. From the translation of Buffon's 'Natural History of Birds,' which appeared in 1793, in nine volumes 8vo, he derived sufficient pecuniary emolument to lay the foundation of his subsequent independence.

In 1794 he visited Holland, and in 1796 he proceeded through Germany and Switzerland, in company with Mr. Thomas Wedgwood. Upon his return he became candidate for some professorship in the University of St. Andrews, and shortly after for that of natural philosophy at Glasgow, but in both instances was unsuccessful. In 1799 he again set out upon a continental tour, and travelled through Denmark, Norway, and Sweden, with Mr. Robert Gordon.

In 1805 he offered himself as a candidate for the professorship of mathematics in the University of Edinburgh, which had become vacant by the promotion of Professor Playfair to the chair of natural philosophy. At this period the only production of Mr. Leslie relative to the pure mathematics consisted of an 'Essay on the Resolution of Indeterminate Equations,' written about the time of his quitting the university, and printed in the 'Edinburgh Philosophical Transactions' for the year 1788; but he had published several papers on different branches of physics in Nicholson's 'Philosophical Journal,' and the Royal Society of London had recently awarded to him the Rumford medals for his researches on the nature and propagation of heat, an account of which had appeared the preceding year ('Experimental Inquiry into the Nature and Properties of Heat,' 8vo, 1804). In addition to the reputation he had thus acquired, he came forward with the warmest testimonials of Drs. Maskelyne and Hutton, Sir Joseph Banks, Baron Maseres, and other persons of distinction; but the appointment rested in the magistrates and town council of Edinburgh, subject to a clause in the charter of the university, which declares that the electors shall take advice of the clergy in the choice of professors; and these being desirous of promoting the election of Dr. Thomas Macknight—one of their own body, and a gentleman perhaps equally qualified for the situation—they therefore determined upon opposing that of Mr. Leslie. They grounded their objection upon a note in his 'Inquiry into the Nature of Heat' (page 135, and note 16, p. 522), wherein he refers to Hume's 'Theory of Causation,' which he designates "a model of clear and accurate reasoning," whence his clerical opponents somewhat illogically inferred that he had rejected those arguments which are deducible from the observance of nature in proof of the existence and attributes of a Creator. They forthwith made a formal protest against his election, and expressed their determination, in the event of his induction into the office of professor, to prosecute for his immediate ejection. The town council notwithstanding conferred the professorship upon Mr. Leslie, and the clergy accordingly brought the affair before the General Assembly. The debate which ensued (see 'Report of the Debate,' 8vo, Edin., 1805), and which lasted for two days, was marked by strong party spirit on the side of the plaintiffs, and by the powerful and sarcastic arguments of Sir Henry Moncrieff, who conducted the defence. Near midnight on the second day (23rd of May 1805), the case was dismissed as 'vexatious.'

Mr. Leslie entered immediately upon his official duties, which he continued to discharge with zeal and assiduity during the fourteen following years. In 1809, upon the death of Professor Playfair, he was called to the chair of natural philosophy, when his first care was directed to the extension of the apparatus required in the more enlarged series of experiments which he thought necessary for the illustration of the course. "This indeed," says his biographer, Mr. Napier, "was an object of which, from the first to the last hour of his incumbency, he never lost sight; and it is due to him to state that it was through his exertions that the means of experimental illustration, in the natural philosophy class, were first made worthy of the university." He was knighted on the 27th of June 1832, and died on the 3rd of November in the same year, at his seat at Coates in Fifeshire, about two miles from the place of his birth.

It was about the year 1794-95, while occupied upon a long series of hygrometrical experiments, that he either re-invented or borrowed from the 'Collegium Experimentale' of Sturm his Differential

Thermometer. He supposed the propagation of radiant heat to take place by means of aerial pulsations, a supposition which appears irreconcilable with the existence of radiation *in vacuo*, and equally at variance with the more recent experimental results of Messrs. Dulong and Petit. He assumed moreover the universality of what is usually termed Newton's law, namely, "that the decrements of heat of a cooling body are proportional to the difference between its temperature and that of the surrounding medium;" whereas it is known to hold only so long as that difference does not exceed from 40° to 50°. His own theories indeed sometimes appear to be rather the effusions of a bold and active fancy than the logical deductions from any established facts, and, as an almost inevitable consequence, the results to which they lead him appear equally fanciful. Of this character are his conclusions, that "the matter of the moon is phosphorescent, and at some future period our satellite will become dim and seem blotted from the blue vault of heaven;" that "the earth contains a concavity filled with concentrated light, shining with intense refulgence and overpowering splendour," and others of like nature. He regarded the inventive faculty as the highest with which the mind can be endowed, and attached so little importance to inductive philosophy that he has been heard to deny that any merit is due to Bacon as its founder. As an author, he was deficient in systematic arrangement and simplicity of style. As a lecturer, he was liable to fall short of a satisfactory elucidation of his subject by estimating too highly either the capacity or the previous knowledge of his auditors. But on the other hand, his active curiosity, varied reading, and powerful memory, led to the acquisition of very extensive knowledge, which in many instances he successfully applied to the promotion of science, and "his exquisite instruments and experimental devices will ever attest the utility no less than the originality of his labours."

Besides the works noticed in the preceding part of this article, he has left—

'Elements of Geometry, Geometrical Analysis, and Plane Trigonometry,' 8vo, 1809; the same abridged, 1828; 'Geometry of Curve Lines,' 8vo, 1821; 'Philosophy of Arithmetic,' 1817; 'Account of Experiments and Instruments depending on the relations of Air to Heat and Moisture,' 12mo, 1813; 'Elements of Natural Philosophy,' vol. i. (containing Mechanics and Hydrostatics), 8vo, 1823.

In the *Edinburgh Philosophical Transactions*:—'Observations on Electrical Theories,' 1824; 'On certain Impressions of Cold transmitted from the higher Atmospheres, with a Description of an Instrument adapted to measure them,' 1818.

In the *Encyclopædia Britannica*:—Articles 'Achromatic Glasses;' 'Acoustics;' 'Aeronautics;' 'Andes;' 'Angle;' 'Angle, Trisection of;' 'Arithmetic;' 'Atmometer;' 'Barometer;' 'Barometrical Measurements;' 'Climate;' 'Cold and Congelation;' 'Dew;' 'Interpolation;' 'Meteorology;' 'Progress of the Mathematical and Physical Sciences during the Eighteenth Century.'

In the *Edinburgh Review*:—Papers on the 'Memoirs of the Society of Arcueil;' on the 'History of the Barometer;' on 'Delambre's Arithmetic of the Greeks;' on Von Buch's 'Travels;' on Humboldt's 'Physical View of the Equatorial Regions;' and his 'Travels;' on the 'Attempts to discover a North-West Passage.'

In Nicholson's *Philosophical Journal*, vols. iii. and iv.:—'Description of an Hygrometer and Photometer;' 'On the Absorbent Powers of different Earths;' 'Observations on Light and Heat, with Remarks on the Enquiries of Dr. Herschel.'

Some papers by him on physical subjects were also read before the Royal Society of London, but none were ever printed in their 'Transactions.'

(*Memoir of Sir John Leslie*, by Macvey Napier, 1833.)

L'ESPINASSE, MADEMOISELLE, the name of a lady much celebrated in the Parisian literary circles soon after the middle of last century, was born in 1732. She is supposed to have been the illegitimate daughter of people of rank. She was employed to read to and converse with Madame du Defand in her blindness; but being ambitious, well-informed, and eloquent—endowed with much of what the French call l'esprit—she attracted the interest of the circle surrounding Madame du Defand to an extent which greatly displeased that lady. Mademoiselle l'Espinasse was consequently dismissed, but she had the boldness to plan, and the ability to execute, the collection of a brilliant literary circle round herself. In 1764, when D'Alembert fell ill she nursed him with zeal, and thenceforth he resided in her house. Marmontel, who in his 'Mémoires' has given a very full account of this lady, states that she made divers attempts to accomplish a high matrimonial alliance, and in one instance induced the relations of a noble Spaniard on whom she had made an impression to allow him to return to France, by procuring a false medical certificate that it was necessary to his health. Moreslet, the uncle-in-law of Marmontel, however in his 'Mémoires' throws doubt on this story. She died in 1776, to the great grief of D'Alembert, whom she had long mortified by not returning his affection. Three volumes of her love-letters, conspicuous for ardent eloquence, were published in 1809.

LESSING, GOTTHOLD EPHRAIM, was born on the 22nd of January 1729 at Kamentz in Upper Lusatia, of which place his father was pastor. His attachment to reading displayed itself from his earliest childhood, and he was a devourer of books at an age when others are mere school-boys. Of his extraordinary diligence in study

sufficient idea may be formed when it is stated that while at the school at Meissen he perused a number of classic authors besides those which entered into the course there adopted, and further translated the third and fourth books of Euclid, and drew up a history of mathematics. He continued at that seminary till the middle of 1746, when, on taking leave of it, he delivered a discourse 'De Mathematicâ Barbarorum.' From Meissen he was sent to the University of Leipzig, where, though he attended many courses of lectures on various branches of learning, his application was not very regular, his attention now beginning to be directed to other pursuits. He began here to form several literary friendships and connections, and acquired a decided taste for the theatre, much to the dissatisfaction of his parents and his sister, who warned him against it as being not only trifling but sinful; while it was also with the extremest difficulty that the family could contribute any allowance for his support. This latter circumstance convinced Lessing that it was time for him to think of shifting for himself. Accordingly he determined to devote his talents to poetry, criticism, and belles-lettres, as that field of literature which had been least of all cultivated by his countrymen, and where, besides having few rivals, he might employ his pen with greater advantage to others as well as to himself. His first productions were one or two minor dramatic pieces, which were printed in a journal entitled 'Ermunterungen zum Vergnügen.'

The departure of his friend Mylius for Berlin determined Lessing to follow him thither, as he hoped there to find himself more favoured by opportunities for literary undertakings. In conjunction with Mylius he began a quarterly publication, 'Beiträge zur Historie des Theaters,' wherein they intended to take an historical and critical view of the drama throughout Europe, a subject then hardly touched upon. The work however was not carried on beyond its fourth number. About the same time he published some of his early poems, and set about studying Spanish, from which he shortly after translated Huarte's 'Examen de los Ingenios;' but he might easily have selected something more likely to fix public attention. Perhaps he showed still less judgment when, in conjunction with his younger brother, Johann Gottlieb, he commenced a Latin translation of Klopstock's 'Messiah,' as if he should be rendering his mother tongue and his countrymen a service by diverting them from the original poem—one that forms an epoch in and gave such an impulse to the German language. Fortunately the brothers learned that a similar translation was undertaken by the Danish chaplain at Madrid, on which they abandoned the task. At this time Lessing was residing at Wittenberg, where his brother was pursuing his studies; but he again returned to Berlin, and formed a close intimacy with Moses Mendelssohn and Nicolai, which had a highly beneficial influence upon all the three. Six eyes, as one of his biographers expresses it, see more than two, especially when one pair of them is fixed upon what is at a distance, another upon what is close by, and the third upon what lies between those extremes. It is not always that such literary partnerships are successful, but in this case there was sympathy of minds and dispositions, together with unity of purpose. One of the first results of Lessing's and Mendelssohn's joint studies was the dissertation 'Pope als Metaphysiker' (1754), the object of which was to show that the English poet had no fixed philosophical system.

Omitting mention of his other literary connections, among whom Ramler stood high in his private esteem, and also of his various translations and less important productions, belonging to this period, we pass on to his 'Miss Sara Sampson,' the first specimen of domestic tragedy in German literature. In vain did the critics object to it, that it was a dramatic nondescript, and that it was made up of reminiscences of English novels and tragedies. Little cared the public how it had been produced: it was enough for them that they felt its power and its beauties: it accordingly not only excited a great sensation in Germany, but was translated in other countries. Between this and his next dramatic masterpieces, 'Minna von Barnhelm' and 'Emilia Galotti,' which latter, though composed in 1763, was not ultimately dismissed from the hands of its author till 1772, was an interval which, so far from have been passed unoccupied, astonishes us by the multitude and variety of the subjects on which Lessing then employed his pen.

In 1757 he and his friends Mendelssohn and Nicolai undertook the 'Bibliothek der Schönen Wissenschaften,' which may fairly be said to have been the best literary journal Germany could then boast, and even now it may be referred to with both pleasure and profit for the valuable information and pieces of criticism which it contains. To this period, from 1753 to 1760, during which he resided at Berlin, belong his 'Fables' and his 'Litteraturbriefe,' or 'Letters on Literature' (1759), a life of Sophocles, after the manner of Bayle, and a translation of Diderot's dramatic pieces. From 1760 to 1765 Breslau was his residence, he having accepted the appointment of government secretary to General Von Tauenzien. Here he found himself quite in a new sphere, very advantageous in some respects but in others the reverse; for, greatly to the astonishment of all, he began to addict himself to play with an eagerness quite at variance with a philosophical temperament. If he seldom suffered in pocket, being generally successful at the faro-table, he probably suffered in health, for such was his agitation even while winning, that the perspiration would drop from his forehead. He did not however neglect his studies and his

pen, but employed the latter on several antiquarian and literary subjects and topics of criticism.

At length he gave up faro and his appointment; returned to Berlin, and the following year published his celebrated 'Laocoon,' the most finished of his prose works, although in itself incomplete. The following year was marked by another literary triumph, namely, his 'Minna von Barnhelm,' and the succeeding one by his 'Dramaturgie' and the 'Antiquarische Briefe.' After this he was preparing to put into execution his long-meditated journey to Italy, when his friend Ebert obtained for him the situation of keeper at the Wolfenbüttel Library (1770), of which celebrated and extensive collection, comprising about 10,000 manuscripts, and 200,000 printed volumes, he published an account entitled 'Wolfenbüttelschen Fragmente,' 1773. His 'Emilia Galotti,' which, after long remaining in an unfinished state, was completed and published in 1772, has been criticised as manifesting more of psychological study than of poetical impulse. His last drama, 'Nathan,' which was translated many years ago by the late William Taylor of Norwich, was also almost the last of all his literary productions. From that time, 1779, his health and spirits visibly declined very fast; he became subject to attacks of somnolency in such a degree that he was unable to rouse himself, or even keep awake in the society of his most agreeable friends; thus affording another striking instance of great mental power succeeded by complete exhaustion, and that prematurely, for he had entered only into his fifty-third year when he died, February 16, 1781.

Few writers who have written so much have written so carefully; and considered with regard to style alone Lessing's works had a most beneficial influence upon German literature. Among them are several masterpieces of various kinds, including his admirable Fables; yet it is not so much for these as for what he did for their literature generally that his countrymen are indebted to him. He was the first to bestow upon it those graces and those æsthetic qualities in which it had till then been deficient.

His brother KARL GOTTHELF LESSING (born 10th July 1740), who published his biography and some posthumous pieces, in 1793, wrote several comedies, which, although now almost forgotten, were not without merit for their humour and liveliness and also exhibited considerable dramatic talent.

* LESSING, KARL FRIEDRICH, was born at Breslau, February 8, 1808. His father (a nephew of the poet Lessing), wishing his son to become an architect, sent him to Berlin in 1821 for the purpose of studying architecture. Young Lessing however had set his heart on being a painter, and by the advice of Professor Kösel directed his attention to landscape, which he studied to such purpose that his first picture, 'The Churchyard,' produced a great impression. But attracted to Düsseldorf by Wilhelm Schadow, he there turned to historical painting, and soon came to be regarded as one of the most promising of the young painters who were looking up to Schadow as their guide. Among the more important works which he produced in this his first manner, as it is termed, are the cartoon of the 'Battle of Iconium;' 'The Castle by the Sea-side;' 'The Court-yard of the Convent—a Snow scene' (now in the Museum at Cologne), a singularly poetical work which became very popular; 'The Death of Frederick II.;' a 'Scene from Lenore;' 'The Robber,' a very striking genre picture, with a remarkably rich landscape; and above all his 'Royal Mourners,' first exhibited at Berlin in 1830—a work of great purity and elevation of style and powerful expression; for the head of the king it may be noticed Schadow set as a model. He now again for awhile studied landscape amidst some of the wilder scenery of Germany, and produced some very striking forest and mountain views, and a grand 'Scene in the Eifel,' which was greatly admired. But again, in 1838, Lessing returned to history, but this time adopting a bolder, richer, and less severe manner. His first picture was the 'Tyrant Egselein in Captivity refusing the exhortations of the Monks.' His grand work, 'Hues before the Council of Constance,' was finished in 1842, and at once took its place as one of the most important productions of the school of Düsseldorf. It was followed by the 'Capture of Pope Paschal II. by the Emperor Henry II.' The choice of these subjects, and the earnest treatment of them completed the rupture, which had for some time been imminent, between Lessing and that section of the modern German school of painting which boasted itself strictly Roman Catholic, and which had adhered with inflexible rigidity to the severe style of art inaugurated by Veit, Schadow, &c. As in theology so in art Lessing had been gradually breaking away from this school, and adopting the freer and more dramatic style, which has distinguished all his later works; and under his influence the younger Düsseldorf painters have likewise adopted a similarly free and varied manner. Of his later works may be mentioned the 'Battle of the Mongols (1241) near Liegnitz,' 'A Scene in the Hussite War,' 'Passage of the Crusaders to the Holy Sepulchre,' 'Knight by the Well,' &c. Lessing is a painter of great original power, of a thoroughly poetical turn of mind, and possesses much mental vivacity and an earnest love of nature: and he is well-fitted to be the leader in the reaction from that style which at first was of the greatest value in its elevation and purity, but seemed to be fast merging into formality and mannerism.

L'ESTRANGE, SIR ROGER, was born in Norfolk in 1616. Like his father, he was a royalist, and he accompanied Charles I. to Scotland in 1639. He was arrested by the emissaries of the parliament

in 1644, and sentenced to be shot as a spy, but some delay having protracted the execution of this sentence, he managed to escape, in 1648, and attempted to raise an insurrection in Kent. This having failed, he fled the country, but returned in 1653, hoping to take advantage of the general act of amnesty. Cromwell having taken his part, his hopes were realised, though this circumstance caused him to be eyed with some suspicion by his friends the royalists. After the Restoration he was appointed censor of the press, and in 1665 he brought out a paper called the 'Public Intelligencer.' He was devoted to the court, and on the approach of the Revolution of 1688 lost all his appointments. He died in 1704.

His works consist of a vast number of political pamphlets, besides translations of Josephus, Cicero's 'Offices,' Seneca's 'Morals,' Erasmus's 'Colloquies,' Æsop's 'Fables,' Quevedo's 'Visions,' &c. He is generally and very justly censured for having used too many vulgar and coarse expressions in his versions of classic authors, but on a reference to Echard's low translation of 'Terence' it will be found that this fault was not peculiar to L'Estrange.

LE SUEUR, JEAN-FRANÇOIS, a very distinguished French composer, knight of the Légion d'Honneur, and director of the music of the Emperor Napoleon I., was the descendant of an ancient family, and born in 1766. After having been Maître de Chapelle of several cathedrals in France, for which he composed a great number of masses, motets, &c., his reputation called him to Paris, where he produced his five grand operas: 'La Caverne,' 'Paul et Virginie,' 'Télémaque,' 'Les Bardes,' and 'La Mort d'Adam,' all of which display more or less vigour of imagination, grandeur of style, and judgment in execution; qualities which induced Sacchini to say, that he knew but two Italians who could be compared to him. That M. Le Sueur possessed a strong active mind may be inferred from his compositions; but of this he gave other proofs, as well as of literary talent; his work on music adapted to sacred solemnities, is highly esteemed; and a notice by him concerning ancient music, accompanying the translation of 'Anacreon' by M. Gail, not only shows considerable learning, but, in the opinion of M. Ginguené, has thrown some new light on that very obscure subject, the music of the Greeks.

LEUCIPPUS, a Grecian philosopher, is generally regarded as the original propounder of what has been called the atomic philosophy. The time and place of his birth are unknown; he was the disciple of Zeno and the teacher of Democritus, and was born, according to Diogenes Laert. (ix. 30), either at Elis, Abdera, or in the island of Melos. None of his writings have come down to us, with the exception of a few fragments of a treatise 'On Mind,' which have been preserved by Stobæus. Some account of his philosophical doctrines is given by Diog. Laert. ix. 30; Aristotle, 'De Anima,' i. 2; Plutarch, 'De Placitis Philosoph.' c. xvii., p. 883, E.; Cicero, 'De Nat. Deor.,' i. 24; Laetantius, 'Divin. Instit.,' iii. 17; 'De Ira Dei,' c. 10; Fabricii, 'Bibliotheca Græca,' vol. ii., p. 658, 659, ed. Harles; Bayle, 'Diet.,' and the article DEMOCRITUS in this work.

LEUNCLAVIUS, JOHN (the Latinised form of his real name, Loewenklaus), was born in 1533 at Amelburn, in Westphalia. He was one of the most distinguished scholars of his age; he was well acquainted with the Latin and Greek languages, the Roman law, and the writings of the fathers, and also with Turkish, which he learnt during his residence at Constantinople. He died at Vienna, 1593.

The most important of the works of Leunclavius are:—Editions of Zosimus, Procopius, &c., Basel, 1579; Manuel Palæologus, Basel, 1573; Dion Cassius, 1592 and 1606; Xenophon, 1569, Par., 1622, 1625; John of Damascus, Basel, 1578; and many treatises of the fathers. He also wrote 'Commentatio de Moscorum bellis adversus finitimos Gæstis,' in Pistorius's collection of Polish historians, 1655; 'Musulmanica Historiæ, libri xviii.,' Frank, 1595; 'Annales Sultanorum Othomanidarum,' Frank, 1596, a translation from the German of Gaudier; 'Jus Græco-Romanum, tam Canonicum quam Civile,' Frank, 1596; 'Versio et Notæ ad Synopsim LX. Librorum Basilicon, seu universi juris Romani et ad Novellas imperatorum,' Basel, 1575, Leyden, 1617.

LEUSDEN, JOHN, was born at Utrecht in 1624. He studied the Oriental languages, and particularly Hebrew, with great success at the universities of Utrecht and Amsterdam. In 1649 he was appointed professor of Hebrew at Utrecht. He died in 1699. Leusden was one of the best Hebrew scholars of his age, though perhaps not equal to the Buxtorfs. Some of his works may still be consulted with advantage.

The most important of Leusden's works are:—'Philologus Hebræus,' Ut., 1656, 1672, 1695, Amst., 1686; 'Philologus Hebræo-Mixtus,' Ut., 1663, &c.; 'Philologus Hebræo-Græcus,' Ut., 1670, &c. (these three volumes contain many curious discussions on the original languages of the Bible, the state of the Hebrew and Greek text, and that of the Septuagint, as well as considerable information on Jewish rites and antiquities); 'Jonas Illustratus,' Ut., 1656; 'Joel Explicatus,' &c., Ut., 1657; 'Scholia Syriaca,' 1658-72; 'Onomasticon Sacrum,' 1665; 'Clavis Hebræica et Philologica Veteris Testamenti,' Ut., 1683, a useful book for beginners; 'Clavis Græca Novi Testamenti,' Ut., 1672; 'Compendium Græcum Novi Testamenti,' Ut., 1674, &c.; best edition, 1762; 'Compendium Biblicum,' Ut., 1674, Halle, 1736; 'Novum Testamentum Græcum,' Ut., 1675. He also wrote the Preface and Introductions to Athias's 'Hebrew Bible,' Amst. (1661-67), and edited Pool's 'Synopsis Criticorum' (1684), and the works of Lightfoot (1699),

and Bochart (1675, 1692). He published several Manuals of Hebrew Grammar, which however are almost entirely taken from Buxtorf. He had commenced an edition of the Syriac version of the New Testament, which was published after his death by Schaaf, Leyden, 1708.

LEUWENHOEK or LEEUWENHOEK, ANTHONY VAN, was born at Delft in Holland in 1632, and does not seem to have had the advantage of a learned education. The skill which he possessed in grinding glasses for microscopes first brought him into notice, and his microscopes were said even to excel those of the celebrated Eustachio Divini. He did not confine his attention however to the mechanical construction of instruments, but made many researches on the minute structure and composition of various animal fluids and solid textures, and he acquired great fame as an anatomist and physiologist. Dr. De Graaf introduced him to the notice of the Royal Society of London, and the greater number of his discoveries and researches were published in the 'Philosophical Transactions' of that body. His first communication was transmitted to the Royal Society by De Graaf in 1673. His contributions to the 'Philosophical Transactions' became afterwards numerous and important, and amounted altogether to about 112 papers, which are included between No. 94 and No. 330 of that work. In 1680 he was chosen a Fellow of the Royal Society, and he was made a corresponding member of the Academy of Sciences at Paris in 1697. He appears to have passed the whole of his life at his native place, devoting his time to microscopic researches, chiefly relating to anatomy; and the success which attended his observations is said to have principally arisen from his having paid the most minute attention to the grinding and polishing of single lenses, which he always used in preference to the compound microscope.

The subjects of Leuwenhoek's labours were so numerous, that we can only briefly mention some of the most important of them. Some of the antagonists of Harvey objected to his doctrine of the circulation of the blood on the ground that, if the blood passed directly from the arteries into the veins, it could not nourish the parts through which it flowed. This question was undecided, when Leuwenhoek communicated a memoir to the Royal Society, in which he stated, as the result of his experiments, that, contrary to the opinion of Harvey, the passage of the blood was not immediate from the arteries into the veins. However in 1690, having very carefully re-examined the course of the circulation through the minute vessels of a part with a more perfect microscope, he discovered and clearly demonstrated that the arteries and veins are continuous. He even refused to admit that there is any division between the arterial and venous capillaries, because he said that it is impossible to determine where arteries terminate or veins begin. The latest investigations have proved the conclusions of this great microscopist to be nearly correct; for though the transit of the blood from arteries to veins can be observed by means of the microscope in many transparent parts, as the web of the frog's foot, yet the nature of the minute or capillary vessels through which the communication is effected is imperfectly understood.

At the time when Leuwenhoek made these observations the chemical doctrines reigned in medicine, and all the processes in the animal economy were explained by chemical changes: the blood was said to undergo the process of fermentation. Leuwenhoek triumphantly opposed this hypothesis, objecting to it that, if fermentation took place, bubbles of air would be generated in the vessels, which could never be observed. He also directed his attention to the form of the globules of the blood, which Malpighi had already discovered. Leuwenhoek stated that they are oval and flattened, and that each is composed of six exceedingly minute conical particles, which separately do not reflect the red colour, but which by their union communicate to the blood the physical properties which it presents. This theory served as the basis of that of Boerhaave on inflammation. Leuwenhoek stated, in proof of his hypothesis, that the red capillary vessels divide into smaller branches, in which the circulation is beyond the influence of the heart, and where the blood appears white because its globules are divided so as to accommodate themselves to the size of the canals through which they pass. Later experiments have shown the fallacy of these ideas on the blood.

The brain and nerves were also the subjects of his researches. He described the cortical substance as being entirely vascular, and said that the vessels which compose it are five hundred and twelve times smaller than the minutest capillaries; and that the globules which compose the fluid contained in these vessels are thirty-six times more minute than those which form the red blood. Fresh experiments made him change his opinions, and in 1717 he showed that the brain and nerves are fibrous structures, and that the blood-vessels glide between the fibres which compose these tissues. These observations very nearly agree with those of modern anatomists as to the structure of the brain; the only part in which Leuwenhoek seems to have been deficient was in a clear knowledge of the difference of structure between the cortical or grey and the medullary or white parts of the brain. Thus when he discovered that the latter was fibrous, he supposed that the former must be so also; whereas the cortical substance is composed almost entirely of blood-vessels connected by exceedingly fine cellular membrane, as first stated by Leuwenhoek, and investing, as has been since ascertained by Valentin, small grey globules or granules. It is now universally agreed that the medullary part of the brain is composed of fibres.

Leuwenhoek examined the structure of the crystalline lens, and described with exactness the disposition of the layers which compose this part of the organ of vision; and he embellished his description with several very good figures.

Much has been said concerning his investigation of the well-known and celebrated spermatic animalcules, which since the time of their first discovery in 1677 have excited the curiosity and speculative fancy of many naturalists. Haller states that Ludwig Hamm (a student at Leyden) was the first discoverer of the seminal animalcules, in August 1677. Leuwenhoek, who minutely described them, claimed the merit of having made the discovery in the November of the same year; and in 1678 Hartseker published an account of them, in which he professed to have seen them as early as 1674. A great deal has since been written upon them by Needham, Buffon, Der Gleichen, Spallanzani, Prevost and Dumas (their experiments were made together), Wagner, and others.

Leuwenhoek would have made both more numerous and more valuable discoveries, if he had possessed greater erudition, which would have enlarged his ideas, and prevented him from mistaking, as he did in some instances, probabilities for facts. Thus he often fancied that he saw what did not exist, and afterwards he persisted in his error. Among other mistakes he considered that the villous or mucous coat of the intestines was muscular; he also maintained that pulsation belonged to veins, and not to arteries.

Leuwenhoek's reputation was very extensive. When Queen Mary was in Holland, she paid him a visit, and she was highly delighted with his curiosities. He presented her with two of his microscopes. When the Czar Peter the Great was passing through Delft in 1698, he sent two of his attendants to request Leuwenhoek to pay him a visit, and to bring his microscope with him. The philosopher, after having shown his instruments to the emperor, exhibited to him the curious phenomenon of the circulation of the blood in the tail of an eel.

Leuwenhoek died at Delft in 1723. Besides his contributions to the 'Philosophical Transactions,' he published about 26 papers in the 'Memoirs of the Academy of Sciences.' His writings were collected and published separately in Dutch at Delft and Leyden; they were also translated for him into Latin, and printed at Delft, in 4 vols. 4to, in 1695-99. An English translation was made from the Dutch and Latin editions in 1798-1800, by Mr. Samuel Hoole, in 4to. At his death he bequeathed to the Royal Society of London a small Indian cabinet, in the drawers of which were contained thirteen little boxes or cases, each holding two microscopes handsomely mounted with silver, of which not only the lenses but the whole apparatus were made with his own hands; each microscope had an object placed before it, of which there was an accompanying drawing made by himself.

(*Philosophical Transactions for 1723; Biographie Universelle, &c.*)

LEVER, CHARLES JAMES, novelist, was born in Dublin, in 1808, and educated at Trinity College, Dublin, where he graduated, subsequently taking a degree at Göttingen. As a physician, Mr. Lever was attached to the legation at Brussels, and practised three years; but resigned for the more genial employment of the editorship of the 'Dublin University Magazine.' Then commenced that enormous list of novels which opened with 'Harry Lorrequer,' and for years bore no other name. 'Charles O'Malley,' 'Tom Burke,' and others succeeded; and a new vein of literature—the literature of animal spirits—was found to have been opened. The hairbreadth adventures, and wonderful escapes, which were never complete unless on horseback, proved very attractive; and were, it is only fair to add, well aided by the earlier sketches of Mr. Hablot Browne. After some few years Mr. Lever became fatigued by the angry political strife which his periodical involved, and he retired to the Continent, first occupying an old castle in the Tyrol, and subsequently settling at Florence, where he remains. From the period of his retirement from active magazine life, his writings have been marked by very considerable improvement in tone and matter. They are more artistic—more thoughtful—and depend less upon broad incident. 'The Knight of Gwynne' is especially remarkable for this,—and contains capital pictures of Irish life in the stirring times of the Union. But period of life, as well as change of occupation, may have induced this. Mr. Lever's anonymous writings are only less numerous than those acknowledged: amongst them being 'Ceu Cregan,' an Irish Gil Blas, and the 'Diary of Horace Templeton.' To a certain extent Mr. Lever is known to have been the hero of his adventurous stories. He passed his earlier years in breaking horses, and what time could be spared from horses was commonly devoted to boating. So late as the present autumn he has suffered shipwreck in the classic Gulf of Spezia, and with a youthful daughter was only rescued after battling for an hour with the waves, in which thirty-four years since Shelley lost his life. A cheap edition of all the writings of this popular author is announced as in preparation.

LEVERIDGE, RICHARD, a celebrated singer towards the end of the 17th and beginning of the 18th centuries, for whom Purcell wrote most of his bass songs. He was in much request in all convivial parties, and as he possessed a talent for lyrical poetry as well as for musical composition, several of the songs by which he delighted his audiences were wholly the offspring of his own genius. Among these

Dr. Burney mentions 'Ghosts of every occupation,' which he had heard performed by the bard himself. But we introduce his name here chiefly on account of his having set the music to Gay's 'Black-Eyed Susan,' an air which, for tenderness, beauty, and fitness, has few rivals, and is one of the many that prove, to every candid mind, the English talent for music. During his life, Leveridge published several of his songs, in two 8vo volumes; and, though far from abstemious, he reached the advanced age of eighty-eight, dying in 1758.

LEVERRIER, URBAN-JEAN-JOSEPH, was born at St. Lo, in the department of La Manche, in France, on March 11, 1811. He was educated successively at the college of St. Lo, at Caen, and at Paris, and was admitted to the Polytechnic School in 1831. His early inclination seems to have been towards chemistry, as he published in 1837 two essays on the combination of phosphorus with hydrogen and with oxygen, and contributed some chemical papers to the 'Dictionnaire de la Conversation.' He began next to distinguish himself as an astronomer, and his 'Tables de Mercure,' and some essays 'sur les inégalités séculaires,' which appeared in the 'Connaissance des Temps,' procured his admission to the Académie des Sciences in January 1846, where he succeeded Jean-Dominique Cassini. In this year he made his grand discovery of the new planet Neptune. He had begun in 1845, at the instance of Arago, to investigate the orbit of Uranus, and from certain perturbations, which he reduced to calculation, proved the necessary existence of a new planet to account for them, and indicated the place where it would probably be found. After a few previous papers to the Institute on the results of his investigations on November 10, 1845, June 1, and August 1, 1846, on the 5th of October 1846, in the 'Connaissance des Temps' for 1849, his theory was fully developed. Suspicions of the existence of such a cause for the disturbance had been previously expressed by Messrs. Bouvard and Bossell. We have already mentioned that in England Mr. Adams had been pursuing a similar course, and had arrived at the same results somewhat earlier, but had printed nothing. [ADAMS.] Alexander von Humboldt, in a note to his 'Cosmos' (n. 640, vol. iii.), thus notices the dates of the steps in the discovery of Adams and Leverrier—Leverrier's we have given: "Adams, without printing anything, laid the first results which he obtained for the perturbing planet before Professor Challis in September 1845, and the same, with some modification, in the following month, October 1845, before the astronomer-royal, still without publishing anything. The astronomer-royal received from Adams his final results, with some fresh corrections relating to a diminution of the distance, in the beginning of September 1846. The young Cambridge geometrician has expressed himself with noble modesty and self-denial on the subject of this chronological succession of labours, which were all directed to the same great object. 'I mention these earlier dates merely to show that my results were arrived at independently and previously to the publication of M. Leverrier, and not with the intention of interfering with his just claims to the honour of the discovery; for there is no doubt that his researches were first published to the world and led to the actual discovery of the planet by Dr. Galle: so that the facts stated above cannot detract in the slightest degree from the credit due to M. Leverrier.'" On the verification of Leverrier's discovery honours of all kinds were showered upon him; he was created Professor of the Faculty of Sciences, member of the Bureau de Longitude, director of the observatory, an officer of the Legion of Honour, and was chosen member of the Legislative Assembly by the department of La Manche; the Duke of Tuscany presented him with the works of Galileo, and the Royal Society of England bestowed on him the gold Copley medal and elected him a member. On the revolution of December 2, 1851, he took part with the present Emperor of the French, was shortly after named a senator, and on the death of Arago succeeded him as astronomer to the Bureau de Longitude.

LEWES, GEORGE H., was born in London on the 18th of April 1817. After being educated at various schools, including that of Dr. Burney at Greenwich, he was for some time in a mercantile office, which he left while still very young with the intention of studying medicine. He proceeded a considerable way in his medical studies; and the knowledge he then acquired has been of use to him in not a few of his subsequent labours as an author. Abandoning, however, medicine as a profession, he chose that of literature. In 1838 and 1839 he resided in Germany, acquiring a knowledge of German life and of the German language and literature; and as he was already acquainted with French, Italian, and Spanish, he thus began his literary career with a very unusual amount of accomplishment in the modern tongues of Europe, in addition to the more customary knowledge of the classical tongues. Since the year 1839 Mr. Lewes has resided chiefly in London, and has been incessant in his literary labours; and few British authors have written so largely or have exhibited so much versatility in their choice of subjects combined with such unflinching freshness of power in each. He has contributed contemporaneously or successively to the 'Edinburgh,' 'Westminster,' 'British and Foreign,' 'Foreign Quarterly,' and 'British Quarterly' Reviews; to 'Blackwood's,' 'Fraser's,' and other magazines; to the 'Classical Museum,' and to the 'Morning Chronicle,' 'Atlas,' and 'Leader' newspapers: of this last-named paper, the 'Leader,' he was literary editor from its commencement in 1849 to the year 1854. He also contributed various articles to the 'Penny Cyclopaedia.' A mere enumeration of the titles

of these contributions to periodicals—some on classical subjects, some on foreign literature, some historical, and some philosophic or scientific—would occupy a large space, and would give an idea of an industry and a mental range rarely equalled. We may add that scarcely an article that has proceeded from Mr. Lewis's pen but has been eminently readable; while not a few have attracted great notice, even in their anonymous form, on account of their striking views and vivid and sparkling style. Among the most remarkable of those of deeper character was an article on Spinoza contributed to the 'British and Foreign Review.' These contributions to periodicals and journals, however, represent but a portion of Mr. Lewis's activity. He is also the author of numerous acknowledged works. In the year 1845 appeared his 'Biographical History of Philosophy,' occupying four volumes in Mr. Knight's 'Weekly Volumes'—a work of great merit, which has been extremely popular, and of which, as it is now out of print, the author is preparing a new and extended edition. Another work of Mr. Lewis's, published in Mr. Knight's Weekly Volumes in 1846, was 'The Spanish Drama: Lope de Vega and Calderon.' 'Ranthorpe: a Tale,' in one volume, was published in Messrs. Chapman and Hall's series in 1847; and 'Rose, Blanche, and Violet,' a regular novel, in 1848. 'The Life of Maximilian Robespierre, with Extracts from his unpublished Correspondence,' appeared in 1849; and in 1853, as one of the volumes of 'Bohn's Scientific Library,' 'Comte's Philosophy of the Sciences; being an Exposition of the Principles of the Cours de Philosophie Positive of Auguste Comte.' Mr. Lewis's latest, and in some respects his most important work, is his 'Life and Works of Goethe; with Sketches of his Age and Contemporaries from published and unpublished Sources,' 2 vols. 8vo, 1855. While preparing this work, Mr. Lewis spent some months at Weimar. Mr. Lewis is also known as a dramatic author. His tragedy entitled 'The Noble Heart,' was published in 1850, and was then acted successfully; and of his lighter dramatic performances, one entitled 'The Game of Speculation,' has had marked success. Of late years Mr. Lewis has turned much of his attention to natural science and to the more advanced order of speculations in connection with Physiology; and some of his articles on topics of this class, contributed more especially to the 'Westminster Review,' have exhibited not only rare powers of luminous exposition, but also a bold spirit of generalisation. A popular treatise on Physiology has been for some time expected from Mr. Lewis's pen.

LEWIS, Kings of France. [LOUIS.]

* LEWIS, SIR GEORGE CORNEWALL, BART., M.P., is the eldest son of the late Right Honourable Sir Thomas Frankland Lewis, Bart. (by a daughter of the late Sir George Cornewall, Bart.), many years M.P. for Ennis, Beaumaris, Radnor, and Radnorshire, who, having filled successively the offices of Secretary to the Treasury, Vice-President of the Board of Trade, Treasurer of the Navy, and Chairman of the Poor-Law Commission, was rewarded for his public services with a baronetcy in 1846, and died in 1855. Sir George Cornewall Lewis was born in October 1806, and having received his early education at Eton, was removed in 1824 to Christ Church, Oxford, of which he became student, and where he graduated B.A. in 1828, taking the highest honours in classics, and a second class in the mathematical school. In 1831 he was called to the bar at the Middle Temple, but never practised. Having previously held some inferior appointments, in the discharge of which he showed great capacity for business, he was appointed a Poor-Law Commissioner in 1839, and held that post until 1847, when he became Secretary to the Board of Control. In the following year he exchanged this appointment for the Under-Secretaryship of the Home Department, which was then administered by Sir George Grey. In 1850 he became Secretary of the Treasury, but resigned that post in 1852 on the retirement of Lord John Russell from the Premiership. In 1847 he had been elected M.P. for Herefordshire, which he represented in the Liberal interest down to the dissolution in 1852, when he failed to secure his re-election; and in the December of the same year he unsuccessfully contested Peterborough. In February 1855 he succeeded his father as the representative of his native county of Radnor, and had been only a few weeks in parliament when he was appointed by Lord Palmerston Chancellor of the Exchequer on the resignation of Mr. W. E. Gladstone, which office he still holds (Nov. 1856).

During twenty years of public life and of official engagements, Sir George Lewis has found time to employ his pen in the production of several deep and philosophical treatises. He first became known to the literary world by a translation of Müller's learned treatise on the ancient 'History and Antiquities of the Doric Race,' which he executed in conjunction with the late Rt. Hon. Henry Tufnell, M.P., and published in 1830 in 2 vols. 8vo. To it Mr. Lewis prefixed a preface, in which he states the philosophical principle on which he has composed his subsequent original historical treatises, and which was carried out with so much success by Niebuhr, namely, "the eliciting of historic truth out of mythical narratives." In such matters, writes Sir G. C. Lewis, "it is better to reject all than to believe all where the alloy of error is large. In these obscure regions the historian can only be safe when guided by a careful comparison of all the different legends of the numerous states and cities of Greece, so as to decipher their metaphorical language: by a study of the geography and nature of the country, the history and remains of art, and of religion, of ancient

inscriptions and coins, and of every other means which ingenuity can contrive for restoring from its fragments the ruined fabric of antiquity." In these words we find the key-note of all the political, philosophical, and historical works which the writer of them has composed, among which we ought more particularly to mention his 'Inquiry into the Credibility of Early Roman History,' an elaborate work in 2 vols. 8vo, in which he follows out the principles laid down by Niebuhr in his investigation into the received accounts of those early times; the 'Influence of Authority in Matters of Opinion;' and Essays on the 'Origin and Formation of Romance Languages,' on the 'Use and Abuse of Political Terms,' and the 'Government of Dependencies,' together with 'Remarks on Local Disturbances in Ireland,' a work of considerable merit for its liberality of tone and farsightedness of vision, which he first published in 1836. Besides the above he published in 1852 a 'Treatise on the Method of Observation and Reasoning in Politics,' in which he proceeds upon inductive principles to lay down a positive system of philosophy applicable to the study of politics. Like the rest of his productions this work is well stored with facts and illustrations, and consequently evinces a practical turn of mind rather than original powers of thought or imagination.

In the early part of 1854 Sir G. C. Lewis succeeded the late Professor Empson as editor of the 'Edinburgh Review,' but abandoned that field of literary employment on taking office as Chancellor of the Exchequer. In 1844 Sir G. C. Lewis married a sister of the Earl of Clarendon, the widow of Thomas Henry Lister, Esq., who is well known in the republic of letters as the authoress of 'Sketches of the Contemporaries of Lord Chancellor Clarendon,' her own great and venerable ancestor.

* LEWIS, JOHN FREDERICK, President of the Society of Painters in Water-Colours, is the son of Mr. F. C. Lewis, himself an engraver and landscape painter of very great ability. John Frederick Lewis was born in London in July 1805, and received his preparatory training in painting and engraving from his father. His earliest works of any importance were representations of wild animals, painted with remarkable power both in oil and water-colours, and several of them were engraved by himself. Visits to Italy and Spain led him to devote himself to figure-painting, and more particularly to representations of Spanish scenes and character. About 1835 and 1836 he exhibited several Spanish pictures, which won general admiration. Among the more remarkable of these were his series depicting a 'Bull-fight in Seville':—'The Opening of the Lists,' 'The Death of the Bull,' and 'The Suburbs of a Spanish City on the Day of a Bull-fight';—three pictures which in their powerful expression, vigorous execution, minute fidelity, and breadth and freshness of style were a novelty in the water-colour art. In 1837 Mr. Lewis exhibited 'A Fiesta in the South of Spain—Peasants dancing the Bolero,' and 'Peasants at their Devotions,' which were equally brilliant in style and execution; but the main attraction that year was his picture of 'A Spy of the Christiano Army brought before the Carlist General-in-Chief, Zumalacarrgui;' this and the 'Suburbs of a Spanish City' of the year before were engraved, and formed two popular prints. Mr. Lewis also published this year fac-similes of 25 of his 'Spanish Sketches,' drawn by himself on stone. Soon after completing these sketches and a few other Spanish pictures—of which 'Murillo painting the Virgin in the Franciscan Convent at Seville,' and the 'Pillage of a Convent in Spain by Guerilla Soldiers,' were exhibited in 1838—he again visited the Continent, where he stayed about a couple of years. At Rome Mr. Lewis painted a noble picture of 'The Pope blessing the People,' which he forwarded for exhibition at the Water-Colour Gallery, and then proceeded to Constantinople.

In all Mr. Lewis remained in the East ten years—from 1840 to 1850—his head-quarters being Cairo, but making various excursions into Asia Minor, &c. During this time only a few of his less important sketches were forwarded to Europe, but he brought home with him a portfolio more richly stored with studies of eastern life and scenery than had ever before been obtained by an English artist. The effect of his sojourn in the East appeared in the Water Colour Society's exhibition, 1850, in a picture of considerable size entitled 'The Hhareem,' a representation of a Turkish dignitary seated on a divan, with his three wives, while a newly purchased Abyssinian slave is being introduced by an Arab female. The work produced a great impression. To a considerable extent it was a novelty in art, and though the subject appeared to be voluptuous in character it was treated with the utmost chasteness and refinement. As a work of art it was admitted on all hands to be almost perfect in execution, combining a degree of minute finish scarcely equalled, with great breadth and vigour of effect; and rich and delicate in tone and colour: the capabilities of water colours had in fact scarcely ever been so fully brought out before. In 1852 Mr. Lewis exhibited an 'Arab Scribe—a Scene in Cairo,' even more remarkable than the Hhareem for elaborate finish, but less striking as a whole; while in his pictures exhibited at the Water-Colour Gallery in 1854—'Halt in the Desert,' 'Bedouins and their Camels—a Scene in the Desert of the Red Sea,' and 'Roman Peasants at a Shrine,' he appeared to be trying experiments in colour, without adding thereby to the effect of his pictures; and in neither of his subsequent pictures, 'The Well in the Desert, Egypt' (1855), and 'A Frank in the Desert of

Mount Sinai' (1856), has he quite recovered his old richness of colour, though the last work is a marvel of executive skill.

About the time that Mr. Lewis began to paint in water-colours in so much more cold a manner than his wont, he was applying himself with great diligence to oil-painting, and he sent to the Royal Academy exhibition of 1855 a picture under the title 'An Armenian Lady—Cairo,' which more than rivalled in minute finish the works of the pre-Raphaelite painters, while it had none of their quaintness or want of atmosphere. To the exhibition of 1856 he contributed 'The Greeting in the Desert, Egypt,' and a 'Street Scene in Cairo, near the Babel Luk.'

Mr. Lewis's remarkable technical skill has not been attained without diligent study of the great masters, as well as of nature. Some sixty odd of his elaborate copies in water-colours of the great Italian and Spanish painters were, with wise liberality, purchased by the Scottish Academy for the instruction of the students; and the Academy elected him an honorary member. In 1855 the Society of Painters in Water-Colours elected Mr. Lewis their President, the highest professional honour a water-colour painter can receive.

LEWIS, MATTHEW GREGORY, a writer of novels, poems, and dramatic pieces, was born at London on the 9th of July 1775. His father was deputy secretary-at-war, and was connected with many families of rank and wealth; his mother was a daughter of Sir Thomas Sewell, master of the rolls. Lewis studied at Christchurch, Oxford, and afterwards lived for some time in Germany; there he became acquainted with Göthe and his followers, and imbibed the mysterious and tragic spirit of which his writings are full. Previous to his residence in Germany, when only sixteen years old, he wrote a successful comedy, called 'The East Indian.' The novel by which he is chiefly known, 'The Monk,' was published in 1794, when he was in his twentieth year. In the skilful employment of supernatural and mysterious agencies, and the display of horrors, it is perhaps unrivalled in the English language. A considerable portion of its details are devoted to the operations of the lustful passions on the character of a man violent and unscrupulous in his nature, but under the restraint of monastic vows. The young novelist drew the character broadly and offensively; and the singular lubricity of a performance, calculated by its genius and adaptation to the taste of novel readers to be extensively circulated, excited much indignation. It is understood that the Society for the Suppression of Vice applied to the attorney-general to take legal steps against Lewis. These attacks only swelled the author's fame. At that time it was rather favourable to the success of a work of genius that its morality was not perfectly pure, and Lewis had the satisfaction of being a much courted and slightly abhorred man. His character, as represented in his published letters, is singularly at variance with that which might be derived from the study of his works. He appears to have been good-hearted, simple, affectionate, and not addicted to any vice. He had a very difficult part to maintain in his intercourse with his parents, his mother having, on account of her levities, long been separated from her husband. Although he could not vindicate her conduct, he gave her his kindest sympathies. It is a singular circumstance in his life, that, after having lived for some time on bad terms with his father, the latter dying in a temper which precluded the son from any hope of succession, yet left him, with slight exceptions, his whole fortune. This event made Lewis a rich West India proprietor. He was very kind to his slaves, and his occasional visits to his estates in Jamaica were welcomed as occasions of public rejoicing both among his own slaves and those in the neighbourhood of his estates. His poetical pieces, including 'Alonzo the Brave,' 'Bill Jones,' &c., are well known; they are distinguished by the fluency of their versification, and the distinctness and power with which they narrate horrible and tragical incidents. There is however in all his writings a tone of barbarous and exaggerated taste. In 1812 he introduced to the stage the drama of 'Timour the Tartar,' which is said to have had much influence in creating the taste for gorgeous pageants, from which the British stage has not yet relieved itself. Lewis died at sea, on the 14th of May 1818, when on the way home from a visit to his Jamaica estates. His 'Residence in the West Indies' has been reprinted in Murray's 'Home and Colonial Library.' (*Life and Correspondence of Matthew Gregory Lewis*, 8vo, London, 1839.)

LEYBOURN, WILLIAM, a mathematician of the 17th century. The date of his birth is unknown, but Dr. Hutton supposes his death to have happened about the year 1690. He was originally a printer in London, and published several of the works of Samuel Foster, the Gresham professor of astronomy. Subsequently he became an author himself, and appears to have attained to considerable eminence as a practical mathematician. Among his published works are—'Arithmetic,' 1649; 'The Art of Numbering with Napier's Bones,' 1667; 'Complete Surveyor,' 1653; 'Geometrical Exercises,' 1669; 'Art of Dialling,' 1687; 'Mathematical Recreations,' 1694; 'Panarithmologia, or Trader's Guide,' 1693; 'Cursus Mathematicus,' comprising Arithmetic, Geometry, Cosmography, Astronomy, Navigation, and Trigonometry, fol., 1690. He also edited the works of Gunter.

LEYDEN, JOHN, M.D., was born on the 8th of September 1775, at Denholm, a village on the banks of the Teviot, in the parish of Cavers and county of Roxburgh. His parents, who were engaged in farming, gave him as good an education as their means allowed. After

making great progress in his studies, he was sent to Edinburgh in 1790, with the view of studying for the Church. He was highly distinguished at college by his diligence and attainments, and made considerable progress in the Hebrew, Arabic, and Persian, and acquired also the French, Spanish, Italian and German, as well as the Greek and Latin languages. In 1798 he was ordained as a minister in the Presbyterian Church; but he never obtained any popularity as a preacher, and finding that he was not likely to succeed in that profession, he applied himself to the study of medicine, and was appointed in 1802 as assistant-surgeon in the East India Company's service.

In 1808 he arrived at Madras, and immediately directed his attention to the study of the eastern languages. In addition to the Sanscrit, Arabic, Persian, and Hindustani languages, he made himself master of many of the languages spoken in the Deccan, and obtained an extensive knowledge of the Malay and other kindred tongues. During his residence in India he was promoted from the office of surgeon to the professorship of Hindustani in Fort William College; and shortly afterwards to the office of judge of the Twenty-four Pargunnahs of Calcutta. In 1809 he was appointed one of the commissioners of the Court of Requests in Calcutta; and in the following year to the still more profitable situation of Assay-Master at the Calcutta Mint. He accompanied Lord Minto in the expedition against Java in 1811, and died in that island on the 23th of August, in the thirty-sixth year of his age.

Leyden did not publish much upon the eastern languages, but what he has written bears evidence to the extent of his knowledge. His treatise 'On the Languages and Literature of the Indo-Chinese Nations,' published in the tenth volume of the 'Asiatic Researches,' contains an investigation of the origin and descent of the various tribes that inhabit the Malay peninsula and islands, and a comparison of their languages and customs; and his observations 'On the Roshe-niah Sect,' published in the eleventh volume of the 'Asiatic Researches,' gives an account of an heretical sect among the Afghans, which appears to have arisen shortly before the accession of Akbar. His translation of the 'Malay Annals' was published after his death by his friend Sir Stamford Raffles; and his manuscripts contained many valuable treatises on the eastern languages, translations from Sanscrit, Arabic, and Persian works, and several grammars of different languages, particularly one of the Malay and another of the Prakrit.

Leyden was an ardent admirer of poetry, and published many poems at various times, which were collected and published after his death by the Rev. James Morton, under the title of 'Poetical Remains of the late Dr. John Leyden,' Lond., 1819. He also contributed numerous pieces to Scott's 'Minstrelsy of the Scottish Border,' he having accumulated in his youth an amazing store of the ballad literature of his native country, and edited the 'Complaint of Scotland,' an ancient political tract in the Scottish language, as well as 'Scottish Descriptive Poems.' He was the author of 'A Historical and Philosophical Sketch of the Discoveries and Settlements of the Europeans in Northern and Western Africa, at the close of the eighteenth century;' of which an enlarged edition was published by Mr. H. Murray in 1818.

(Morton, *Memoirs of Dr. Leyden's Life*, prefixed to the 'Poetical Remains of the late Dr. J. Leyden,' and *Essay on the Life of Leyden*, in 'Scott's Miscellaneous Works'.)

LEYDEN, LUCAS VAN, a very celebrated old Dutch painter and engraver, was born at Leyden in 1494. He was first instructed in the arts by Hugh Jacobze, his father; afterwards by Cornelis Engelbrechts; and he distinguished himself even as a boy by his engravings, and was a famous painter as early as his twelfth year. He painted in distemper a picture of St. Hubert, in 1506, for a citizen of Leyden of the name of Lokhorst, who was so astonished and gratified at the excellence of the work, that he paid him twelve gold pieces for it, one for each year of his age; at that time doubtless a very large sum for a picture. Some of Lucas's early engravings are highly prized by print-collectors, and accounted among the greatest rarities of their class; they owe their value however much more to their time and the peculiar circumstances of their origin, than to any intrinsic merit they may have. They are better as engravings than as works of art. Vasari speaks highly of the prints of Lucas d'Ollanda, as he is called by the Italians. He excelled in aerial perspective, but he was far surpassed by his two contemporaries, Albert Dürer and Marcantonio—in correctness of drawing by the latter, and in execution and in drawing by the former. Albert Dürer visited Lucas at Antwerp in 1521, and he makes the following note in his journal: "I was invited to dinner by master Lucas, who engraves in copper: he is a little man, and is a native of Leyden." This visit was paid during a journey which Lucas made through Zealand, Flanders, and Brabant for the sake of becoming acquainted with and seeing the works of their various painters. The entry above quoted from the pocket-book of Albert Dürer, fixes the date of this journey six years earlier than the account of Van Mander, who says that Lucas made it when he was about thirty-three years of age, which, according to his own date of Lucas's birth, 1494, would be in 1527.

Lucas, who was well to do in worldly matters, fitted up a small vessel or sloop expressly for this journey; and at Middelburg, where he entertained the painters of the place with a feast which cost him sixty florins, he persuaded Jan de Mabuse to join him, and they

made the excursion together, both clad more like princes than artists. It was a succession of feasts, and Lucas repeated the entertainment of Middelburg at Ghent, at Antwerp, and at Mechlin. He however was not less energetic in his pleasures than at his work, and he indulged during this excursion in a round of dissipation which appears to have lastingly injured his constitution: he was never well afterwards. His own vanity led him to account for his illness by the supposition that some of his rivals whom he had entertained had endeavoured to poison him, and he added to his malady by indulgence and despondency. He allowed his mind to fall into such a morbid state that his physical strength left him, and he passed nearly the whole of the last few years of his life in bed, or at least in the sick-room, still however working at occasional intervals. He died in 1533, aged only thirty-nine.

Lucas's pictures are very scarce; they are in the old Flemish style, but are among the best works of that school. They are earnest, expressive, deeply coloured, and executed with great care; and are beautiful and highly interesting, notwithstanding their gothic forms and arrangement: in the perspective of colour they are in advance of their time. The galleries of Vienna, Berlin, Dresden, and Munich possess a few good pictures by Lucas; his own portrait is in the Berlin Gallery. There is a very small curious picture by him in the collection of the Duke of Devonshire, at Devonshire House; it represents a man having a tooth drawn, while a woman is picking his pocket: there is a print of it, of the same size, by Lucas himself, dated 1523. There is a picture also by Lucas at Wilton House, and another at the Liverpool Institution. A picture of the 'Last Judgment,' one of his most remarkable works, is still in the town-house at Leyden. The print of 'Eulenspiegel,' a notorious clown or jester of the 14th century, is the rarest engraving in existence: there are said to be not more than five or six of the original extant, but it has often been copied, and the first copy was made in 1644 by Hondius, when the price of the original, even at that early time, was fifty ducats; it is about six and a half inches high and rather more than five wide. Bartsch, who published a distinct catalogue of the prints of Lucas van Leyden, describes 174 engravings by him; in all, including wood-cuts, his prints amount probably to about 200.

(Van Mander, *Het Leven der Schilders*; Bartsch, *Catalogue Raisonné de toutes les Estampes qui forment l'Œuvre de Lucas de Leyde, et Peintre Graveur*, vol. vii.; Huber, *Manuel des Amateurs*, &c.; Von Quandt, *Entwürfe zu einer Geschichte der Kupferstecher-Kunst*; Van Eynden and Van der Willigen, *Geschiedenis der Vaterlandsche Schilderkunst*, &c.)

LIBANIUS, a celebrated teacher of rhetoric, was born at Antioch in Syria, in 314, of an ancient and noble family. After pursuing his studies with great diligence in his native city, he repaired to Athens, where he remained four years. He taught the arts of rhetoric and declamation at Athens, Constantinople, and Nicomedia, in succession; but being obliged to leave these places in consequence of the opposition of rival teachers who envied his superior talents, he returned in 354 to Antioch, where he chiefly resided during the remainder of his life. He was considered the most eminent rhetorician of his age; his school was frequented by numerous pupils, and he numbered among his disciples John Chrysostom and Theodore of Mopsuestia. The Emperor Julian was a great admirer of his works; he imitated his style in his own writings, and after his accession to the empire formed an intimate friendship with the rhetorician, and bestowed upon him the dignity of quaestor. It is related by Eunapius ('De Vit. Philosoph. et Soph.', p. 135) that one of the emperors (probably Theodosius the Great) gave him the honorary rank of præfect of the prætorium, but that it was declined by Libanius as a less illustrious title than that of Sophist. Libanius was alive in the year 390, since he mentions in a letter to Priscus ('Ep.' 866) that he was then seventy-six years of age.

Libanius was a pagan, and many of his works are written in defence of the heathen religion; yet this did not prevent his being on good terms with St. Basil. [BASIL.] There is a curious speech of his still extant addressed to the Emperor Theodosius respecting the heathen temples, which has been translated into English by Dr. Lardner, in the eighth volume of his 'Credibility of the Gospel History.'

Most of the writings of Libanius have come down to us; they are chiefly declamations on the leading events of Greek history, and are characterised by Gibbon as the "vain and idle compositions of an orator who cultivated the science of words; the productions of a recluse student, whose mind, regardless of his contemporaries, was incessantly fixed on the Trojan war and the Athenian commonwealth." His oratorical works and moral treatises were published by Morel, 2 vols. fol., Par., 1606-27. The best edition of his declamations is by Heiske, 4 vols. 8vo, Leip., 1791. The letters of Libanius, which amount to more than 1600, were published by Wolf, fol., Amst., 1738.

* LIBELT, KAROL, a Polish philosophical and political writer, born at Posen in 1806, was educated there and at Berlin, where in the second year of his studies at the university he obtained a prize for a Latin dissertation, 'De Pantheismo.' After receiving his degree of Doctor of Philosophy, he went in 1830 to Paris, and at the close of the same year to Warsaw, where he took a part in the national insurrection; and served during the ensuing war, first as an artilleryman, then as an officer of artillery. At its conclusion he gave his attention for some time to farming in Posen, and it was not till 1840 that he appeared again in literature. He was part editor of a weekly periodical,

the 'Tygodnik Literacki,' resembling the 'Literary Gazette;' then of a quarterly collection of essays entitled 'Rok,' or 'The Year,' which received the contributions of the most distinguished writers in Prussian Poland. In the year 1846 he was implicated in the democratic conspiracy of Microslawski, and, after more than a year's imprisonment, was still awaiting his trial in Berlin when unexpectedly released in 1848 by the March revolution. He was elected a member of the Slavonic Congress which met at Prague, of the Prussian Second Chamber, and of the German Parliament at Frankfurt, all three of which ended in failure. He then established a newspaper at Posen, under the title of 'Dziennik Polski' ('The Polish Journal'), which was suppressed in consequence of the re-action. A collection of his smaller writings, 'Pisma Pomniejsze,' was published at Posen in six volumes, 1849-52. The political ones are written in a moderate tone, and not remarkable for either wideness of view or elevation of sentiment. He speaks, for instance, of the war commenced by the United States against Mexico as offering a favourable opportunity for France to depress England. His philosophical and critical works are of a higher character, and his name is placed with that of Trentkowski at the head of Polish writers on these subjects. One of his works, the 'Dziwica Orleanska,' or 'Maid of Orleans,' was composed when in prison at Berlin.

LIBERI, PIETRO, Cavaliere, was a celebrated painter of Padua, where he was born in 1605. He was the pupil of Padovanino, and is considered by some the best draftsman of the Venetian school of painters. He studied in Rome, at Parma, and in Venice, and his works are not distinguished by the peculiar characteristics of any particular school, but are equally conspicuous to a certain degree for the qualities of all. There are several great works by him, as the 'Slaughter of the Innocents,' at Venice; 'Noah leaving the Ark,' at Vicenza; and the 'Deluge,' at Bergamo: he executed also many works in Germany. He was very fond of painting the nude, and particularly naked Venuses, which from their character acquired him the name of Libertino. Liberi had two manners; at one time he was bold and careless, and at another minute and laborious. This variety he explained to be intentional: he said that for the expert and intelligent he painted freely, but for the ignorant he finished highly. He died in 1687. (Zanetti, *Della Pittura Venesiana*; Lanzi, *Storia Pittorica*, &c.)

LIBERIUS was elected to succeed Julius I. in the see of Rome in 353. The Semi-Arians, countenanced by the Emperor Constantius, had then the ascendancy; and both the council of Arles (353), and that of Milan (355), condemned Athanasius, bishop of Alexandria. As Liberius, together with some other western bishops, refused to subscribe to this condemnation, he was arrested by order of the emperor, and taken to Milan, where he held a conference with Constantius. The questions and answers in this conference are still extant in Constant's 'Epistole Romanorum Pontificum.' The conference terminated in a sentence from the emperor deposing Liberius from his office, and banishing him to Beroa in Macedonia. The emperor caused Felix, a deacon at Rome, to be consecrated bishop. A petition was presented to the emperor by the principal ladies of Rome in favour of Liberius, but it was not till 358 that Liberius was restored to his see, and not without having first approved in several letters of the deposition of Athanasius, and subscribed to the confession of faith drawn up by the court party at the council of Sirmium. The weakness of Liberius had a mischievous influence upon many of the Italian bishops, and the council of Rimini openly countenanced Arianism; but it is not true, as asserted by some, that Liberius subscribed the Rimini confession of faith. He ended his career in orthodoxy, and died in 366. He was succeeded by Damasus I. Liberius is said to have built the Basilica on the Esquiline Mount, which has been called Liberiana, from his name, and is now known by the name of Santa Maria Maggiore.

LICHTENBERG, GEORGE CHRISTOPHER, deserves a place in every English biographical work, if only on account of his admirable 'Erklärung der Hogarthischen Kupferstiche,' wherein he has entered far more completely into the spirit of our great artist's works, than any of his English illustrators and commentators, scarcely excepting Charles Lamb, whose 'Essay on Hogarth' is besides a mere sketch in comparison with the extensive canvases filled up by the German. Had he written nothing else of a humorous nature, this production would have established Lichtenberg's reputation for searching keenness of wit, comic power, and for both playful and severe satire. Unfortunately however he did not live to complete his work.

Lichtenberg was born at Ober-Ramstadt, near Darmstadt, July 1st, 1742, and was his parents' eighteenth child. By his father, who was the pastor of the place, he was early initiated into mathematical and physical studies, in which he afterwards greatly distinguished himself. On the death of his father he pursued his studies, first at Darmstadt, afterwards at Göttingen, at which university he was appointed to a professorship in 1770. Although then only in his twenty-seventh year, he was well qualified for the office bestowed on him, such having been his assiduity that there was scarcely any branch of learning or science with which he was unacquainted. Just before his promotion he had made a visit to England, where he had the honour of being introduced to George III., and was noticed by the leading men of science in that day. The favourable reception he had met with induced him to pay a second visit to this country in 1774, preparatory to which he had

made himself thoroughly master of our language. During this second residence among us, which was of some continuance, he was admitted into the highest literary circles. He also studied our national character with that shrewdness peculiar to him, and laid in that stock of information which he afterwards turned to such excellent account in his work on Hogarth.

From the period of his return to that of his death he resided constantly at Göttingen, devoted entirely to the duties of his professorship, to his pen and his studies. He latterly became subject to attacks of hypochondria, which induced him to lead the life of a recluse, without other society than that of an excellent wife and his five children. This malady however did not interrupt his studies, to which he continued as attached as ever, neither did it prevent his carrying on a very extensive epistolary correspondence almost to the day of his death, February 24th, 1799.

Besides the already-mentioned commentary on Hogarth (of which some specimens appeared several years ago in the 'London Magazine,' and from which there are also some extracts in the article entitled 'Lichtenberg and Hogarth,' 'Foreign Quarterly,' No. 32), his other works are exceedingly numerous, and no less varied; for while some are entirely scientific, on subjects of astronomy and physics, others are pieces of wit and satire, frequently of the most pungent kind, and occasionally of the most extravagant and whimsical cast. Among these productions of humour the titles of one or two may be mentioned as conveying some idea of their subjects, namely, 'The Mad-house for Opinions and Inventions;' 'A Sentimental Journey to Laputa;' 'Consolation for those Unfortunates who are no Original Geniuses;' 'A Patriotic Contribution to the Study of German *Methology* (Drunk-ness);' and the 'Bedlamites' Petition.'

LICHTWER, MAGNUS GOTTFREID, born at Wurzen, in Saxony, January 30th, 1719, though only one of the minor poets of Germany, may be considered almost the first in the rank of its fabulists. When only two years old he lost his father, but his mother's circumstances enabled her to bestow upon him a good education. At her death, in 1737, the further charge of his studies devolved upon his guardian, the *Stiftarath* Zahn, by whom he was sent to Leipzig, where he applied himself more particularly to jurisprudence, but also made himself master of French and Italian. In 1741 he went to Dresden, in the hope of there obtaining some office or appointment, but after fruitlessly waiting two years, quitted it for Wittenberg, where he obtained the degree of Doctor of Laws, and delivered lectures in jurisprudence, until the breaking of a bloodvessel compelled him to abstain from the exertion of speaking in public. He now took up his pen and produced his 'Fables,' the first edition of which appeared anonymously in 1748. The following year he quitted Wittenberg, and went to Halberstadt, where his mother's brother was one of the dignitaries of the cathedral. This change proved highly advantageous to him, being the means of his obtaining some important charges. In 1758 he published a new edition of his 'Fables,' with his name prefixed to it, and also his didactic poem 'Das Recht der Vernunft;' and in 1762 a 'Translation of Minutius Felix,' with notes. He died July 7th, 1783. The poem above mentioned is by no means equal to many others of the same class in the language: it is an exposition of Wolf's philosophy, formally treated, instead of the dryness of the subject being at all relieved or adorned by poetical illustration of the doctrine. His 'Fables,' on the contrary, are master-pieces; many of them strikingly original in subject, terse and pointed in style, and admirable in their moral.

LICINIUS FLAVIUS VALERIUS, Emperor of the East, by birth a Dacian peasant, but becoming the companion in arms and friend of the Emperor Galerius, was raised by him, in November, 307 A.D., on the death of Severus, to the rank of Augustus, with the command of the Illyrian provinces, although he had not passed through the subordinate grade of Cæsar. Licinius, wholly uneducated, remorselessly cruel, was without any redeeming quality except that of courage. The events of his career are sufficiently noticed under CONSTANTINUS, DIOCLETIANUS, and MAXIMINUS. By the death of Maximinus, whom he totally defeated in 313, Licinius became undisputed emperor of the East, Constantine in like manner reigning over the West. War broke out between the two emperors in 315, but after sustaining a series of reverses Licinius obtained peace by the cession of the whole of Greece and Macedonia, and the lower valley of the Danube. The peace lasted till 323, when a fresh war ensued, but was soon brought to a close by the decisive victory of Chalcidæus (September 323). Licinius was at first merely banished to Thessalonica, but was soon after (324) put to death by command of Constantine. [CONSTANTINUS.]

LICINIUS STOLO. Caius Licinius Calvus Stolo, of a distinguished plebeian family at Rome, was made tribune of the people, together with his friend L. Sextius Lateranus, in the year B.C. 375. These tribunes brought forward three 'rogations,' that is to say, bills or projects of law, for the comitia or assembly of the tribes to decide upon:—1. That in future no more military tribunes should be appointed, but two annual consuls as formerly, and that one of the two should always be a plebeian. The occasional appointment of military tribunes, part of whom might be chosen from among the plebeians, was a device of the senate to prevent the plebeians from obtaining access to the consulship. 2. To deduct from the capital of all existing debts from one citizen to another the sums which had been paid by the debtor as interest, and the remaining principal to be

discharged in three years by three equal payments. This seems, according to our modern notions of money transactions, a very summary and not very honest way of settling standing engagements; but if we carry ourselves back to that remote period of Roman society, and take into consideration the enormous rate of interest demanded, the necessities of the poorer citizens, who were called from their homes and fields to fight the battles of their country, and had no means of supporting their families in the mean time except the ruinous one of borrowing money from the wealthy, who were mostly patricians, and also the fearful power which the law gave to the creditor over the body of his debtor, and the atrocious manner in which that power was used, or rather abused, in many instances, such as those reported by Livy (ii. 23; vi. 14; viii. 28), we shall judge with more lenity of the proposition of Licinius. The third rogation has been a subject of much perplexity to modern inquirers. Its object, as briefly expressed by Livy, was that "no one should possess (*possideret*) more than five hundred jugera (about 333 acres) of land," and until lately it has been literally understood by most readers of Roman history as fixing a maximum to private property. But Beaufort, and more lately Heyne, Niebuhr, and Savigny, have shown that the limitation referred to the holding of land belonging to the *ager publicus*, or public domain of the state; and when we reflect upon the insignificant extent of the original territory of Rome, and that it became gradually enlarged by the plunder or appropriation of a part of the land of the neighbouring nations, it appears evident that most of the large estates possessed by the patricians must have been portions of this conquered land, which was considered as public property, but which individuals of the influential class in the state occupied, cultivated, and held as tenants at will, they and their descendants paying to the state a tenth of all grain, a fifth on the produce of plantations and vineyards, and a certain tax per head of cattle grazing on the public pasture. This was the kind of *possession* which the Licinian rogation purposed to limit and regulate. Licinius proposed that all those who had more than 500 jugera should be made to give up the surplus, which was to be distributed among those who had no property, and that in future every citizen was to be entitled to a share of newly conquered land, with the same restriction and subject to the same duties. This might be considered as a bill for the better distribution of plunder among those engaged in a plundering expedition, for the land thus acquired and distributed cannot be compared to real property as held throughout Europe in our days; and this reflection may perhaps serve to moderate somewhat the warmth of our sympathy in reading of the complaints of the Roman plebeians concerning the unequal distribution of land which had been taken by violence from a third party, the other nations of Italy, who were the real sufferers.

The patricians, who had had till then the largest share of the common plunder, opposed the utmost resistance to the passing of these three laws. They gained over to their side the other tribunes, who put their veto on the bills. But at the end of that year Licinius and Sextius put their own veto on the election of the new military tribunes, and being themselves re-elected by the tribes every year, they renewed for five years the same opposition to the election of the curule magistrates, so that the republic fell into a kind of anarchy. In the fifth year, B.C. 370, the inhabitants of Velitræ, a Roman colony, revolted, made incursions into the Roman territory, and besieged Tusculum, the ally of Rome. Licinius and Sextius now waived their opposition, the comitia were held, and six military tribunes were elected, and, as the war continued, six more were appointed in the following year, Licinius and Sextius meantime continuing to be re-elected every year as tribunes of the people. Having gained over to their side three more of their colleagues, they again brought forward their bills, asking the senators "how they could pretend to retain more than 500 jugera of land, while a plebeian was only allowed two jugera, hardly enough to build himself a cabin upon, and to supply him with a burial-place when he died." These expressions of Livy's text confirm Niebuhr's opinion that the whole question was about the *ager publicus*, or conquered land, of which the plebeians who had served in the army received small allotments of two or more, but never more than seven jugera (between four and five acres) each. Licinius then went on to ask the patricians, who still opposed his other bill concerning the debtors, "whether they delighted in having their houses full of plebeians in fetters, so that wherever a patrician dwelt there must be a private dungeon also?" And then turning to the plebeians, he told them that the surest remedy for such evils was contained in his third bill, namely, that they should always have one of the two consuls chosen from their own body. However, all proceedings concerning these laws were again suspended for that year, the five tribunes of the people who were still in the interest of the senate urging that it was proper to wait for the return of the army, which was still in the field against Velitræ. Six new military tribunes were elected for the following year, B.C. 368. At the same time Licinius and Sextius, being re-elected tribunes of the people for the eighth time, resolved to bring their bills before the tribes, without any regard to the intercession or veto of their colleagues.

The senate, seeing the final struggle approaching, had recourse to a last expedient: they appointed Camillus to the dictatorship. While Licinius and Sextius, having convened the tribes, sure of the people's favour and regardless of the veto of their colleagues, were proceeding

to take the suffrages, and the first tribes had already voted for the bills, the dictator, attended by a great body of the patricians, repaired to the place of assembly, and declared that he was come to support the rights of one part of the tribes to put their veto on the proceedings of the others; and as Licinius and Sextius paid no attention to him, Camillus ordered the lictors to disperse the assembly, threatening, in case of noncompliance, to summon the people to the Campus Martius, to enlist and march into the field. This put a stop to the voting. Licinius and Sextius then preferred a bill that M. Furius Camillus should be fined 500,000 Asses, to be sued for as soon as he laid down his office, for interrupting the tribes in their right of legislating. Camillus now bent before the storm and abdicated his office. It appears that Licinius and Sextius, having assembled the tribes anew, might have passed the two bills concerning the land and the debtors, but that the people demurred to the law concerning the consulship, in which most of them felt little interest. The two tribunes however refused to separate the three bills, telling the people that they must either have all or none; and they added, that unless they agreed to pass the three bills, they, the two tribunes, were determined to serve them no longer in their office after that year. They consented however to be re-elected, and soon after obtained the passing of another bill, by which the custody of the Sibylline books, instead of being entrusted to two patricians as heretofore, should be entrusted to decemviri, half of whom were to be always plebeians. They then suffered six patricians to be elected military tribunes for the following year, B.C. 366. In that year, the Gauls having again advanced towards Rome, Camillus, now nearly eighty years of age, was appointed dictator for the fifth time, and marching out of Rome completely defeated the barbarians. On his return he obtained a triumph, with the consent of both senate and plebs. Livy (b. vi. 41) here becomes extremely laconic, merely saying that the external war being concluded, the internal contest raged more violently than ever, and that after a desperate struggle the dictator and senate were defeated, and the three rogations or bills of the tribunes were allowed to pass. Plutarch, in the life of Camillus, gives some further particulars of a great tumult in the Forum, when Camillus was nearly pulled down from his seat; but being protected by the patricians he withdrew to the senate-house; and before entering it, turned towards the capitol and besought the gods to put an end to these commotions, vowing to build a temple to Concord if domestic peace could be restored; and it appears that it was he who persuaded the senate to comply with the wishes of the plebs. Thus the three Licinian rogations passed into law after a struggle of ten years, which is remarkable for the orderly and legal manner in which it was carried on, and for the temper and judgment shown by the two popular tribunes.

Sextius Lateranus, the colleague of Licinius, the first plebeian consul, was chosen for the next year, 365 B.C., together with a patrician, L. Æmilius Mamercinus. The senate however refused to confirm the election of Sextius, and the plebeians were preparing for a new secession and other fearful threatenings of a civil war, when Camillus again interposed, and an arrangement was made that while the patricians conceded the consulship to the plebeians, the latter should leave to the patricians the prætorship, or office of supreme judge in the city of Rome, which was then for the first time separated from the consulship. Thus was peace restored.

Licinius, the great mover of this change in the Roman constitution, was raised to the consulship B.C. 363, and again in the year B.C. 360, but nothing remarkable is recorded of him while in that office. In the year B.C. 356, under the consulship of C. Marcius Rutilus and C. Manlius Imperator, we find Licinius charged and convicted before the prætor of a breach of his own agrarian law, and fined 10,000 Asses. It seems that he possessed 1000 jugera, one-half of which he held in the name of his son, whom he had emancipated for the purpose. After this we hear no more of C. Licinius Stolo.

(Livy, vi. and vii.; Niebuhr, *Römische Geschichte*, vol. iii.; Val. Maximus, viii. 6; and Savigny's remark, *Das Recht des Besitzes*, p. 175, on his blunder about the story of Licinius violating his own law.)

* LIEBIG, JUSTUS BARON VON, a distinguished living chemist. One of the most prominent features in the history of the science of the 19th century has been the rapid progress of organic chemistry. Although the initiative of this remarkable period cannot be given to any one chemist more than another, the name of Liebig must ever be most intimately associated with this brilliant passage in the history of modern science. Very early in the progress of his investigations his attention was directed to those compounds which throw light on the mysterious processes which give life to plants and animals. His subsequent position at the head of a national laboratory, with competent assistants to repeat the experiments of others, and make those suggested by himself, gave him an opportunity of generalising that few other chemists possessed, and which resulted in those works on vegetable and animal chemistry which astonished the world by giving an explanation of processes which had hitherto been deemed beyond the reach of science.

Justus Liebig was born at Darmstadt on the 8th of May 1803. He received his early education in the gymnasium of his native town. His love of natural science induced his father to place him in an apothecary's establishment, where he got the first insight into that science of which he has become so distinguished an ornament. Here

he remained ten months, and was afterwards transferred to the University of Bonn in 1819. He subsequently studied at Erlangen, and took his degree of Doctor of Medicine. In 1822 he obtained a stipend from the Grand Duke of Hesse Darmstadt, which enabled him to visit Paris, where he remained for two years. Here he studied with Mitscherlich, the distinguished professor of chemistry at Berlin. During his residence in Paris he devoted himself to the science of chemistry. His attention at this time was especially directed to the composition and nature of those dangerous compounds known by the name of Fulminates. These bodies are composed of an acid consisting of carbon, nitrogen, hydrogen, and oxygen, combined with a base. The salts thus formed are so easily decomposed that a slight touch causes their decomposition; a violent explosion follows, and a new series of compounds are formed. It was the nature of these compounds that Liebig investigated—thus indicating the bent of his genius towards the investigation of the chemistry of those four elements, which, on account of their universal presence in plants and animals, have been called 'organic.' In his subsequent writings he often alludes to the fulminates as instances of unstable chemical combination, illustrating the nature of some of the changes which the organic elements undergo in the compounds which form the tissues of plants and animals. Although the existence of these compounds had been discovered by our countryman Howard in 1800, yet their true chemical constitution was not explained till the youthful Liebig read his paper on them before the Institute of France in the year 1824. The subject of the fulminates has since frequently occupied his attention.

The reading his paper at the Institute of France brought Liebig in contact with Baron Humboldt, who was at that time residing in Paris. At the moment he was unknown to Liebig, and on hearing his paper read he invited him to his house. Liebig unfortunately forgot to ask his name and address, and not till a subsequent occasion did he learn the name of his great friend, who from that time interested himself warmly in his success. Humboldt introduced him to Gay-Lussac and the circle of French chemists, and afterwards used his influence to obtain for him the post of extraordinary professor of chemistry at Giessen. At the early age of twenty-one Liebig entered upon his new duties at Giessen. In 1826 he was appointed ordinary professor in the university. It was now that he commenced the establishment of a laboratory for the teaching of practical chemistry. This was the first institution of the kind that was established in Germany, and soon, under the influence of the ardour and genius of its youthful superintendent, succeeded in attracting the attention of the chemists of Europe. It was in this laboratory that not only Liebig himself worked, but his assistants, Hofmann, Will, and Fresenius, who, by their researches, have obtained a name only second to their master. The system of instruction pursued here has since become the model of a large number of similar institutions all over Europe. The Royal College of Chemistry in London, which is now attached to the Government School of Mines, resulted from the success of the Giessen laboratory, and Dr. Hofmann, Liebig's able assistant, was placed at the head of it. The laboratory of Giessen was the resort of students from all parts of the world, and many of our British chemists, as Lyon Playfair, Johnston, Gregory, and others, were students there.

In 1832 Liebig, in conjunction with his colleague Wöhler, commenced editing the 'Annalen der Pharmacie.' This work, which has been regularly brought out from the time of its first appearance till the present, comprises papers on all subjects connected with pharmacy, and it contains a large number of papers by Liebig himself. Latterly, Liebig has only taken a secondary part in editing this work, and Professor Puffendorf has been associated with Professor Wöhler and himself.

In the autumn of 1838 Liebig visited England, and was present at the meeting of the British Association for the Advancement of Science, which was that year held for the first time at Liverpool. At this meeting he read a paper on the composition and chemical relations of lithic acid. In this paper he announced Wöhler's great discovery of the composition of urea, and the method of making it artificially. With the exception of oxalic and hydrocyanic acids, which are much simpler substances, this was the first time that the chemist had succeeded in forming out of the living body an organic compound. Liebig's paper on lithic acid showed how highly he estimated Wöhler's discovery, and which led him to anticipate the time when other organic substances would be formed, and the chemistry of life be eventually solved. On the associated men of science at this meeting Liebig's presence made a deep impression, and it was with the sanction of the whole meeting that he was requested to draw up two reports, one 'On Isomeric Bodies,' the other 'On Organic Chemistry.' To these reports the young chemists of this country looked forward with anxiety. It is true that organic chemistry had at least one laborious representative in this country in Prout, but nothing had been done even in our medical schools to form a school of organic chemistry. It was known that Liebig had worked laboriously at almost every department of organic chemistry, but a knowledge of the progress of this science on the Continent was confined to only a few. The next meeting of the British Association was held at Birmingham, but no report appeared from Liebig. It was between this meeting and that of Glasgow, which was held in 1840, that Liebig brought out the work entitled, 'Chemistry in its Application to Agriculture and Physiology.'

It was translated into English from the manuscript of the author by Dr. Lyon Playfair, and dedicated to the British Association for the Advancement of Science. It is difficult to say how much of this work was really original matter. The whole was however worked out with the hand of a master. His own original investigations on a great variety of subjects, with those of Mulder on the nature and relations of the nitrogenous products of plants, were arranged in the form of a theory of vegetable life, which, however it might have been apprehended by some in parts, now appeared for the first time as a consistent whole. In his dedication the author says that in this work he has "endeavoured to develop in a manner correspondent to the present state of science, the fundamental principles of chemistry in general, and the laws of organic chemistry in particular, in their application to agriculture and physiology; to the causes of fermentation, decay, and putrefaction; to vinous and acetous fermentation, and to nitrification. The conversion of woody fibre into wood and mineral coal, the nature of poisons, contagions, and miasms, and the causes of their action on the living organism, have been elucidated in their chemical relations." Perhaps one of the most original portions of the book is that devoted to the consideration of the action of poisons on the system, in which he endeavours to show that poisons act injuriously on the system,—first, by causing definite chemical compounds with the substances forming the flesh of the body poisoned, and thus rendering life impossible, as in the case of arsenic and corrosive sublimate;—and secondly, by inducing chemical changes by contact, as is seen in many cases of inorganic bodies, in fermentation, putrefaction, and emerecausis or decay in organic bodies. In this way he explains the origin of the various forms of contagious disease by the introduction into the system of a substance capable of communicating to the solids and fluids of the body the same state of change in which it is in itself. This subject was brought by Dr. Lyon Playfair before the Glasgow meeting of the British Association in 1840.

It was not to be expected that a work like this should at once be adopted without opposition, or a thorough canvas of the conclusions at which the author had arrived. From the very extent and nature of the subject, the author was obliged to accept and adopt the conclusions of physiologists who had not been so accurate in their investigations as himself. In subsequent editions of this work he has however availed himself of all the information brought to bear on his subject by his critics, and has shown most conclusively that the only prospect for the advancement of agriculture as an art is through a thorough study of the physiology of plants. The effects of this work soon became apparent, more especially in this country, in the regard that was paid to chemical principles in the application of manures. That many errors were committed, that Liebig himself turned out to be wrong in some of his conclusions, was only what could be expected. The application of chemistry to agriculture has however steadily advanced, numerous treatises devoted to this subject have appeared, and certain great advantages have been obtained. As an instance of the latter, the extensive application of phosphate of lime in the form of bones, coprolites, and other compounds, when treated by sulphuric acid, may be quoted.

One of the most recent of Liebig's contributions to agricultural chemistry is his work entitled 'Principles of Agricultural Chemistry, with Special References to the late Researches made in England.' This work was translated by Professor Gregory of Edinburgh, and published in London in 1855. It was written in answer to the conclusions arrived at from a long course of experiments by Mr. J. B. Lawes of Berkhamstead. These conclusions were in direct contradiction to the principles previously laid down by the author, and he states, "In fact all the experiments of Mr. Lawes prove exactly the reverse of that which, in his opinion, they ought to demonstrate." Of this work the translator says, "It is, so far as I can judge, by far the best of the author's writings on the important subject to which it refers." This work contains, in the shape of fifty propositions, a summary of the true relation between chemistry and agriculture, and may be regarded as the most matured of the author's works on this important department of chemical inquiry. This controversy appears to have been conducted on both sides with the most perfect temper and good feeling.

Such works alone as the above might well have made a lasting and enviable reputation; but from 1840 to 1855 Liebig was engaged in the production of many other works. In 1837 he commenced with Wöhler a 'Dictionary of Chemistry,' which was published in parts. In 1839 Geiger's 'Handbook of Pharmaceutical Chemistry' was published, in which the part devoted to Organic Chemistry was written by Liebig: this part afterwards appeared as a separate work. In 1841 he edited the organic part of the late Dr. Turner's 'Elements of Chemistry.'

The volume on Agricultural Chemistry was regarded by the author as only an instalment of what he owed the British Association in answer to their request for a report on the progress of Organic Chemistry. At the meeting held at Manchester in June 1842, Dr. Lyon Playfair read an abstract of Professor Liebig's report on 'Organic Chemistry applied to Physiology and Pathology.' This able production was published in the 'Transactions' of the association. The entire report appeared in 1842, under the title of 'Animal Chemistry, or Chemistry in its application to Physiology and Pathology,' 8vo,

London. This work was translated from the author's manuscript by Professor Gregory of Edinburgh; a third and greatly improved edition was published in 1846. This work carried his chemical researches from the vegetable to the animal kingdom. What had been done for the plant, vegetable physiology, and the agriculturist in the first work, was now attempted to be done for the animal, animal physiology, and the medical practitioner. In this work he pursued the same plan as in the first: he set aside the hypothesis of a vital principle as a cause in living phenomena, and examined them from a physical and chemical point of view. A strict comparison is instituted between that which is taken into the body in the form of air and food with that which passes out of the body, and all possible knowledge of the laws of organic chemistry is brought to bear upon the intermediate phenomena of life. In this way he threw a flood of light on processes that had hitherto been wrapped in obscurity. The phenomenon of animal heat was seen to be more clearly the result of the oxidation of carbon. Certain kinds of food, as starch, sugar, and oil, were pointed out as the sources of the carbon, whilst Mulder's group of proteinaceous compounds were as clearly traced to their destiny in the production of the living tissues. The source of fat in the animal body, in spite of the opposition of the French school, was traced to the oxidation of the hydrogen in the starch and sugar of the food. The nature of the excretions, especially of the urine, bile, and feces, were carefully examined, and manifold new analyses and results were given. The impression this work has made on the science of physiology and the practice of medicine is not less than that of the last on botany and agriculture. It at once called into activity an amount of chemical investigation that has already led to the most important results, and given a new aspect to all physiological inquiry in the animal kingdom. Whilst the microscope on the one hand has gone on developing new structures, the chemist has demonstrated that these structures exhibit life but in obedience to chemical laws. Numerous treatises have been written on the chemistry of animal life, and all bear more or less the impress of the genius of Liebig.

If the first work excited controversy, it could hardly fail to be produced by the second. Mulder accused Liebig of appropriating his discoveries without acknowledgment, especially his great discovery of protein. To this question Liebig, who, in the meantime had some doubts with regard to the real nature of this substance, replied "Will Mulder say what is protein?" Whether this substance exists or not, the discovery is undoubtedly due to Mulder of the identity in animals and plants of the substances known as fibrine, albumen, and caseine, and that the animal is dependent on the vegetable kingdom for its supply of them, in one form or the other. The importance of this discovery can hardly be overrated, whether protein lies at the foundation of those nitrogenous matters or not. Many of Liebig's physiological views have met with very decided opposition, and many of his opinions have been shown to be incorrect. But his great glory will always be the method he pursued. By this method he has put the physiologist in the right direction to attain the great aim and ends of his science. These views are of the highest interest for mankind, as they involve no less questions than the very existence of man, and the best possible means of enjoying that existence.

However complete the first outlines of his theories might appear to be, Liebig never ceased working at correcting and perfecting them. Between the period of the publication of the editions of his works on Agricultural and Animal Chemistry, his 'Annalen' and the continental journals teem with his papers on various points which had been canvassed in his books; and in all directions, in his own laboratory and in other places, we find men working under his advice and direction. It was thus that, from the time the subject of food occupied his attention at all, he prosecuted new researches on the nature of the food, and of those changes in the animal body by which it becomes the source of life, and ultimately the material rejected from the system. In 1849 another work was prepared for the English press, and translated by Dr. Gregory. This was entitled 'Researches on the Chemistry of Food.' In this work he gave an account of his experiments on the changes which the tissues of the body undergo, and which result in the conversion of fibrine and albumen into gelatine, and eventually urea. In these experiments he operated on large quantities of animal flesh, and succeeded in demonstrating the universal presence of kreatine, a compound first described by Chevreul, also of kreatinine, lactic acid, phosphoric acid, and inosinic acid, in the flesh of animals. In this work he also drew attention to the existence of phosphate of soda in the blood, and its power of absorbing carbonic acid, as having an interesting relation with the function of respiration. He has also shown in this work that the proper cooking of food can only be carried on upon fixed chemical laws, and that much improvement in the economical and sanitary relations of this art may be expected from a larger knowledge of the changes undergone by food in its preparation.

In all his labours Liebig has ever striven to avoid being one-sided. No one seems to have felt from time to time more acutely than himself the fact that, after all, the organic body is not an apparatus of glass tubes and porcelain dishes. He ever tried to penetrate into the nature of those properties and laws which, acting upon the textures of the human body, seemed to interfere with an anticipated necessary chemical result. It is in this spirit that we find him prosecuting

researches upon the physical properties of the tissues, and inquiring into the nature of those laws of the diffusion of matter which had been known under the name of endosmose and exosmose. The results of his researches and inquiries on this subject were again communicated to the English public through Professor Gregory, who translated the work on 'The Motions of the Juices in the Animal Body,' which was published in 1848.

In Giessen Liebig was surrounded by industrious colleagues, who appreciated the value of his researches, and were ready in any manner to act under his direction for the advancement of the sciences they had at heart. It was in 1848 that Liebig proposed to his colleagues to draw up an annual report on the progress of chemistry. Professor Kopp was associated with Liebig in editing the work, whilst Professors Buff, Dieffenbach, Ettling, Knapp, Will, and Lammur were named as contributors. This work has appeared annually, and is a rich depository of chemical information. It was hoped that an English translation would be sufficiently appreciated to have a remunerative sale, and the first four volumes were translated into English by Dr. Hofmann, M. Warren De la Rue, and Dr. Bence Jones, but it does not appear to have been continued for more than four years. One of the last works of Professor Liebig to which we think it necessary to allude, is his 'Familiar Letters on Chemistry.' This volume consists of letters on various subjects connected with chemistry, which are intended to show the importance of the study of chemistry as a general branch of education. Some of them were first published in Germany, and others appeared at intervals as a first and second series translated into English and edited by Dr. Gardner. They have gone through several editions, the last of which in one volume with considerable additions was published in 1851. This is gracefully dedicated to Sir James Clark, Bart., who has taken so much interest in the foundation and development of the Royal College of Chemistry. This work is charmingly written, and indicates one of the sources of Liebig's influence on the public mind. Few men write more clearly or exhibit a more genuine enthusiasm in the importance and value of his science than Professor Liebig. These letters have carried chemistry and its results into localities where it would be impossible it should be found if treated in a dry and technical manner. The subjects on which he writes are those with which all are most familiar, and he clearly demonstrates that there is no one so humble in life, none so exalted in station, none so occupied, that a knowledge of the principles of chemistry may not be of the greatest possible advantage.

Such a man as Liebig was likely to receive honour. The Grand-Duke of Hesse made him an hereditary Baron in 1845. He was made a fellow of the Royal Society of London in 1840. He has been invited to fill chairs of chemistry in England, and also on the continent of Europe, especially that of Heidelberg. All these he refused. In 1852 however he was induced to accept the Professorship of Chemistry at Munich, with the position of President of the Chemical Laboratory. He has been elected foreign fellow of most of the scientific societies of Europe and America that recognise chemistry. In 1854 a subscription was raised in Europe for the purpose of presenting him with some mark of the high esteem in which his labours were held. This subscription realized a sum above 1000*l.* A part of it was spent in purchasing five handsome pieces of plate. This number was selected in order that one piece may be handed down to each of the five children of the baron, should they survive their father. The remaining portion of the money, 460*l.*, was presented him in the form of a cheque.

The Baron von Liebig has formed the most intimate associations in England, and often visits this country. He was present at the meeting of the British Association held in York in 1843, and again at the meeting held at Glasgow in 1855.

LIGHTFOOT, JOHN, born 1602, is one of those English divines who belong peculiarly to the class called commentators, that is, who have written notes or comments on the Holy Scriptures. By the mass of readers these persons are not properly distinguished from each other; yet each has his own peculiarity: that of Dr. Lightfoot being an intimate acquaintance with Rabbinical literature. In this perhaps no English scholar has ever equalled him, and he has applied this species of knowledge extensively, and in many instances successfully, to the illustration of the sacred writings. His works are collected in two large folio volumes, with an account of his life prefixed, to which we refer the reader for particular details. He was the son of a clergyman at Uttoxeter in Staffordshire, studied at Cambridge for the church, was ordained, and settled early in life on the living of Stone in his native county. But the temptation of an easy access to books brought him to London; and taking a house at Hornsey, he there spent twelve years in close theological study. There it was that he laid the foundation of his own fame, and of a usefulness which reaches into a period far beyond the date of his own existence.

In the disturbed times he took part with the Presbyterians, became a member of the assembly of divines, accepted the living of St. Bartholomew beside the Exchange, and was made master of Catherine Hall by the parliamentary visitors of the University of Cambridge. He had also the living of Great Munden in Hertfordshire, which was presented to him in 1644. On the restoration of King Charles II.,

when the Church of England was resettled in an episcopal form and order, Dr. Lightfoot complied with the terms of the Act of Uniformity. From that time he chiefly resided on his living at Great Munden, where he had a people who could not estimate his learning and value, but to whom he was very strongly attached. He used, when absent, to say, that he longed to be among his "russet coats" at Munden. He died in 1675.

LIGOZZI, JA'COPO, a distinguished Italian painter in fresco and in oil, was born at Verona, in 1543, and studied under Paolo Veronese. He established himself at Florence, where he had much influence upon the painters of his time, especially in colouring; for though not equal to Paolo Veronese, Ligozzi was an effective and powerful colourist, and at the same time that he added vigour to the colouring of the Florentines, he improved his own drawing. The Grand-Duke Ferdinand II. appointed Ligozzi his principal painter, and superintendent of the Imperial Gallery. He died in 1627.

Ligozzi is the painter of several great works in oil, though they are what the Italians call quadri di macchina, or machines, that is, ornamental or decorative works, distinguished chiefly for their size and effect on the eye. The following works however are of a superior order of this class—'San Raimondo resuscitating an infant,' in Santa Maria Novella; the four crowned Saints—SS. quattro Coronati—at Gli Scalzi, or the barefooted friars, at Imola; and the 'Martyrdom of Santa Dorothea,' at the Conventual Friars, at Pescia. Ligozzi executed also many small highly finished easel pictures. Agostino Caracci engraved some of his works.

LILLO, GEORGE, was born in 1693, and carried on the trade of a jeweller near Moorgate in London. Though educated in the strict principles of the Protestant Dissenters, he produced seven dramas, three of which are printed in every collection of acting plays. He died in 1739.

In the three plays, 'George Barnwell,' 'Arden of Feversham,' and 'Fatal Curiosity,' the author evidently has but one purpose in view, to exhibit the progress from smaller to greater crimes. Thus the impure passion of Barnwell, the ill-suppressed attachment of Arden's wife for the lover of her youth, and the impatience under poverty of the Wilmots (in 'Fatal Curiosity'), are the three beginnings of vice, all of which terminate in murder. Not only is the purpose of these plays the same, but the same measures are adopted in all for its attainment. In all there is a tempter and a tempted; the first determined in vice, the latter rather weak than intrinsically vicious: thus Barnwell is led on by Milwood; Arden's wife by her paramour Mosly; and Wilmot by his wife Agnes. Now Lillo having an eminently tragic idea, and one only, it might easily be inferred that he could write one and only one good drama; and this was actually the case. His 'Fatal Curiosity' stands as a masterpiece of simple dramatic construction, and the catastrophe is eminently appalling and tragic. The following is the subject: A man and his wife, who have formerly been wealthy, but are now sunk to a deplorable state of poverty, receive a stranger who asks for a lodging. Finding that he has wealth about him, they murder him, and afterwards discover that he is their own son, who has been absent many years, and who has concealed his name that he may give his parents a joyful surprise. This simple story is arranged with consummate art, being scarcely inferior in construction to the 'Edipus Tyrannus' of Sophocles, with which Harris, in his 'Philological Enquiries,' has compared it. He observes that in both, the means apparently tending to happiness (namely, Edipus sending to the oracle, and Wilmot's son returning) in reality produce misery. The language however is by no means equal to the construction, but is often inflated, and disfigured by conventional similes and expressions, which destroy every possibility of enunciating true feeling: characters under the most acute mental agonies seem, strangely enough, to be building elaborate and affected phrases. Still there are passages and touches in the 'Fatal Curiosity' which show that, had it not been for a defect in taste, Lillo could have taken a high position by this one drama, and revealed many secrets of the human heart. With respect to his other two plays, though the construction of 'George Barnwell' is skilful, and the situation in the fifth act of 'Arden' most powerful, they stand at an immeasurable distance below 'Fatal Curiosity.' There are several anecdotes relative to the effect produced by 'George Barnwell' on young men who have pursued vicious courses and have been reclaimed by this tragedy. It was once usually acted at some of the theatres in London on the night after Christmas, and on Easter Monday, nominally for moral purposes, but really in mere pursuance of an old custom, but the custom is now pretty well worn out.

A collection of Lillo's works was published in 2 vols. 8vo, in 1775.

LILLY, WILLIAM, was born May 1, 1602, at Diseworth, a village of Leicestershire. When eleven years old he was sent to a grammar-school at Ashby-de-la-Zouch. His parents being poor, he removed to London in 1620, where he became servant to a mantua-maker. This situation he exchanged in 1624 for one of a less menial character. His new employer was master of the Salters' Company, who being unable to write himself, engaged Lilly to keep his accounts, and to perform domestic duties. In 1627 his master died, whereupon Lilly married the widow, with whom he received the sum of 1000*l.*; but this lady dying within a few years, he immediately took another wife, and thus augmented his fortune by 500*l.* In 1632 he began the study of astro-

logy under one Evans, a clergyman who had been expelled from his curacy for practising numerous frauds under pretence of discovering stolen goods. The same which Lilly soon acquired for casting nativities and foretelling events was such, that he was applied to in 1634 to ascertain, "by the use of the Mosaical or Miner's Rods," whether there was not extensive treasure buried beneath the cloisters of Westminster Abbey. Permission having been obtained from the dean on condition that he should have his share of whatever might be found, "Lilly and thirty other gentlemen entered the cloisters one night and applied the basel rods;" but after they had disinterred a few leaden coffins, a violent storm arose, which so alarmed them that they all took to their heels and ran home. In 1644 he published his first almanac, by the title of 'Merlinus Anglicus, Junior,' and such was the avidity with which the people received his prognostications, that the whole edition was sold in a few days, notwithstanding the "mutilations the work had suffered from the licencer of mathematical works." Lilly was subsequently arrested by the commissioners of the excise, on the ground that they had been personally insulted "by having their cloaks pulled on 'Change," and that the Excise-office had been burnt, both which events were attributed to the malicious predictions contained in his treatise called 'The Starry Messenger;' but upon its being proved that these events had happened prior to the publication of the work complained of, he regained his liberty. During the contest between Charles I. and the parliament, Lilly was consulted by the Royalists, with the king's privity, as to whether the king should sign the propositions of the parliament, and he received 20*l.* for his opinion. At the same time he was employed by the opposite party to furnish them with "perfect knowledge of the chiefest concerns of France," for which he received 50*l.* in cash and an annuity of 100*l.* per annum. The latter he enjoyed only two years. Until the affairs of Charles declined he was a cavalier; but after the year 1645 he engaged heartily in the cause of the parliament, and was one of the close committee to consult upon the king's execution. On the Restoration he declared that although he had served the parliament out of fear, he had always remained a cavalier in heart; but this time his advances were unheeded.

After burying his second wife and marrying a third, he died of palsy June 9th, 1681, and was buried at Walton-upon-Thames. A tablet was placed over his tomb in the chancel of the church, with a Latin inscription by Elias Ashmole. Previous to his death he had adopted a tailor for his son by the name of Merlin Junior, to whom he bequeathed the impression of his almanac, which had then been printed thirty-six years. "Most of the hieroglyphics," says Mr. Aubrey, "contained in this work were stolen from old monkish manuscripts. Moor, the almanac-maker, has stolen them from him, and doubtless some future almanac-maker will steal them from Moor." The character of Lilly has been faithfully drawn by Butler under the name of Sidrophel, although some authors have supposed that character to have been intended for Sir Paul Neal. By the facility with which he was enabled to impose upon the ignorance and superstition of all ranks of society, from the highest to the lowest, he succeeded in amassing considerable wealth. He was, to use the epithet of Dr. Nash, "a time-serving rascal," who did not hesitate to resort to any kind of deceit, and even perjury, in order to free himself from a dilemma, or gratify his love of money and renown.

For a list of Lilly's published works the reader is referred to Dr. Hutton's 'Mathematical Dictionary.'

(*Biog. Brit.*, folio, vol. v., p. 2964; Granger, *Biog. Hist.*; Wood, *Athenæ Oxonienses*; Nash's Notes to *Hudibras*, 4to edition, 1796, vol. iii.)

LILY, LILYE, or LILLY, WILLIAM, an eminent schoolmaster, was born at Odiham in Hampshire, about 1468, and at eighteen years of age was admitted a demy of Magdalen College, Oxford. Having taken the degree of B.A., he quitted the university, and travelled towards the East, with the intent of acquiring a knowledge of the Greek language. He certainly remained five years at Rhodes, but it is not quite so certain, as Pitts and Wood assert; that he went for religion's sake to Jerusalem. From Rhodes he went to Rome and studied. On his return to England in 1509 he settled in London, set up a private grammar-school, and became the first teacher of Greek in the metropolis. His success and reputation were such that in 1512 Dean Colet, who had just founded St. Paul's School, appointed him the first master. He filled this useful and laborious employment for nearly twelve years, and in that time educated some youths who afterwards rose to eminence in life, among whom were Thomas Lupset, Sir Anthony Denny, Sir William Paget, Sir Edward North, and Leland the antiquary. Lily died of the plague at London in February 1523, at the age of fifty-four, and was buried in the north churchyard of St. Paul's.

Lily's principal literary production was his 'Brevissima Institutio, seu Ratio Grammaticæ Cognoscendæ,' 4to, London, 1513. It has probably passed through more editions than any other work of its kind, and is still commonly known as 'Lily's Grammar.' The English rudiments were written by Colet, and the preface to the first edition by Cardinal Wolsey. The English Syntax was written by Lily; and the rules for the genders of nouns, beginning with 'Propria quæ Maribus;' and those for the preterperfect tenses and supines, beginning with 'As in præsentî.' The Latin Syntax was chiefly the work of Erasmus.

(See Ward's Preface to his edition of 'Lily's Grammar,' 8vo, London, 1732.) Lily numbered Erasmus and Sir Thomas More among his intimate friends.

(Wood, *Athenæ Oxonienses*, Bliss's edition; Chalmers, *Biog. Dict.*; Tanner, *Bibl. Brit. Lib.*)

LIMBORCH, PHILIP VAN, was born at Amsterdam on the 19th of June 1633, and was educated at the University of Utrecht. He was one of the most distinguished of the Remonstrant or Arminian theologians, whose tenets were condemned at the Synod of Dort in 1618. In 1657 he became pastor of the Arminian or Remonstrant church in Gouda, and in 1668 of another church of the same persuasion in Amsterdam. He was also professor of theology in the same place, in the college of the Remonstrant party. He died on the 30th of April, 1712.

Limborch was a man of considerable learning, and his connection with the Arminian party, which suffered considerable persecution at that time from the Dutch government, probably led him to espouse those principles of religious liberty which distinguish most of his writings. He was on intimate terms with Locke, and carried on an extensive correspondence with him for many years. Several of his letters are printed in the third volume of Locke's works.

The most important of Limborch's works are:—'Præstantium ac Eruditorum Virorum Epistolæ,' Amst., 1660, 1684, 1704 (this volume contains the letters of Arminius and the most eminent of his followers on the distinguishing tenets of their system); 'Theologia Christiana,' 1686; 'De Veritate Religionis Christianæ, amica Collatio cum erudito Judæo,' 1687; 'Historia Inquisitionis,' 1692; 'Commentarius in Acta Apostolorum et in Epistolâ ad Romanos et Hebræos,' 1661. He also edited many works of the principal Arminian theologians.

LINACRE, or LYNACER, THOMAS, one of the most eminent physicians of his age, descended from the Linacres of Linacre Hall, in the parish of Chesterfield in Derbyshire, was born at Canterbury about 1460. He received his first education in his native city, under William Tilly, or De Selling, and afterwards entered at Oxford, where he was chosen a Fellow of All Souls College in 1484. Anxious for further improvement in learning, he accompanied De Selling into Italy, whether he was sent on an embassy to the court of Rome by King Henry VII. De Selling left him at Bologna with strong recommendations to Angelo Poliziano, then one of the best Latin scholars in Europe. Linacre removed thence to Florence, where Lorenzo de' Medici allowed him the privilege of attending the same preceptors with his own sons; and under Demetrius Chalcondylas, who had fled from Constantinople at the taking of that city by the Turks, he studied Greek. He then went to Rome, and studied medicine and natural philosophy under Hermolaus Barbarus. He applied himself particularly to the works of Aristotle and Galen, and is said to have been the first Englishman who made himself master of those writers in the original Greek. He also translated several of Galen's treatises into elegant Latin, and with Grocy and William Latymer undertook a translation of Aristotle, which was never completed. On his return to England he was incorporated M.D. at Oxford, which degree he had taken at Padua, and gave temporary lectures in physic, and taught the Greek language at Oxford. His reputation became so high that King Henry VII. called him to court, and intrusted him with the care both of the health and education of Prince Arthur.

In the reign of Henry VIII. Linacre stood at the head of his profession, and showed his attachment to its interests by founding two lectures on physic in the University of Oxford, and one in that of Cambridge. He may also be considered the founder of the College of Physicians in London, for in 1518 he obtained letters-patent from King Henry VIII., constituting a corporate body of regularly bred physicians in London, in whom was vested the sole right of examining and admitting persons to practise within the city and seven miles round it; and also of licensing practitioners throughout the whole kingdom, except such as were graduates of Oxford or Cambridge, who by virtue of their degrees were independent of the college, except within London and its precincts. The college had likewise authority given to it to examine prescriptions and drugs in apothecaries' shops. Linacre was the first president of the new college, and at his death he bequeathed to it his house in Knight-Rider-street, in which the meetings of the members had been held. Before this time medicine had been practised without control by pretenders of all kinds, but chiefly by monks, who were licensed by the bishops; and this charter was the first measure by which the well-educated physician was afforded the least advantage, beyond that which his own character would give him, over the most ignorant empiric.

Highly as Linacre was esteemed in his profession, he became desirous to change it for that of divinity, or rather to combine the two pursuits. In 1509 we find him in possession of the rectory of Mersham, which he resigned in the latter part of the same year, and was installed into the prebend of Eaton in the church of Wells; and afterwards, in 1518, he became possessed of a prebend in the cathedral of York, where he was also for a short time precentor. He had other preferments in the church, some of which he received from Archbishop Warham, as he gratefully acknowledges in a letter to that prelate. Dr. Knight informs us that he held a prebend in St. Stephen's chapel, Westminster; and Bishop Tanner, that he had the rectory of Wigan in Lancashire. He died of the stone, after great suffering, October 20, 1524, and was

buried in St. Paul's cathedral, where Dr. Caius erected a monument to his memory.

In his literary character, Linaere holds a high rank among the men of learning in this country. He was one of the first, in conjunction with Colet, Lily, Grocyon, and Latymer, who revived or rather introduced classical learning into England; and he conferred a benefit on his profession by translating into Latin several of the best pieces of Galen. These were—the treatises 'De Sanitate tuenda,' fol., Par., 1517; 'Methodus Medendi,' fol., Par., 1519; 'De Temperamentis,' 4to, Cambr., 1521 (the first book printed in England with types of the Greek characters); 'De Pulsuum Usu,' 4to, Lond., 1522; 'De Naturalibus Facultatibus,' 4to, Lond., 1523; 'De Symptomatum Differentiis liber unus: Ejusdem de Symptomatum Causis liber tres,' 4to, Lond., 1524. In these versions Linaere's style was excellent.

Linaere's translation of Proclus, 'De Sphæra,' was printed in the 'Astronomi Veteres' of 1499; his translation of Paulus Ægineta, 'De Crisi et Diebus decretoriis, eorumque signis, Fragmentum,' 8vo, Bas., 1529. He also wrote a small book upon the Rudiments of Latin Grammar, in English, for the use of the Princess Mary, first printed by Pynson without date, and afterwards translated into Latin by Buchanan. But his most learned work was his treatise 'De Emendata Structura Latini Sermonis libri sex,' printed at London immediately after his death in 1524, and frequently reprinted in later years in the 16th century.

Of Linaere's talents as a physician no testimony remains except the high repute which he enjoyed. For the excellence of his translations from Galen it may be sufficient to quote the praise of Erasmus, who, writing to a friend, says, "I present you with the works of Galen, now, by the help of Linaere, speaking better Latin than they ever before spoke Greek."

There are two copies of Linaere's 'Methodus Medendi,' upon vellum, in the British Museum: one a presentation copy to King Henry VIII, the other to Cardinal Wolsey; and a dedicatory letter, in manuscript, to Wolsey, precedes, in his copy, the dedication to Henry VIII. The British Museum also contains the treatise 'De Sanitate tuenda' upon vellum. This was Wolsey's copy, and has the cardinal's hat illuminated in the title, and a similar dedicatory letter similarly placed.

(*Biogr. Brit.*; Herbert's edition of Ames's *Topogr. Antiq.*; Wood, *Athenæ Oxon.*, by Bliss, vol. 1, col. 42; Tanner, *Bibl. Brit. Hyb.*; Chalmers, *Biogr. Dict.*)

* LIND, JENNY (MADAME GOLDSCHMIDT), was born Oct. 6, 1821, in the city of Stockholm, where her father was a teacher of languages, and her mother kept a school for young ladies. Her musical capabilities and her sweet voice attracted notice while she was yet very young, and she obtained admission as a pupil into the Musical Academy, where her progress in the art of singing was extremely rapid and satisfactory. At the age of ten years she was introduced on the stage as a performer of juvenile characters, and continued to sing and act in vaudevilles with great applause till about her twelfth year, when the upper notes of her voice became less pleasing, and it was deemed advisable to withdraw her from the stage. After an interval of about four years her voice was found to have recovered its tone as well as increased in power, and when she made her appearance as Agatha in the opera of 'Der Freischütz' she excited the greatest admiration. She was engaged for the opera at Stockholm, and continued to be the leading favourite for three or four years, when she removed to Paris in order to improve herself by taking lessons from Garcia, the celebrated singing-master. After remaining about a year in Paris she was introduced to Meyerbeer, who engaged her for the opera at Berlin. It was however deemed advisable to make some preparatory trials before German audiences. Having returned for a short time to Stockholm to complete her engagement there, she repaired in August 1844 to Dresden, where Meyerbeer was then residing. After performing a few characters there with great success, in the summer of 1845 she attended the fêtes on the Rhine given by the King of Prussia to Queen Victoria, and sang at Frankfurt and Cologne. In the following winter she came out at Berlin, where she excited the highest enthusiasm, as well as subsequently at Vienna, where she made her first appearance in April 1846. On the 4th of May 1847 she appeared for the first time at the Opera House, London, as Alice in Meyerbeer's opera of 'Roberto il Diavolo,' and received the enthusiastic plaudits of an audience crowded to excess. She became the star of the season, filling the house with similar audiences on every night of her appearance. She afterwards sang in the provinces, and was again engaged for the following season in London. She also sang at concerts and oratorios. Her concluding performance in London was on the 9th of May, 1849, in 'Roberto il Diavolo;' after which she returned to Germany, and while at Lübeck entered into an engagement with Mr. Barnum, the American speculator, to sing in America. She landed at New York in September 1850. The applause which she received there and in other cities and towns of the United States was quite as great as it had been in Europe. In June 1851 she concluded her engagement with Mr. Barnum, and commenced a series of concerts on her own account. In the same year Miss Lind was married to M. Otto Goldschmidt, a skilful performer on the pianoforte. Madame Goldschmidt returned with her husband to Europe in 1852. She has since lived partly in retirement, but has appeared occasionally at concerts in Vienna and elsewhere in Germany, and also in England in the winter of 1855-56. Her voice is a soprano,

with a compass of nearly two octaves and a half. The upper notes especially are very clear, delicious in tone, flexible, and perfectly at her command. Her acting was also very perfect, particularly in such characters as Amina in 'La Sonnambula,' Susanna in 'Le Nozze di Figaro,' Alice in 'Roberto il Diavolo,' and several others. The private life of this most celebrated of vocalists has always furnished a high example of moral elevation; but her munificent charities, of which England has received abundantly, have produced a love and veneration for her character as warm as the admiration of her professional talents.

LINDE, SAMUEL BOGUMIL, the great lexicographer of Poland, was of immediate Swedish descent. His father was a native of Dalecarlia, who was settled at Thorn in Poland when Linde was born in 1771. After receiving a good education in the schools of Thorn, he was sent, at the age of eighteen, to study in the university of Leipzig, where he attracted the favourable notice of Professor August Wilhelm Ernesti, the editor of Livy and Tacitus. "Ernesti" says Linde, in one of the prefaces to his great work, the Polish Dictionary, "struck out for me, without my knowledge, an opening to a career which he thought would be for my benefit. One day he told me, to my great surprise, that he had written some weeks before to Dresden, to recommend that a chair of the Polish language and literature should be entrusted to me at the university of Leipzig. I told him, with some consternation, that I was not well acquainted with Polish; that all I knew of it was what clung to my memory from the mere intercourse of daily life at Thorn, where I was much neglected, and that if I were made professor I should myself be obliged to begin to learn the language anew from the first rudiments." In the course of 1792 however Linde received the appointment, and began to do as he had said. Among the books that he procured from Poland was the 'Powrot Posla' ('The Deputy's Return'), a satirical play, directed against the national failings of the Poles, which he found so excellent, that, though many passages were beyond his comprehension, he commenced a translation, with the intention of making use of the original as a book for study with his pupils. It was lying on his table when two Polish gentlemen called on him, whose attention was at once attracted by the book, and he asked them if they could inform him who was the author of that anonymous masterpiece. One of them, Julian Niemcewicz, replied, "I wrote it." "That moment," Linde afterwards said, was "the decisive moment of my life." Niemcewicz became his intimate friend, explained to him the passages that had perplexed him, and introduced him to the society of the other distinguished Poles then living at Leipzig, to which it appears the professor had hitherto had no access. Among them were the Counts Potocki, Kollotaj, and Thaddeus Kosciuszko, some of the most illustrious names of Poland. Linde, who now first heard his native idiom from the lips of gentlemen and scholars, became fired with enthusiasm for the Polish language and resolved to devote himself to the production of a great Polish dictionary. He took this resolution at the age of twenty-two; he published the last volume of his great work twenty-one years after, having worked at it almost unremittingly during the interval. The Dictionary of the Polish Language, 'Słownik Języka Polskiego,' occupies six quarto volumes, of which the first was published at Warsaw in 1807, and the last in 1814. It fills about five thousand quarto pages in closely printed double columns; to every word is appended an explanation in Polish and German, a comparison with the forms which resemble it in the other Slavonic dialects, and a collection of passages from authors in which it occurs, to amass which Linde read through six or seven hundred of the principal works in Polish, of which he gives a list in the first volume. It was the first great dictionary of the Polish language; it has served as the basis for every subsequent one, and though of course susceptible of improvement and augmentations it is not likely to be ever either superseded or surpassed. In the course of its preparation Linde soon resigned the professorship at Leipzig which had first given rise to it, passed some time at Warsaw, then became librarian to Count Ossolinski at Vienna, and had the congenial employment of travelling in Poland to collect Polish books, by which he enriched the library and his Dictionary together, and lastly established himself at Warsaw to superintend the printing, which was carried on in his own house by compositors and pressmen, some of whom had the privilege of immortalising themselves by affixing their own names at the end. These labours were carried on during a stormy period, but the house in which the Dictionary was printing was repeatedly spared by contending armies, and the author received support from the Prussian and the Austrian governments, and in particular from the Russian, as well as from numerous Polish magnates, one of whom, Count Zamoycki, when the works were on one occasion brought to a stand-still by an absolute want of pecuniary means, sold a favourite horse and sent the proceeds to the lexicographer. Linde held various appointments connected with the educational establishments of Poland, and was enabled to introduce extensive reforms. He continued to reside at Warsaw as rector of the Lyceum and principal librarian of the university, during the long period of comparative tranquillity which preceded the insurrection of 1830, and though he was elected to the revolutionary diet as member for Praga, was averse to that unfortunate movement, which he thought ill-timed and likely to issue in nothing but calamity. Fryxell the Swedish historian, who, in his travels in search of Swedish documents, was surprised to discover that the Polish lexicographer

was the son of one of his own countrymen, found him depressed and melancholy in the year 1834. "It was instructive," says Fryxell, in the preface to his 'Handlinger rorande Scandinaviens Historia,' "to bear him trace the true reasons of Poland's fall first and foremost in the national character of the Poles themselves, instructive especially for a Swede, who belongs to a country which has the same powerful and wily neighbour that Poland had, and who bears the same misleading doctrines preached around him which ended in subjecting Poland to the Russian yoke." Linde had at that time been reappointed by the Russian government to some of the educational posts he formerly held, but he resigned them in 1838, and appears to have lived in retirement till his death on the 8th of August 1847 at Warsaw. In addition to his Dictionary he was the author of a work in Polish on the statutes of Lithuania, and he translated from the Russian Grech's 'History of Russian Literature,' with an appendix of additions. His pen was frequently employed in rendering Polish works into German, the language with which to the last he seems to have been most familiar. The most important of these was his translation (Warsaw, 1822) of the Dissertation on Kadlubek, the old Polish historian, by his friend and patron Count Ossolinski, who it should be mentioned assisted materially in the composition of the Dictionary, and to whom in conjunction with Prince Czartoryski, also a munificent patron, that work is dedicated.

* LINDLEY, JOHN, LL.D., a distinguished living botanist. His family is a branch of the Lindleys of Jowet House in Yorkshire, who were trustees of the Earl of Essex in the reign of Queen Elizabeth. He was born February 5, 1799, at Catton, near Norwich, where his father was owner of a considerable nursery garden. He was the author of a work, entitled 'A Guide to Orchard and Kitchen Gardens,' an edition of which has since been edited by his son. In this way the young Lindley had his attention early directed to the science in which he has become so eminent. He received his early education at the Grammar-school at Norwich.

One of the earliest botanical labours of Dr. Lindley was the translation of Richard's 'Analyse du Fruit,' which appeared in 1819. In 1820 he published his 'Monographia Rosarum,' which contained the description of new species, and was illustrated by several drawings executed by the author. In 1821 he published a paper in the 'Transactions of the Linnæan Society,' entitled 'Observations on Pomaceæ.' In the same year he published a paper on the structure of the Lemnæa (Duckweed) in Hooker's 'Flora Scotica.' In this paper he first pointed out the true structure of those plants, and demonstrated the existence of pistils and stamens in their minute fronds. Two other separate works were also published in this year, 'Monographia Digitalium,' a work containing descriptions of the various species of Foxglove, and a miscellaneous contribution entitled 'Collectanea Botanica.'

About this time he came to London, and was engaged by the late Mr. Loudon to write the descriptive portion of his 'Encyclopedia of Plants.' This work was published in 1829. In his preface Mr. Loudon says, "The botanical merits of this volume belong entirely to Professor Lindley; he determined the genera and the number of species to be arranged under them, prepared the specific characters, derivations, and accentuations; he either wrote or examined the notes, and corrected the whole while passing through the press." This gigantic work prepared Dr. Lindley for further work. Although the Encyclopedia was arranged according to the artificial system, its preparation had placed him in a position to compare the natural arrangement which had been suggested by Ray, and improved by Adanson, Jussieu, and Robert Brown, with that of Linnæus. The result was that he became one of the warmest advocates of the cultivation of the natural system, and has done more than any other English writer to make it popularly known. His next work, published in 1830, was an 'Introduction to the Natural System of Botany.' This work was an arrangement of the vegetable kingdom upon the natural system, and was accompanied by an essay upon the objects and advantages of this system.

In 1832 he published his 'Introduction to Systematic and Physiological Botany.' In this work the structure and physiology of plants were treated in a much more complete manner than had been previously done by any English writer. In order to render the natural system available for the study of British plants, he published a 'Synopsis of the British Flora,' in which the species of British plants were arranged according to the natural system.

In 1833 he published the 'Nexus Plantarum,' in which he introduced some alterations in the arrangement of plants according to the natural system. A second edition with further alterations was published under the title of 'Key to Systematic Botany.' This work also comprised a general outline of the principles of vegetable structure and physiology, forming a second edition of a smaller work previously published, entitled 'Outlines of the First Principles of Botany.'

In 1836, when a new edition of the Introduction of the Natural System was required, he remodelled the whole work and gave lists of the genera of plants under the description of the natural families. This work was entitled 'A Natural System of Botany.' In this work the author propounded some new views of classification, and modified the nomenclature of the natural families.

In 1846 this work was expanded into 'The Vegetable Kingdom,'

a work by far the most comprehensive and complete of any that have hitherto appeared on the subject of systematic botany. An improved system of classification was again introduced, and a more detailed description of the families, especially those belonging to the class *Cryptogamia* were given, and new and more extended lists of the genera were added: references to plants useful to man, and an illustration in wood engraving of every natural order, rendered this volume a most important contribution to the literature of botany. This work has already gone through several editions.

Whilst Dr. Lindley has been thus engaged in correcting and criticising the general arrangement of plants, he has been most diligent in the description of genera and species. In 1838 appeared his 'Flora Medica,' in which all the species of plants used in British medicines were described in detail. He has been for many years editor of the 'Botanical Register,' and a constant contributor. In 1819 he described in its pages the *Maranta Zebрина*. In 1821 he for the first time defined and distinguished the natural order *Calycanthaceæ*, and a host of species testify to his accurate definitions and extraordinary industry.

When the 'Penny Cyclopædia' was originally started, Dr. Lindley commenced writing the botanical articles, and continued them as far as the letter R. Some of these are valuable contributions to botanical science, such as the articles 'Botany,' 'Exogens,' and 'Endogens.'

Besides the monographs before alluded to, Dr. Lindley has published one 'On the genera and species of Orchidaceæ,' splendidly illustrated by the inimitable pencil of Francis Bauer. To this group of plants Dr. Lindley has paid great attention, and successfully elucidated some of the difficult points of their structure.

Dr. Lindley has not confined his attention to recent plants alone, and in conjunction with Mr. Hutton he has published the 'Fossil Flora of Great Britain,' which consists of descriptions and figures of all the fossil plants known up to the time it was published. This work was published in parts, and commenced in 1833.

Dr. Lindley has not only written for the botanist, but for the people. One of the best introductions to the science of botany in its day was his 'Botany,' in the series of the Library of Useful Knowledge, published by the Society for the Diffusion of Useful Knowledge. He has also, after the manner of the 'Botanical Letters' of Jean Jacques Rousseau, written a work called 'Ladies' Botany,' in which a knowledge of the structure of the natural orders is very gracefully conveyed in the form of a series of letters. He has also written a very cheap introduction to the science of botany, with a large number of woodcuts, under the title of 'School Botany.' In this work, besides a structural and physiological introduction, the natural orders of the European flora are described and illustrated by genera and species, and the whole is arranged according to De Candolle's system.

In the midst of his scientific labours, Dr. Lindley never appears to have forgotten a practical aim. In his father's nursery he saw that gardening was to be improved by science. He felt there was no higher aim for science than making it subservient to the daily wants of man. Thus we find him applying the principles of scientific botany to the art of horticulture. A third edition of his 'Theory of Horticulture' has recently appeared. This work contains by far the best exposition of the principles of horticulture extant. Not satisfied however with this exhibition of the principles of his science, he has since 1841 edited a horticultural newspaper, 'The Gardeners' Chronicle.' This weekly epitome of horticultural and agricultural knowledge has been conducted with great ability, and is a repository of most useful facts and theories, alike useful to the practical and scientific man.

Dr. Lindley has now been for a quarter of a century the laborious Professor of Botany at University College, London. In 1829, when that institution was yet called the London University, he was appointed to the chair of botany. At that time little attention had been paid to the study of botany as a branch of education in London, and although looked upon chiefly as a branch of medical education, it did not, as an especial subject, enter into the required course of study of any of the corporate bodies which granted licences for practising the various branches of medicine. When Dr. Lindley was appointed, the success of the chair was looked upon as doubtful, botany having been always taught in connection with *materia medica*, and not being very popular as a science. Dr. Lindley's success as a lecturer was complete, and since that time, medical students have been required to attend a course of lectures on botany.

In 1831 Dr. Lindley was appointed lecturer on botany at the Royal Institution, a post which it is to be regretted has not been filled up since his retirement. In 1835 he was appointed successor to Professor Burnett as lecturer on botany at the Botanic Gardens at Chelsea. These gardens are the property of the Apothecaries' Society, and contained an admirable collection of plants, which it was the duty of the lecturer to illustrate. These lectures, though highly appreciated by the medical students of London, have also been discontinued.

Notwithstanding the occupation afforded by his books and lectures, Dr. Lindley has been assistant secretary to the Horticultural Society since 1822. Under his vigorous management this society maintained for many years a most extensive horticultural establishment at Turnham Green, and a large number of new plants and fruits were introduced by its agency. The funds however by which it was carried on were mainly derived from the public shows of fruit and flowers. These were

latterly not so well attended on account of rival shows in the Regent's Park, London, and at the Crystal Palace, and consequently this useful part of the society's labours has recently had to be given up. Its 'Transactions' and 'Proceedings' both contain papers by its active assistant secretary.

Dr. Lindley has received many honours on account of his scientific merits. In 1833 the University of Munich presented him with the degree of Ph. D. He is a Fellow of the Royal Linnæan and Geological Societies. He was one of the early Presidents of the Microscopical Society, and he has been elected honorary or corresponding member of the Royal Academy of Sciences of Berlin, the Linnæan Society of Stockholm, the Dutch Society of Science, the Royal Prussian Horticultural Society, the New York Lyceum of Natural History, the Botanical Society of Ratisbon, and many others.

* LINDSAY, ALEXANDER WILLIAM CRAWFORD, LORD, the eldest son of James Lindsay, twenty-fourth Earl of Crawford and Balcarras, and premier earl of Scotland, was born in 1812. He was educated at Trinity College, Cambridge, after which he travelled both in Europe and Asia Minor; and in 1838 published 'Letters on Egypt, Edom, and the Holy Land,' in 2 vols. 8vo. In 1841 he published a 'Letter to a Friend on the Evidence and Theory of Christianity.' Already he had become strongly imbued with those mystical principles which, originally emanating from the philosophers of the East, have of late been resuscitated and earnestly advocated in the West. The first formal enunciation of his views appeared in his 'Progression by Antagonism, a Theory involving Considerations touching the Present Position, Duties, and Destiny of Great Britain;' but the work was rather regarded with curiosity than listened to as authoritative. It was followed by a work of much greater research and value, 'Sketches of the History of Christian Art,' 3 vols. 8vo, 1847. In this Lord Lindsay has undertaken a survey, first, of the various schools of 'Pagan' art, and endeavoured to elucidate the 'idea' that lies at the base of their several systems of art and gives to each its peculiar expression and value, and at the same time limits its attainments. He then does the same for 'Christian' art, examining with great research and learning its development in the early and mediæval periods, and especially investigating the symbolism and 'mythology' of Christian art as distinct from that of classical or pagan art. A full and elaborate classification of both schools and artists is given; and, in short, the work, though entitled 'Sketches,' is intended to present a comprehensive survey of the whole subject—taken of course from the author's peculiar point of view. The work is written with very considerable power and eloquence, and will probably maintain by its merits the high place it at first secured by its novelty. Lord Lindsay's subsequent works have been in a very different line, that, namely, of family history. In 1849 he published the 'Lives of the Lindsays, or, a Memoir of the Houses of Crawford and Balcarras,' 3 vols. 8vo, a work of extensive and minute research, admirably written in every respect, and full of interesting matter. He has recently printed another work, but it is merely of private or family interest, being a defence of the claims of his branch of the family to the title.

LINDSAY, SIR DAVID, a Scottish poet, was born at Garmylton, in Haddingtonshire, about the end of the 15th century. He inherited from his father the estate of 'The Mount,' in Fifeshire, whence, to distinguish him from many others of the same name, he is usually called Sir David Lindsay of the Mount. In the year 1512, he was appointed servitor, or gentleman usher, to the young prince of Scotland, afterwards James V., in which office his duties seem really to have been of a servile kind. There is little doubt that his genius and good-humour must have made him a very animated and delightful companion to his charge. He seems never to have been entrusted with the education of the prince, which was placed in the hands of a much graver personage—Bishop Gavin Dunbar.

Lindsay's name is connected with a curious and poetical incident. He is the authority on which his kinsman, Lindsay of Pitcautie, in his 'Chronicles of Scotland,' describes a spectral apparition which, in 1513, appeared to James IV. in the church of Linlithgow, and warned him against that campaign which terminated so fatally in the battle of Flodden. Sir David professed to have seen the apparition approach and vanish, and described him as "ane man clad in a blue gown, beltit about him with a roll of linen cloth, a pair of bootkins on his feet to the great of his legs, with all other clothes conform theret."

The 'Dreme,' supposed to be the earliest of his writings, appeared in 1528; it is a satire on the times, representing a vision of the punishment of the prevailing iniquities in the other world. His principal pieces are 'Complaint of the Papingo;' 'Complaint of John the Commonwell;' 'History of Squyer Meldrum;' 'The Monarchie;' and 'The Play, or Satire on the Three Estates.' There is little sentiment or pathos in Lindsay's poetry—a fierce and unscrupulous tone of sarcasm is his principal quality. All that was powerful in the country came under his lash, and it is one of the most inexplicable circumstances in literary history that he should not have been the victim of his audacity. He particularly excelled in his attacks on the priesthood and the corruptions of the court; and after the Reformation his name was long popular as that of a Protestant champion. 'The Satire on the Three Estates' stands half way between the early 'Mysteries' and the dramas of the latter part of the 16th century. It was sometimes acted in the open air, and could not have failed strongly to excite popular feeling

against the corruptions, civil and ecclesiastical, which it unsparingly expose. "It is a singular proof," says Sir Walter Scott, "of the liberty allowed to such representations at the period, that James V. and his queen repeatedly witnessed a piece in which the corruptions of the existing government and religion were treated with such satirical severity." Another feature that makes the circumstance of Lindsay's performances having such an audience, seem strange at the present day, is their broad indecency. It is certainly beyond that of the other writers of the age, for 'Davie Lindsay,' as he was long called in Scotland, seems to have had an innate liking for what was impure. His 'Squyer Meldrum' is a sort of chivalric history of adventures, some of which exhibit a very loose and dangerous morality. Lindsay held the office of Lord Lyon King at Arms. In 1537 he had the task of preparing some masques or pageants to celebrate the arrival of Mary of Guise, queen of James V. The time of his death is not known, but he is said to have been alive in 1567.

(Lord Lindsay, *Lives of the Lindsays*; Irving, *Lives of Scottish Poets*.)

LINDSEY, REV. THEOPHILUS, was the youngest son, by a second marriage, of a respectable mercer and proprietor of salt-works, residing at Middlewich, in Cheshire, where he was born June 20, 1723 (Old Style). He entered St. John's College, Cambridge, in 1741; and, after taking his degrees, was elected fellow in 1747, about which time, in his twenty-third year, he commenced his clerical duties at an episcopal chapel in Spital-square, London. He then became domestic chaplain to Algernon, duke of Somerset, after whose death, he travelled for two years on the Continent with his son, subsequently Duke of Northumberland. On his return, about 1753, he was presented to the living of Kirkby Wiske, in the North Riding of Yorkshire; and in 1756 he removed to that of Piddletown, in Dorsetshire. In 1760 he married a step-daughter of his intimate friend Archdeacon Blackburne, and in 1763, chiefly for the sake of enjoying his society, and that of other friends in Yorkshire, he exchanged the living of Piddletown for that of Catterick, which was of inferior value.

Before this removal Lindsey, who had felt some scruples respecting subscription to the thirty-nine articles even while at Cambridge, began to entertain serious doubts concerning the Trinitarian doctrines of the offices of the Church of England, though, for reasons explained at some length by his principal biographer, on his own authority, he did not deem these a sufficient obstacle to the renewal of his assent to them on entering a new living. In 1769 his anti-Trinitarian opinions received additional strength from the commencement of an intimacy with the Rev. William Turner, a presbyterian minister at Wakefield, and Dr. Priestley, then a unitarian minister at Leeds, both of whom entertained similar views with himself. While contemplating the duty of resigning his living, Lindsey was induced to defer that step by an attempt which was made in 1771, by several clergymen and gentlemen of the learned professions, to obtain relief from parliament in the matter of subscription to the thirty-nine articles, and in which he joined heartily, travelling upwards of 2000 miles in the winter of that year to obtain signatures to the petition which was prepared. The petition was presented on the 6th of February 1772, with nearly 250 signatures; but, after a spirited debate, its reception was negatived by 217 to 71. It being intended to renew the application to parliament in the next session, Lindsey still deferred his resignation; but when the intention was abandoned he began to prepare for that important step, which involved not only severe pecuniary sacrifices, but also the breaking-off from many esteemed friends. He drew up, in July 1773, a copious and learned 'Apology' for the step he was about to take, which was subsequently published. In the following December, notwithstanding the attempts of his diocesan and others to dissuade him from the step, he formally resigned his connection with the Established Church, and, selling the greatest part of his library to meet his pecuniary exigencies, he proceeded to London, which he reached in January 1774. On the 17th of April 1774, he began to officiate in a room in Essex-street, Strand, which, by the help of friends, he had been enabled to convert into a temporary chapel. His desire being to deviate as little as possible from the mode of worship adopted in the Church of England, he used a liturgy very slightly altered from that modification of the national church-service which had been previously published by Dr. Samuel Clarke; which modified liturgy, as well as his opening sermon, Lindsey published. Being very successful in his efforts to raise a Unitarian congregation, he was able shortly afterwards to commence the erection of a more permanent chapel in Essex-street, which was opened in 1778, and which, together with an adjoining residence for the minister, was put in trust for the maintenance of Unitarian worship. His published 'Apology' having been attacked in print by Mr. Burch, an Irish M.P., by Mr. Bingham, and by Dr. Randolph, Lindsey published a 'Sequel' to it in 1776, in which he answered those writers. In 1781 he published 'The Catechist, or an Inquiry into the Doctrine of the Scriptures concerning the only True God, and object of Religious Worship;' in 1783, 'An Historical View of the State of the Unitarian Doctrine and Worship from the Reformation to our own times,' an elaborate work, which had been several years in preparation; and in 1785, anonymously, 'An Examination of Mr. Robinson of Cambridge's Plea for the Divinity of our Lord Jesus Christ, by a late member of the University.' In 1788 he published 'Vindiciæ Priestleianæ,' a defence of his friend Dr. Priestley,

in the form of an address to the students of Oxford and Cambridge; and this was followed in 1790 by a 'Second Address to the Students of Oxford and Cambridge, relating to Jesus Christ, and the origin of the great errors concerning him.' In 1782 he invited Dr. Disney, who then left the Established Church on the same grounds as he had done himself, to become his colleague in the ministry at Essex-street; and in 1793, on account of age and growing infirmities, he resigned the pastorate entirely into his hands, publishing on the occasion a farewell discourse (which he felt himself unable to preach), and a revised edition, being the fourth, of his liturgy. He nevertheless continued to reside at the chapel-house, as did his wife after his death. In 1795 he reprinted, with an original preface, the 'Letters to a Philosophical Unbeliever,' which Dr. Priestley had recently published in America in reply to Paine's 'Age of Reason;' and in 1800 he republished in like way another of Priestley's works, on the knowledge which the Hebrews had of a future state. Lindsey's last work was published in 1802, entitled 'Conversations on the Divine Government; showing that everything is from God, and for good to all.' He died on the 3rd of November 1808, in his eighty-sixth year, and was buried at Bunhill-fields. Besides copious biographical notices of Lindsey, which were published in the 'Monthly Repository' and 'Monthly Magazine' of December 1808, the Rev. Thomas Belsham published in 1812 a thick octavo volume of 'Memoirs,' in which he gives a full analysis of his works, and extracts from his correspondence, together with a complete list of his publications. Two volumes of his sermons were printed shortly after his death.

LINGARD, REV. JOHN, D.D. and LL.D., was born February 5, 1771, in the city of Winchester. He belonged to a Roman Catholic family in humble circumstances, and studied at the Roman Catholic College at Douay, in France, whither he was sent by the Roman Catholic Bishop Talbot, and there he remained till the revolutionary troubles obliged the small community to seek shelter in England. After several intermediate removals the college settled at Crook-hall, in the county of Durham, and subsequently at Ushaw, near the city of Durham. Mr. Lingard accompanied the college, and performed the duties of some of its offices. He revisited France for a short time during the dangerous period of the revolution, and on one occasion escaped with difficulty from being suspended 'à la lanterne.' In 1805 he wrote for the 'Newcastle Courant' a series of letters, which were collected and published under the title of 'Catholic Loyalty vindicated,' 12mo. He afterwards wrote several controversial pamphlets, which in 1813 were published in a volume having the title of 'Tracts on several Subjects connected with the Civil and Religious Principles of the Catholics;' and he was also the author of 'Catechetical Instructions on the Doctrines and Worship of the Catholic Church,' of which there have been several editions. In 1836 he published anonymously an English translation of the New Testament, which is said to be accurate and faithful in several passages where the Douay translation is faulty. In 1845 he published the 'History and Antiquities of the Anglo-Saxon Church,' 2 vols. 8vo.

Dr. Lingard's great work, the 'History of England from the First Invasion by the Romans to the Accession of William and Mary in 1688,' was first published in 6 vols. 4to, London, 1819-25; second edition in 14 vols. 8vo, 1823-31; fourth edition, in 13 vols. 12mo, 1837; fifth edition, 10 vols. 8vo, 1849-50; and sixth edition, 10 vols. 8vo, 1854-55. Dr. Lingard's 'History of England' is a work of great research, founded on ancient writers and original documents, displaying much erudition and acuteness, and opening fields of inquiry previously unexplored. The narrative is clear, the dates accurately given, and the authorities referred to distinctly. The style is perspicuous, terse, and unostentatious. The work perhaps exhibits too exclusively the great facts and circumstances, military, civil, and ecclesiastical, and enters less than might be desirable into the manners, customs, arts, and condition of the people. In all matters connected with the church the work is, as might have been expected, coloured by the very decided religious opinions of the author; but these are not offensively set forth.

Dr. Lingard, after the completion of his 'History of England,' paid a visit to Rome, where Pope Leo XII. offered to make him a cardinal, but he refused the dignity. He spent the last forty years of his life at Hornby, near Lancaster, where he died July 13, 1851. He was buried in the cemetery of St. Cuthbert's College, at Ushaw, to which institution he bequeathed his library. His latter years were rendered comfortable by the profits of his 'History,' and a pension of 300*l.* a year from the Queen for his services to literature.

L'INGEGNO. [LUIGI, ANDREA DL.]

LINLEY, THOMAS, a composer who ranks high in the English school of music, was born at Wells, about the year 1725. He was first the pupil of Chilcot, organist of the abbey, Bath, and finished his studies under Paradise, an eminent Venetian, who had become a resident in this country. Mr. Linley established himself in Bath, where he was much sought after as a teacher, and carried on the concerts in that place, then the resort of all the fashionable world during a part of every year. To the attraction of these, his two daughters, Eliza and Mary, afterwards Mrs. Sheridan and Mrs. Tickell, by their admirable singing, contributed very largely.

On the retirement of Christopher Smith, who had been Handel's amanuensis, and succeeded him in the management of the London

oratorios, Mr. Linley, by the advice of his son-in-law Mr. Sheridan, united with Mr. Stanley, the blind composer, in continuing those performances; and on the death of Stanley, Dr. Arnold joined Linley in the same, an undertaking by no means unprofitable in its results. In 1775 he set the music to Sheridan's opera 'The Duenna,' which had a run unparalleled in dramatic annals; it was performed seventy-five times during that season. This led to his entering into a treaty to purchase Mr. Garrick's moiety of Drury-lane theatre; and in 1776 he, conjointly with Mr. Sheridan, bought two-sevenths of it, for which they paid 20,000*l.*, Dr. Ford taking the other three-fourteenths, and the chief management was entrusted to Sheridan, while to Linley was assigned the direction of the musical department. He now devoted his time to the theatre, and, among other pieces, produced his 'Carnival of Venice;' 'Selima and Azor,' from the French; and 'The Camp,' Sheridan's second production. He also added those charming accompaniments to the airs in 'The Beggars Opera,' which are still in use. His Six Elegies, written in the early part of his life, contributed in no small degree to his immediate fame and future fortune; they were sung by all who could sing, and will continue to be admired by those who have taste enough to appreciate what is at once original, simple, and beautiful. His Twelve Ballads are lovely melodies, but have fallen into temporary neglect like many other excellent English compositions. His madrigal 'Let me careless and unthoughtful lying' (one of Cowley's Fragments), is a work which certainly has no superior, if any equal, of the sort.

Mr. Sheridan's political and social engagements having occupied a large portion of the time which, in prudence, ought to have been devoted to the theatre, the management of its details fell much on Mr. Linley; and herein he derived great assistance from his wife, a lady of strong mind and active habits, by whose care the pecuniary affairs of that vast concern were well regulated, so long as she had any control over them.

Mr. Linley survived his two accomplished daughters and several of his other children. But some years previous to their decease he suffered a shock by the loss of his eldest son Thomas Linley, who was drowned by the upsetting of a boat while on a visit to the Duke of Ancaster, in Lincolnshire, from which and his subsequent bereavements his mind never entirely recovered. This young man, who had just reached his twenty-second year, possessed genius of a superior order. His musical education was as perfect as his father's and Dr. Boyce's instructions and those of the best masters of Italy and Germany could render it, and he had given decided proofs of its efficiency when the fatal accident occurred. None out of his own family more lamented the event than his friend the celebrated Mozart, with whom he had lived on the Continent in the closest intimacy, and who always continued to mention him in terms of affection and admiration. Mr. Linley died in 1795, leaving a widow, a daughter, and two sons, of whom

WILLIAM LINLEY, born about 1767, and educated at Harrow and St. Paul's schools, was the younger. Mr. Fox appointed him to a writership at Madras, and he soon rose to the responsible situations of paymaster at Vellore and sub-treasurer at Fort St. George. He returned from India early, with an easy independence, and devoted the remainder of his life partly to literary pursuits, but chiefly to music, of which he was passionately fond, a talent for the art coming to him as it were by inheritance. He produced a considerable number of glees, all of them evincing great originality of thought and refined taste, some of which will make him known to posterity. Mr. W. Linley also published, at various periods, a set of Songs, two sets of Canzonets, together with many detached pieces. He was likewise the compiler of the 'Dramatic Songs of Shakspeare,' in two folio volumes, a work of much research and judgment, in which are several of his own elegant and sensible compositions. Early in life he wrote two comic operas, which were performed at Drury-Lane Theatre; also two novels, and several short pieces of poetry. He likewise produced an elegy on the death of his sister Mrs. Sheridan, part of which is printed in Moore's 'Life of Richard Brinsley Sheridan.' This last survivor of the Linley family died in 1835.

LINNÆUS, or VON LINNÉ, CARL, was born at Råshult, in the province of Smaland, in Sweden, May 13, 1707 (Old Style). His father, Nicholas Linnæus, was the assistant clergyman of a small village called Stendrobult, of which Råshult was a hamlet, and is related to have resided in a "delightful spot, on the banks of a fine lake, surrounded by hills and valleys, woods and cultivated ground," where it is believed that the son imbibed in his earliest youth a fondness for the objects of animated nature. His maternal uncle too, who educated him, is said to have been conversant in plants and horticulture; and thus, according to the declaration of Linnæus himself, he was at once transferred from his cradle to a garden. The father seems to have himself had some acquaintance with botany, and to have instructed his boy at a very early age in the names of the natural objects which surrounded them. Linnæus however is said to have had little taste for remembering names, and his father found it no easy matter to overcome this inaptitude; he however at last succeeded, and the consequence was sufficiently conspicuous in the decided turn for nomenclature which the mind of the pupil eventually took. Whether in the next stages of learning Linnæus was ill-managed, as he himself thought, or whether the nature of his education at home had rendered him indisposed for

drier and severer studies, it is certain that his preceptors found great cause to complain of him, and the schoolmaster at Wexio pronounced him, at the age of nineteen, if not a positive blockhead, at all events unfit for the church, for which he was intended: they in fact recommended him to be apprenticed to some handicraft trade. Bishop Agardh admits that when, at the age of twenty, Linnæus arrived at the University of Lund, for the purpose of studying medicine, the profession finally determined upon for him, he was less known for his acquaintance with natural history than for his ignorance of everything else.

Matriculated at Lund, Linnæus was so fortunate as to be received into the house of Dr. Stobæus, a physician possessing a fine library and a considerable knowledge of natural history. This amiable man was not slow to discover the signs of future greatness in his lodger; he gave him unrestrained access to his books, his collections, his table, and above all to his society, and would at last have adopted him for his son and heir. It was at this time that Linnæus first began to acquire a knowledge of what had been already written upon natural history, to gain an insight into the value of collections, to extend his ideas by the study of the comparatively rich Flora of his alma mater, and, above all things, to enjoy the inestimable advantage of having an experienced friend upon whose judgment he could rely. The year 1727-28, and the house of Stobæus, were beyond all doubt the time and place when Linnæus first formed that fixed determination of devoting himself to the study of natural history which neither poverty nor misery was afterwards able to shake. In 1728 he passed the vacation at home, and there formed the resolution of prosecuting his future studies at Upsal—a measure which for the time lost him the goodwill of his patron Stobæus. For the purpose of meeting the expenses of his academical education, his father was unable to allow him a larger annual sum than 8*l.* sterling; and with this miserable stipend he had the courage to plunge into the world. Nothing less than the most biting poverty could be the immediate result of such a measure; and we accordingly find Linnæus, for some time after this, in a state of miserable destitution, mending his shoes with folds of paper, trusting to chance for a meal, and in vain endeavouring to increase his income by procuring private pupils. No succour could be obtained from home, and it is difficult to conceive how he could have struggled with his penury without the slender aid afforded by a royal scholarship awarded him on the 16th of December, 1728. Nevertheless he diligently persevered in attendance upon the courses of lectures connected with his future profession—the more diligently perhaps because of his poverty; and by the end of 1729 the clouds of adversity began to disperse. By this time he had become known to Dr. Olaus Celsius, the professor of divinity at Upsal, who was glad to avail himself of the assistance of Linnæus in preparing a work illustrating the plants mentioned in the Holy Scriptures. His new friend procured him private pupils, and introduced him to the acquaintance of Rudbeck, the professor of botany, then growing old, who appointed him his deputy lecturer, took him into his house as tutor to his younger children, and gave him free access to a very fine library and collection of drawings.

Here the published writings of Linnæus were commenced. It was in the midst of the library of Rudbeck that he began to sketch those works which were afterwards published under the titles of 'Bibliotheca Botanica,' 'Classes Plantarum,' 'Critica Botanica,' and 'Genera Plantarum;' and to perceive the importance of reducing into brevity and order the unmethodical, barbarous, confused, and prolix writings with which he was surrounded. If, in the prosecution of a task of such imminent necessity, he fell into the opposite errors of attempting to make the language of natural history more precise than is possible from the nature of things, of reducing the technical characters of species and genera to a brevity which often proved a nullity, and of reforming the terminology till it became pedantic, there is no candid person who will not be ready to acknowledge that such errors were of very little importance when compared with the great good which the writings of Linnæus upon the whole effected.

In 1731 Linnæus quitted the house of Rudbeck, and on the 12th of May 1732 proceeded, under royal authority and at the expense of the University of Upsal, upon his celebrated journey into Lapland. On horseback and on foot he accomplished his object by the 10th of October following, when he returned to Upsal, after travelling, alone and slenderly provided, over nearly 4000 miles. The result of this expedition has been given in his excellent 'Flora Lapponica' and in the Swedish account of his tour, of which an English translation has been published. For some time after his return we find him occupied in teaching mineralogy, particularly the art of assaying; persecuted by the miserable jealousy of a certain Dr. Rosen, on whom he is said to have drawn his sword; and travelling in Dalecarlia at the expense of the governor. In the beginning of 1735 he had scraped together 15*l.*, with which he set out upon his travels in search of some university where he could obtain the degree of Doctor in Medicine the cheapest, in order that he might be able to practise physic for a livelihood. At Harderwijk, in Holland, he accomplished his purpose on the 23rd of June 1735, on which occasion he defended the hypothesis that "intermittent fevers are owing to fine particles of clay taken in with the food, and lodged in the terminations of the arterial system."

In Holland, Linnæus formed a friendship with Dr. John Burmann, BIOG. DIV., VOL. III.

professor of Botany at Amsterdam, and it was during his stay of some months with that botanist that he printed his 'Fundamenta Botanica,' a small octavo of 36 pages, which is one of the most philosophical of his writings. At that time he was introduced to Mr. George Clifford, a wealthy Dutch banker, possessing a fine garden and library at a place called Hartecamp. This gentleman embraced the opportunity of putting it under the charge of Linnæus, who continued to hold the appointment till the end of 1737, during which time he is said to have been treated with princely munificence by his new patron. His scientific occupations consisted in putting in order the objects of natural history contained in Mr. Clifford's museum, in examining and arranging the plants in his garden and herbarium, in passing through the press the 'Flora Lapponica,' 'Genera Plantarum,' 'Critica Botanica,' and some other works; and in the publication of the 'Hortus Cliffortianus,' a fine book in folio, full of the learning of the day, ornamented with plates, and executed at the cost of Mr. Clifford, who gave it away to his friends. Some idea may be formed of the energy and industry of Linnæus, and of his very intimate acquaintance with botany at this period of his life, by the fact that the book just mentioned, consisting to a great extent of synonyms, all the references to which had to be verified, was prepared at the rate of four sheets a week, a prodigious effort, considering the nature of the work, which Linnæus might well call "res ponderosa." He however seems to have possessed powers of application quite beyond those of ordinary men, and to have worked day and night at his favourite pursuits. In May 1737 he speaks of his occupations as consisting of keeping two works going at Amsterdam, one of which was the 'Hortus Cliffortianus,' already mentioned; another at Leyden, a fourth in preparation; the daily engagement of arranging the garden, describing plants, and superintending the artists employed in making drawings, which alone he calls "labor immensus et inexhaustus." (Van Hall, p. 12.) Linnæus however seems to have been weary of the life he led at Hartecamp, and towards the end of 1737 he quitted Mr. Clifford under the plea of ill health, and an unwillingness to expose himself again to the autumnal air of Holland. These however seem to have been only excuses, for he did not really quit the country before the spring of 1738, and in fact he was evidently tired of his drudgery. Good Mr. Clifford would scarcely allow him to leave the house, where Linnæus complains of being "in carceratus monachi instar cum duabus nunniis." It was during his engagement at Hartecamp that he visited England, where he seems to have been disappointed both at his reception and the collections of natural history which he found here. He was ill received by Dillenius, at that time professor of botany at Oxford, who was offended at the liberties Linnæus had taken with some of his genera; and although the quarrel was made up before his return to Holland, it seems to have discomposed the Swedish naturalist not a little. He describes the celebrated collection of plants formed by Sherard at Eltham as being unrivalled in European species, but of little moment in exotics. He found the Oxford garden in a like condition, but with the greenhouses and stoves empty; and the great collection of Sir Hans Sloane in a state of deplorable confusion and neglect. Dr. Shaw, the traveller in the Levant, seems to have pleased him most; and he, together with Philip Miller, the celebrated gardener to the Society of Apothecaries, Mr. Peter Collinson, and Professor Martyn the elder, were apparently the only acquaintances Linnæus succeeded in forming. By this means he acquired a considerable addition to his collections of plants and books. While in Holland he also induced Professor Burmann, in conjunction with five printers, to undertake the publication of Rumphius's important 'Herbarium Amboinense,' at an estimated cost of 30,000 florins.

Upon his return to Sweden, Linnæus commenced practice in Stockholm as a physician, and with the aid of a pension of 200 ducats from the government, on condition of lecturing publicly in botany and mineralogy, his prospects for the future became so satisfactory as to enable him to marry at Midsummer 1739. By this time his botanical fame had spread over all Europe; the importance of the critical improvements he had introduced into this and other departments of natural history had become generally acknowledged, and his new method of arranging plants by the differences in their stamens and pistils had been adopted in many countries, but not in Sweden. Impatient at receiving less honour in his own country than elsewhere, he wrote a book called 'Hortus Ageromensis,' arranged according to his system, which he passed off upon Rudbeck, at that time professor of botany at Upsal, as the production of his friend Rothmann, who however had no further hand in it than that of writing the preface, which was an eulogium of Linnæus and his new system of botany. The book was eventually published under the name of Ferber, and accomplished the object of the contrivers, for afterwards no other botanical arrangement was received in Sweden.

From this time forward the life of Linnæus was one of increasing fame and prosperity. Every branch of natural history was revised or remodelled by him; books and collections were sent to him from all parts of the world; his pupils Hasselquist, Osbeck, Sparmann, Thunberg, Kalm, Lofling, and others, communicated to him the result of their travels in Europe, Asia, Africa, and America. He was named Professor of Medicine at Upsal in 1740, and afterwards of Botany; in 1746 he received the rank and title of Archiater; in 1757

he was raised to the nobility, and took the title of Von Linné, and by the year 1758 he was able to purchase the estates of Hammarley and Sofja for 80,000 Swedish dollars (above 2330*l.* sterling).

During these eighteen years his life was one of incessant labour. Besides his practice as a physician, which was extensive and lucrative, and his duties as professor, he published a most extraordinary number of works on various branches of natural history. His works upon other branches of natural history were less important than those on botany, but they all evinced the same ingenuity in classification, and that logical precision which has rendered the writings of Linnæus so generally admired. In addition to a large number of dissertations, bearing the names of his pupils, and now collected under the title of 'Amoenitates Academicæ,' the 'Flora,' and 'Fauna Suecica,' 'Materia Medica,' edition after edition of the 'Systema Naturæ,' and numerous miscellaneous works, some of great importance, he produced his 'Philosophia Botanica,' and 'Species Plantarum'; the former, dictated from a sick bed, was the best introduction to botany that had been written, and is far superior to the numerous dilutions of it which subsequently appeared from the pens of his followers; the latter contributed more than any work which had before been seen to place the existing knowledge of plants in a clear and intelligible form; the invention of generic and specific names, by which every known plant could be spoken of in two words, was in itself a great step towards securing order and perspicuity in future botanical writings, and the methodical and concise arrangement of references rendered it invaluable, notwithstanding its omissions, as a catalogue of the plants at that time known. Viewed with reference to the existing state of knowledge, this book deserves all the praise which has been given it; and botanists have, as if by common consent, taken the second edition, which appeared in 1762, as the point of departure for systematic nomenclature. So great is the importance still attached to it, that an edition, chiefly consisting of it and the 'Genera Plantarum,' incorporated in the state in which they were left by Linnæus, was only a few years ago published under the name of 'Codex Botanicus Linnæanus,' collated by Dr. Hermann Eberhard Richter.

Towards the latter part of his life Linnæus suffered severely in health. Apoplexy succeeded repeated attacks of gout and gravel, and was followed in its turn by paralysis, which impaired his faculties, and at last he was carried off by an ulceration of the bladder, on the 10th of January 1778, in the seventy-first year of his age. "His remains were deposited in a vault near the west end of the cathedral at Upsal, where a monument of Swedish porphyry was erected by his pupils. His obsequies were performed in the most respectful manner by the whole university, the pall being supported by sixteen doctors of physic, all of whom had been his pupils." A general mourning took place on the occasion at Upsal, and King Gustavus III. not only caused a medal to be struck expressive of the public loss, but introduced the subject into a speech from the throne, regarding the death of Linnæus as a national calamity.

In the article BOTANY, in NAT. HISTORY DIV., we have already adverted to the effect produced by Linnæus upon that branch of science. His merit as a systematist is unquestionable; the clearness of his ideas, his love of science, his skill in abridging, abstracting, and recombining the undigested matter contained in the bulky tomes of his predecessors, and the tact with which he seized the prominent facts relating to all the subjects he investigated, enabled him to produce a complete revolution in botany, and to place it at a height from which it would never have descended had he been able to leave his genius and his knowledge to his followers. We by no means agree with those who look upon Linnæus as a mere namer of plants, for there is ample evidence in his writings that his mind soared far above the anility of verbal triflers; but he regarded exactness in language as a most important means to an end, especially in sciences of observation; and who is there to say that he was wrong? His systems of classification were excellent for the time when they were invented, although now worthless; and it is never to be forgotten that Linnæus regarded them merely as temporary contrivances for reducing into order the confusion he found in all branches of natural history. Perhaps he believed his sexual system of botany a near approach to perfection, and so it was as an artificial mode (and its great author regarded it as nothing more) of arranging the 6000 or 7000 species he was acquainted with; although it cannot be usefully applied to the vast multitudes of plants with which botanists are overwhelmed by the discoveries of modern travellers. He never attached the importance to it which has been insisted upon by his followers, who, unable to distinguish between the good and the evil of his works, have claimed unbounded respect for everything that bears the stamp of Linnæus. Neither are we disposed to admit the fairness of those critics who complain of the absence of physiological knowledge from the writings of Linnæus; it should be remembered that in his time very little was known upon the subject, and that of what did appear in the books of the day a great deal was not likely to attract the attention of a mind which valued exactness and precision above all other things. The most serious charge that Linnæus is open to is that of indecency in his language; and we are bound to say that there is truth in the allegation, and that the language of Linnæus is sometimes disgusting for its prurieny and coarseness.

The domestic life of Linnæus does not bear examination, for it is

well-known that he joined his wife, a profligate woman, in a cruel persecution of his eldest son, an amiable young man, who afterwards succeeded to his botanical chair. We may smile at the vanity which so often breaks out in the writings of Linnæus, and at the fidgety anxiety for fame which induced him to make use of Rothmann as his trumpeter in the trick of the 'Hortus Agerumensis,' but such an act as that we have mentioned forms a stain upon his escutcheon which no talent, however exalted, can wipe out.

After the death of the younger Linnæus his library and herbarium were purchased for the sum of 1000*l.* by the late Sir James Edward (then Dr.) Smith, and are now in the possession of the Linnæan Society of London.

(Pulteney, *Life of Linnæus*; Smith, in *Rees's Cyclopaedia*; Van Hall, *Epistole Linnæi*; Agardh, *Antiquitates Linnæanae*.)

* LINNELL, JOHN, portrait and landscape-painter, was born in London in 1792. Originally a pupil of John Varley the water-colour painter, he early commenced his professional career by painting, both in oil and water-colours, portraits as well as landscapes, which found places in the exhibitions of the Royal Academy, the British Institution, and that at Spring Gardens; but his pictures attracted little notice, and he was constrained to add miniature and engraving to the list of his occupations. Gradually however he worked his way, and for many years Mr. Linnell has held a high place among the artists "outside the Academy." As a portrait-painter his rank is a peculiar one. His canvass is always small, and he seldom paints much more than the head, while the colour is usually of a not very natural brown; but the countenance is always marked by decided, and generally an intellectual and very characteristic, expression, which is the more valuable, as an unusually large proportion of his sitters have been persons of political, scientific, or literary eminence. Up to 1847 portraits formed the larger portion of the pictures exhibited by him at the Royal Academy, his landscapes being for the most part sent to the British Institution, but since then Mr. Linnell has almost exclusively exhibited landscapes. Among the latest of his portraits was a very excellent one of Thomas Carlyle.

As a landscape-painter Mr. Linnell's position is also a well-defined one. His manner, founded on the older masters of the landscape art, is little like that adopted by any of the other popular living painters. Yet, though wearing somewhat of an old-world air, many of his landscapes have a very agreeable freshness and individuality—such of them at least as are painted directly from nature: in 'compositions' he is less at his ease. His best landscapes are usually representations of such scenery as may be found on the skirts of the woods and commons of our home counties. Especially is he strong in Surrey scenery, near Reigate, in which county he has for some years resided. Even when he paints, as he is fond of painting, a scriptural incident—like 'The Disobedient Prophet' (1854)—the scene is a faithful transcript of some pleasant spot in Surrey, with two or three figures in conventional costumes placed in the foreground. Among his later and more important landscapes may be mentioned the 'Windmill' and 'Heath Scene,' now in the Vernon Gallery; 'Sand Pits' (1849); 'Crossing the Brook' (1850); 'Woodlands' and 'Morning' (1851); 'The Sear Leaf' and 'Timber Waggon' (1852); 'The Village Spring' and 'Forest Road' (1853); 'A Country Road' (1855); and 'A Harvest Sunset' (1856). To which must be added the 'Eve of the Deluge' (1848), an extraordinary assemblage of gorgeous colours; 'The Return of Ulysses' (1849); 'Christ and the Woman of Samaria' (1850); and 'The Disobedient Prophet' (1854).

Mr. Linnell ranks among the most thoroughly English of our native landscape-painters, and it is no doubt this honest, homely, native character that has been the chief cause of the popularity of his landscapes. He is however a rich and admirable colourist, though in his fondness for autumnal glow he sometimes oversteps the modesty of nature. But all his works display great observation of nature and a broad and manly style of execution, wanting perhaps only a somewhat sharper touch and more diversified manner to win from the general public the hearty appreciation which is so liberally bestowed upon them by the artist's more select admirers.

* LINTON, WILLIAM, was born at Liverpool towards the close of the last century. Much of his childhood is said to have been spent with some relatives at the foot of Windermere, and there his fondness for scenery appears to have been nurtured. With a view to divert his thoughts from an early-formed wish to become a painter, the youth was placed in a mercantile office at Liverpool; but it being found that the intended purpose was not effected, and the mercantile prospects proving less advantageous than was anticipated, he was eventually removed from the office, and, after some hesitancy, permitted to proceed to London with a view to trying his fortune as a painter. A picture which he exhibited at the British Institution in 1819 of 'A Carpenter's Shop near Hastings' received much commendation; but the young artist soon found that his strength lay not in such homely scenes, though it was not till after he had made several tours to North Wales, the Highlands, &c., that he turned towards those classic lands where he was to find congenial themes for his pencil. Extending over several years, Mr. Linton made tours of greater or less duration in Italy, Greece, Sicily, Calabria, and Switzerland; and from those countries most of his grander works have been drawn. A list of a few of his more important pictures will show that

Mr. Linton has not feared to grapple with the most trying themes which can employ the landscape-painter's pencil. To begin with his British pictures—'The Vale of Keswick;' 'The Vale of Lonsdale;' 'Morning after a Storm—Linton, North Devon;' 'Corfe Castle' (1848), one of the most impressive representations of those noble ruins ever painted; and 'Lancaster' (1852), one of the latest of his larger English pictures, and in its way one of the finest pictures of the English school. Among the scenes from Greece and Italy, and other scenes eminent in history or poetry, which have most served to render him famous, are—the 'Italy' which forms a chief ornament of the Duke of Bedford's English collection at Woburn; 'Positano,' in the collection of the Earl of Ellesmere; 'The Temple of Fortune,' purchased by the late Sir Robert Peel; 'The Embarkation of the Greeks for Troy;' 'A Greek City, with the Return of a Victorious Armament;' 'Venus and Æneas before Carthage;' 'Ætna and Taormina;' 'The Lake of Lugano,' 1838; 'Corinth,' 1842; 'The Bay of Naples,' 1843; 'An Arcadian Landscape;' 'Jerusalem at the time of the Crucifixion;' 'The Ruins of Peatum;' 'Bay and Castle of Baia,' 1845; 'Athens,' 1847, painted about the same time as 'Corfe Castle,' and in the same grand style; 'Temple of Minerva at Rome,' 1850; 'Venice,' 1851; 'Ruins near Empulum,' 1852; 'A Mountain Town in Calabria,' 1853; 'The Tiber,' 1856.

Mr. Linton's landscapes are many of them on canvasses of the largest size, and are painted in the broadest and boldest manner, with perfect simplicity of treatment, but correct in drawing; clear, though sober even to sombreness, in colour; and with fine atmospheric effect, though without any atmospheric exaggeration or trickery. Over all is diffused an air of poetry almost epic in its severity, but in strict accordance with the elevated character of the scenes and subjects. This very elevation and severity of style however, combined with an entire absence, indeed almost ostentatious contempt, of everything approaching to minute finish, have served to prevent Mr. Linton from ranking along with the popular painters of the day. Among the gaudy and glittering canvasses which cover the walls of the annual exhibitions such pictures as Mr. Linton's are little likely to attract the general eye, while in the public galleries, where their sterling merits would speedily ensure their appreciation, they find no place. Had Mr. Linton painted such pictures as many of those we have enumerated either in France or Germany they would have been at once purchased for a national gallery; here, till there is a really national collection formed, Mr. Linton must rest content to find admirers fit though few, and remain comparatively unknown to the bulk of his countrymen. Being a member of the Society of British Artists, Mr. Linton has of course received no academic distinctions.

LIPPI, FRA FILIPPO, a celebrated Italian painter and one of the most distinguished of the 'Quattrocentisti,' was born at Florence in 1412. He was the son of Tommaso Lippi, who died when Filippo was only two years of age. His mother died soon after he was born, and he was brought up by his father's sister Mona Lappaccia, until he was eight years old, when she placed him in the Carmelite convent Del Carmine, to commence his novitiate. Here he showed such a strong disinclination for study and so great a propensity for scribbling figures and other objects in his books, that the prior came to the wise conclusion of having him educated for a painter, then an occupation not in the least inconsistent with the assumption of a monastic life. Filippo was accordingly permitted daily to visit Masaccio, who was then employed in painting the chapel of the convent, and he took extreme delight in contemplating the works of Masaccio there. Filippo himself gave early evidence of his extraordinary ability, by a fresco of the papal confirmation of the rules of the order of the Carmelites, painted near a work by Masaccio, in the cloister of the convent, but both are now destroyed; he executed also several other works in various parts of the convent and in the church Del Carmine, each work superior to its preceding, and so like those of Masaccio that his spirit was said to have passed into Filippo. All these works however, or at least what remained of them, were destroyed in the conflagration of the church in 1771.

In 1430, or when only seventeen years of age, Filippo gave up the monastic life, left the convent Del Carmine, and went to Ancona. Here, while on an excursion of pleasure at sea with some other young men, he was captured by a pirate and carried in chains to Africa, and there sold as a slave. Eighteen months after the commencement of his captivity he amused himself one day with drawing, from memory, his master's portrait in chalk upon a white wall. The performance appeared to his master a sort of prodigy; he immediately released Filippo from his captivity, and after he had employed him to execute various pictures for him, sent him back safe to Italy. Filippo was landed in Naples, where he was, probably shortly after his arrival, employed by Alfonso duke of Calabria, afterwards Alfonso I. of Naples, to paint a picture for the chapel of the Castell' Nuovo, then in his possession, which would fix the date at about 1435, or five years from the time that Filippo left his convent. He remained only a few months in Naples, and then returned to Florence; and one of the first works which he executed at this time was a small picture of the 'Adoration of the Madonna,' for the wife of Cosmo de' Medici, which is now in the Imperial Gallery at Florence.

Fra Filippo executed many excellent works at Florence, Fiesole, Arezzo, and at Prato. While engaged in 1459 in the convent of Santa

Margherita, in the last-named place, he seduced and carried off a young Florentine lady, Lucrezia, daughter of Francesco Buti, who was being educated at the convent; and he had a son by her called Filippino Lippi, who became likewise a celebrated painter. 'The Death of San Bernardo,' painted for the cathedral of Prato, is one of Lippi's finest works; it is in oil and on panel, and is still in the cathedral. The passages also from the lives of John the Baptist and St. Stephen, painted in fresco, in the choir of the same church, from 1456 to 1464, the figures of which are colossal, are among the best works of the 15th century: Vasari terms the martyrdom of St. Stephen his masterpiece. Filippo has introduced his own portrait into this piece, and he has painted that of Lucrezia Buti as Herodias in one of the series from the life of the Baptist. These frescoes have been restored by a painter of Prato of the name of Marini.

Fra Filippo died at Spoleto in 1469, aged fifty-seven; this is no doubt the correct age of Filippo, though Vasari, who is followed by Baldinucci, makes him to have been sixty-seven. But that the year of his death was 1469, was ascertained by Baldinucci in the Necrology of the Carmelites. But Baldinucci and all other writers have overlooked the value of the evidence connected with Masaccio, and have assumed 1400 to be about the time of Filippo's birth, whereas Masaccio himself was born only in 1402.

Fra Filippo is said to have been poisoned by the relations of Lucrezia Buti; Lanzi speaks of the fact as certain, but Vasari merely alludes to it as a vague report, which is the more probable version, especially as his death also did not take place until eleven years after the abduction of Lucrezia, for Filippino was ten years old when his father died. Fra Filippo was buried at Spoleto, in the cathedral, which he was engaged in painting at the time of his death. His son was instructed in painting by Filippo's pupil and assistant Fra Diamante. He afterwards erected a marble monument, with a Latin inscription by Politian, to his father in the cathedral of Spoleto, by the order and at the expense of Lorenzo de' Medici.

Fra Filippo excelled in invention, in drawing, in colouring, and in chiaroscuro, and for his time was certainly a painter of extraordinary merit; he must, even without reference to time, be counted among the greatest of the Italian painters from Masaccio to Raffaello, both inclusive. Some of his easel pictures in oil are finished with extreme care and great taste; there are a few in the gallery of the Florentine Academy, of which the 'Coronation of the Virgin,' formerly in the church of Sant' Ambrogio, is an admirable work. There are some chalk studies of hands by Filippo in the British Museum. Several of his works have been engraved by Lasinio.

FILIPPINO LIPPI, though not equal to his father in the higher qualities, surpassed him in others, especially in general accessories, which he was perhaps the first to bestow great attention upon, and he had much more taste than most of his contemporaries; he understood better the rendering of mere appearances, one of the most essential, though not one of the highest qualities in pictorial art. He excelled in painting Madonnas; but his chief works are the frescoes of the Strozzi Chapel, in Santa Maria Novella, and of the Brancacci Chapel of the Carmine, where, besides others, he painted 'Peter and Paul before the Proconsul,' which was long attributed to Masaccio, as in the 'Etruria Pittrice,' where it is engraved, and in many other works. He died in 1505, aged forty-five.

(Vasari, *Vite de' Pittori*, &c.; and the Notes to the German Translation by Schorn; Baldanzi, *Delle Pitture di Fra Filippo Lippi nel Coro della Cattedrale di Prato*, &c.; Baldinucci, *Notizie dei Professori del Disegno*, &c.; Rumohr, *Italianische Forschungen*; Speth, *Kunst in Italien*; Gage, *Carteggio inedito d'Artisti*, &c.)

LIPSIUS, JUSTUS, was born at Ique, a village between Brussels and Louvain, on the 18th of October 1547. He was educated at Brussels, Cologne, and Louvain, and at the age of nineteen published 'Varie Lectiones' of some of the principal Roman authors: this work was so highly esteemed by his learned contemporaries, that he was received with distinguished honour at Rome, whither he went in the same year, by the Cardinal Granvelle and Pope Pius V. After remaining two years at Rome he was appointed professor of history at Jena, where he resided till 1574. In 1579 he was appointed professor of history at Leyden, and took an active part in the ecclesiastical disputes of the times. During his residence at this place he professed the Reformed religion, but on quitting Leyden in 1591 he returned to the Roman Catholic Church, in which he had been brought up, and published two treatises in defence of the worship of saints and their miraculous powers. ('*Divæ Virgæ Hallensis*,' 1604; '*Divæ Virgæ Sicheimensis*,' 1605.) He was afterwards professor of history at Louvain, where he remained till his death March 24th, 1606.

The works of Lipsius, which are very numerous, were collected and published at Antwerp in 1637, and also at Wesel in 1675: they consist of notes on the Latin authors, of which the commentary on Tacitus is the best, and is very useful; treatises on moral and political philosophy, and dissertations on Roman antiquities and historical subjects.

LISCOV, CHRISTIAN LUDWIG, born at Wittenberg in 1701, although very little known in this country, still ranks high in Germany for his satirical writings, which in their caustic irony show their author to have had a congenial turn of mind with Swift. Very few particulars of his life have been recorded, further than that about the year 1739 he was private tutor at Lübeck, where a pedant named Sievers

was the first who fell under the castigation of his pen. After this he became private secretary to Geheimrath von Blome, from which time nothing can be traced respecting him till he entered the service of Von Heinecker at Dresden. Under this accomplished and generous patron he might have passed his days in tranquillity, had not his love of ridicule prevailed over his prudence. Having offended the English minister at that court by some sarcasms, he drew upon himself the resentment of the all-powerful Count Bruhl, who caused him to be sent as a state-prisoner to Eilenburg, where he died shortly after, October 30th, 1760. Some however have questioned the truth of his having been in confinement.

Posterity has been more just to Liscov's merits than were his contemporaries. His satire was directed only against presumption and folly, and was besides far more general than personal, certainly impartial, and without any respect to persons, for a powerful offender was in his eyes no more than the meanest. That he possessed no ordinary ability for politics may well be conceived when we find Pott, the editor of a posthumous work of his, saying that had Count Bruhl listened to Liscov's advice, Germany would have been spared the Seven Years' War. The first complete edition of his works was published by Kriegerath Muehler, in 3 vols. 8vo, Berlin, 1806. Of several of these pieces the titles will convey some notion of the subjects: 'On the Excellence and Usefulness of Bad Writers'; 'On the Uselessness of Good Works towards Salvation'; and the 'Inaugural Discourse of the learned J. E. P., &c., at the Academy of Small Wits; together with the Reply of that eminent Society.' Liscov's own Apology for his satirical attacks is admirable.

LISLE, WILLIAM DE. [DE LISLE.]

LISTA Y ARAGON, ALBERTO, an eminent Spanish mathematician, poet, and critic, was born at Triana, a suburb of Seville, in 1775, on the 15th of October, the day which as he delighted to remember was also the birthday of his favourite poet Virgil. His parents were in humble circumstances, and engaged in silk-weaving, and in his early years Lista was himself obliged to work at the trade, but he soon displayed such talents for mathematics, that by the time he was thirteen he was already enabled to earn his own living by giving lessons to pupils. As he went about from one house to another for this purpose, he filled up the intervals by playing with the other boys in the streets. At fifteen he was made teacher of mathematics in the schools of the society of 'Amigos del Pais,' and at twenty nominated by the king to the same office in the nautical college of San Telmo at Seville. Before that time he had studied philosophy, theology, and canon law at the university, and he had also devoted himself to the priesthood. This however did not prevent him from engaging in private theatricals, and gaining applause in some of the principal characters in Lope and Calderon. At that period there were four young men in Seville enthusiastic in their devotion to literature and intimate personal friends, Arjona, Reynoso, Lista, and Don José Maria Blanco, afterwards so well-known in England by the name of Blanco White.

In 1808, soon after Lista's appointment to the professorship of poetry and rhetoric at the University of Seville, the French invasion brought ruin to every literary circle in the peninsula. Lista at first joined with Blanco in continuing the 'Semanario Patriótico,' begun by Quintana, but his firmness appears afterwards to have failed him. When the French entered Seville he remained, and while improvising patriotic odes on the victory of Baylen, he allowed himself to earn the compliments of Soult by the skill with which, under compulsion, he turned the French proclamations into excellent Spanish. The consequence was that when the French armies were driven out of the country in 1813, Lista found himself obliged to keep them company, and spent some years in France as a teacher of Spanish and also as a curate, occasionally venturing to preach in French, though he could never conquer the Spanish accent. In 1817 he was allowed to re-enter Spain, and after passing a few years in the provinces as a teacher of mathematics, was established in 1820 at Madrid as, in conjunction with Hermosilla and Miñano, editor of the magazine 'El Censor,' one of the best periodicals Spain has ever produced. In 1822 he published his poems with a dedication to Blanco White, under the name of 'Albino.' They at once placed their author among the first poets of modern Spain. Not long after he established a sort of private college at Madrid, the reputation of which rose singularly high, and had the effect of exposing him to many annoyances on the part of the government. Among the pupils of Lista at different periods of his life are found the names of Duran, Espronceda, Ventura de la Vega, Roca de Togores, and many others of peninsular eminence. He became so dispirited at the obstacles thrown in his way by the authorities, that he finally left the country and established himself at Bayonne, where he published a 'Gaceta de Bayona' in Spanish, which supported him by its circulation in Spain till it was prohibited by the ministry. He then went to reside at Paris, and while there paid a visit of a fortnight to London for the exclusive purpose of renewing his intercourse with his old friend White, then a minister of the Church of England, resident at Oxford. When the friends met their emotion was so great that both were for some time unable to speak. Soon after, in 1833, the writer, whose 'Gaceta de Bayona' had been forbidden to enter Spain, was summoned home to edit the 'Gaceta de Madrid,' where his leading articles were so highly approved, that King Ferdinand offered him in recompense the bishopric of Astorga,

which he declined in favour of his friend Torres Amat, the biographer of Catalan authors. From this time his life flowed through a series of honours. When in 1837 he resigned the editorship of the 'Gazette,' he became professor of mathematics at Madrid, and helped to establish the 'Athensum,' or university there. His health suffered by the climate of Madrid, and he removed to Cadiz, where he superintended the new college of St. Philip Neri. In 1840 he gave this up, and returned to his native Seville, on his road to which he was met at two leagues off by a procession of friends and admirers to escort him in. He again accepted in his old age the professorship of mathematics in the city where his early triumphs had been won, and there he died on the 5th of October 1848. The municipality of Seville decreed that one of the streets in which he had often played when a boy should bear henceforth the name of 'Calle de Don Alberto Lista.'

Lista was an author of very various merit, his 'Tratado de Matemáticas puras y mixtas' is the standard book on mathematics in Spain, and his amorous and anacreontic poetry is considered little inferior to that of the admired Melendez. His philosophic poems in the style of Horace are peculiarly happy, and his sacred poems are superior to those of any of his contemporaries. As a literary critic his 'Lecciones de Literatura dramática Española' (Madrid, 1839), and his 'Ensayos literarios y criticos' (2 vols., Seville, 1844) are in high esteem, and contain a fund of valuable information for foreigners; and he has also displayed his intimate acquaintance with the literature of his country in an excellent collection of selected extracts, 'Trozos escogidos de los mejores hablistas Españoles en prosa y verso.' A translation of Ségur's French work on universal history, which he executed when in France, has a title to be mentioned from the numerous additions it contains, including among others, a history of Spain to a late period. As a political writer he was distinguished by his advocacy of moderate and cautious reforms; and it should be mentioned that among his poems is one entitled 'The Triumph of Tolerance,' directed against the Inquisition.

* LISTER, JOSEPH JACKSON, a merchant in London, eminent for his knowledge of mathematics and the science of optica. Mr. Lister is one of that band of distinguished men who, although engaged in commercial pursuits, upheld the honour of England in the culture and pursuit of those branches of natural science which are almost wholly neglected in our universities. Mr. Lister is a member of the Society of Friends, and from an early period of his life was attached to the study of natural history. This led him to the use of the microscope. At that time, on account of the imperfect construction of the lenses, compound microscopes were scarcely ever employed for purposes of observation. The lenses were however gradually improved by M. Lelligues, Mr. Tulley, and Professor Amici, so as to correct to a certain extent the chromatic and spherical aberrations which had hitherto prevented the use of this more powerful form of the microscope. The arrangements made were however of an entirely practical nature, and several eminent mathematicians, as Sir John Herschel, Professor Airy, Professor Barlow, and Mr. Coddington, attempted to solve the difficulty. It was at this time that the subject occupied the attention of Mr. Lister. Being practically acquainted with the microscope, and possessing the necessary mathematical knowledge, he succeeded in forming a combination of lenses which proved perfectly achromatic, and possessed the great quality of a sufficient aperture to admit of observation over a very considerable field. The results of his investigations were published in the 'Philosophical Transactions' for the year 1829. [MICROSCOPE, in ARTS AND SCIENCES DIV.]

It has been allowed by all engaged in microscopic investigation, that this paper laid the foundations of a perfect microscope, and led to the unparalleled series of discoveries which has been made since that period by its use. Although Mr. Lister has not published anything further on the structure of this instrument than the paper referred to, he has been unceasing in his efforts to perfect its construction. He has accordingly rendered his aid to the great London makers, and these English instruments have a perfection that it seems almost impossible to improve, as the execution of the instrument equals its theoretical possibility. It is of very few human instruments that this can be said, and it is undoubtedly owing to that rare combination of theoretical knowledge and practical skill possessed by Mr. Lister that this has been accomplished.

In the same modest manner has Mr. Lister made himself known as an observer as he had previously done as an inventor. In the 'Philosophical Transactions' for 1834 he published a paper 'On the Structure and Functions of Tubular and Cellular Polypt and Ascidias.' He here describes not only a new species but a new genus of Ascidian Mollusca; he however left it for others to give it a name, and Professor Wiegmann called it *Perophora Listeri*. It is the type of a very interesting group of the Ascidian Mollusca, and the late Professor E. Forbes, in his work on the British Mollusca, draws attention to Mr. Lister's description as distinguished for the "minute accuracy" with which it is drawn up. Mr. Lister was elected a Fellow of the Royal Society in 1832.

LITTLETON, THOMAS, was the eldest son of Thomas Westcote, of the county of Devon, Esq., by Elizabeth, the daughter and sole heiress of Thomas Littleton, or Luttleton, Luttelton, or Lyttelton (the last being the mode in which he himself appears to have written

it: see the extract from his will given below), of Frankley in Worcestershire, whose surname and arms he took. He was educated at one of the universities, and thence removed to the Inner Temple, where in due time he became one of the readers of that society: Sir Edward Coke mentions his reading on the statute 'Westm. 2, De donis conditionalibus.' He was appointed by Henry VI. steward or judge of the court of the palace or marshalsea of the king's household. On the 13th of May 1455, in the 33 Henry VI., he was made king's serjeant, and in that capacity rode the northern circuit as judge of assize. In 1454 he had a general pardon under the great seal, and two years after was in commission, with Humphrey, duke of Buckingham, and William Birmingham, Esq., to raise forces in the county of Warwick. (Collins, 'Peerage,' who gives as his reference, 'Pat.' 36, Hen. 6, p. 1, m. 7). In 1462 (2 Edward IV.) he received a general pardon from the crown, and was continued in his post as king's serjeant, and also as justice of assize for the same circuit. On the 26th of April 1466 (6 Edward IV.), Littleton was appointed one of the judges of the Court of Common Pleas, and rode the Northamptonshire circuit. About the same time he obtained a writ, directed to the commissioners of the customs for the ports of London, Bristol, and Kingston-upon-Hull, for the annual payment of 110 marks, to support his dignity, with 106s. 11½d. to furnish him with a furred robe, and 6s. 6d. more for another robe, called 'linura.' In the fifteenth year of the same he was created a knight of the order of the Bath. Sir Thomas Littleton married Joan, widow of Sir Philip Chetwin, of Ingestre, in the county of Stafford, one of the daughters and co-heiresses of William Burley, of Broomscroft Castle, in the county of Salop, Esq., with whom he had large possessions. By her he had three sons and two daughters: 1, William, ancestor of the Lords Lyttelton, barons of Frankley, in the county of Worcester; 2, Richard, to whom the 'Tenures' are addressed, an eminent lawyer in the reigns of Henry VII. and Henry VIII.; 3, Thomas, from whom were descended the Lord-Keeper Lyttelton, baron of Mounslow, in the reign of Charles I., and Sir Thomas Lyttelton, Bart., Speaker of the House of Commons in the reign of William III. His two daughters, named Ellen and Alice, both died unmarried. (Collins's 'Peerage,' vol. vii., p. 424).

Littleton died at Frankley on the 23rd of August 1481, aged about sixty, and was buried in Worcester Cathedral, where his tomb bore the following inscription:—"Hic jacet corpus Thome Littleton de Frankley, Militis de Balneo, et unus Justiciarorum de Comuni Banco, qui obiit 23 Augusti, Ann. Dom. MCCCLXXXI."

In Collins's 'Peerage' there is a copy of Sir Thomas Littleton's will, "faithfully copied from the original remaining in the Prerogative Office." It contains some curious particulars; but we can only make room for the following extract from its commencement:—

"In the name of God, Amen. I, Thomas Lyttelton, Knight, oon of King's justice of the common place, make my testament, and notifie my wille, in the manner and forme that followeth. First, I bequeth my soul to Almighty God, Fader, Sonne, and Hollye Ghost, three Persons and oon God, and our Lorde, maker of heven and erth, and of all the worlde; and to our most blessed Lady and Virgin, Saynt Mary, moder of our Lord and Jesu Christ, the only begotten Sonne of our saide Lorde God, the Fader of heven, and to Saint Christopher, the which our saide Lorde did trusts to bere on his shouldres, and to all the saints of heven; and my body to be beried in the tombe I lete make for me on the south side of the body of the cathedrall-church of the monastere of our said blessed lady of Worcester, under an image of St. Christopher, in caas if I die in Worcestershire. Also, I wulle, and specially desire, that immediately after my decesse, myn executors finde three gode preests for to singe jii trentals for my soule, so that everich preest, by himself, sing oon trental, and that everich such preest have right sufficiently for his labor; also, that myn executors finde another gode preest for to singe for my soule fyve masses," &c. He then makes a provision for his two younger sons, willing that the "feoffees to myn use" of and in certain manors and lordships should "make some estates" unto his sons Richard and Thomas Lyttelton.

He appointed his three sons and "Sir Xtopher Goldsmyth, parson of Bromsgrove, Sir Robert Gank, parson of Enfield, and Robert Oxlyve," to be his executors. The will is dated at Frankley, 22nd of August 1481, being, as appears from the date of his death on his monument already quoted, the day preceding that of his death.

Sir Edward Coke has given it as his opinion that Littleton compiled his book of 'Tenures' when he was judge, after the reign of King Edward IV., but that it was not printed during his life; that the first impression was at Rouen, in France, by William de Taillier, 'ad instantiam Richardi Pinson,' the printer of Henry VIII., and that it was first printed about the twenty-fourth year of the reign of Henry VIII. In a note to the eleventh edition of Sir Edward Coke's 'Commentary,' it is remarked that this opinion is erroneous, because it appeared by two copies in the bookseller's custody that the 'Tenures' were printed twice in London in the year 1528, once by Richard Pinson and again by Robert Redmayne, and that was the nineteenth year of the reign of Henry VIII. It is observed that, to determine with certainty when the Rohan or Rouen edition was published, is almost impossible; but that from the old editions above mentioned it may be collected; not only that the Rohan impression is older than the year

1528, but also, by what occurs in the beginning and end of them, that there had been other impressions of the book in question. However it appears impossible, at this distance of time, to settle with accuracy when the first edition of Littleton's work was printed.

Littleton's work on English tenures is written in Norman French, divided into three books, and addressed to his son, for whose use it was probably intended. He says himself in the Tabula, in a note following the list of chapters in the first two books, "And these two little books I have made to thee for the better understanding of certain chapters of the 'Antient Book of Tenures.'" And after the Table of Contents of book iii. he thus concludes:—

"EPILOGUS.

"And know, my son, that I would not have thee believe that al which I have said in these books is law, for I will not presume to take this upon me. But of those things that are not law, inquire and learn of my wise masters learned in the law. Notwithstanding, albeit that certain things which are moved and specified in the said books are not altogether law, yet such things shall make thee more apt and able to understand and apprehend the arguments and reasons of the law, &c. For by the arguments and reasons in the law a man more sooner shall come to the certainty and knowledge of the law.

"Lex plus laudatur quando ratione probatur."

The circumstance above referred to of this treatise having been originally but a sort of introductory lesson "for the better understanding of certain chapters of the 'Antient Book of Tenures,'" may in part account for what has been often remarked respecting its defect in the accurate division and logical arrangement of the subject matter. The style however in which it is written is remarkably good. It combines the qualities of clearness, plainness, and brevity, in a degree that is not only extraordinary for the age in which its author wrote, but renders him superior, as to purity of style, to any writer on English law who has succeeded him. It is equally free from the barbarous pedantry and quaintness of Coke, and from the occasionally somewhat rhetorical manner of Blackstone.

Littleton very seldom quotes any authority for what he advances: indeed it was not the practice of the lawyers of his age to cite many authorities, even in arguments and opinions delivered in court. Littleton is a fair, or rather a favourable specimen of the mode in which the English lawyers, often with great acuteness and consistency, followed out all the consequences that might be logically deduced from certain principles or maxims, some of which maxims or premises being irrational and absurd, necessarily led to irrational and absurd conclusions. What with the alterations in and additions to the law since Littleton wrote, there is much of Littleton's book that is not now law; but from the absolute necessity of a knowledge of what was the state of the law with respect to property in land, in order to understand thoroughly what it now is, Littleton is still an indispensable book to the student of English law. But we are inclined to be of the following opinion, given in Roger North's 'Life of the Lord-Keeper Guildford':—"Coke's comment upon Littleton ought not to be read by students, to whom it is at least unprofitable; for it is but a common-place (book), and much more obscure than the bare text without it. And, to say truth, that text needs it not; for it is so plain of itself, that a comment, properly so called, doth but obscure it" (vol. i., p. 21). Coke's 'Commentary on Littleton' was no other than a sort of common-place book kept by Coke as a manual, in which he jotted down all his law and references to law as they occurred.

To put this 'Commentary,' or rather common-place book, into a student's hands to read as an institutional or elementary book, is evidently futile; and the doing so is probably the cause why so many students of English law break down at the very threshold of their career. The effect is, as North, or rather the Lord-Keeper Guildford, observed, "like reading over a dictionary, which never teacheth a language;" and therefore with him we may conclude that "certainly it is an error for a student to peruse such." (North's 'Life of Lord-Keeper Guildford,' vol. i., p. 21.) It is much better for the student who wishes to lay well the foundations of his professional knowledge to read Littleton without the comment (which of course he will find useful afterwards, when he wishes to examine any particular point very minutely); but then he must read slowly and carefully, and a little at a time; in short, very much as he would read Euclid, if he wishes to master it.

LIUTPRANDUS, or LUITPRANDUS, was a deacon at Pavia in the year 946, when Berengarius, marquis of Ivrea, and regent of the kingdom of Italy, sent him as his ambassador to Constantinople, where he learned the Greek language. After his return he was made bishop of Cremona. Otho I., emperor and king of Italy, sent him in 962 on a mission to Pope John XII.; and in the following year Luitprand accompanied Otho to the council held at Rome, which deposed John and chose Leo VIII. in his place. On that occasion Luitprand spoke to the council in the name of the emperor, who did not understand Latin, as he says in his 'Chronicle.' In 968 Otho sent him as ambassador to Nicephorus Phocas, emperor or usurper of Constantinople, who treated him very scurvily, and kept him as a kind of prisoner. After four months' residence in that capital, Luitprand left Constantinople in the month of October, to return to Italy. He died not long after at Cremona, but the precise year of his death is not ascertained.

He was a man of considerable learning for his age, and his works are valuable for the historical information which they contain. They consist—1, of a general history of Europe from the year 862 to the year 964, 'Rerum Gestarum ab Europæ Imperatoribus et Regibus, libri vi.' Luitprand gives among other things an account of the court of Constantinople at the time of his first mission, and of Basilus and his son Leo the philosopher. The work concludes with the council of Rome and the trial and deposition of John XII. 2, 'Legatio Luitprandi Cremonensis Episcopi ad Nicephorum Phocam.' This is a narrative of his second embassy to Constantinople, in which he describes Phocas in no very flattering colours. The work is very curious. Another work has been attributed to Luitprand, namely, 'De Pontificum Romanorum Vita,' but his authorship of it is very doubtful. The best edition of the works of Luitprand is that of Antwerp, 1640, 'Luitprandi Opera quæ extant,' with very copious notes, by Jerome de la Higuera and L. Ramirez de Prado, with a dissertation at the end on the Diptychon Toletinum.

LIVIA. [Augustus.]

LIVIVS, with his full name, LUCIVS LIVIVS ANDRONIVS, was the first person who introduced a regular drama upon the Roman stage. (Liv., vii. 2.) He is said to have been the slave and afterwards the freedman of M. Livius Salinator. The time and place of his birth are uncertain; but his first play was probably exhibited B.C. 240, in the year before Ennius was born. (Cic., 'Brut.' c. 18; 'De Senect.' c. 14; 'Tuscul.' i. 1; Gell., 'Noct. Attic.' xvii. 21.) We learn from Livy the historian, that he acted in his own pieces, and that after his voice failed him, in consequence of the audience frequently demanding a repetition of their favourite passages, he introduced a boy to repeat the words, while he himself gave the proper gesticulations. (Liv., vii. 2.) The fragments of his works, which have come down to us, are too few to enable us to form any opinion respecting them: Cicero says that they were not worth being read a second time. ('Brut.' c. 18.) They were however very popular at the time they were performed, and continued to be read in schools till a much later period. (Hor., 'Epist.' ii. l. 69-73.) The hymns of Livius were sung on public occasions, in order to avert the threatened anger of the gods. (Liv. xxvii. 37.) Festus informs us (under 'Scribas') that the Romans paid distinguished honour to Livius, in consequence of the success which attended their arms in the second Punic War, after the public recitation of a hymn which he had composed. Livius wrote both tragedies and comedies: they appear, if we may judge from their names, to have been chiefly taken from the Greek writers. The titles, which have been preserved, are—Achilles, Adonis, Ægisthus, Ajax, Andromeda, Antiope, Centauri, Equus Trojanus, Helena, Hermione, Ino, Lydius, Proteilaodamia, Serenus, Tereus, Teucer, Virgo.

LIVIVS, TITUS, the Roman historian, was born at Patavium (Padua), B.C. 59. We possess very few particulars respecting his life. He appears to have lived at Rome, and to have been on intimate terms with Augustus, who used, according to Tacitus ('Ann.' iv. 34), to call him a Pompeian, on account of the praises which he bestowed upon Pompey's party. He also appears to have superintended the studies of Claudius, who was afterwards emperor. (Suet., 'Claud.' c. 41.) He died A.D. 17, in his seventy-sixth year.

Livy's great work, which was originally published in 142 books, gave an account of the history of Rome, from the earliest period to the death of Drusus, B.C. 9. Of these books only 35 are now extant, namely, the first ten, which contain the history of the city to B.C. 293; and from the twenty-first to the forty-fifth inclusive, which commence with the second Punic War, B.C. 218, and continue the history to the conquest of Macedonia, B.C. 167. There also exist brief epitomes of the lost books, as well as of those which have come down to us, which have been frequently supposed, though without sufficient reason, to have been compiled by Florus. We have however only epitomes of 140 books; but it has been satisfactorily shown by Sigonius and Drakenborch, on Livy, 'Ep.' 136, that the epitomes of the 136th and 137th books have been lost, and that the epitome of the 136th book, as it is called, is in reality the epitome of the 133th. Many hopes have been entertained at various periods of recovering the lost books of Livy's original work; but they now appear to be irrevocably lost. Erpenius and others stated that there was a translation of them in Arabic; but such a translation has never been discovered. The fragments of the lost books, which have been preserved by grammarians and other writers, are given in Drakenborch's edition. That portion of Roman history which was contained in the lost books has been written in Latin by Freinshemius with considerable diligence, and has been published in the Delphin and Bipont editions, together with the extant books.

We have no means for ascertaining at what time the whole of the history was completed, though there are indications of the time in which some particular portions were written. Livy (i. 19) mentions the first shutting of the temple of Janus by Augustus after the battle of Actium, B.C. 29; whence we may conclude that the first book was written between this year and B.C. 25, when it was closed a second time. He must also have been engaged on the 59th book after B.C. 18, since the law of Augustus, 'De maritandis ordinibus,' passed in that year, is referred to in the epitome of the 59th book.

The fame of Livy appears to have been widely extended even during his life, if we may believe a story related by Pliny ('Ep.' ii. 3), and

repeated by Jerome, that a native of Cadix came to Rome with the sole object of seeing the great historian. Tacitus ('Ann.' iv. 34) and Seneca ('Suasor.' vii.) among the later Roman writers, speak in the highest terms of the beauty of his style and the fidelity of his history—praises which have been constantly repeated by modern writers. But while most will be ready to admit that his style is eloquent, his narrative clear, and his powers of description great and striking, it can scarcely be denied that he was deficient in the first and most important requisites of a faithful historian—a love of truth, diligence and care in consulting authorities, and a patient and painstaking examination of conflicting testimonies. "In reporting the traditions of the early ages of Rome," as Professor Malden has very justly observed, "he seems less desirous to ascertain the truth than to array the popular story in the most attractive garb. He is not so much an historian as a poet. As the history advances and the truth of facts is better ascertained, he is of course compelled to record them with greater fidelity; but still his whole work is a triumphal celebration of the heroic spirit and military glory of Rome." And to that everything else is sacrificed. (See an admirable summary of Livy's chief merits and defects as an historian by Professor Malden in his 'History of Rome,' published by the Society for the Diffusion of Useful Knowledge,' pp. 39-41.) "To his passion for extolling the military reputation of Rome" (we quote from Malden) "we owe the comparative neglect of the less popular and less ostentatious subjects of domestic history. Every war and triumph of which any memorial, true or false, existed, is scrupulously registered; but the original constitution of the state, the divisions of its citizens, their several rights, the contests between the orders, the constitution of the general or partial assemblies of the people, the powers of the magistrates, the laws, the jurisprudence, their progressive melioration; these are subjects on which our information is vague and scanty and ill-connected. It is evident that to the mind of Livy they possessed comparatively little interest; and that on these matters, to say the least, he did not exert himself to correct the errors or supply the defects of the writers who preceded him. He was satisfied if from a popular commotion he could extract the materials of an eloquent speech. It is a sufficient proof that on this most important portion of Roman history he was really ignorant, that with all his powers of language he does not convey clear and vivid ideas to the minds of his readers. Who has risen from the perusal of the early books of Livy with the distinct notion of a client or of an agrarian law?"

In addition to the history of Rome, Livy wrote several other works, which have not come down to us; amongst which Seneca ('Ep.' 100) mentions dialogues on historical and philosophical subjects, and Quintilian ('Inst. Orator.' x. 1), a letter to his son, recommending the study of Demosthenes and Cicero.

The best editions of Livy are those by Crevier, 1735-1740; Drakenborch, 1738-1746; Ernesti, 1804; Ruperti, 1817; Döring, 1816-1824; Kreyzig, 1823-1827; Alchowski, 1841, &c. His Roman History has been translated into most European languages; but we are not aware of any one which gives a faithful representation of the original work. The most esteemed are the translations in German by Wagner, 1776-1782, and Cilano, 1777-1779; in Italian by Niardi, 1875; and in French by Dureau de la Malle and Noel, 1810-1812 and 1824. There are English translations by Philemon Holland, 1600; Baker, 1797; and "a literal translation," which forms four volumes of Bohn's 'Classical Library.'

LOBEL, or LOBEL, MATTHEW, one of the founders of the science of systematic botany, was born in Flanders in 1558, travelled in various parts of the middle and south of Europe, and finally settled in England, where he became physician to James I. He is chiefly known now as the author of botanical works illustrated by great numbers of figures, of which there are above 2000 in his 'Plantarum Historia,' a folio work published at Antwerp in 1576, and still referred to by critical writers on systematic botany. But his name deserves mention more particularly as that of the first naturalist who devised the present method of arranging plants in their natural orders, rudely indeed, but with sufficient distinctness. In his 'Stirpium nova adversaria,' published in London in 1570, and dedicated to Queen Elizabeth, he expressly mentions *Gramineæ*, *Acori* (under which *Iridaceæ* and *Zingiberaceæ* are included), *Asphodeleæ*, *Serides* or *Cichoraceæ*, *Atriplices* or *Chenopodiaceæ*, *Brassicæ* or *Crucifereæ*, *Glaucis* or *Papaveraceæ*, *Labiata*, *Asperifolia*, *Leguminosæ*, and some others. Lobel died at Highbgate, near London, in 1616. The genus *Lobelia* was dedicated to him by Linnæus.

LOBO, JEROME, a native of Lisbon, entered the order of the Jesuits, and became professor in their college at Coimbra, whence he was ordered to the missions in India. He arrived at Goa in 1622, and after remaining there about a year he volunteered for the mission to Abyssinia. The sovereign of that country, whom Lobo calls Sultan Segued, had turned Roman Catholic through the instrumentality of Father Pæz, who had gone to Abyssinia in 1603. The connection between Abyssinia and Portugal had begun nearly a century before, when the Negus, or Emperor David, having asked the assistance of the Portuguese against the Moors of Adel, Don Christopher de Gama, one of the sons of the discoverer Vasco de Gama, was sent from India with 400 men to Abyssinia. [ALVAREZ, FRANCISCO.] Lobo sailed from Goa in 1624, and landed at Paté, on the coast of Mombaza, thinking of reaching Abyssinia by land. The empire of Abyssinia then extended

much farther south than it does at present; and this route was considered by the Portuguese in India as preferable to that by the Red Sea, the coasts of which were in the hands of the Turks. Lobo proceeded some distance from Paté to the northward among the Gallas, of whom he gives an account, but finding it impracticable to penetrate into Abyssinia by that way, he retraced his steps to the coast and embarked for India.

In the following year (1625) he sailed again with Mendez, the newly-appointed patriarch of Ethiopia, and other missionaries. This time they sailed up the Red Sea and landed at Belur, or Belal Bay (13° 14' N. lat.), on the Dancali coast, whose sheik was tributary to Abyssinia, and thence crossing the salt plain he entered Tigré by a mountain-pass and arrived at Fremona near Duan, where the missionary settlement was. Here Lobo remained the remainder of that year, after which the patriarch proceeded to the emperor's court, but Lobo remained in Tigré, where he spent several years as superintendent of the missions in that kingdom. A revolt of the Viceroy of Tigré, Tecla Georgis, put Lobo in great danger; for the rebels were joined by the Abyssinian priests, who hated the Roman Catholic missionaries, and indeed represented the protection given to them by the Emperor Segued as the greatest cause of complaint against him. The viceroy however was defeated, arrested, and hanged; and Lobo, having repaired to the emperor's court, was afterwards sent by his superiors to the kingdom of Damot. He here introduces in his narrative an account of the Nile and its sources, "partly," he says, "from what he had himself seen, and partly from what he had heard from the natives." His account coincides in the main with the subsequent observations of Bruce and others. From Damot, Lobo after some time returned again to Tigré, where the persecution raised by the son and successor of Segued overtook him. All the Portuguese, to the number of 400, with the patriarch, a bishop, and eighteen Jesuits, were compelled to leave the country in 1634. They put themselves under the protection of the Bahrnegash, by whom however they were given up to the Turks at Masowah, who demanded a ransom. Lobo was sent to India for the purpose, and he endeavoured strongly to persuade the Portuguese viceroy to send a squadron with troops to take possession of Masowah; but the viceroy had not the spirit, perhaps not the means, to follow his advice, and referred him to Lisbon. Lobo sailed for Europe; but, as he himself says at the end of his narrative, "never had any man a voyage so troublesome as mine, or interrupted by such a variety of unhappy accidents. I was shipwrecked on the coast of Natal, was taken by the Hollanders, and it is not easy to mention the dangers which I was exposed to both by land and sea before I arrived in Portugal." Portugal was then under the King of Spain, and Lobo was sent to Madrid, where he found still more indifference with regard to Abyssinian affairs than he had experienced at Goa. Still engrossed by his favourite idea, that of reclaiming Abyssinia to the Roman Catholic faith by means of Portuguese influence and arms, Lobo set off for Rome, but there also he found little encouragement.

In 1640 he returned to India, and became rector and afterwards provincial of the Jesuits at Goa. In 1656 he returned to Lisbon; and in 1659 he published the narrative of his journey to Abyssinia, under the title of 'History of Ethiopia,' which was afterwards translated into French by the Abbé Legrand, who added a continuation of the history of the Roman Catholic missions in Abyssinia after Lobo's departure, and also an account of the expedition of Poncet, a French surgeon, who reached that country from Egypt, and a subsequent attempt made by Du Roule, who bore a sort of diplomatic character from the French court, but was murdered on his way, at Sennar, in 1705. This is followed by several dissertations on the history, religion, government, &c., of Abyssinia. The whole was translated into English by Dr. Johnson in 1735. There had already appeared in 1675 a little work published by the Royal Society of London, said to be translated from a Portuguese manuscript, styled 'A Short Relation of the River Nile,' which is also found in Thévenot's collection, and the original of which is Lobo's. Many of the particulars coincide with those in the larger narrative. Lobo died at Lisbon in 1678. He was a man of abilities, enterprise, and perseverance, and altogether well qualified for the mission which he undertook.

LOCH, JAMES, was the eldest son of George Loch, Esq., of Drylaw, near Edinburgh, by a sister of the late Right Honourable William Adam. He was born in 1780, and called to the Scottish Bar in 1801; he was subsequently admitted within the English Bar. He was for many years auditor to the late Earl of Carlisle, and to the trust estates of the late Earl of Dudley, Viscount Keith, and also to the extensive properties of Lord Francis Egerton (now Earl of Ellesmere), and his brother the Duke of Sutherland, which he managed with great ability and success during the period when the tide of Highland emigration had set in at its strongest. The improvements which were made on the Duke of Sutherland's Highland property were the subject of much controversy; but Mr. Loch, in some able publications, demonstrated that the removal of wretched cottiers, without any means of cultivating the land, to make room for profitable industry, was real benevolence. He was also well known as the author of a 'Statistical and Historical Account of the County of Sutherland,' and as a member of the council of the University of London. He represented in the Liberal interest the since disfranchised borough of St. German's, Cornwall, during the last unreformed parliament, after which he sat for

the Wick district of Burghs from December 1832 to the dissolution in 1852, when he finally retired from parliament. He died in Albemarle-street, London, July 8th, 1855.

LOCK, MATTHEW, an English composer of great and deserved celebrity, was born in Exeter about 1635, and, as a chorister of the cathedral, was instructed in the elements of music by Wake the organist. He completed his studies under Edward Gibbons, a brother of the illustrious Orlando. The continuator of Baker's 'Chronicle' tells us that Lock was employed to write the music for the public entry of Charles II.; shortly after which he was appointed composer in ordinary to that king. His first publication was under the title of 'A Little Consort of Three Parts, for Viols or Violins,' consisting of pavans, ayres, sarabands, &c.; the first twenty for two viols and a bass. In Playford's 'Catch that catch can' are glees, &c., by Lock, and among them that agreeable piece of vocal harmony, 'Ne'er trouble thyself about Times or their Turnings.'

Lock was the first English composer for the stage. He set the instrumental music in the 'Tempest,' as performed in 1673; and in the same year he composed the overture, airs, &c. to Shadwell's 'Psyche,' which he published two years after, with a preface betraying strong symptoms of that irascible temper which subsequently displayed itself in very glaring colours; first in a quarrel with the gentlemen of the chapel-royal; and next, in his opposition to a plan proposed for a great improvement in musical notation by the Rev. Thomas Salmon, A.M., of Trinity College, Oxford. The abusive and bitter terms in which he expressed himself in a pamphlet, entitled 'Observations on a late Book called an Essay,' &c., which is an answer to Salmon's proposal, are at once a distinct proof of Lock's uncontrolled violent disposition, and either of his utter incapability of justly estimating a plan which would have proved highly beneficial to the art, or of his selfishness in opposing what he may have thought likely to militate against his personal interests. His resistance, backed by his prejudiced brethren, was unfortunately successful, and an opportunity was lost of accomplishing with ease that which every year's delay renders more difficult to effect, though ultimately, and at no distant period, the amelioration suggested by the above-named mathematician, or a still more complete and decided one, will be forced on the professors of music.

Lock contributed much to the musical publications of his day. His sacred compositions, some of which appear in the 'Harmonia Sacra,' and in Boyce's 'Collection of Cathedral Music,' are quaint, though they show that he was a master of harmony. But his 'Music in Macbeth,' a work evidencing at once great creative power and ripened judgment, is that on which his fame was built, and which will float his name down the stream of time. Lock died in 1677, having a few years before become a member of the Roman Catholic Church. As a consequence of his conversion, he retired from the king's service, and was appointed organist to the consort of Charles, who was of the communion adopted by the composer.

LOCKE, JOHN, was born at Wrington near Bristol, on the 29th of August 1632. By the advice of Colonel Popham, under whom Locke's father had served in the parliamentary wars, Locke was placed at Westminster School, from which he was elected in 1651 to Christ-church, Oxford. He applied himself at that university with great diligence to the study of classical literature; and by the private reading of the works of Bacon and Descartes, he sought to acquire that aliment for his philosophical spirit which he did not find in the Aristotelian scholastic philosophy, as taught in the schools of Oxford. Though the writings of Descartes may have contributed, by their precision and scientific method, to the formation of his philosophical style, yet, if we may judge from the simply controversial notices of them in the 'Essay concerning Human Understanding,' they appear to have exercised a negative influence on the mind of Locke; while the principle of the Baconian method of observation gave to it that taste for experimental studies which forms the basis of his own system, and probably determined his choice of a profession. He adopted that of medicine, which however the weakness of his constitution prevented him from practising.

In 1664 Locke visited Berlin as secretary to Sir W. Swan, envoy to the Elector of Brandenburg; but after a year he returned to Oxford, where he accidentally formed the acquaintance of Lord Ashley, afterwards Earl of Shaftesbury. Locke accepted the invitation of this nobleman to reside in his house; and from this time he attached himself to his fortunes during life, and after death vindicated his memory and honour. ('Mémoires pour servir à la Vie d'Antoine Ashley, Comte de Shaftesbury, tirées des Papiers de feu M. Locke, et redigées par Le Clerc, Biblioth. Choisie,' t. vii. p. 146.) In the house of Shaftesbury Locke became acquainted with some of the most eminent men of the day, and was introduced to the Earl of Northumberland, whom, in 1668, he accompanied on a tour into France. Upon the death of the earl he returned to England, where he again found a home in the house of Lord Ashley, who was then chancellor of the Exchequer, and Locke was employed to draw up a constitution for the government of Carolina, which province had been granted by Charles II. to Lord Ashley with seven others.

In 1670 Locke commenced his investigations into the nature and extent of the human understanding, but his numerous avocations long protracted the completion of his work. In 1672, when Ashley was

created Earl of Shaftesbury and made lord chancellor, Locke was appointed secretary of presentations. This situation he held until Shaftesbury resigned the great seal, when he exchanged it for that of secretary to the Board of Trade, of which the earl still retained the post of president.

In 1675 Locke was admitted to the degree of Bachelor in Medicine, and in the summer of the same year visited France, being apprehensive of consumption. At Montpellier, where he ultimately took up his residence, he formed the acquaintance of the Earl of Pembroke, to whom he afterwards dedicated his 'Essay concerning Human Understanding.' In 1679 Locke was recalled to England by the Earl of Shaftesbury, who had been restored to favour and appointed president of the council. Six months afterwards however he was again disgraced, and, after a short imprisonment in the Tower, was ultimately compelled to leave England in 1682, to avoid a prosecution for high treason. Locke followed his patron to Holland, where, even after the death of Shaftesbury, he continued to reside; for the hostility of the court was transferred to Locke, and notwithstanding a weak opposition on the part of the dean, his name was erased, by royal mandate of the 16th of November 1684, from the number of the students of Christchurch. But the rancour of the court party extended its persecution of Locke even into Holland, and in the following year the English envoy demanded of the States-General the delivery of Mr. Locke, with eighty-three other persons, on the charge of participating in the expedition of the Duke of Monmouth. Fortunately Locke found friends to conceal him until either the court was satisfied of his innocence or the fury of persecution had passed away. During his residence in Holland he became acquainted with Limborch, Leclerc, and other learned men attached to the cause of free inquiry, both in religion and politics. Having completed his 'Essay concerning Human Understanding' in 1687, he made an abridgement of it, which was translated into French by Leclerc, who inserted it in one of his Bibliothèques. In that of 1686 he had already published his 'Adversarium Methodus, or a New Method of a Common-place Book,' which was originally written in French, and was afterwards first published in English among his posthumous works. In the 'Bibliothèque' of 1688 appeared his 'Letter on Toleration,' addressed to Limborch, which was soon translated into Latin, and published the next year at Gouda.

On the Revolution of 1688, Locke returned to England in the fleet which conveyed the Princess of Orange. In reward for his sufferings in the cause of liberty, Locke now obtained, through the interest of Lord Mordaunt, the situation of commissioner of appeals, with a salary of 200*l.* a-year. In 1690 his reputation as a philosophical writer was established by the publication of his 'Essay concerning Human Understanding,' which met with immense success. Independent of the merits of the work itself as an attempt to apply the Baconian method of observation and experience to establish a theory of human knowledge, many circumstances contributed to its success: among others, the personal celebrity of the author as a friend of civil and religious liberty, and the attempt made at Oxford to prevent its being read in the colleges, a measure which could not fail to have a contrary effect. Numerous editions passed rapidly through the press, and translations having been made of it into Latin and French, the fame of the author was quickly spread throughout Europe. In the same year Locke published a second letter on 'Toleration,' in answer to an attack on his first letter by Jonas Proast, a clergyman of Queen's College, Oxford, as well as two treatises on 'Government.' These essays were intended generally to answer the partisans of the exiled king, who called the existing government a usurpation, but particularly to refute the principles advanced in the 'Patriarcha' of Sir Robert Filmer, who had maintained that men are not naturally free, and therefore could not be at liberty to choose either governors or forms of government, and that all legitimate government is an absolute monarchy. The first essay is devoted to the refutation of the arguments by which Sir Robert supports these principles, and which are ultimately reduced to this, that all government was originally vested by God in Adam as the father of all mankind, and that kings, as the representatives of Adam, are possessed of the same unlimited authority as parents exercise over their children. In the second essay Locke proceeds to establish, what had been the leading dogma of the Puritans and Independents, that the legitimacy of a government depends solely and ultimately on the popular sanction or the consent of men making use of their reason to unite together into a society or societies. The philosophical basis of this treatise formed a model for the 'Contrat Social' of Rousseau.

The air of London disagreeing with Locke, who suffered from a constitutional complaint of asthma, he accepted the offer of apartments in the house of his friend Sir Francis Masham, at Oates in Essex, where he resided for the remainder of his life. In this retirement he wrote his third letter on 'Toleration,' which called forth a reply from Locke's former antagonist on the subject; in answer to whom a fourth letter, in an unfinished state, was published after the death of Locke. In 1693 he first gave to the world his 'Thoughts upon Education,' to which likewise Rousseau is largely indebted for his 'Emile.' Though appointed one of the commissioners of trade and plantations in 1695, Locke still found leisure for writing. The treatise, which was published in this year, 'On the Reasonableness of

Christianity,' was intended to facilitate the execution of a design which William III. had adopted to reconcile and unite all sects of professing Christians, and accordingly the object of the tract was to determine what, amid so many conflicting views of religion, were the points of belief common to all. This work being attacked by Dr. Edwards, in his 'Socinianism unmasked,' Locke published in defence of it a first and a second 'Vindication of the Reasonableness of Christianity,' &c. In 1697 Locke was again engaged in the controversy, in consequence of the publication of a 'Defence of the Doctrine of the Trinity,' by Stillingfleet, bishop of Worcester, in which the bishop had censured certain passages in the 'Essay concerning Human Understanding,' as tending to subvert the fundamental doctrines of Christianity. Against this charge Locke ably vindicated his Essay; and the controversy, after having been maintained for some time, was at length terminated by the death of Stillingfleet.

Locke's health had now become so impaired, that he determined to resign his office of commissioner of trade and plantations. He refused to receive a pension which was offered him, and which his services in the public cause had amply merited. From the time of his retirement he resided always at Oates, and devoted the remainder of his life to the study of the Holy Scriptures. Among others of his religious labours at this period, a 'Discourse on Miracles,' and 'Paraphrases, with notes, of the Epistles of St. Paul,' together with an 'Essay for the Understanding of St. Paul's Epistles by consulting St. Paul himself,' were published among his posthumous papers. These contained also the work, 'Of the Conduct of the Understanding,' and an 'Examination of Father Malebranche's opinion of Seeing all things in God.' He died on the 28th of October 1704, in the seventy-third year of his age, and was buried in the tomb of the Masham family at High Laver Church, where is a marble tablet, on the outside of the church wall, to his memory. The mansion of Oates, which was in High Laver parish, was pulled down several years ago.

The personal character of Locke was in complete harmony with the opinions which he so zealously and so ably advocated. Truly attached to the cause of liberty, he was also willing to suffer for it. Perfectly disinterested, and without any personal objects at stake in the political views which he adopted, he never deviated from moderation, and the sincerity of his own profession rendered him tolerant of what he believed to be the conscientious sentiments of others.

As a writer Locke was a happy facility in expressing his meaning with perspicuity in the simplest and most familiar language. Clearness indeed is the leading character of his composition, which is a fair specimen of the best prose of the period. His style however is rather diffuse than precise, the same thought being presented under a great variety of aspects, while his reasonings are prolix, and his elucidations of a principle occasionally unnecessarily prolonged. These are faults however which, though they may materially detract from the merits of his composition as a model of critical correctness, nevertheless greatly tended to make his 'Essay concerning Human Understanding' a popular work: though they must necessarily interfere with its permanent value.

A rapid analysis of this Essay is necessary to enable us to form a right estimate of the philosophical merits of Locke.

As all human knowledge ultimately reposes, both in legitimacy and extent, on the range and correctness of the cognitive faculty, which Locke designates by the term 'understanding,' Locke proposes to determine what objects our understanding is and is not fitted to deal with. With this view he proposes in the first place to inquire into the origin of ideas; in the next place, to show the nature of that knowledge which is acquired by those ideas, and its certainty, evidence, and extent; and lastly, to determine the nature and grounds of assent or opinion.

Before entering upon this investigation Locke gets rid of a supposition which, if once admitted, would render all such inquiry useless. The refutation of the theory of innate ideas and principles of knowledge is the subject-matter of the first book of the Essay. Generally, he observes, the common assent of men to certain fundamental principles may be explained otherwise than by the supposition of their being innate; and consequently the hypothesis is unnecessary. But, in particular, he denies that there are any such universal and primary principles as are admitted by all men, and known as soon as developed, for to these two heads he reduces all the arguments usually advanced in support of this hypothesis. Thus of speculative principles he takes the principles of contradiction and identity, and shows, by an inductive appeal to savages, infants, and idiots, that they are not universally acknowledged; and as to their being primary, he appeals to observation of the infant mind, as proving that they are far from being the first ideas of which the human mind is conscious. The principles of morals are next submitted to a similar examination; and lastly, he shows that no ideas are innate; for this purpose he selects the ideas of God and substance, which, by a like appeal to savage nations and children, he proves to be neither universal nor primary, and arrives at the conclusion that neither particular ideas nor general principles of knowledge or morals are antecedent to experience.

The only source of human knowledge is experience, which is twofold, either internal or external, according as it is employed about

sensible objects or the operations of our minds. Hence there are two kinds of ideas, ideas of sensation and ideas of reflection. Reflection might properly be called an internal sense. The latter are subsequent to the former, and are inferior in distinctness to those furnished to the mind through the sensuous impressions of outward objects. Without consciousness it is, according to Locke, impossible to have an idea; for to have an idea and to be conscious of it is the same thing. He accordingly maintains, at great length, against Descartes, that the mind does not always think, and that its essence does not consist in thinking.

Now all ideas, whether of sensation or reflection, correspond to their objects, and there is no knowledge of things possible except as determined by our ideas. These ideas are either simple, and not admitting of further reduction, or complex. The simple rise from the inner or outer sense; and they are ultimately the sole materials of all knowledge, for all complex ideas may be resolved into them. The understanding cannot originate any simple ideas, or change them, but must passively receive them as they are presented to it. Locke here makes the first attempt to give an analysis of the sensuous faculty, to refer to each of the senses the ideas derived from them separately, or from the combined operation of several. Thus light and colour are derived from vision alone, but extension and figure from the joint action of sight and touch. While the outer sense gives the ideas of solidity, space, extension, figure, motion, and rest, and those of thought and will are furnished by the inner sense or reflection, it is by the combined operation of both that we acquire the ideas of existence, unity, power, and the like. In reference to the agreement of ideas with their objects, Locke draws an important distinction between primary and secondary qualities: the former belong really to objects, and are inseparable from them, and are extension, solidity, figure, and motion; the latter, which are colour, smell, sounds, and tastes, cannot be considered as real qualities of objects, but still, as they are powers in objects themselves to produce various sensations in the mind, their reality must in so far be admitted. Of the operations of the understanding upon its ideas, perception and retention are passive, but discerning is active. By perception Locke understands the consciousness or the faculty of perceiving whatever takes place within the mind; it is the inlet of knowledge, while retention is the general power by which ideas once received are preserved. This faculty acts either by keeping the ideas brought into it for some time actually in view, which is called contemplation or attention, the pleasure or pain by which certain ideas are impressed on the senses contributing to fix them in the mind; or else by repetition, when the mind exerts a power to revive ideas which after being imprinted have disappeared. This is memory, which is, as it were, the storeroom of ideas. The ideas thus often 'refreshed,' or repeated, fix themselves most clearly and lastingly in the mind. But in memory the mind is oftentimes more than barely passive, the re-appearance of obliterated pictures or ideas depending on the will. Discerning, by which term he designates the logical activity of the intellect, consists in comparing and compounding certain simple ideas, or in conceiving them apart from certain relations of time and place. This is called abstraction, by means of which particular ideas are advanced to generals. By composition the mind forms a multitude of complex ideas, which are either modes, substances, or relations.

Locke then proceeds to show in detail how certain complex ideas are formed out of simple ones. The idea of space is got by the senses of sight and touch together; certain combinations of relations in space are measures, and the power of adding measure to measure without limits is that which gives the idea of immensity.

Figure is the relation which the parts of the termination of a circumscribed space have within themselves. He then proceeds to refute the Cartesian doctrine, that body and extension are the same; and maintains that while body is full space is empty, and that all bodies may easily pass into it; and while the latter is not physically divisible, that is, has not moveable parts, the parts of the former are moveable, and itself is physically divisible. What however space is actually, is left undetermined. He asserts the existence of a vacuum beyond the utmost bounds of body, and this is proved by the power of annihilation and the possibility of motion. The idea of succession arises from the perception of a continued series of sensations, and by observing the distance between two parts of the series we gain the idea of duration, which, when determined by a certain measure, suggests that of time; and as we arrive at the idea of immensity by the perception that we can enlarge any given extension without limit, so the unchecked repetition of succession originates that of eternity. That of power is formed partly by a perception that outward objects are produced and destroyed by others, partly by that of the action of objects on the senses, but chiefly from that of the mind's internal operations. The latter suggests the idea of active power, the former of passive. Now the will is the power of producing the presence or absence of a particular idea, or to produce motion or rest, and liberty is the power to think or not, to act or not to act, according as appears good to the mind. The will is determined by the understanding, which itself is influenced by a feeling of the unfitness of a present state, which is called desire.

As to the origin of the idea of substance:—we often find certain ideas connected together; and in consequence of this invariable asso-

ciation, we conceive of them as a single idea; and as the qualities which originate these ideas have no separate subsistence in themselves, we are driven to suppose the existence of a 'somewhat' as a support of these qualities. To this somewhat we give the name of substance, and relatively to it all qualities are called accidents.

Of the ideas of relation, those of cause and effect are got from the observation that several particulars, both qualities and substances, begin to exist, and receive their existence, from the due application and operation of some other being. In the same manner the ideas of identity and diversity are derived from experience. When we compare an object with itself at different times and places, and find it to be the same, we arrive at the idea of identity. Whatever has the same beginning in reference to time and place is the same, and a material aggregate which neither decreases nor lessens is the same; but in organic and living creatures, identity is determined not merely by the duration of the material mass, but by that of the organic structure and the continuance of consciousness. Lastly, moral good and evil are relations. Good and evil are nothing but that which occasions pleasure and pain; and moral good and evil are the conformity of human actions to some law whereby physical good or evil is produced by the will and power of the law-maker. Law is of three kinds: divine law, which measures sin and duty; civil, which determines crime and innocence; and philosophical, or the law of opinion or reputation, which measures virtue and vice.

Having thus examined the origin and composition of ideas, Locke proceeds to determine their general characters. He divides them accordingly into clear and obscure, distinct and confused, into real and fantastical, adequate and inadequate, and, lastly, into true and false. In treating of this last distinction, he observes that all ideas are in themselves true; and they are not capable of being false until some judgment is passed upon them, or, in other words, until something is asserted or denied of them. But there is also this property in ideas, that one suggests another, and this is the so-called association of ideas. There are associations of ideas which are natural and necessary, as well as arbitrary, false, and unnatural combinations. The danger of the last is vividly pointed out, which often arise from our having seen objects connected together by chance. Hence the association, which was originally purely accidental, is invariably connected in the imagination, which consequently biases the judgment. Hence too a number of errors, not only of opinion but of sentiment, giving rise to unnatural sympathies and antipathies which not unfrequently closely verge upon madness. This gives occasion to a variety of judicious observations on the right conduct of education, the means of guarding against the formation of such unnatural combinations of ideas, and the method of correcting them when once formed, and of restoring the regular and due associations which have their ground in the very nature of the human mind and its ideas. What however are the leading laws of association, Locke has not attempted to determine.

Before passing from this deduction of ideas to the examination of the nature and extent of the knowledge which is acquired by means of them, Locke devotes the third book of his 'Essay' to the investigation of language and signs, which it is not important for our purpose to state.

Locke then proceeds to determine the nature, validity, and limits of the human understanding. All knowledge, strictly defined, is the perception of the agreement or disagreement of ideas, and is consequently limited to them. It extends therefore only so far as we are able to perceive the validity of the combinations and relations of our ideas, that is, so far as we are enabled to discover them by intuition, demonstration, and sensation. Intuition, which Locke calls an immediate perception of relation, does not apply to all ideas; many must be proved by means of some intermediate ideas. This is the province of demonstration, every step of which however is an act of intuition. Demonstration again does not apply to the proof of all ideas, since in the case of many no middle ideas can be found by means of which the comparison may be made. Sensation is still more limited, being confined to what is actually passing in each sense. Generally, all knowledge directs itself to identity or diversity, co-existence, relation, and the real existence of things. Identity and diversity are perceived by intuition, and we cannot have an idea without perceiving at the same time that it is different from all others. With regard to co-existence our knowledge is unlimited; for our ideas of substances are mere collections or aggregates of certain single ideas in one subject; and from the nature of these single ideas it is impossible to see how far they are or are not combinable with others. Hence we cannot determine what qualities any object may possess in addition to those already known to us. As to the actual existence of things, we have no intuitive knowledge thereof, except in the case of our existence; that of God is demonstrative, but of all other objects we only sensuously know that they exist, that is, we perceive mediately by sensation their existence or presence.

Locke next passes to an examination of propositions, axioms, and definitions. The utility of axioms is denied on the ground that they are not the only self-evident propositions, and because equal if not greater certainty is contained in all particular identical propositions and limited cases. Moreover they do not serve to facilitate knowledge, for all particular propositions will find a more ready assent; as, for instance, the proposition, twice two are four, will be more easily

admitted than that the whole is equal to its parts. Moreover axioms are not useful for the proof of all lower propositions involved in them: they cannot consequently form the basis of any science. For example, no science has ever been raised on the basis of the principle of contradiction. They do not even contribute to the enlargement of knowledge; the false as well as the true may be proved by them, and consequently they serve at best but for endless dispute. Among those barren and unprofitable propositions, Locke reckons not merely those that are identical, but analytical also, or those in which a property contained in a complex idea is predicated of it. For example: every man is an animal. By such judgments or propositions we learn in fact nothing, and our knowledge is not increased in the least degree. Knowledge can only be extended by such judgments as predicate of a subject some quality or property which is not already involved in the idea of it. Synthetical propositions therefore are alone of value. In the next place he examines certain metaphysical problems, and concludes of most of them that they do not admit of any precise solution, while others might easily be set at rest if men would only come to the investigation of them free from all prejudices. Some very valuable remarks are added upon the sources of error, and on enthusiasm and faith, the due limits of which are pointed out, and the important truth repeatedly insisted upon, that reason is the ultimate test of revelation. The work concludes with a division of the object-matter of science or knowledge, which he makes to be three-fold:—1. Natural philosophy, or physica, which is the knowledge of things both corporeal and spiritual. The end of this is speculative truth. 2. Ethics, or practica, which is the skill of rightly applying our powers and actions for the attainment of things good and useful, the end of it being not bare speculation, but right, and a conduct suitable to it. 3. The doctrine of signs (*σημειωτική*), the business of which is to consider the nature of the signs which the mind makes use of for the understanding of things or the conveying of its ideas to others. This is the most general as well as the most natural division of the objects of the understanding. For man can employ his thoughts about nothing but either the contemplation of things for the discovery of truth, or about the things in his own power, which are his own actions for the attainment of his ends; or the signs which the mind makes use of in both, and the right ordering of them for its information.

Such is the celebrated Essay which has formed the basis of more than one school of modern philosophy, whose very opposite views may indeed find some support in the occasional variations and self-contradictions of its author. For it must be admitted that it is deficient in that scientific rigour and unity of view which preclude all inconsistency of detail. Nevertheless, rightly to appreciate Locke's philosophical merits, all contradictory passages must be neglected, or interpreted by the general spirit of his system. Attaching our attention then to the common mould and whole bearing of the Essay, we must conclude that the authority of Locke is unduly claimed by the followers of Condillac and the ideologists of France, whose object it was to approximate as closely as possible the rational thought and sensuous perception, and to explain the former as simply a result of the latter. For although Locke took in hand the defence of the sensuous element of knowledge, and, in opposition to Descartes and the idealists, endeavoured to show that in the attainment of science we set out from the sensible as the earlier and the better known, still he was far from denying that the rational thought, which is the perfection of human cognition, is really and truly distinct from the motions of the mind or soul occasioned by sensation. Setting out with the assumption of the permanence of ideas in the mind, Locke proceeds to illustrate the development of the particular into the general; and having then shown their difference from the unreal creations of the fancy, proceeds to determine their degree of verity. This description of the advance from the simple idea to universals and to knowledge, evidently implies an independent and spontaneous activity of the mind, which assents to the sensuous impressions, and confirms them by its conviction. Locke therefore is far from looking upon human science and knowledge as the simple results of the impressions produced by external objects on the senses. Nevertheless, there is another aspect of his theory which in some degree justifies the use which has been made of his name, and under which he appears to be proceeding in the direction of thought, of which the ideologists have attained to the height. Knowledge, as well as sensation, is looked upon as the joint result of the reciprocal action of outward objects and the mental faculties, where-in as much depends on the qualities of the external as on those of the internal. While he admits that assent is entirely subjective, he nevertheless grants that outward objects constrain it; and as a consequence of such a view, he teaches that notwithstanding the idea produced in the mind by an outward object be a passive affection of the mind, it nevertheless reveals to the mind its efficient cause; and that to this manifestation of outward objects by the senses there is invariably attached, as by a necessary consequence, the judgment that those objects exist really. It is therefore clear that, according to Locke, we receive from the senses not merely the object-matter of knowledge, but that likewise the forms under which we conceive of objects are furnished to the mind from the same source.

The works of Locke have been collected and frequently published

in 3 vols. fol., and a life of him was written in 1772; but the most complete and best edition is that in 10 vols. 8vo, London, 1801 and 1812. A Life of Locke was published in 1829 by the late Lord King, a lineal descendant of his sister.

* LOCKE, JOSEPH, M.P., civil engineer, whose name must hold a chief place in any record of the development of the railway system of communication during the last five and twenty years, in this country and on the continent, was born at Attercliffe, near Sheffield, in the year 1805, and was educated at the Grammar School at Barnsley in Yorkshire, from whence he was placed at Newcastle-on-Tyne under the late George Stephenson, the mechanical and civil engineer, for a term of five or six years. Towards the end of this period, or in the year 1826, the railway between Manchester and Liverpool was commenced—Mr. Stephenson being the chief engineer. Mr. Locke remained connected with the works of that line until the opening of the railway on the 14th of September 1830; and his services during the interval, in the experiments as to motive power, were especially valuable with reference to the selection of the particular means in that case, and the perception eventually of the full capabilities of the locomotive engine. Various opinions on the subject here referred to, had been entertained until shortly previous to the year 1830, when a pamphlet in the joint names of Mr. Robert Stephenson and Mr. Locke collated the results, and settled the question as to choice of motive power—though rope-traction was also used, and continued to be so, during some years in exceptional cases. But "easy gradients" were for some time deemed indispensable. Soon after the completion of the Manchester and Liverpool line, a project for a railway from its Warrington branch to Birmingham was revived, and the line was commenced in 1832 or 1833. Mr. George Stephenson at first was the engineer, but the line was eventually formed by Mr. Locke, and opened on the 6th of July 1837,—being then called the Grand Junction. Amongst the chief works on it were the Dutton and Vale Royal Viaducts; and improvements in the rails and fixing, by the use of the heavy double-headed rail and wooden key, were made. The chief importance of the undertaking as influencing the progress of railroads, however, was the important element, in such progress, of its commercial success. The line was constructed for a sum within the estimate, and at the cost of between 14,000*l.* and 15,000*l.* a mile.

These fortunate circumstances led to the investment of Lancashire capital in similar undertakings under Mr. Locke's direction, over the extended field of operations which has been alluded to. The Lancaster and Preston line was commenced in 1837, and was opened in 1840,—in which latter year the Sheffield and Manchester line was undertaken. Some time previous to the completion of the Grand Junction line, a railway from London to Southampton had been commenced. To this last Mr. Locke was eventually named the engineer; and his chief attention was given to the works, after the completion of the Grand Junction. The first section of the line from Nine Elms to Woking was opened on the 21st of May 1838; and the whole main line was completed on the 11th of May 1840,—since which period numerous branches have been added. Of the works on this South-western line, the Micheldever embankment, near Winchester, may be named as one of the principal: it is 90 feet in height. Economy in construction continued to be a characteristic of Mr. Locke's works.

Southampton had been long an important port for France; and after the completion of the last-named line numerous projects for continental lines were set on foot with Mr. Locke as engineer,—as for example, the Paris and Rouen, and Rouen and Havre lines, which he completed; one from Paris to Lyon, constructed under another engineer; and one for the Caen and Cherbourg line, which has been opened in this year (1856). For the Paris and Rouen line he received, in 1845, the decoration of the Legion of Honour from King Louis Philippe. Mr. Locke has also designed and superintended the line between Barcelona and Mattaro in Spain, and the Dutch Rhenish railway, of which the final portion was completed in 1856. During the construction of the works on the continental lines, Mr. Locke had joined with him as his coadjutor in professional practice, Mr. John Edward Errington; and together they constructed the Lancaster and Carlisle, the East Lancashire, the Caledonian, the Scottish Central, the Scottish Midland, and the Aberdeen railways, and the Greenock railway and docks. Notwithstanding the heavy works on the Caledonian line, it was constructed, with the platforms and roadside stations, for less than 16,000*l.* a mile. This economy of construction resulted from the bold adoption of lines of gradient far more steep than had before been held suitable for the powers of the locomotive engine; the result however allowed Mr. Locke to complete his proof of the possibility of saving in many cases, expenses which had been incurred under the idea of a radical defect, and consequent loss of power and time, in anything not approaching to a dead level.

Mr. Locke's early study of the locomotive engine led him to take great interest in the engine-works which were established at Crewe; and "the Crewe engine"—a system of construction in which each of the several parts of an engine is made with mathematical accuracy, and repeated in duplicate so as to fit indifferently any engine—was the result. Mr. Locke was returned to Parliament in the year 1847 for Houlton, of which he is lord of the manor. He is classed with liberals in politics. He is a Fellow of the Royal Society, and a vice-president of the Institution of Civil Engineers.

LOCKER, EDWARD HAWKE, was the son of Admiral Locker, to whom Nelson, soon after the battle of the Nile, thus wrote: "You, my old friend, after twenty-seven years' acquaintance, know that nothing can alter my attachment and gratitude to you. I have been your scholar. It is you who taught me to board a French man-of-war by your conduct when in the Experiment. It is you who always said, 'Lay a Frenchman close and you will beat him;' and my only merit in my profession is being a good scholar." The son, Edward Hawke, was born at East Malling, Kent, on the 9th of October 1777. He was educated at Eton, which he left in 1795, and received an appointment in the Navy Pay Office. He remained in government offices till 1800, when he went to India as private secretary to Lord Exmouth. From that time till the peace of 1814, he was associated with that distinguished commander in arduous and confidential duties, especially as secretary to the Mediterranean fleet; duties which he discharged with eminent ability. In his official capacity he visited Napoleon at Elba in May 1814; of which visit he published an interesting narrative after the death of the ex-emperor. In 1815 Mr. Locker married the daughter of an eminent antiquary and philologist, the Rev. Jonathan Boucher, the author of a 'Provincial Glossary,' the publication of which from the posthumous manuscript commenced in 1832, but which has not been continued beyond the letter B. Mr. Locker resided at Windsor from 1815 to 1819, when he was appointed secretary to Greenwich Hospital. During his residence at Windsor his attention was called to an article in 'The Windsor Express,' in which was pointed out the deplorable want of books adapted to the large class who had learnt to read under the new system of education in National and other schools. Mr. Locker sought the acquaintance of the writer of that article, Mr. Charles Knight, then the editor of the Windsor paper; and they together projected and jointly edited 'The Plain Englishman,' almost the first, if not the very first of any literary pretension, of those cheap and popular miscellanies which the growing ability of the great bulk of the people to read imperatively demanded, in the place of mischievous or childish tracts. Some very eminent friends of sound education, such as the present Archbishop of Canterbury, were among its contributors. Mr. Locker's own papers in the miscellany are excellent models of popular writing—plain, energetic, affectionate. His 'Lectures on the Bible and Liturgy,' which have been reprinted in a separate volume; 'Lectures delivered to the Crew of the Caledonia, Lord Exmouth's flag-ship,' are admirable examples of clear exposition and earnest exhortation. Mr. Locker, after filling for several years the important duties of secretary to Greenwich Hospital, became the Resident Civil Commissioner of that great institution. The improvements which he introduced into its management were results of his active and comprehensive mind. Of these improvements the Naval Schools are striking instances. Himself an accomplished draughtsman and an ardent lover of the arts, he founded the Naval Gallery at Greenwich by his judicious exertions. In 1844 Mr. Locker's health so failed that he gave up his valuable appointment and retired upon a small pension, his fine faculties overclouded beyond the hope of recovery. Mr. Locker was the intimate friend of many distinguished men amongst his contemporaries. To use Mr. Lockhart's expression, he was "an old and dear friend of Scott's." He died on the 15th of October 1849.

LOCKHART, JOHN GIBSON, was born in 1794 at the manse of Cambusnethan, in Lanarkshire, Scotland; his father, who was of an old Lanarkshire family, being then minister of the parish of Cambusnethan, in connection with the Established, or Presbyterian, Church of Scotland. His mother was related to the celebrated family of the Erskines. When Lockhart was two years of age his father removed from Cambusnethan to become one of the city clergymen of Glasgow; and here Lockhart was educated. His talents were shown during his course at the Glasgow University; at the end of which, while still only in his sixteenth year, he obtained, by the unanimous voice of the professors, the Snell exhibition to Balliol College, Oxford—a college at which, either on the same exhibition or otherwise, many eminent Scotchmen have been trained. In 1813 he took honours as a first-class man in classics; and in 1817 he graduated B. C. L. at the university—a degree exchanged for the higher one of D. C. L. in 1834. After residing some time in Germany, and acquiring the language and seeing much of the literary society there, he settled in Edinburgh as a member of the Scottish bar in 1816. He never had much practice as a lawyer however, but from the first devoted himself to literature, as a member of the little band of young Scotch Tories, who, with Wilson as their chief, were then beginning to dispute the literary supremacy of the Scotch Whigs, as represented by Jeffrey and the 'Edinburgh Review.' When Blackwood started his magazine in 1817, Wilson and Lockhart were its chief supporters; and considerable portions of the famous 'Chaldee Manuscript' and of the earlier 'Noctes Ambrosianae' papers were written by Lockhart, though Wilson afterwards made the magazine his own. It was in consequence of Lockhart's literary connection with 'Blackwood' and Scottish Toryism that he became acquainted with Scott, who looked with a kindly interest on the efforts of these young men of the same politics as himself. The first meeting of Scott and Lockhart took place in 1818, and from that time they were intimate friends. When Scott, from the pressure of other work, ceased to write the historical parts of the 'Edinburgh Annual Register,' he recommended Lockhart to the Ballantynes as his sub-

stitute. In 1819 Lockhart published anonymously his 'Peter's Letters to his Kinsfolk,' which gives such graphic accounts of Scottish men and manners at that time. In 1820 he married Scott's eldest daughter Sophia, and took up his abode at the cottage of Chiefswood, close to Abbotsford. Here perhaps he spent his happiest days; and few passages in Scott's 'Life' are pleasanter than those describing his walking over early in the morning to breakfast with the young couple at Chiefswood, or helping their servants on a summer afternoon, when they had a modest dinner-party, by drawing up the wine from the well into which it had been lowered to cool. This was also a prolific period in Lockhart's literary career. He wrote his translations of 'Spanish Ballads' for 'Blackwood,' afterwards published collectively; in 1821 he published anonymously his 'Valerius, a Roman Story,' in 3 vols.; this was followed in 1822 by 'Adam Blair, a Story of Scottish Life,' in 1 vol.; by 'Reginald Dalton, a Story of English University Life,' in 3 vols., 1823; and 'Matthew Wald,' in 1 vol., 1824, each showing great power in a peculiar vein; and in 1825 he wrote his 'Life of Burns,' and also a less-remembered 'Life of Napoleon,' for 'Constable's Miscellany.'

In 1826 Lockhart removed to London to succeed Gifford in the editorship of the 'Quarterly Review.' He continued to edit the 'Review' till 1853—with what success all the world knows. In his hands the 'Review' maintained and increased its reputation; and not a few of the most powerful articles that appeared in it during the seven-and-twenty years of his editorship, came from his own pen. He was particularly happy in biographical sketches, combined with criticism. One paper of this kind—that on 'Theodore Hook'—has been reprinted by itself.

On Scott's death in 1832, the task of writing his biography naturally devolved on his son-in-law Lockhart. The task was accomplished in 1837-39, when the voluminous 'Life of Scott' was given complete to the world. Those portions of the work which related to the fall of Scott's pecuniary fortunes, provoked some controversy at the time; but the work as a whole has now taken its place as one of the most interesting and admirable biographies in the language. It has been said by those who knew Lockhart, that such was his practical sagacity that, had his illustrious father-in-law had the benefit of his actual assistance in the management of his affairs, the catastrophe which ruined Scott towards the close of his life could certainly never have happened.

In 1843 Lockhart was appointed by Sir Robert Peel to the office of auditor of the Duchy of Cornwall, with a salary of 600*l.* a year; and as in addition to this and his large literary income, he had inherited some family property, he was in very easy circumstances. His last years however were embittered by a series of bereavements. His eldest son, the 'Hugh Littlejohn' of the 'Tales of a Grandfather,' had died in early life; his wife died in 1837; his second and only surviving son died at a later period; and there remained only one daughter. This lady, who was also (by the death of her eldest brother childless in India, that of the younger brother unmarried, and that of her sister) the sole remaining descendant of Sir Walter Scott, married in 1847 James Robert Hope, Esq., barrister-at-law, and is now proprietress of Abbotsford. Along with her husband she embraced the Roman Catholic faith. She usually lives at Abbotsford, and has one child, a daughter, born in 1852. Lockhart, broken in health and spirit, lived to see his own pedigree and that of Scott centered in this child—his granddaughter and Scott's great-granddaughter. Gradually becoming more shattered, he resigned the editorship of the 'Review,' and went to Rome in 1853; but he returned in the spring of 1854 and retired to Scotland. He died at Abbotsford, November 25, 1854, in the sixty-first year of his age. To the last he retained something of the handsome aristocratic appearance and bearing which had distinguished him in earlier life. His manners, always reserved, had become chillingly so before his death; but those who knew him intimately maintain that, beneath his morose and iron demeanour, his scornful smile and his withering sarcasm, there lay a host of qualities which commanded the thorough respect and affection of those whom he did admit to his friendship, or who were related to him by blood or affinity.

LODGE, THOMAS, is supposed to have been born about the year 1556. He was entered at Trinity College, Oxford, in 1573, took a degree, and then, going to London, became an actor and play-writer. About 1580, in an answer to Gosson's 'School of Abuse,' he wrote a 'Defence of Stage-Plays,' which was suppressed by authority, and is now one of the rarest of English books, only two copies being known. Another work of Lodge, his 'Alarum against Usurers,' which takes up incidentally the defence of the stage, was printed in 1584. In the same year he was a student of Lincoln's Inn. Afterwards, it has been conjectured, he became a soldier; and it is known that, in some capacity or other, he accompanied the expeditions of Clarke and Cavendish. According to the opinion most commonly received by the historians of our early literature, this flighty person went through yet another change; for he is usually identified with a Doctor Lodge, who took his degree in medicine at Avignon, printed in 1603 'A Treatise on the Plague,' and in 1616 obtained a passport from the Privy Council to "travel into the Archduke's country," and recover debts owing to him. Lodge is believed to have died of the plague in 1625.

He was a voluminous and versatile writer. He translated Josephus

and Seneca ('The Works of Josephus,' fol., Lond., 1602; 'Seneca's Works, both Moral and Natural,' fol., Lond., 1614); he wrote several novels, volumes of verses, and miscellaneous pamphlets; and he was a distinguished contributor to the drama in the years immediately preceding the appearance of Shakspeare. His extant dramatic works are two:—1. 'The Wounds of Civil War, lively set forth in the True Tragedies of Marius and Sylla,' 4to, 1594, reprinted in the last edition of Dodsley's 'Old Plays,' vol. viii.; a stately historical play, with some eloquence, much action, and little interest either of character or incident. 2. 'A Looking-Glass for London and England, made by Thomas Lodge, Gent., and Robert Greene, in Artibus Magister,' 4to, 1594, 1598, 1602, 1617; a whimsical but animated dramatic picture, alluded to already in our notice of Greene. [GREENE, ROBERT.] But Lodge's own exertions as a dramatist, although they entitle his name to a place beside those of Greene and Peele, are less interesting to us than the assistance which one of his works furnished to a greater than himself. One of his novels is entitled 'Rosalynde: Euphues Golden Legacie; found after his death in his cell at Silixedra. Bequeathed to Philantus Sonnes, nourished up with their Father in England. Fetcht from the Canaries;' 4to, 1590, 1592, 1620, 1623, 1642, &c.; reprinted in Mr. Collier's 'Shakspeare's Library,' 1840. From this novel Shakspeare borrowed closely the leading incidents (indeed many also of the minor ones), the grouping of the characters, and many of the strokes of portraiture, for his 'As You Like It.' While a perusal of the novel cannot diminish our admiration of the play, it is yet an agreeable duty. In the midst of much that is unskillful, somewhat that is dull, and a good deal in the bad taste of Lyly's Euphues, the novel is yet interesting, lively on the whole, and in many places finely poetical, both in its prose descriptions and narratives, and in the interspersed verses.

LOGAN, JOHN, was born at Fala, in the county of Edinburgh, in 1748. He was the son of a small farmer, and, being destined to the clerical profession, was educated in the University of Edinburgh; after which he became tutor to Sir John Sinclair. In 1773, almost immediately on being licensed as a preacher in the Established Church of Scotland, he was appointed to be one of the ministers of the town of Leith. In 1770 he had edited the posthumous poems of his friend Michael Bruce, incorporating with them some pieces which he claimed (and probably justly) as his own, and among which was the well-known 'Ode to the Cuckoo.' His poetical talents were further shown by several pieces of sacred poetry, some of which are inserted in the collection of hymns and paraphrases of Scripture annexed to the psalmody of the Scottish Church. In 1779, patronised by Blair, Robertson, and other literary men, he delivered in Edinburgh a course of lectures on the 'Philosophy of History;' the reputation of which justified him next year in aspiring, though unsuccessfully, to the professorship of Universal History in the university. Outlines of a part of his lectures were published under the title of 'Elements of the Philosophy of History, Part I,' 1781. In the same year appeared his 'Dissertation on the Government, Manners, and Spirit of Asia;' and a volume of poems, which reached a second edition before the year was closed.

Logan, if not a learned divine, or a very profound thinker, was a man of much eloquence, and a highly popular preacher. But his poetical endowments, strongly lyrical in their tendency, were the highest he possessed; and unfortunately he was tempted to apply these in a path where he was ill calculated to shine, and the adoption of which proved fatal not only to his professional usefulness, but to his happiness. In 1783 he printed and caused to be acted in Edinburgh a tragedy called 'Runnameda,' which had been rehearsed at Covent Garden, but refused a licence by the Lord Chamberlain. This publication brought on him the anger of his Presbyterian associates; and these and other annoyances, aggravated by an hereditary tendency to hypochondria, drove him to intoxication for relief. In 1785 he quitted his parochial charge, and repaired to London. There, retaining by agreement a part of his clerical income, he eked out his livelihood by literary labour, writing papers for the 'English Review,' and publishing in 1788 two works. The one was 'A Review of the principal Charges against Mr. Hastings,' which brought on Mr. Stockdale, the publisher, a prosecution for breach of privilege; the other was a useful summary entitled 'A View of Ancient History,' including 'The Progress of Literature and the Fine Arts, by William Rutherford, D.D., Master of the Academy at Uxbridge,' 2 vols. 8vo. He died in London on the 28th of December, 1788. His friends, Drs. Blair, Robertson, and Hardy, published a volume of his sermons in 1790, and a second in 1791. These sermons long enjoyed very great popularity, and have been several times reprinted. They are among the most eloquent that the Scottish Church has produced. A third edition of his poems, with an account of his life, appeared in 1805; and the poems are included in Dr. Anderson's collection.

LOGGAN, DAVID, a line-engraver and designer of considerable eminence, was born at Danzig in 1635. He appears to have first learnt his art from Simon de Pas in Denmark, and to have worked subsequently with Hondius in Holland. He came to England during the Commonwealth, and spent some time in engraving heads in London. But his first work of consequence in this country was a set of plates of the colleges of Oxford—'Oxoniam Illustrata,' for the sale of which he had fifteen years' privilege; he executed afterwards a

similar series of the colleges of Cambridge. He also engraved on eleven folio plates 'Habitus Academicorum Oxonia h Doctore ad Servientem.' Loggan is himself entered on the books of the University; in the matriculation registry there is the following entry—'David Loggan Gedanensis, Universitate Oxon. Chalographus, July 9, 1672.'

He married Mrs. Jordan, of a good family, near Witney, Oxfordshire, by whom he had a son, who became a fellow of Magdalen College, Oxford. He died at his house in Leicester-fields in 1693.

Loggan engraved many portraits of illustrious persons in the time of Charles II., many of the drawings of which were executed in lead by himself from the life—as George, Prince of Denmark; the Duke of Albemarle; the Earl of Clarendon; the Earl of Argyll; the Duke of Ormond; the Lord Keeper Guildford; Archbishop Sancroft; the Bishops Mew, Seth Ward, and Pearson; and many others. There are prints also by Loggan of Archbishops Usher and Boyle, and of Bishops Sprat of Rochester, Lake of Chichester, Crew of Durham, Compton of London, Gunning of Ely, Reynolds of Norwich, and Lloyd of St. Asaph. He engraved also three portraits of Charles II., in one of which the king is leaning his hand on Archbishop Sheldon; James, duke of York; the Duke of Monmouth; the Queen Catherine and Henrietta Maria; Pope Innocent XI.; the Earl of Derby, Sir Edward Coke, Sir John Chardin, Thomas Barlow, Titus Oates, and many others, which are enumerated by Vertue.

Loggan had the following assistants—A. Blooteling, G. Valck, Vanderbanck, and Peter Williamson; the first two came from Holland with Loggan.

LOIR, NICOLAS, a distinguished French painter and etcher, was born at Paris in 1624. His father was an eminent jeweller, and he placed Nicolas with Sebastian Bourdon, and sent him afterwards, in 1647, to complete his studies in Rome. Here Loir studied chiefly the works of N. Poussin, and so carefully, that in some instances it is said to be scarcely possible to distinguish Loir's copies from the originals. He had great facility of execution, and excelled in various styles, as history, landscape, and architecture. He also composed with elegance, and his colouring is agreeable; but his design is somewhat affected, and is not always vigorous or correct in its outline. He painted at Rome an excellent picture of 'Darius opening the Tomb of Semiramis,' which obtained him a great reputation. He returned to Paris in 1649, and was shortly afterwards employed by Louis XIV., at the Tuileries and at Versailles. He painted two apartments in the Tuileries—the Antichambre du Roy and the Salles des Gardes, where, by the mythical representation of the sun and other figures, he illustrated the distinctive character of the life and reign of Louis XIV.; and so far to the monarch's satisfaction, that he obtained by these works a life-pension of 4000 francs.

In 1663 he was elected a member of the French Academy of Painting, and he presented on the occasion, as his reception-piece, a picture representing the 'Progress of Painting and Sculpture during the reign of Louis XIV.:' but his masterpiece is considered to be 'Cleobis and Biton drawing their Mother in a chariot to the temple of Juno,' from the story of Herodotus (i. 81); Loir himself has made an etching of it. Another of his best works is 'Elymas the Sorcerer struck with Blindness,' in the cathedral of Notre Dame at Paris. He excelled in painting women and children, and particularly the Virgin Mary. He is said to have designed twelve Holy Families in a single day, which did not contain two figures alike. He died at Paris, rector of the Academy, in 1679. Loir's own etchings amount to 159 pieces, which, together with 80 engravings after his works by other artists, make a total of 239 prints. Several of the latter were engraved by his brother Alexis Loir.

Felibien describes several of the works of Loir at considerable length. Felibien and Loir were at Rome together, and Felibien's dates have been for this reason adopted in this article, where they differ from those of D'Argenville and Gault De Saint-Germain.

(Felibien, *Entretiens sur les Vies et sur les Ouvrages des Peintres, &c.*; D'Argenville, *Abrégé de la Vie des plus fameux Peintres, &c.*)

LOKMAN is represented in the Koran and by later Arabian tradition as a celebrated philosopher, contemporary with David and Solomon, with whom he is said to have frequently conversed. He was, we are told, an Arabian of the ancient tribe of Ad, or, according to another account, the king or chief of that tribe, and when his tribe perished by the Seal-ol-Arim he was preserved on account of his wisdom and piety. Other accounts, drawn mostly from Persian authorities, state that Lokman was an Abyssinian slave, and noted for his personal deformity and ugliness, as for his wit and a peculiar talent for composing moral fictions and short apologues. He was considered to be the author of the well-known collection of fables in Arabic, which still exist under his name. There is some reason to suppose that Lokman and Æsop were the same individual. This supposition is founded on the close correspondence of the traditional accounts of the person, character, and life of Lokman with those of Maximus Planudes respecting Æsop. [Æsopus, vol. i., p. 51.] Even the name of Lokman may, by a slight transposition, be derived from the Greek Alkman. If Lokman is not altogether a fictitious person, his history seems to have been mixed up with that of Æsop. The monk of Constantinople probably engrafted many incidents of his life on the few circumstances recorded by the classic writers respecting

that of the Greek fabulist. He may have been induced to do it by the apparently Asiatic origin of Æsop and the derivation of his name (from *αἶσος* and *ωπ*, which to a Greek would seem no forced derivation), and this assumed Asiatic origin might afterwards give rise to his dull buffooneries, his bodily defects, and Æthiopic extraction.

The fables of Æsop have by no means the character of ancient and original Greek compositions. Many of them are strongly marked with an Oriental character. They bear a very striking resemblance to the Indian fables in the 'Panchatantra'; they allude to Asiatic manners and customs; and animals are mentioned in them, which are only found in Upper Asia, as monkeys, peacocks, &c. In the fables of Lokmān the same peculiar features frequently occur. Hence we may safely infer that both collections were originally derived from one common source, the Indo-Persian entertainment of this description: from this source certainly came the fabulous work attributed to Syntipas (who was no other than the Sindbad of the 'Arabian Nights'), and other works of that kind, which during the middle ages so powerfully attracted the attention of Europe.

(See Boissonnade, 'Præf. ad Syntipam,' p. vi.; Grauert, 'De Æsopo et Fabulis Æsopicis,' Bonnæ, 1825.)

The fables of Lokmān show, in many instances, evident marks of a later and traditional origin; the moral or application is frequently misunderstood, or at least ill adapted to the apologue; a few ancient expressions had then become obsolete and are interpreted by words of more modern origin; and the language in general exhibits some slight deviations from grammatical accuracy, and approaches nearer to the modern Arabic idiom; as for instance, in the use of the oblique case instead of the first case. The style is easy and flowing. The fables have often been reprinted for the use of those who are beginning to study the language: after the first edition with a Latin interpretation, by Erpenius, Lugd. Batav., 1615; the best and latest editions are by Couain, Paris, 1818; Freytag, Bonnæ, 1823; Roediger, Halia, 1830, &c.

LOLLARD. The religious sect known as the Lollards, which had numerous adherents in this country towards the close of the 14th century, and differed in many points of doctrine from the Church of Rome, more especially as regarded the mass, extreme unction, and stonement for sin, is frequently said to have taken its name from a Walter Lollard or Lolhard, who was burnt alive for holding heretical doctrines at Cologne in 1322. But it would seem that Walter rather received his name from the sect, than gave a name to it: just as in the 'Prognosticatio' of Johannes Lychtenberger (a work very popular in Germany towards the close of the 15th century), great weight is attached to the predictions of one Reynard Lollard (Reynhardus Lolhardus), who was no doubt so called from the sect to which he belonged. The real origin of the term appears to be the German 'lullen,' 'lollen,' or 'lallen,' to sing, with the well-known termination of 'hard' which is subjoined to so many German words; and it implied a person who was continually praising God in sacred songs. Lollard subsequently became a term of reproach for all heretics, who were supposed to conceal erroneous doctrines under the appearance of piety; and, in England, at the close of the 14th century, it was given to the followers of Wycliffe. Knighton, noticing the success of that reformer's doctrines ('Twysd. Script.' x. col. 2664) says, "more than half of the people of England in a few years became Lollards." But the term was in use in England before Wycliffe began to preach; and though the name may have been derived from Germany, it is pretty certain that the opinions of the English Lollards were very different from those of the German sect. The German Lollards appear to have been pietists, such as have frequently sprung up in the Romish Church, who devoted themselves to a more than usually strict observance of devotional duties and works of charity, mingled with something both of asceticism and mysticism, but in no way presuming to impeach the doctrines or discipline of the church. The English Lollards on the contrary were filled with what might be properly called 'Protestant' opinions, and they appear to have circulated numerous predictions directed against the higher clergy and the priestly orders, and in process of time they seem to have ventured on political as well as theological prognostications; and hence numerous acts of parliament and orders in council were directly or indirectly promulgated against them. It seems indeed probable that the Lollard prophecies and traditions served to keep alive among the common people the old Wycliffite doctrines, and thus smoothed the way for the easy progress of the Reformation in England.

On the Continent the Lollards long remained as a permitted order in the Church. Mosheim, in his 'Ecclesiastical History' (b. iii., part ii., ch. 2), observes, "Charles, duke of Burgundy, obtained a decree from Sixtus IV., in the year 1472, by which the Cellites, or Lollhards, were admitted among the religious orders, and were withdrawn even from the jurisdiction of the bishops; and Julius II., in the year 1506, conferred on them still greater privileges. Many societies (he adds) of their kind still exist at Cologne and in the cities of the Netherlands, though they have essentially departed from their ancient manner of life." This of course was previous to the French revolution.

(Furetiere, *Dictionnaire Universel*; Mosheim, *Institutes of Ecclesiastical History*, by Murdock, 8vo, Lond., 1832, vol. ii., pp. 454-456.)

LOMBARDUS, LAMBERT, the designation of a painter whose

actual name is not known. He is sometimes called Lamprecht Susterman or Suterman, and, according to some, Lambert Suavius, and also Lamprecht Schwab. The place of his birth is equally unknown; it is said to be Liege or Amsterdam, more probably Liege, as he settled there after his return from Italy in 1538, and he died there in 1560, aged fifty-four. Vasari mentions Lamberto Lombardo as the most distinguished of all the Flemish painters, and styles him a great *letterato*, a judicious painter, and an excellent architect; but his account of him is contradictory: he had it from D. Lamponius, who wrote Lambert's life in Latin; it was published at Bruges in 1565, five years after his death. Lombardus studied under Jan de Mabuse before he visited Italy. Frans Floris, Hubert Golzius, and Willem Key were his scholars. His works consist chiefly of drawings with the pen in chiaroscuro. His coloured paintings are scarce; there are two of small dimensions in the Gallery of Berlin; there is a Pieta in the Pinacothek at Munich, which used to be attributed to Daniele da Volterra. Lambert's style is strictly Italian; he is said to have studied under Titian at Venice, and he lived some time in Rome. The surname of Lombardus was probably given to him by his Flemish countrymen on account of his style, which, different from their own, they distinguished as the Lombard style; Lombardy being formerly the general name for the northern part of Italy. (Vasari, *Vite de' Pittori*, &c.; Van Mander, *Het Leven der Schilders*, &c.; Sandrart, *Teutsche Academie*, &c.; Heineken, *Nachrichten von Künstlern*, &c.; Fiorillo, *Geschichte der Zeichnenden Künste*, &c.)

LOMONOSOV, MICHAEL VASILIEVICH, the father of modern Russian poetry and literature, was born in 1711, near Kholmogor, in the government of Archangel. His father, who was a serf of the crown, was by occupation a fisherman, and Michael more than once accompanied him in fishing excursions in the White and Northern seas. The long winters were devoted by him to study, in which he was assisted by the instruction he received from a priest; and although his stock of books was exceedingly limited, being nearly confined to a grammar, a treatise on arithmetic, and a psalter, he made such diligent use of them, that at last he had them all by heart. What he thus acquired served only to increase his desire for further information: he accordingly determined to make his way at once to Moscow, to which capital he journeyed in a cart that was conveying thither a load of frozen fish. Having greatly distinguished himself, first in the Zaikonopaski School there, and afterwards in the University of Kiev, he was sent to complete his education at the Academy of St. Petersburg in 1734, where he applied himself more particularly to mathematics, physics, chemistry, and mineralogy. After two years spent in those studies he was sent to Marburg, in order that he might perfect himself under the celebrated philosopher Christian Wolff, under whom he continued three years, and then proceeded to Freyburg, for the purpose of acquiring a practical knowledge of metallurgy and mining. Yet although chiefly occupied by such pursuits, he did not neglect literature, but diligently read all the best German poets of that period, and determined to rival them. One of his first literary efforts was an ode on the taking of Khoten, which he sent to the empress Anna, and which obtained for him general admiration. In the meanwhile he had married during his residence at Marburg, the consequence of which was that he so involved himself in pecuniary difficulties, that he was obliged to lose no time in returning to his own country. After his arrival at St. Petersburg he was made an associate of the Academy in 1741; and in 1746, professor of chemistry, besides which other appointments and honours were conferred upon him, and in 1760 he was made rector of the gymnasium and university. He died April 4 (16), 1765.

The complete collection of his works, published by the Academy, which has passed through several editions, extends to sixteen volumes; and the titles alone of his works would serve to show the great range and diversity of Lomonosov's studies. It would in fact be difficult to name any one who can be compared with him for the encyclopaedical multifariousness of his writings. Chronology, history, grammar, rhetoric, criticism, astronomy, physics, chemistry, meteorology, poetry—all engaged him by turns, and he showed himself competent for all. Later discoveries and improvements in science have of course dimmed the lustre which his writings of that class at first shed upon his name; but the service he rendered to the literature of his country, both by precept and example, no length of time can obscure. His grammar entitles him to be considered the legislator of the language, and as the first who gave regularity and stability to its elements: in poetry he has scarcely been surpassed among his countrymen in energy of style and sublimity of ideas. Polevoi's biographical novel, entitled 'M. V. Lomonosov,' 2 vols. 8vo, 1836, contains, with some admixture of fiction, almost all that can now be collected regarding the life of this remarkable man, together with notices of his chief literary contemporaries.

LONDONDERRY, ROBERT STEWART, MARQUIS OF, was born at the family seat of Mount Stewart, in the county of Down, Ireland, on the 18th of June 1769 (the same year which gave birth to the Duke of Wellington and to Napoleon Bonaparte). His father, of the same name, after representing the county of Down for many years in the Irish parliament, was made Baron Stewart of Londonderry in 1789, Viscount Castlereagh in 1795, Earl of Londonderry in 1796, and Marquis of Londonderry in 1816—all in the peerage of

Ireland. Robert was his only child that survived by his first wife, Sarah Frances, daughter of Francis Seymour, first marquis of Hertford, whom he married in 1766, and who died in 1770. He received the first part of his education at the grammar-school of Armagh, whence he was removed in 1788 to St. John's College, Cambridge. He was not yet of age when, on his father being raised to the peerage in 1789, he offered himself for the vacant seat in the representation of the county of Down, and was returned, though not without a severe contest, which lasted for three months, and is said to have cost the family 25,000*l.* or 30,000*l.* Nor did he come in without pledging himself, in contradiction to what had hitherto been the family politics, to the cause of parliamentary reform, which had for some time been a popular watchword in Ireland. For three or four years accordingly he was considered as belonging to the party of the opposition, though to the aristocratic and more moderate section of it. He very early began to take part in the debates. His conversion from liberalism seems to have taken place about 1793 or 1794; and it may be fairly considered to have been the natural result of his family position co-operating with the more alarming aspect which popular politics in Ireland were every day assuming; but he in consequence became excessively unpopular.

In the summer of 1794 he was returned to the British parliament for the borough of Tregony; and after remaining silent for a session he made his maiden speech in the House of Commons in seconding the address on the 29th of October 1795. It is said to have greatly disappointed the expectations excited by the reputation he had brought over with him. He was to the last a remarkably unequal speaker, at one time rising above, at another time—sometimes on the same night—falling below his ordinary or average style of execution in a degree scarcely credible, and the more wonderful in a person of so much nerve and self-possession.

He does not appear to have ever spoken again during this parliament, which was dissolved after the close of that its sixth session, in May 1796. That year he became Viscount Castlereagh; and he was again returned to the next British parliament, which met in September, for the borough of Orford. But he vacated his seat in July 1797; upon which he was re-elected to the Irish parliament for the county of Down, and was made Keeper of the Privy Seal for Ireland. In the beginning of 1798 he was appointed Secretary to the Lord Lieutenant and an Irish privy councillor; and from this date he may be regarded as having been distinctly the ministerial leader in the Commons. The credit or discredit of the measures adopted for the suppression of the rebellion, which broke out and was put down in this year, has also been commonly assigned to him, although it does not appear that he really did more than carry out the system which he found already in action when he came into office. He was no doubt one of the principal managers of the project of the Union, which followed two years after.

He was returned for the county of Down to the first Imperial Parliament, which met in February 1801; and also to the second, which met in November 1802; though, upon the latter occasion, not till after a severe struggle with the interest of the Downshire family, whose hostility had been provoked by the dismissal of the late marquis from the command of his militia regiment and the lord-lieutenancy of the county for his opposition to the Union.

In the beginning of 1802 he had been made a privy-councillor of Great Britain, and President of the Board of Control; and he retained that office after Mr. Pitt retired and throughout the Addington administration. After Mr. Pitt returned to power, Viscount Castlereagh was, in July 1805, promoted to be one of his majesty's principal secretaries of state (taking the department of War and the Colonies). He was now however thrown out of the representation of Down, but obtained a seat for the borough of Boroughbridge, for which he was returned in January 1806, on a vacancy made by the death of the Hon. John Scott, son of Lord Eldon. He resigned with the rest of the cabinet on the death of Mr. Pitt shortly after this; and to the next parliament, which met in December, with a new ministry, he was returned for the borough of Plympton Earle.

Upon the formation of the Portland administration, in April 1807, Lord Castlereagh was reappointed to his former office of secretary of state; and he was again returned for Plympton to the parliament which met in May of this year. He was now considered the individual principally answerable for the conduct of the war; and the failure of the disastrous expedition to Walcheren in the summer of 1809 not only drew upon him much general unpopularity, but involved him in a personal quarrel with his colleague Mr. Canning, the secretary for foreign affairs, which led first to the resignation of both, and then to a duel between them, in which Canning, on the second fire, was severely wounded. In the earlier part of this same year also, some sensation had been made by two reports of select committees of the Commons, which charged Lord Castlereagh, along with other persons, the one with corrupt practices in obtaining the returns of members for Irish boroughs, the other with irregularities in the disposal of Indian patronage.

Lord Castlereagh remained out of office till February 1812, when, on the resignation of the Marquis Wellesley, he was appointed secretary of state for the foreign department. After the death of Mr. Perceval, which followed in May, he was regarded as ministerial leader

in the Commons. To the new parliament which met in November 1812 he was once more returned as representative for the county of Down; and he also retained that seat in the next two parliaments, which met in August 1818 and in April 1820. The return to office of Mr. Canning however, in 1816, had relieved him from a considerable part of his labours in the conduct of public business in the House, till that gentleman again retired in 1820.

Meanwhile in the end of the year 1818 Lord Castlereagh had gone as British plenipotentiary to take part in the negotiations opened with the French government at Châtillon, which however broke off after a few weeks without any result; and he had also appeared as representative of the king of England at the Peace of Paris in May 1814; at the Congress of Vienna in October of the same year; at that of Paris after the battle of Waterloo in the following year; and at that of Aix-la-Chapelle in 1818. On such occasions as these his fine figure and grace of manner showed to great advantage. He likewise attended George IV. to Ireland in 1820, where he had for the moment the gratification of being extremely popular among his countrymen. He had been made a Knight of the Garter in 1818, and he became Marquis of Londonderry by the death of his father on the 8th of April 1821.

Lord Londonderry, who had for some time shown symptoms of mental disease, died by his own hand at his seat of North-Cray-Place, in the county of Kent, on the 12th of August 1822. The coroner's jury which sat upon the body brought in a verdict of lunacy. He had married in 1794 Lady Emily-Anne Hobart, youngest daughter of John, second Earl of Buckinghamshire, but he died without issue, and the title went to his half-brother, the subject of the following notice.

There was no brilliancy of intellect in Lord Londonderry, scarcely even the ordinary amount of literary cultivation and taste. His speaking, though fluent, and sometimes spirited, was always inelegant and slovenly, and occasionally so to a ludicrous degree. To any acquaintance with the philosophy of politics he made no pretension; nor did even his practical views commonly evince any superior sagacity. But he had great business talents; and that qualification, with his charm of manner, fitted him admirably for managing men, and was the main secret of his success in life. Something too however is to be attributed to certain moral qualities which he possessed. Whatever difference of opinion might be entertained about some of his political proceedings or acts done in his political capacity, his personal character was admitted by all who knew him to be that of an honourable and high-minded man, upon both whose firmness and fearlessness every reliance could in all circumstances be placed. His integrity in this sense had even something of a roughness or sternness that might almost be said to contrast with the amenity of his manner.

'The Correspondence of Robert, Second Marquis of Londonderry,' was edited by his brother, the third marquis, in 1850.

LONDONDERRY, CHARLES WILLIAM VANE, THIRD MARQUIS OF, K.G., G.C.B., only son of Robert, first Marquis, by his second wife, Frances, daughter of Lord Chancellor Camden, and half-brother of the second Marquis above noticed, was born in Dublin May 18, 1778. He was in his fifteenth year when he received his first commission as ensign in a foot regiment, and embarked under the Earl of Moira (afterwards Marquis of Hastings), to relieve H.R.H. the Duke of York from the perilous position in which he found himself after the reduction of Ypres and the capture of Charleroy. Having held for a few months the post of assistant quartermaster-general to a division of the forces under General Doyle, he was attached in the following year to Colonel Crawford's mission to the court of Vienna; and while thus occupied, he received a severe wound at the battle of Donauwerth. Returning home, he became aide-de-camp to his uncle, Earl Camden, during his Lord Lieutenancy in Ireland; having gained his majority in 1796, he was made in the following year lieutenant-colonel of the 5th Dragoon Guards, and while encamped on the Curragh of Kildare succeeded in bringing into partial discipline and order "the worst of bad regiments," which he commanded through the trying period of the Rebellion of 1798. The regiment having been subsequently disbanded for insubordination, Charles Stewart was appointed to the command of the 18th Light Dragoons, which he accompanied to Egypt under Sir Ralph Abercrombie; and in this expedition he was again severely wounded. In 1803 he became full colonel, and aide-de-camp to his Majesty, and for a short time occupied the post of under secretary of state for the war department. This post he quitted in order to accept the command of a hussar brigade under Sir John Moore in Portugal, as brigadier-general, and he did good service by covering the march of Sir John Hope's division into Spain, and the retreat of Sir John Moore, during which he successfully repulsed an attack of the French Imperial Guard. On reaching Corunna he was labouring under severe ophthalmia, and Sir John Moore, who had the highest opinion of his abilities, sent him home to report progress. In a few months however he returned to the seat of war as adjutant-general under Sir Arthur Wellesley, which post he held until May 1813. During the pursuit of Marshal Soult's army across the Douro, and again at Talavera, he rendered important services, for which he received the thanks of the House of Commons. During all this time, since the meeting of the first parliament of the United Kingdom in 1801, he had represented the county of Londonderry, and continued to do so until 1814, when he was raised to the Peerage as Lord Stewart, and sworn a member of the Privy Council. In the meantime he had risen

to the rank of lieutenant-general, and had received the order of the Bath, besides Portuguese, Russian, and Prussian honours, in recognition of his services not only in the field, but also in the capacity of envoy extraordinary and minister plenipotentiary at the court of Berlin, where he acted as commissioner to the allied sovereigns, and was specially charged with the supervision of Bernadotte, the Swedish king, who had armed his troops with English supplies, but was thought to be wavering in his allegiance.

The secret history of the time shows what kind of remonstrances the British envoy found it necessary to employ at so critical a moment as that which immediately preceded the battle of Leipzig. In 1814 he was appointed ambassador to Austria, and in the following year was one of the plenipotentiaries at the Congress of Vienna, together with his brother, Lord Castlereagh, the Duke of Wellington, and Lords Cathcart and Clancarty. Having been left some years a widower, in 1819 Lord Stewart married the only daughter of Sir Harry Vane Tempest, Bart., and assumed the name and arms of Vane; and having succeeded to the marquise on the death of his brother in 1822, was soon afterwards created Earl Vane, with remainder to his sons by his second marriage. In right of his wife he became possessed of large estates in the county of Durham, and applied himself actively to the development of their mineral and commercial resources. With this view he constructed the harbour of Seaham, a vast undertaking for private enterprise, and one which will long be regarded as a wondrous achievement of engineering science. After this time the marquis never accepted any public office or employment, with the exception of the embassy to Russia, which he undertook during Sir Robert Peel's brief tenure of office in 1834-35, but relinquished before proceeding to his destination. In 1837 he obtained the rank of general, and became colonel of the 2nd Life Guards in 1843. In 1852 the Earl of Derby bestowed on him the Garter vacated by the death of the Duke of Wellington. His lordship was the author of a 'History of the Peninsular War,' published in 4to, 1808-13, and he also edited the correspondence of his brother Robert, the second marquis, which he published in 1850. During upwards of half a century Lord Londonderry advocated in the Upper and Lower House the strongest Tory principles, and not always in the way best calculated to disarm opposition. He died at Holderness-house, London, March 1, 1854, from an attack of influenza, and was buried at Long Newton, near Wynyard Park, his princely seat in the county of Durham. He was succeeded in the marquise and Irish estates by his eldest son William Robert, who represented the County of Down for many years as Viscount Castlereagh; the earldom of Vane and his English property passed to the eldest son of his second marriage, George, viscount Seaham, M.P. for the Northern Division of the county of Durham.

* LONG, GEORGE, was born at Poulton in Lancashire in 1800. He received his early education at Macclesfield Grammar School under Dr. Davis, whence he removed to Trinity College, Cambridge, where he obtained a Craven scholarship in 1821, and the Chancellor's first medal in 1822. In the same year he was one of the Wranglers; in 1823 one of the Middle Bachelors' prizemen; and he subsequently obtained a fellowship at Trinity. In 1824 the University of Virginia had been established chiefly through the exertions of Mr. Jefferson, and as the best scholars were to be obtained from England as professors, Mr. Long was strongly recommended, and was induced to accept the office of Professor of Ancient Languages in the University of Virginia. The University of Virginia was well endowed by the State. At the special invitation of some eminent persons in London, he returned to England, and became professor of the Greek language, literature, and antiquities in the London University (now University College), founded in 1826. This office he held till 1831, when he resigned.

The Society for the Diffusion of Useful Knowledge having been instituted in 1826, Mr. Long, on his return from America, joined it, and was an earnest and active member. He edited for the Society the 'Journal of Education,' which was published at the cost of Mr. C. Knight from 1831 to 1835. In 1832 the 'Penny Cyclopædia' was commenced; it was completed in 29 volumes, including two volumes of Supplement, in 1846. As the editor of this work, which was wholly original, and was produced under the superintendence of the Society, but at the sole charge of the publishers, Messrs. C. Knight and Co., the exertions of Mr. Long were unremitting. In the address at the conclusion of the 27th volume, the committee of the Society and the publishers offered their thanks "to the editor, by whose learning, unwearied diligence, and watchfulness, unity of plan has been maintained during eleven years, error as far as possible has been avoided, and regular monthly publication, without a single omission, has been accomplished." In 1844 Mr. Long began a translation from Plutarch of 'Select Lives,' forming a history of the 'Civil Wars of Rome,' which was issued in 'Knight's Weekly Volume,' and was completed in five volumes in 1848. In 1850 he wrote 'France and its Revolutions: a Pictorial History,' also published by Mr. C. Knight. From 1842 to 1844 he had likewise been engaged in editing for the Society for the Diffusion of Useful Knowledge 'The Biographical Dictionary,' published by Messrs. Longman, which however was only carried on to the end of letter A, forming seven half-volumes. During the progress of these various labours Mr. Long had entered himself as a student of the Inner Temple, and was called to the bar in 1837. On the appointment of lecturers by the inns of court, he was the first

appointed in 1846 by the Society of the Middle Temple to deliver a course on Jurisprudence and the Civil Law. No choice could have been more judicious. It presented to Mr. Long the prospect of an employment for which he was eminently fitted; and he, not without reluctance, resigned the Latin professorship at University College, upon which he had entered in 1842. But the attendance of students at the law lectures was not then compulsory, and the system received so little encouragement that Mr. Long relinquished an appointment which the indifference of the authorities of the Inn rendered inefficient. 'Two Discourses delivered in the Middle Temple Hall, with an Outline of the Course, by G. Long,' a valuable exposition of the Roman law to an English student, was published early in 1847. In 1849 he was appointed Classical Lecturer at Brighton College, where he has since resided. While here he has been engaged in editing several classical works, particularly 'Caesar's Gallic War' and Cicero's 'Orations,' enriched with many valuable notes, for which his knowledge of the Roman law rendered him peculiarly qualified. He has also edited a 'Classical Atlas,' and has been a large contributor to Dr. W. Smith's 'Classical Dictionaries.' Mr. Long's reputation as a distinguished scholar is not confined to this country.

LONG, ROGER, was born in the county of Norfolk about the year 1680. At the age of seventeen he entered Pembroke Hall, Cambridge, took the degree of Master of Arts in 1704, and that of Doctor of Divinity in 1728. The following year he was elected a Fellow of the Royal Society and Vice-Chancellor of the University; in 1749 he was appointed Lowndes's Professor of Astronomy, and in 1751 he was presented to the rectory of Bradwell in Essex, which he held until his death, December 16, 1770. His principal work is a treatise on astronomy, in two large quarto volumes, the first of which was published in 1742, the other in 1764: a second edition appeared in 1784. This work contains very good descriptions of the apparent motions of the heavens. Besides his astronomy he wrote, under the signature of 'Dicaiphilus Cantabrigiensis,' a pamphlet entitled 'The Rights of Churches and Colleges defended,' 1731; 'Reply to Dr. Gally's Pamphlet on Greek Accent,' 1755; 'Life of Mahomet,' prefixed to Oakley's 'History of the Saracens,' 1757; 'Music Speech spoken at the Public Commencement, July 6, 1714,' and other poems, London, 1719, to which is prefixed a short notice of the author's life. With a view to popularise the science of astronomy, he caused to be constructed a hollow sphere, wherein thirty persons could sit conveniently, and on the inner surface of which was a representation of the heavens as they would appear to an observer in north latitude. The keeper of this sphere, who is generally an undergraduate, receives 6*l.* per annum. The habits of Dr. Long were peculiarly moderate, his ordinary drink being water; and for some years previous to his death he abstained altogether from eating animal food. By his will he bequeathed 600*l.* for the benefit of his college. (*Biog. Brit.; Memoir of Dr. Wood mentioned above.*)

* LONGFELLOW, HENRY WADSWORTH, was born at Portland, Maine, United States of North America, on the 27th of February 1807, the son of the Hon. Stephen Longfellow of that place. In his fifteenth year he entered Bowdoin College, Brunswick, at which college he graduated with high honours in 1825. While at college he contributed various pieces of verse to the 'United States Literary Gazette.' He was intended for the study of the law, and spent some time in his father's office for that purpose; but a professorship of modern languages having been founded in Bowdoin College and offered to him, he accepted the office as more congenial to his tastes. In order to qualify himself for the office, being then quite a youth, he came over to Europe, where he spent three years and a half in travelling through France, Italy, Spain, Germany, Holland, and England, and in acquiring a knowledge of the languages and literature of those countries. His residence in Germany, in particular, had a powerful influence upon him—an influence visible throughout his subsequent writings. It begot in him a kind of eclectic theory of literature, and a love for European and especially mediæval and German themes and sentiments, as distinct from that intense American nationalism which some of his countrymen advocated. "All that is best," he has said, "in the great poets of all countries is not what is national in them, but what is universal. Their roots are in their native soil, but their branches wave in the unpatriotic air." This was a state of feeling very proper in one who was to fill the office of Professor of Modern Languages in an American College; which office he returned to occupy in the year 1829, while yet only in his twenty-third year. While discharging the duties of the post, he wrote various articles of literary biography and criticism for the 'North American Review;' in 1833 he published a translation of a Spanish poem, with an Essay on Spanish Poetry; and in 1835 appeared the first of his regular prose-works—'Outra-Mer, or a Pilgrimage beyond the Sea,' containing sketches of his travels in France, Spain, and Italy. In this same year, Mr. George Ticknor having resigned the Professorship of Modern Languages and Literature at Harvard University, Mr. Longfellow, then twenty-eight years of age, was called upon to succeed him. Before entering on the office he spent another year in European travel, visiting Germany again, and also Switzerland, Denmark, and Sweden, and thus adding a knowledge of the Scandinavian tongues and literature to his previous acquirements. From the year 1836 to the present time Mr. Longfellow has held, with high distinction, the chair in

Harvard University; and it is during this period that he has published the series of works by which he is best known. In 1839 he published his prose-romance of 'Hyperion'; in 1840 his 'Voices of the Night,' a collection of poems; in 1841 his 'Ballads and other Poems,' including translations from the German and Swedish; in 1842 (in which year he again visited Europe) a drama called 'The Spanish Student'; in 1843 his 'Poems on Slavery'; in 1845 his 'Belfry of Bruges,' and also an extensive work entitled 'The Poets and Poetry of Europe,' consisting of translations from various languages, with introductions and biographical notices; in 1847 his poem of 'Evangeline,' a story of early American colonial life, written in English Hexameters; in 1848 his 'Kavanagh,' a kind of poetico-philosophical tale; in 1849 a political series entitled 'The Sea-Side and the Fireside'; in 1851 the 'Golden Legend,' a mystical and dramatic version of a mediæval German story; and lastly, in 1855, his 'Song of Hiawatha,' a kind of American Indian mythical epic, written in a very peculiar metre.

From the nature of some of the subjects in this long series, it will be seen that Mr. Longfellow, while true in the main to the cosmopolitan theory of poetry and literature with which he set out in his career, has yet exhibited his genius again and again in national American topics. No poem indeed is so thoroughly American in its scope and associations as the 'Song of Hiawatha.' Of all American poets Mr. Longfellow is the most popular on this side of the Atlantic. Almost all his works have been reprinted separately, some of them in various forms by various publishers; and there are at present (1856) several editions of his collective works in the market, one or two of which are illustrated. Though the influence of Goethe, Jean Paul, and other Germans is to be traced both in the matter and in the method of some of his writings, there can be no doubt that he is a man of fine original faculty, a highly-cultivated scholar, and a genuine literary artist.

LONGHI, GIUSEPPE, an Italian painter, and one of the most distinguished engravers of the 19th century, was born at Monza in 1766. His father was a silk-merchant, and intended his son for the Church; but, through his own determination, Giuseppe was finally placed with the Florentine Vincenzo Vangelisti, professor in the Brera at Milan, under whom he learnt engraving. He studied afterwards some time in Rome, where he became acquainted with Raphael Morghen, a very celebrated engraver; and Longhi soon obtained a reputation himself by his print from the 'Genius of Music,' a picture by Guido in the Chigi Palace.

After his return to Milan he was chiefly employed in miniature painting, until he was ordered by Napoleon I. to make an engraving of Gros's portrait of him; and he was appointed about the same time (1798) to succeed Vangelisti, deceased, as professor of engraving in the Academy of the Brera, to which, during Longhi's professorship, many distinguished engravers of the present time in Italy owe their education. It was one of Longhi's first principles to make the means subservient to the end, and not the end to the means; he always deprecated cleverness of line as a principal object, and in his own works manual dexterity is invariably subordinate to conformity of style. His first object was to give, as nearly as possible, the general character, colour, and texture of the original, and the etching-needle was accordingly his chief instrument. He excelled in light and shade. Among his principal works are—the 'Vision of Ezekiel,' after Raffæle; the 'Sposalizio, or the Marriage of the Virgin,' and a 'Holy Family,' after the same; the 'Entombment,' after D. Crespi; the 'Magdalen,' after Correggio; the 'Madonna del Lago,' after Da Vinci; 'Galatea,' after Albani; and many heads, after Rembrandt. The 'Sposalizio' was engraved as a companion-piece, or *pendant*, to Morghen's large print of the 'Transfiguration,' by Raffæle. He commenced in 1827 to engrave the 'Last Judgment,' by Michel Angelo, from a drawing by the Roman painter Minardi, but he died before it was quite finished. Longhi died of apoplexy in 1831. He was a Knight of the Iron Crown, and member of many academies.

Besides a few poems and other essays, there is a treatise on engraving by Longhi ('La Calcographia'), which has been translated into German by C. Barth, and contains a life of the author by F. Longhena. A life of him also, with a list of his works, was published at Milan in 1831; and there are notices of him in the 'Kunstblatt,' and in Nagler's 'Neues Allgemeines Künstler-Lexicon.'

LONGMONTANUS, the author of a treatise in Greek 'On the Sublime,' is said to have been born either in Syria or at Athens, but at what time is uncertain. His education was carefully superintended by his uncle Fronto, a celebrated teacher of rhetoric; and he also received instruction from the most eminent teachers of philosophy and rhetoric of his age, especially from Ammonius and Origen. He afterwards settled at Athens, where he taught philosophy, rhetoric, and criticism to a numerous school, and numbered among his disciples the celebrated Porphyry. His school soon became the most distinguished in the Roman empire. After remaining at Athens for a considerable time, he removed to Palmyra at the invitation of Zenobia, in order to superintend the education of her sons. He did not however confine his attention to this duty, but also took an active part in public affairs, and is said to have been one of Zenobia's principal advisers in the war against Aurelian, which proved so unfortunate to himself and his royal mistress. After the capture of Palmyra by Aurelian A.D. 273, Longinus was put to death by order of the emperor.

Longinus wrote many works on philosophical and critical subjects, now known only by their titles, none of which have come down to us, with the exception of his treatise 'On the Sublime,' and a few fragments preserved by other writers. There is however some doubt whether the treatise 'On the Sublime' (*περὶ ὑψους*) was in reality written by this Longinus. Modern editors have given the name of the author of this treatise as 'Dionysius Longinus;' but in the best manuscripts it is said to be written by Dionysius, or Longinus, and in the Florence manuscript by an anonymous author. Suidas says that the name of the counsellor of Zenobia was Longinus Cassius. Some critics have conjectured that this treatise was written by Dionysius of Halicarnassus, or by Dionysius of Pergamum, who is mentioned by Strabo (625, Casaub.) as a distinguished teacher of rhetoric; but the difference of style between this work and the acknowledged works of Dionysius of Halicarnassus renders this conjecture very improbable, and as to the other Dionysius, the conjecture has no foundation. The treatise 'On the Sublime' has for its object the exposition of the nature of the sublime, both as to the expression and the thought, which the author illustrates by examples. As a specimen of critical judgment the work has always maintained a high rank, and in point of style is perspicuous and precise.

The best editions of Longinus are by Pearce (1724), Morus (1769), Toup (1778), with improvements by Ruhken (Oxford, 1806), Weiske (1809), and Eggerix (1837); the best translations are the German by Schlosser, the French by Boileau, and the English by W. Smith.

LONGLAND, or LANGELANDE, ROBERT, the reputed author of the 'Visions of Piers Plowman.' He was a secular priest, born at Mortimer's Cleobury in Shropshire, and afterwards Fellow of Oriel College in Oxford. He lived in the reigns of Edward III. and Richard II.; and, as Bale assures us, was one of the earliest disciples of Wycliffe. Longland, according to the same author, completed the 'Visions' in 1369, when John Chichester was mayor of London. The poem here named consists of 'XX. Passus' (pauses or breaks), exhibiting a series of dreams supposed to have happened to the author on the Malvern Hills in Worcestershire. It abounds in strong allegorical painting, and censures with great humour and fancy most of the vices incident to the several professions of life, and particularly inveighs against the corruptions of the clergy and the absurdities of superstition; the whole written, not in rhyme, but in an uncouth alliterative versification. Of the 'Visions of Piers Plowman' there are two distinct versions, or rather two sets of manuscripts, each distinguished from the other by peculiar readings. Of one, no fewer than three editions were printed in 1550, by Robert Crowley; and one in 1561, by Owen Rogers, to which is sometimes subjoined a separate poem, entitled 'Pierce the Plowman's Crede,' a production of a later date than the 'Visions,' inasmuch as Wycliffe, who died in 1384, is mentioned (with honour) in it as no longer living. Of the other version of the 'Visions,' the first edition was that published by Dr. Thomas Dunham, Whitaker, 4to, London, 1813, who, in the following year, republished the 'Crede,' from the first edition of that poem printed by Reynold Wolfe, in 1553. The best edition of the 'Visions of Piers Plowman' is one admirably edited by Mr. T. Wright, and published in a very convenient form, and at a remarkably moderate price, by Mr. Russell Smith.

(Bale, *Script. Illustr.*, 4to, Bas., 1559, cent. vi. p. 474; Percy, *Reliques*, edit. 1794, ii. 272; Ellis, *Specim. of Engl. Poet.*, i. 147; Whitaker and Wright's editions of *P. Ploughman*, *Introd.*)

LONGMONTANUS, CHRISTIAN SEVERIN, better known as Christian Longomontanus, from the latinised form of his native village, Langberg, in Denmark, was born in 1562. His early education was probably wholly due to his own exertions, as the circumstances of his father, who was a poor ploughman, would scarcely have enabled him to incur much expense on that account; but upon the death of this parent, which took place when he was only eight years old, he was sent for a short time to a good school by his maternal uncle. This improvement in young Severin's condition excited so much jealousy among his brethren, who thought themselves unfairly dealt with, that he determined, in 1577, upon removing to Wyborg, where he lived eleven years, "working by night to earn a subsistence, and attending the lectures of the professors during the day." After this he went to Copenhagen and there became known to Tycho Brahe, who employed him in reducing his observations and making other astronomical calculations up to the time of his quitting the island of Høe in 1597, when he sent him to Wandenburg, and thence to his residence at Benach, near Prague. His stay here was not of long duration, in consequence, it is said, of his attachment to his native country, though it is perhaps attributable to the death of his patron, which happened in 1601. [BRAHE, TYCHO.] He returned by a circuitous route, in order to visit the place which had been honoured by the presence of Copernicus, and reached Wyborg about the year 1603, where he was appointed superintendent (*recteur*) of the gymnasium, and two years after was promoted to the professorship of mathematics in the university of Copenhagen, the duties of which he continued to discharge till within two years of his death. He died at Copenhagen, 8th October 1647.

The following list of his published works is taken from the 18th volume of the 'Mémoires des Hommes Illustres,' Paris, 1732; 'Theses summan doctrinæ Ethicæ completentes,' 1610; 'Disputatio Ethicæ

de Animæ Humanæ Morbis,' 1610; 'Disputationes duæ de Philosophiæ origine, utilitate, definitione, divisione, et addiscendi ratione,' 1611-18; 'Systematis Mathematici,' part 1; 'Arithmetican Solutam duobus libris methodice comprehensam,' 1611; 'Cyclometria à Lunulis reciproce demonstrata, unde tam areæ, quam perimetri Circuli exacta dimensio et in numeros diductio secuta est, hactenus ab omnibus Mathematicis unice desiderata,' 1612, 1627, and 1664; 'Disputatio de Eclipsibus,' 1616; 'Astronomia Danica in duas partes tributa, quarum prima doctrinam de diuturna apparente Siderum Revolutione super Sphæra armillari veterum instaurata duobus libris explicat; secunda Theorias de Motibus Planetarum ad Observationes Tychonis de Brahé, &c. itidem duobus libris complectitur,' 1622, 1640, and 1663 (Gassendi, in his 'Life of Tycho Brahé,' says that this work belongs rather to that astronomer than to Longomontanus, since the tables of the planetary motions were either calculated by Longomontanus under the immediate superintendence of Tycho, or copied by him from those which Tycho had previously caused to be computed); 'Disputationes quatuor Astrologiæ,' 1622; 'Pentast Problematum Philosophiæ,' 1623; 'De Chronolabio Historico,' 1627; 'Disputatio de Tempore trium Epocharum, Mundi Conditi, Christi Nati, et Olympiadis primæ,' 1629; 'Zetemata septem de summo hominis bono,' 1630; 'Disputatio de summo hominis malo,' 1630; 'Geometria quæsitæ xlii. de Cyclometria rationali et vera,' 1631; 'Inventio Quadraturæ Circuli,' 1634 (this work gave rise to a very animated dispute between the author and Dr. John Pell, an English mathematician, who proved that the demonstration there given of the quadrature of the circle was fallacious, but notwithstanding Longomontanus died in the conviction that he had effected that which has since been shown to be impracticable); 'Disputatio de Matheseos Indole,' 1636; 'Coronis Problematica ex Mysteriis Trium Numerorum,' 1637; 'Problemata duo Geometrica,' 1638; 'Problema contra Paulum Guldinum de Circuli Mensura,' 1638; 'Introductio in Theatrum Astronomicum,' 1639; 'Rotundi in Plano, seu Circuli absoluta Mensura,' 1644; 'Energeia Proportionis sesquialtertiæ,' 1644; 'Controversia cum Pello de vera Circuli Mensura,' 1645.

LONGUS is the name of the author, or supposed author, of a Greek pastoral romance, 'The Loves of Daphnis and Chloë,' or, according to the literal version of the Greek title (Ποιμενικά τὰ κατὰ Δάφνον καὶ Χλόην), 'Pastoral Matters concerning Daphnis and Chloë,' which has been generally admired for its elegance and simplicity, and is one of the earliest specimens of that kind of composition. We know nothing of the author, who is supposed to have lived in the fourth or fifth century of our era. The 'Daphnis' of Gesner approaches the nearest of any modern composition to an imitation of the work of Longus. This pastoral has gone through numerous editions, the best of which are—that of Leipzig, 1777, called 'Variorum,' because it contains the notes of former editors; Villoison's, with numerous notes by the editor, Paris, 1778; Schäfer's, Leipzig, 1803; that of Courier, Rome, 1810; that of Passow, Leipzig, 1811, Greek and German; and by Sinner, Paris, 1829, and Seiler, Leipzig, 1853. Courier discovered in the manuscript of Longus, in the Laurentian library at Florence, a passage of some length, belonging to the first book, which is wanting in all the other manuscripts. He first published the fragment separately at his own expense and distributed the copies gratis. He afterwards embodied it in his edition of the whole pastoral, of which he published only 52 copies, most of which he sent to distinguished scholars of various countries. He also republished Amyot's French translation of Longus, adding to it the translation of the discovered passage. [COURIER, PAUL LOUIS.]

LOPE DE VEGA. [VEGA.]

LORENZO, or LORENZETTO, AMBROGIO AND PIETRO DI, two celebrated Italian painters of the 14th century, were born at Siena about 1300. They were brothers, as we learn from the following inscription, formerly in the Hospital of Siena:—"Hoc opus fecit Petrus Laurentii et Ambrosius ejus frater, 1330." It was attached to pictures of the 'Presentation' and of the 'Marriage of the Virgin,' which were destroyed in 1720, and was preserved by the Cav. Pecci. This inscription explains the name given by Vasari to Pietro, whom he calls Petrus Laurati or Laurenti, which is evidently an erroneous reading of Petrus Laurentii—Pietro di Lorenzo.

Some of the works of these painters still remain, though the principal of their works, by Ambrogio, which is described by Ghiberti (in 'Cod. Magliabecchiana,' f. 8 & 9), is destroyed. It was painted in the Minorite convent at Siena, and represented the fatal adventures of some missionary monks. In the first compartment a youth was represented putting on the monastic costume; in another, the same youth was represented with several of his brother monks about to set out for Asia, to convert the Mohammedans; in a third, these missionaries are already at their place of destination, and are being chastised in the sultan's presence, and are surrounded and mocked by a crowd of scoffing infidels; the sultan judges them to be hanged; in a fourth the young monk is already hanged to a tree, yet notwithstanding he continues to preach the gospel to the astonished multitude, upon which the sultan orders their heads to be cut off; the next compartment is their ceremonious execution by the sword, and the scaffold is surrounded by a great crowd on foot and on horseback; after the execution follows a great storm, which is represented in all the detail of wind, hail, lightning, and earthquake, from all of which the crowd are protecting themselves as they best can, and this miracle,

as it was considered, is the cause of many conversions to Christianity. Such is the description of this picture by Lorenzo Ghiberti, the first sculptor of his time, and he finishes by declaring it to be, as a painted story, a wonderful thing—"per una storia picta mi pare una maravigliosa cosa;" many of the actors, he says also, appeared to be living beings. There is still in the Sala delle Balestre, in the public palace of Siena, a *tempera* painting of 'Peace,' represented by a view within and without the city of Siena, with numerous inhabitants variously occupied in business and in pleasure. War was likewise represented in this hall, but is now defaced; there are however other allegorical works still remaining, and Rumohr observes that what remain justify Ghiberti's praises of what have disappeared, speaking with relation to the time of their production—1337, 1338.

Of the several pictures by Ambrogio Lorenzetti mentioned by Ghiberti, only one remains—the 'Presentation of the Virgin in the Temple,' in the Scuole Regie, and in this some of the women are excellent.

Ghiberti does not mention any works by Pietro Lorenzetti, and there is only one authenticated work by him; it is in the Stanza del Pilone, a room against the sacristy of the cathedral of Siena, and is marked "Petrus Laurentii de Senis me pinxit, a. M.CCC.XLII." It represents, according to Rumohr, some passages from the life of John the Baptist, his birth, &c.

Vasari mentions many works by Pietro in various cities of Tuscany, where he says his reputation was greater than either Cimabue's or Giotto's. He attributes to him a picture of the early fathers and hermits in the Campo Santo at Pisa; it is engraved in Lasinio's 'Pitture del Campo Santo di Pisa.'

In 1355 Pietro was invited to Arezzo to paint the cathedral, in which he painted in fresco twelve stories from the life of the Virgin, with figures as large as life and larger, but they have long since perished; they were however in good preservation in the time of Vasari, who completely restored them. He speaks of parts of them as superior in style and vigour to anything that had been done up to that time.

The works of these painters, though relatively good, are not exempt from any of the errors or defects of the prevailing style in Italy previous to Donatello, Masaccio, and Ghiberti; and they display even some of the barbarities of the Byzantine school. Several pictures are attributed to them in various collections, but wholly without evidence as to their authorship.

(Vasari, *Vite de' Pittori*, &c.; Della Valle, *Lettere Sanesi*; Lanzi, *Storia Pittorica*, &c.; and especially Rumohr, *Italienische Forschungen*, in which the two Lorenzetti are treated of at considerable length.)

LORENZO DE' MEDICI. [MEDICI.]

LORRAINE, CARDINAL DE. [GUISE.]

LORRAINE, CLAUDE. [CLAUDE.]

LOTTO, LORENZO, a celebrated Venetian painter of the 16th century. He is supposed to have been one of the scholars of the Bellini, and also an imitator of Lionardo da Vinci. He lived long at Bergamo, and was generally considered a native of that place; "but," says Lanzi, "we are indebted to Sig. G. Beltramelli for showing, in a work published in 1800, that Lotto was a native of Venice." He found him thus noticed in a public contract, "M. Laurentius Lottus de Venetiis nunc habitator Bergomi" (Master Lorenzo Lotto, of Venice, now a resident of Bergamo). Lotto lived also some time at Treviso, at Recanati, and at Loreto, where he died. His works range from 1513 to 1554. Lanzi ventures an opinion that Lotto's best works could scarcely be surpassed by Raffaële or by Correggio, if treating the same subject. His masterpieces are the Madonnas of S. Bartolomeo and Santo Spirito, at Bergamo. (Vasari, *Vite de' Pittori*, &c.; Tassi, *Vite de' Pittori*, &c.; *Bergamaschi*; Lanzi, *Storia Pittorica*, &c.)

LOUDON, JOHN CLAUDIUS, was born at Cambuslang in Lanarkshire, on the 8th of April 1783, where his mother's only sister, who was the mother of Dr. Claudius Buchanan, author of 'Christian Researches in Asia,' then resided. His father was a farmer, and lived at Kerse Hall, near Gogar, about five miles from Edinburgh. As a child, Loudon exhibited a taste for gardening. He was early sent to reside with an uncle at Edinburgh in order that he might be educated, and here he attended a public school, and also the classes on botany and chemistry. In addition to the Latin he learned at school, he obtained a knowledge of French and Italian, and paid his masters himself out of the proceeds of translations from these languages, which he sold. At the age of fourteen he was placed with a nurseryman and landscape gardener, and continued his attendance on the classes of botany and chemistry, and to these he added agriculture, in the University of Edinburgh. During this period he acquired the habit of sitting up two nights every week for the purpose of study, a habit which he continued for many years.

In 1803 Loudon first came to London, and, as he brought good recommendations from Edinburgh, he found no difficulty in getting employment in his profession of a landscape gardener. One of his earliest literary efforts was made this year in the form of a paper contributed to the 'Literary Journal,' entitled 'Observations on Laying Out the Public Squares of London.' It was the practice when this article was published to adorn the squares of London with a very sombre vegetation, consisting of yews, pines, and other heavy plants.

This practice the author strongly condemned, and recommended the lighter trees, as the oriental plane, the sycamore, the almond, and others, which are now generally cultivated, and add greatly to the beauty of London squares. In 1804 he returned to Scotland, and in the same year he published his first work, entitled 'Observations on the Formation and Management of Useful and Ornamental Plantations,' 8vo, London. He returned to England in 1805, and published a small work, entitled 'A Short Treatise on some Improvements lately made in Hothouses,' 8vo, Edinburgh. In 1806 he published a 'Treatise on Forming, Improving, and Managing Country Residences, and on the Choice of Situations appropriate to every Class of Purchasers,' 8vo, London. This work was illustrated with thirty-two copper-plate engravings of landscape scenery drawn by the author.

In 1806 an accident turned his attention to farming. Travelling one night on the outside of a coach, exposed to the rain, and neglecting to change his clothes, he became attacked with rheumatic fever, which left him so debilitated that for the sake of his health he took lodgings at Pinner, near Harrow. Here he had an opportunity of observing the inferior farming then practised in England, and persuaded his father to take a farm near London. The result was that, conjointly with his father, he rented Wood Hall; and such was their success that the following year Loudon wrote a pamphlet entitled 'An Immediate and Effectual Mode of Raising the Rental of the Landed Property of England, &c., by a Scotch Farmer, now Farming in Middlesex.' This led to his introduction to General Stratton, the owner of Tew Park in Oxfordshire, and his undertaking the management of this estate as a tenant. Here he established a kind of agricultural college, in which he engaged to teach young men the principles of farming; and in 1809 he wrote a pamphlet on the subject entitled 'The Utility of Agricultural Knowledge to the Sons of the Landed Proprietors of Great Britain, &c., by a Scotch Farmer and Land-Agent.' He carried on his farming so successfully that in 1812 he found himself worth 15,000*l.*, and being more anxious for the cultivation of his mind than the improvement of his circumstances, he determined to give up his farm and travel on the Continent. He left England in March 1813, and after visiting the principal cities of Germany and Russia, experiencing a variety of adventures, and recording with his pen and pencil all that he found worthy of notice in his own profession, he returned to his own country in 1814. On his return to London, finding that the chief part of his property was lost through unfortunate investments, he devoted himself with renewed energy to his old profession of landscape-gardening. He now determined to publish a large work on the subject of gardening; and in order to complete his knowledge of continental gardens, for the purpose of rendering his work more valuable, he visited France and Italy in 1819. In 1822 appeared his great work, 'The Encyclopædia of Gardening,' which contained not only a vast amount of original and valuable matter on every department of horticulture, but was copiously illustrated with woodcuts in the text. This work had a very extraordinary sale, and fully established the reputation of the author as one of the most learned and able horticulturists of his day. A second edition was published in 1824. The success of this work led him to engage in another equally laborious and extensive, and on the same plan, devoted to farming. This was published in 1825, with the title 'Encyclopædia of Agriculture.' Another work, though not exactly on the same plan, but similar in design and comprehensiveness, was edited by him, and published in 1829, with the title 'Encyclopædia of Plants.' This however contained less of the author's own work than the preceding, the plan and general design being all that he claimed as his own. This was followed by another, the 'Encyclopædia of Cottage, Farm, and Villa Architecture,' which was all his own labour. "The labour," says Mrs. Loudon, "that attended this work was immense; and for several months he and I used to sit up the greater part of every night, never having more than four hours' sleep, and drinking strong coffee to keep ourselves awake." This book was published in 1832, and was very successful. He then planned a work of still greater extent, which demanded more time than any of the preceding: this was his 'Arboretum et Fruticetum Britannicum,' comprehending an account, with engravings, of all the trees and shrubs growing wild or cultivated in Great Britain. This work was brought out in 1838, and, with the preceding, was published at his own expense. After paying artists and other persons engaged in the work, "he found at its conclusion that he owed ten thousand pounds to the printer, the stationer, and the wood-engraver who had been employed." The sale of this work was slow, and seemed to have involved him in pecuniary difficulties, which, although they did not abate his energy, still preyed upon his mind, and hastened his death.

During the time that these works were going on he edited several periodicals. In 1826 he established the 'Gardener's Magazine,' which he carried on till his death. In 1828 he commenced the 'Magazine of Natural History,' which he edited till 1836, when it passed into other hands. In 1834 he started the 'Architectural Magazine,' which he gave up in 1838. In 1836 he commenced the 'Suburban Gardener,' a monthly publication; so that he had four monthly works, in addition to the 'Arboretum,' going on at the same time.

These labours would appear very extraordinary for a man in perfect health and with the use of his limbs, but they become more extraordinary when the circumstances are known under which he

wrote them. His first attack of rheumatic fever, in 1806, was so severe as to produce permanent anchylosis of his left knee. Subsequently his right arm became affected, and this was so severe that after trying the usual remedies he was induced to submit to sham-pooling, during which process his arm was broken so close to the shoulder as to render it impossible to have it set in the usual manner; and on a subsequent occasion it was again broken, when it was found necessary, in 1826, to have recourse to amputation. In the meantime his left hand became so affected that he could only use the third and little finger. After this period he was obliged to employ for all his works both an amanuensis and a draftsman. With this infirm and maimed body, his mind retained its vigour to the last. Early in 1843 he was attacked with chronic inflammation in his lungs, which terminated his existence on the 14th of December of that year. He continued working till the day of his death, and "died standing on his feet."

Few literary men have attempted or executed so much as Loudon, and that under circumstances of the most depressing and afflictive nature. The tendency of his mind was essentially practical, and in this will be found the cause of the success and the influence of his writings. In his works on gardening he displays great anxiety for the mental improvement and welfare of the class of men who make this their occupation; and the book on which he was employed at the time of his death is devoted to them, and is entitled 'Self-Instruction for Young Gardeners.' In all his works he never lost the opportunity of pointing out the bearing of his subject on the moral and social improvement of his fellow-creatures.

He married in 1831 Jane, daughter of Mr. Thomas Webbs, of Ritwell House, near Birmingham. Mrs. Loudon had already (in 1827) published 'The Mummy,' a novel, which attracted much notice, and led Mr. Loudon to seek an introduction to the authoress. To her husband, as already intimated, she was an invaluable assistant in his literary labours, all his subsequent and more important works owing much to her taste and industry. After his death Mrs. Loudon edited more than one reprint of his more popular works, and some of his more elaborate and costly ones. In her own name Mrs. Loudon has published 'The Ladies' Flower Garden,' 'Botany for Ladies,' 'Gardening for Ladies,' 'The Lady's Companion to the Flower Garden,' 'The Lady's Country Companion,' 'The Isle of Wight,' &c.; all of which are written in a remarkably pleasing and perspicuous style. In consideration of her own and her husband's literary services a pension of 100*l.* a year has been awarded to her out of the Civil List. The materials for the above notice of Mr. Loudon have been chiefly collected from a Memoir by Mrs. Loudon in 'Self-Instruction for Young Gardeners.' We may add that their only daughter Agnes Loudon is the authoress of several brief tales and children's books.

*LOUGH, JOHN GRAHAM, sculptor, was born early in the present century at Greenhead, in Northumberland, where his father was a small farmer. Employed from his earliest days in the fields he received but little school education, yet he became very fond of books, taught himself to draw, and eventually to mould figures in clay. Some of his models accidentally caught the eye of a gentleman in the neighbourhood, who, becoming interested in the youth, invited him to his house, showed him casts and engravings from the great sculptors of ancient and modern times, and thoroughly aroused his opening ambition. Young Lough laboured hard in his spare hours till he felt himself strong enough to venture on the hazardous step of proceeding to London and there maintaining himself while he mastered the sculptor's art. Under many privations he toiled on, until success began to reward his labour. In London he found friends and advisers, among the most ardent of whom was Haydon the painter, who from the first prognosticated his future eminence. As a matter of course Haydon urged the earnest study of the Elgin marbles, and to these Lough devoted himself for some time with great advantage. After one or two more modest ventures, Mr. Lough in 1827 sent to the Royal Academy exhibition a colossal statue of 'Milo,' which excited a very vivid impression, and brought the sculptor patrons and commissions. The 'Milo' he executed in marble for the Duke of Wellington, and the cast of it in the Crystal Palace at Sydenham will suffice to show that the self-taught sculptor had caught the old Greek spirit, though not perhaps the manner, better than many a carefully-trained academician.

In 1834 Mr. Lough visited Italy, where he remained four years diligently occupied in studying the great works there, but, as in England, without placing himself under the direction of any master. During these four years he executed several commissions for the dukes of Northumberland and Sutherland, Lord Egremont, and other English noblemen and wealthy commoners. On his return he exhibited (1838) a marble group of 'A Boy giving Water to a Dolphin,' in which the influence of his Italian studies was plainly visible. In 1840 he exhibited 'A Roman Fruit Girl;' in 1843 a marble statue of 'Ophelia,' a group, also in marble, of 'A Bacchanalian Revel,' and a 'Bas-Relief from Homer;' in 1844, a marble group, 'Hebe Banished,' a statue of 'Iago,' and a 'Design for the Nelson Monument.' He also in this year sent to the Westminster Hall Exhibition his now well-known poetic group entitled 'The Mourners;' but for some reason he was not one of the sculptors employed in the decoration of the New Houses of Parliament. From this time monumental statues

and portrait-busts came more and more to employ his chisel, though not to the exclusion of the ideal. The first to be mentioned of this order is the statue of 'Her Majesty' (1845), which stands in the centre of the Royal Exchange area. The companion statue of Prince Albert which Mr. Lough was commissioned to execute, was placed in 1847 in the great room at 'Lloyds': both are works of much merit. In 1848 he executed a colossal marble statue of the 'Marquis of Hastings' for Malta, and a recumbent statue of 'Southey' for Keswick church. From 1845 to 1856 Mr. Lough contributed nothing to the exhibitions of the Royal Academy, though fully occupied during that period. But to the Great Exhibition of 1851 he sent his vigorous group of 'Fighting Horses,' and from his Shaksperian series (executed for Sir Matthew White Ridley), 'The Jealousy of Oberon,' 'Ariel,' 'Puck,' and 'Titania,' works of much quaint and original fancy; and a colossal marble group, 'Satan subdued by the Archangel Michael,' in many respects the grandest of his works—scarcely suffering even by comparison with Flaxman's famous group of a similar subject. Mr. Lough's chief contribution to the Academy exhibition of 1856 was a very admirable posthumous bust of 'Edward Forbes,' one of two executed for the Museum of Practical Geology, and King's College. In the Crystal Palace at Sydenham may be seen casts from his statues of 'Milo,' 'David,' 'Satan,' 'Ariel,' 'Titania,' and 'Puck'; his fine group of 'The Mourners'—a dead warrior by whom a female is kneeling in an agony of grief, while his charger stands beside him with drooping head; and a bas-relief entitled 'The Apotheosis of Shakspeare,' a cast from the original executed in marble for his munificent patron Sir M. W. Ridley, as a frieze for the room in which his series of Shaksperian statues is placed.

LOUIS (LUDWIG in German, LUDOVICUS in Latin) is the name of many kings of France. Louis I., called 'le Débonnaire,' and also 'the Pious,' son of Charlemagne, was made his father's colleague in the empire, A.D. 813, and after the death of Charlemagne, in the following year, he succeeded him as king of France and emperor of the West. Bernard, son of Pepin, elder brother of Louis, had been made by his grandfather king of Italy, or rather Lombardy ("quæ et Longobardia dicitur" are the expressions of the chroniclers), which kingdom was defined in Charlemagne's will as being bounded by the Ticino and the Po as far as the territories of Reggio and Bologna. All to the west of the Ticino and south of the Po was then annexed to the French crown. Bernard, having conspired to supplant his uncle in the empire, was seized by order of Louis, and his eyes were put out, in consequence of which he died in a few days. Louis showed great sorrow for this act of cruelty, to which he had been advised by his courtiers, and he did public penance for it before an assembly of bishops. In the year 820 Louis appointed his son Lotharius king of Italy and his colleague in the empire. To his son Louis he gave Bavaria, Bohemia, and Carinthia, and to his other son, Pepin, he gave Aquitania. In 830 Lotharius and Pepin revolted against their father, on the plea of the bad conduct of their step-mother Judith of Bavaria, a licentious and ambitious woman. At a diet however which was held at Aix-la-Chapelle, the father and sons were reconciled. The sons revolted again in 833, and their father, being forsaken by his followers, was obliged to give himself up to his son Lotharius, who took him as prisoner to Soissons, sent the empress Judith to Tortona, and confined her infant son Charles, afterwards Charles the Bald, the object of the jealousy of his half-brothers, in a monastery. A meeting of bishops was held at Compiègne, at which the archbishop of Rheims presided, and the unfortunate Louis, being arraigned before it, was found guilty of the murder of his nephew Bernard, and of sundry other offences. Being deposed, he was compelled to do public penance in sackcloth, and was kept in confinement. In the following year however Louis, king of Bavaria, took his father's part, his brother Pepin of Aquitania joined him, and they obliged Lotharius to deliver up their father, who was reinstated on the imperial throne. Lotharius, after some further resistance, made his submission and returned to Italy. The emperor Louis now assigned to Charles, son of Judith, the kingdom of Neustria, or Eastern France, including Paris, and Pepin having died soon after, Aquitania was added to Charles's portion. Lotharius had all Italy, with Provence, Lyon, Suabia, Austrasia, and Saxony. But Louis of Bavaria claimed all Germany as far as the Rhine, for himself, and invaded Suabia. The emperor Louis marched against him, and a diet was assembled at Worms to judge his rebellious son, but meantime the emperor fell ill, and died in an island of the Rhine near Mainz, in June 840, after sending to his son Lotharius the imperial crown, his sword, and his sceptre. Lotharius was acknowledged as emperor, and after a war against his brothers, he retained Italy, Provence, Burgundy, and Lorraine. Charles the Bald succeeded his father as king of France, and Louis of Bavaria had all Germany. Thus was the imperial crown separated from that of France. The emperor Louis was a weak prince. It was under his reign that the fiefs were first made transmissible by descent, which hitherto had been held for life only. Louis also allowed the popes elect to take possession of their charge without waiting for his confirmation.

LOUIS II., called 'Le Bègue,' or 'The Stammerer,' son of Charles the Bald, succeeded his father on the throne of France in 877. He claimed also the imperial crown against his cousin Carloman, son of Louis the German, but with no success. In France also he was opposed

by several great lords, among others by Boson, the brother of his step-mother, Richilda. In order to conciliate them, he followed the example of his father, by parceling out the domain of the crown into fiefs in favour of his vassals. He died at Compiègne in 879, at the age of thirty-five, leaving three sons, Louis, Carloman, and Charles, called 'The Simple.'

LOUIS III. succeeded his father Louis II., together with his brother Carloman. Louis had Neustria, and Carloman Aquitania. Boson founded the kingdom of Arles, which included Provence, Dauphiny, Lyon, Savoy, and Franche Comté. The Normans ravaged the northern coasts of France, where at last they settled. Louis died in 882, and his brother Carloman remained sole king of France.

LOUIS IV., son of Charles the Simple, ascended the throne of France in 936. He sustained several wars against the emperor Otho I. on the subject of Lotharingia or Lorraine, and also against the Normans, whose duke William, son of Rollo, died, leaving an infant son, Richard. Louis's reign was also disturbed by revolts of the great vassals, especially of Hugo, count of Laon, the father of Hugo Capet. Louis died in 954, and was succeeded by his son Lotharius.

LOUIS V., styled 'The Fainéant,' or 'Do Nothing,' son of Lotharius, succeeded him in 986. He reigned only one year, and died of poison, administered, as it was said, by his wife, the daughter of an Aquitanian lord. With him ended the Carolingian dynasty, and Hugo Capet took possession of the throne.

LOUIS VI., called 'Le Gros,' son of Philip I., succeeded his father on the throne of France in 1108. The larger part of the kingdom was then in the hands of the great vassals of the crown, over whom the king's supremacy was but nominal. The king's direct authority extended only over Paris, Orleans, Etampes, Compiègne, Melun, Bourges, and a few more towns, with their respective territories. The duchy of Normandy was in the possession of Henry I. of England, who had taken it from his brother Robert during the preceding reign of Philip I. Henry and Louis quarrelled about the limits of their respective states, and thus began the wars between the English and the French in France, which lasted for more than three centuries. Louis had the worst in several encounters. In 1120 he made peace, but war broke out again, when Henry of England was joined by his son-in-law the emperor Henry V., who entered Champagne, where he was met by Louis at the head of all his vassals, lay and ecclesiastical; even Suger, abbot of St. Denis, was there with the subjects of the abbey. These united forces are said to have amounted to 200,000 men, and the emperor thought it prudent to retire. Louis however could not depend on the same zealous assistance from his vassals in his quarrel with Henry of England as duke of Normandy, because the vassals considered it as their interest not to increase the power of their king. Meantime Henry of England having given one of his daughters in marriage to Conan, son of the Duke of Brittany, the latter did homage to Henry for Brittany as a fief of Normandy. Louis le Gros, assisted by his able minister l'Abbé Suger, succeeded in recovering for the crown some of the power which the great vassals had usurped: he revived the practice of Charlemagne of sending into the provinces commissioners called 'missi dominici,' who watched the judicial proceedings of the great lords in their respective domains, and received appeals and complaints, which they referred to the king for judgment at the great assizes. In most cases however the king had not the power of enforcing his own judgments. But another and a more effective measure of Louis le Gros was the establishment of the communes, for which he deserves to be remembered among the earliest benefactors of the French people. He granted charters to many towns, the inhabitants of which were thereby empowered to choose their local magistrates, and administer the affairs of the community, subject however to the sanction of the king. By this means he began the creation of the third estate, or commons, as a check on the overgrown power of the feudal nobles. Louis le Gros died at Paris in 1137, at the age of sixty, and was buried at St. Denis. He was succeeded by his son Louis VII.

LOUIS VII., called 'Le Jeune,' son of Louis le Gros, succeeded his father in 1137. He married Eleanor, daughter and heiress of William, duke of Aquitania, a lady who was handsome and inclined to gallantry. Thibaut, count of Champagne, having revolted against the king, Louis took and burnt his town of Vitry. St. Bernard, abbot of Clairvaux, advised Louis, in order to atone for this cruelty, to go on a crusade; but the Abbé Suger, who was minister of Louis, and had also served the king's father, opposed this project. The zeal of St. Bernard however prevailed, and the king set off with his wife and a large army in 1147. Suger and Raoul, count of Vermandois, Louis's brother-in-law, were left regents of the kingdom. The crusade proved unsuccessful: the Christians were defeated near Damascus, and Louis, after several narrow escapes, returned to France in 1149. His first act after his arrival was to repudiate Eleanor, whose conduct during her residence in the East had been improper; but the bishops, to avoid scandal, dissolved the marriage on the plea that it was not valid because the king and queen were cousins. Suger, who was now dead, had strongly opposed on political grounds the dissolution of the marriage, and the event proved the justness of his foresight, for Eleanor married Henry of England and Normandy, afterwards Henry II., who by this marriage became possessed of Aquitania, Poitou, Maine, and in fact of one-third of France, comprising the whole maritime

territory from Dieppe to Bayonne. Louis married Constance of Castile for his second wife. A war now broke out between him and Henry II. of England, which lasted several years, and ended by a peace in 1176, after which Henry as duke of Normandy and peer of France attended the coronation of Louis's son, Philip II., called 'Auguste,' in 1179. Louis died in September, 1180, at Paris, being sixty years of age.

LOUIS VIII., styled 'Cœur de Lion,' succeeded his father Philippe Auguste in 1223. Like his father, he was engaged in wars with the English, from whom he took the Limousin, Perigord, Aunis, and all the rest of the country north of the Garonne. At the request of the pope, he made war against the Albigenes, and laid siege to Avignon, where he died in 1226.

LOUIS IX., called St. Louis, succeeded his father, Louis VIII., when he was twelve years of age, under the regency of his mother, Blanche of Castile. During the minority of the king there was a constant struggle between the crown and the great feudatories, at the head of whom were Thibaut, count of Champagne, and the Count of Brittany. During this troubled period, Queen Blanche displayed much character and considerable abilities. Her son, as soon as he was old enough, putting himself at the head of his faithful vassals, reduced the most refractory lords, and among others the Count of Brittany, who came with a rope round his neck to ask pardon of the king, which was granted. Henry III. of England, who supported the rebels, was defeated by Louis near Saintes, upon which a truce of five years was signed between the two kings. During an illness Louis made a vow to visit the Holy Land, and in June 1248 he set out for the East. He landed in Egypt, and took Damiat, but being defeated at the battle of Mansoura, he was taken prisoner, compelled to pay a heavy ransom, and to restore Damiat to the Mussulmans. From Egypt he sailed to Acre, and carried on the war in Palestine, but with no success, till the year 1254, when he returned to France. The best account of this expedition is by Joinville, who was present, 'Histoire de St. Louis,' edited by Ducange, with notes, folio, 1668. Louis on his return found ample occupation in checking the violence and oppressions of the nobles, whom he treated with wholesome rigour. He published several useful statutes, known by the title of 'Etablissements de St. Louis;' he established a police at Paris, at the head of which he put a magistrate called 'prévôt;' he classed the various trades into companies called confrairies; he established the college of theology, called La Sorbonne from the name of his confessor; he created a French navy, and made an advantageous treaty with the king of Aragon, by which the respective limits and jurisdictions of the two states were defined. The chief and almost the only fault of Louis, which was that of his age, was his religious intolerance; he issued oppressive ordonnances against the Jews, had a horror of heretics, and used to tell his friend Joinville "that a layman ought not to dispute with the unbelievers, but strike them with a good sword across the body." By an ordonnance he remitted to his Christian subjects the third of the debts which they owed to Jews, and this "for the good of his soul." (Martennes, 'Thesaurus Anecdotorum,' vol. I., p. 980.) This same feeling of fanaticism led him to another crusade, against the advice of his best friends, in which he met his death. He sailed for Africa, laid siege to Tunis, and died in his camp of the plague in August 1270. Pope Boniface VIII. canonised him as a saint in 1297. Louis's brother Charles, count of Anjou and Provence, took the kingdom of Naples from Manfred of Suabia, and established there the dynasty of Anjou.

LOUIS X., called 'Hutin,' an old French word meaning 'quarrelsome,' son of Philippe le Bel, succeeded his father in 1314. His uncle Charles de Valois had the principal share of the government during his reign, although the king was of age. Louis imprisoned and put to death his wife Margaret in 1315, on the ground of adultery, and then married Clemence of Hungary. He carried on an unsuccessful war against the Count of Flanders, to maintain which he increased the taxes, sold the judicial offices, and obliged the crown serfs to purchase their freedom. Louis died after a short reign in 1316, not without suspicions of poison. He was succeeded by his brother, Philip V.

LOUIS XI., son of Charles VII., succeeded his father in 1461, being then thirty-nine years of age. He had early exhibited a duplicity of disposition, for which his father mistrusted him. He had revolted against his father in 1456, and being defeated, had taken refuge at the court of Philip, duke of Burgundy, who protected him and maintained him for six years, until his father's death. Louis, when king, became the bitterest enemy of Charles, the son of Philip. The cautious cunning and consummate hypocrisy of Louis gave him the advantage over the rash courage and headlong passion of Charles, which at last caused his ruin and death at the siege of Nanci, in January 1477. Louis was successful in depressing the power of the feudal nobles, several of whom he put to death, and in rendering the authority of the crown independent of them. He took into his service a body of Swiss, and kept also 10,000 French infantry, whom he paid out of his own treasury. He carried on a war against Maximilian of Austria, who had married Mary of Burgundy, daughter and heiress of Duke Charles, and took from him Artois and Franche-Comté; but at last peace was made between them by the treaty of Arras, in 1482. Louis also made peace with Edward IV. of England. Charles of Anjou, count of Provence, bequeathed that province to Louis XI., as well as

his claims to the thrones of Naples and Sicily—a bequest which led to the subsequent attempts of the French to conquer Naples. Louis XI. died in 1483, being sixty years of age. He was a strange compound of daring and superstition, of abilities and weakness, of firmness and perseverance in his political views, joined to an abject meanness of sentiment and habit. The taille, or direct taxation, was tripled under his reign. He was the first who assumed the title of 'Most Christian King,' which was given to him by the pope in 1469. The best account of Louis XI. is given by his contemporary and confidant Comines, in his 'Mémoires.'

LOUIS XII., son of Charles, duke of Orleans, descended from a younger son of Charles V., succeeded in 1498 Charles VIII., who had left no children. He had been obliged by Louis XI. to marry his daughter Joan in 1476, but after his accession to the throne he dissolved the marriage, and married Anne of Brittany, the widow of Charles VIII. Louis asserted his claims to the duchy of Milan, which were derived from his grandmother, Valentina Visconti, daughter of John Galeazzo, duke of Milan, and sister of the last duke, Filippo Maria, who had died without leaving legitimate children. But Filippo Maria left a natural daughter Bianca, who had married the famous condottiere Francesco Sforza, who succeeded his father-in-law as duke of Milan, and the Sforza family had been confirmed in the possession of the duchy by the emperor, Milan being considered as a fief of the empire. Francesco was succeeded by his son Galeazzo, who, being murdered in 1475, left an infant son Gian Galeazzo, whose uncle Ludovico assumed the government during his minority. After the death of Gian Galeazzo in 1494, Ludovico, who was suspected of having poisoned his nephew, was proclaimed duke, and confirmed by a diploma of the Emperor Maximilian I. Louis however marched with an army into Italy, and took possession of the duchy of Milan in 1499. In the following year he made Ludovico Sforza prisoner, and carried him to France, where he died in confinement. Emboldened by this success, Louis now put forward the claims of the crown of France to the possession of Naples derived from the Anjou. [LOUIS XI.] These claims had been already asserted by his predecessor Charles VIII., who however, after invading Naples, was obliged to give up his conquest. The Aragonese dynasty had resumed possession of that kingdom; and Frederic of Aragon, who was king of Naples, feeling that he was too weak to resist Louis XII., applied for assistance to his relative Ferdinand the Catholic, king of Spain, who sent him an army under the celebrated commander Gonzalo of Cordova. Louis had recourse to secret negotiations; he proposed to Ferdinand of Spain to dethrone his relative and protégé, and to divide the kingdom of Naples between them. Such a proposal was exactly suited to the character of Ferdinand, and he assented to it. Whilst Louis marched against Naples, Gonzalo, in consequence of secret orders from his master, was occupying in his name the towns of Calabria and Puglia; and a third worthy partner in such a transaction, Pope Alexander VI., gave to Louis the solemn investiture of the crown of Naples, which he had a few years before bestowed upon the unfortunate Frederic. The latter, perceiving the perfidiousness of his Spanish relative, surrendered himself to Louis, who gave him the duchy of Anjou and a pension for life. Louis and Ferdinand soon quarrelled about their respective shares of the spoil, and Ferdinand gave orders to Gonzalo to drive away the French from Naples. The two battles of Seminara and Cerignola, both fought in April 1503, in which the French were defeated by the Spaniards, decided the fate of the kingdom of Naples, which became entirely subject to Spain. A few years after, Pope Julius II. formed a league with Ferdinand and the Swiss to drive the French out of Italy altogether; and after three campaigns, Gaston de Foix, duke of Nemours, being killed at the battle of Ravenna, the French abandoned Lombardy; and Maximilian Sforza, son of Ludovico, supported by the Swiss, assumed the ducal crown of Milan in 1512. Louis sent a fresh army into Italy under La Trimouille, who was beaten at Novara by the Swiss in June 1513; and thus, after fifteen years of fighting, intrigues, and negotiations, the French lost all their conquests in Italy. Louis XII. has been styled by courtly historians "the father of his people;" he was in fact kind-hearted towards his subjects, and he reduced the taxes by one-half; but his foreign policy was unjust and imprudent. In order to forward his ambitious purposes he allied himself to the atrocious Borgias and the unprincipled Ferdinand; and the calamities which his troops inflicted upon Italy, the horrors of the storming of Brescia, the cruel execution of Count Avogadro and his two sons because they resisted the invaders, and other atrocities committed by the French commanders, are great stains on the memory of this 'paternal' monarch. Having lost his best troops, he reluctantly gave up his Italian schemes, made peace with Ferdinand and the pope, and, at the age of fifty-three, married Mary, sister of Henry VIII. of England. His young wife made him forget his years and the weakness of his constitution: "On her account," says the biographer of Bayard, "he changed all his mode of life; instead of dining at eight o'clock in the morning, or before, he fixed his dinner-hour at noon; and instead of going to bed at six in the evening, as heretofore, he often sat up till midnight." He did not live quite three months after his marriage, and died at Paris in January 1515, leaving no male issue. He was succeeded by Francis I.

LOUIS XIII., son of Henri IV. and of Mary de' Medici, succeeded

his father in 1610, being only nine years of age, under the regency of his mother. In October 1614, he was declared to be of age, and in the following year he married Anne, daughter of Philip III. of Spain. Concino Concini, *maréchal d'Ancre*, a Florentine, the favourite minister of the queen-dowager, had, by his insolence and his intrigues, excited the jealousy of many of the high nobility, with the prince of Condé at their head, who left the court and began a civil war. Louis XIII., who was impatient of the rule of his mother, and of the favourite, but had not spirit enough to shake it off, consulted with a young courtier called Luines, and by his advice ordered Vitri, an officer of his body-guard, to arrest the marshal. Vitri stopped him on the drawbridge of the Louvre; the marshal attempted to defend himself, upon which Vitri killed him. The people of Paris made great rejoicings at his death, dragged his body through the streets, cut it to pieces, and threw into the river. The parliament of Paris declared him to have been guilty of treason and sorcery, and on the same grounds sentenced his wife, who was also a Florentine, named Galigai, to be beheaded, and her body burned, a sentence which was executed on the 8th July 1617. This trial and sentence are amongst the most disgraceful of the old French judicature. The queen-dowager was sent to Blois under arrest. Luines now became the ruling favourite; for Louis was totally incapable of governing himself during the whole of his life. Some years after the queen-dowager escaped from Blois, and being supported by several nobles, the civil war broke out again; but Armand du Plessis, bishop of Luçon, known afterwards as Cardinal de Richelieu, acted as mediator between the king and his mother, in consequence of which he obtained a cardinal's hat, and in 1624 became minister, and lastly prime minister, which he continued to be till his death in 1642. Richelieu was certainly one of the greatest ministers of France under the old monarchy; fertile in resources, firm, sagacious, and unscrupulous, he succeeded in humbling and weakening the feudal nobility, and thus paved the way for the absolute government of Louis XIV. He checked the ambition of the house of Austria by assisting, first secretly and afterwards openly, the German Protestant states and the Swedes, by which means France acquired a considerable influence in the affairs of the Empire. In 1628 Richelieu took La Rochelle, the great stronghold of the Protestants of France, which had often withstood the kingly forces under the former reigns. The French armies took an important part in the Thirty Years' War; they acted on the Rhine in concert with the Swedes, whilst another French army carried on the war in Italy against the Spaniards, a third army was fighting in Flanders, and a fourth on the frontiers of Catalonia. The French were generally successful: they took Roussillon, Alsace, the duchy of Bar, and other provinces. In December 1642, Richelieu died at Paris, being fifty-eight years of age. His great object had been, during all his ministry, to render the government of the king absolute, and he succeeded. Richelieu at the same time patronised learning and the fine arts; he established the royal press; he embellished Paris; he was magnificent and high-minded: his ambition was not a selfish or a vulgar one. Among his agents and confidants there was a Capuchin, called Father Joseph, whom he employed in the most secret and important affairs, and who seems to have equalled his master in abilities.

Louis survived his minister only a few months; he died in May 1643, leaving his son Louis XIV. a minor, under the regency of the queen-mother.

LOUIS XIV. succeeded his father in 1643, being then hardly five years old. His reign, including his minority, lasted seventy-two years, a long and important period, marked by many events and vicissitudes all over Europe, in most of which Louis took an active part. The history of such a reign requires volumes, and has been written or adverted to and commented upon by numerous historians who have treated of the age. But the best works for making us acquainted with the character of Louis and of his government, and the condition of France under his reign, are the contemporary memoirs of St. Bimon, Dangeau, Louville, Noailles, Cardinal de Retz, Madame de Motteville, and others, and above all the writings of Louis XIV. himself, especially his 'Instructions pour le Dauphin,' which reveal his most secret thoughts. Cardinal Mazarin, an Italian by birth and a pupil of Richelieu, but inferior to his master, was the minister of the regency during the minority of Louis. He continued the war against Spain and the emperor of Germany in conjunction with the Swedes. Turenne, the marshal of Grammont, and the Duke of Enghien, afterwards the great Condé, distinguished themselves in those wars. The treaties of Münster and Osnabruck (1648) put an end to the Thirty Years' War, and Mazarin had the satisfaction of concluding this peace, called that of Westphalia, by which France acquired Alsace, the Suintgau, and the seignory of the bishoprics of Metz, Toul, and Verdun. The same year however that the war in Germany was terminated the civil war of La Fronde broke out in France. The parliament of Paris and several of the high nobility revolted against the authority of the cardinal. Louis, then ten years of age, the queen-regent, and Mazarin, were obliged to leave the capital in January 1649, and this humiliation seems to have made a deep impression on the mind of Louis, and to have contributed to render him mistrustful, arbitrary, and stern. After some fighting, peace was made, and the court re-entered Paris in the month of August. This was the same year in which Charles I. was beheaded in England and

the monarchy abolished. The prince of Condé, who had been the means of appeasing the civil war, having given offence to the queen and the cardinal, was arrested, and Turenne and other Frondeurs began again the civil war in the following year (1650). [CONDÉ, LOUIS DE.] In 1651 the queen ordered the release of Condé; Turenne made his peace with the court, and Mazarin was exiled by a sentence of the parliament of Paris. Condé however continued the war, and being joined by the Duke of Orleans, took possession of Paris, which the court had left again. In October, 1652, an arrangement took place, the king re-entered Paris, Condé emigrated to join the Spaniards, the Cardinal de Retz, one of the chief actors in the disturbances, was put in prison at Vincennes, and Mazarin himself returned to Paris in February 1653, and resumed the ministry. In 1654 Louis XIV. made his first campaign in Flanders against the Spaniards. In the following year he concluded a treaty of alliance with Cromwell against Spain. The war continued during that and the next year with various success; Turenne commanded the French troops, and the prince of Condé fought on the side of the Spaniards against his own country.

In 1657 the Emperor Ferdinand III. died, and Mazarin intrigued to prevent the election of his son Leopold, and to obtain the imperial dignity for Louis XIV. He began by supporting, through his agents at the Diet, the pretensions of the elector of Bavaria, and representing and exaggerating the danger to the liberties of Germany which would attend another election of an Austrian prince to the imperial throne. It was soon found however that the elector of Bavaria was not likely to be nominated, and Mazarin then intrigued separately with the electors in favour of Louis. He bribed, by actual disbursements of money and ample promises of territorial aggrandisement, the arch-bishops electors of Treves and Cologne, as well as the elector-palatine, and even the elector of Brandenburg. Had he succeeded in gaining over the elector of Mayence, John Philip de Schonborn, chancellor of the empire, Louis XIV. would have succeeded. Louis himself repaired to Metz, his army being cantoned in that neighbourhood, as if to support his pretensions. The cardinal sent to the Diet at Frankfurt the marshal of Grammont and M. de Lyonne to further his object. In his instructions he empowered them to offer to the elector of Mayence 300,000 livres, besides a revenue of 90,000 more for his relations, and, if necessary, to send at once to Frankfurt the value of 1,200,000 livres in plate and other valuable objects as a security. ('Instructions adressées de Stenay, le 29 Juillet, 1657, par Mazarin, à Messrs. de Grammont et de Lyonne,' quoted by Lemontey among the 'Pièces Justificatives' of his 'Essai sur l'Etablissement Monarchique de Louis XIV.')

The elector of Mayence however adjourned the election to the following year, and wrote to Leopold of Austria, king of Hungary and Bohemia, son of Ferdinand, promising him his vote. The other electors kept the money they had received from Mazarin, and turned also in favour of Leopold, who was unanimously elected in 1658. From that time began the bitter animosity of Louis against Leopold, which lasted half a century, and was the cause of three long and bloody wars.

Meantime the war with Spain was brought to a close in November 1659, by cardinal Mazarin, by the treaty of the Bidasoa, in which the marriage between the Infanta Maria Theresa, daughter of Philip IV. of Spain, and Louis XIV., was concluded. Spain gave up the Artois and Roussillon, and stipulated for a free pardon to the Prince of Condé. The new queen was married and made her entrance into Paris the following year (1660). She brought with her half a million of crowns as a dowry. She was extremely weak in her intellect and childish in her habits, but harmless and good-natured. Louis XIV. always behaved to her with considerate regard, but never felt any affection towards her, and he resorted to the society of a succession of mistresses, of whom Mademoiselle de la Vallière, Madame de Montespan, and Madame de Maintenon are the most known.

In February 1661 Mazarin concluded at Vincennes a third and last treaty with Charles, duke of Lorraine, by which Strasburg, Phalsburg, Stenay, and other places were given up to France. Nine days after this treaty Mazarin expired, at fifty-nine years of age, leaving a large fortune to his nieces Mancini, and to his nephew, whom he made duke of Nevers.

With the death of Cardinal Mazarin began the real emancipation of Louis XIV., who from that moment took the reins of the government entirely into his hands. He dismissed and imprisoned Fouquet, the superintendent or minister of finance, and had him tried on the charges of peculation and treason by an extraordinary commission, which condemned him to banishment; but Louis aggravated the sentence by shutting him up in the castle of Pignerol, in the Alps, where he died in 1680. In appointing Colbert in the room of Fouquet, Louis made a good choice, and much of the splendour of his reign is due to that able minister. [COLBERT, JEAN BAPTISTE.] The ruling principle of Louis XIV. was pure absolutism. The king, according to him, represented the whole nation; all power, all authority, were vested in him. "L'état, c'est moi!" was his well-known expression. This form of government, he said, was the best suited to the character of the nation, its habits, its tastes, its situation. In his written instructions to the dauphin he tells him that "all which is found in the extent of our dominions, of whatever nature it be, belongs to us. The monies in our treasury, as well as those which are in charge of the receivers and

treasurers, and those which we leave in the hands of our subjects for the purposes of trade, are all alike under our care. You must be convinced that kings are absolute lords, and have the full and entire disposal of all property, whether in the possession of the clergy or of laymen, and may use it at all times as wise economists. Likewise the lives of their subjects are their own property, and they ought to be careful and sparing of them. . . . He who has given kings to men has ordered them to be respected as his lieutenants, reserving to himself alone the right of examining their conduct. It is his will that whoever is born a subject should obey without discrimination or reservation. . . . The essential defect of the monarchy of England is that the prince cannot raise men or money without the parliament, nor keep the parliament assembled without lessening thereby his own authority." (*Œuvres de Louis XIV.*, vol. ii, Paris, 1816.)

Louis XIV. completed the work begun by Richelieu: he changed France from a feudal monarchy into an absolute one. Ximenes, Charles V., and Philip II. had effected the same change in Spain; but they had the clergy and the Inquisition to support and share their power, and the absolutism of Spain stood longer than that of France. Louis enticed the high nobility from their rural mansions, attracted them to court, employed them about his person, gave them pensions or placed them in his regular army, and completely broke down their former spirit of independence. With regard to the church, he distributed its temporalities to his favourites, both clerical and lay, bestowed livings and pensions and abbacies in commendam on courtly abbés, and thus rendered the clergy docile and subservient to the crown. He had several disputes with the court of Rome, in which he treated the pope with great asperity: twice he braved the pontiff, through his ambassador, in the middle of Rome [ALEXANDER VII.; INNOCENT XI.]; twice he seized upon Avignon, and twice he obliged the papal court to make him humble apologies. In his old age he became very devout, intolerant, and superstitious, and yet he mistrusted the papal court, and withstood its encroachments.

After the death of Mazariu, Louis admitted no more ecclesiastics into his council. The spirit of jealousy of the Gallican church made it less dependent on Rome and more subservient to the crown; and the hostility of the magistracy against the clergy furnished the king with an arm always ready to check any mutinous disposition in the clerical body.

The parliaments were also subdued, like the nobility and clergy, by the absolute will of Louis. When only seventeen years of age, in 1655, the parliament of Paris having made some remonstrances against an edict of the king concerning the coinage, he rode from Vincennes to Paris, entered the hall of the parliament, booted as he was, holding his whip in his hand, and, addressing the first president, told him that the meetings of that body had produced calamities enough, and that he ordered them to cease discussing his edicts. "And you, Mr. President," said he, "I forbid you to allow it." In 1657 Louis issued an edict forbidding the parliament of Paris from making any remonstrances concerning the royal edicts before registering them, and not until eight days after it had obediently registered them, after which the parliament might address him written remonstrances. From that time and to the end of his reign the parliament offered little or no impediment to the royal authority; it withdrew itself from state affairs, and confined itself to its judicial functions.

Having destroyed all opposition from the only orders which enjoyed any consideration in the state, Louis took care to make it known to the tiers état, or commons, that it was not for its advantage that he had humbled the privileged classes. In fact, he did not consider the tiers état as forming a class, but as an ignoble crowd of roturiers who were doomed to work for him and to obey his mandates, and from amongst whom he deigned from time to time to select some individuals as objects of his favour. In his celebrated edict of 1679, concerning duels, he speaks with the most insulting contempt of all persons "of ignoble birth" who are "insolent enough" to call out gentlemen to fight; and in case of death or serious wounds resulting therefrom, he sentences them to be strangled and their goods confiscated, and awards the same penalties to those gentlemen who shall presume to fight against "unworthy persons and for object causes." This law, most offensive to the great mass of the French people, was confirmed after Louis's death by the edict of February 1723, and continued in vigour till the fall of the old monarchy.

Louis established that system of centralisation in the administration which has been followed and rendered more complete by the various governments that have succeeded each other till our own days, and which renders France the most compact power in Europe: and in which the action of the executive residing at Paris is felt at every step by every individual in the most remote corners of the kingdom. He at the same time began the first labours for a regular system of legislation, by issuing separate ordonnances for civil and criminal process, for commercial matters, for the woods and forests, and for the marine, and which with all their imperfections formed the basis of distinct codes. The education of Louis had been very imperfect, and he was himself in great measure uninformed; but he encouraged science and literature, for which he was rewarded by numerous flatteries. His reign was a brilliant epoch of learning in France. With regard to the arts

he had more pomp than taste; he felt a pride in conquering obstacles, as the millions he lavished on Versailles, in a most unfavourable locality, amply testify.

Louis XIV. hated the Protestants, not so much from religious bigotry as because he considered them as rebellious subjects: he wanted uniformity in everything, in religion as well as politics. This led him to that most unjust and disastrous measure, the revocation of the edict of Nantes, in 1685, by which Protestantism was proscribed in France. France lost thousands of its most industrious citizens, who repaired to England, Switzerland, Holland, and Germany, carrying with them their manufacturing skill, and all the efforts of Colbert to encourage French industry were rendered abortive by that cruel and fanatical act, of which the revolt of the Cévennes and the war of extermination which followed were remote consequences. The persecution of the Jansenists was another consequence of Louis's intolerance.

The foreign wars of Louis XIV. proceeded in great measure from the same ruling principles or prejudices of his mind. He disliked the Dutch, whom he considered as mercantile plebeians, heretics, and republicans, "a body formed of too many heads, which cannot be warmed by the fire of noble passions" (*Instructions pour le Dauphin*, vol. ii, p. 201); and he carried his antipathy to the grave, without having succeeded in subjecting that small nation, whose wealth excited enemies against him everywhere. It is impossible not to be struck with the similarity of prejudices in two men, however dissimilar in some respects, Napoleon I. and Louis XIV. The hatred of Napoleon against England, which he designated as a nation of shopkeepers, was like that of Louis against the Dutch, and it produced similar results to his empire. The same determination of establishing uniformity in everything; the same mania for a unity and singleness of power, which both mistook for strength; the same ambition of making France the ruling nation of Europe under an absolute ruler, were alike the dominant principles, or rather passions, of the 'legitimate and most Christian king,' and of the plebeian 'child and champion of the Revolution.' Several of the plans and schemes of Louis XIV., relative to foreign conquests, were found in the archives, and were revived and acted upon by Bonaparte.

The first war of Louis XIV. against the emperor Leopold, Holland, and Spain, was ended by the treaty of Nymegen, 1678. Louis kept the Franche Comté and part of the Spanish Netherlands. The war broke out again in 1689, between Louis on one side, and the Empire, Holland, and England on the other. Louis undertook to support James II. in Ireland, but the battle of the Boyne and the capitulation of Limerick put an end to the hopes of the Stuarts, and James II. passed the rest of his life in exile at St. Germain-en-Laye, where he died a pensioner of the French king. In Germany Louis XIV. caused one of the most atrocious acts recorded in the history of modern warfare. This was no less than the devastation of the Palatinate by his commanders. A district of more than thirty English miles in length, with the towns of Heidelberg, Mannheim, Speyer, Oppenheim, Crutzenach, Frankenthal, Ingelheim, Bacharach, Sinzheim, and others, was ravaged, plundered, and burnt, in cold blood, under the pretence of forming a barrier between the French army and its enemies. A cry of indignation resounded throughout all Europe at the disastrous news. It was just about this time that James Stuart solicited, from his exile at St. Germain, the assistance of the emperor against William of Orange, in the name of legitimacy and the Catholic religion. Leopold in his answer observed, "that there are no people who injure so much the cause of religion as the French themselves, who on one side support the Turks, the enemies of all Christendom, to the detriment of the empire; and on the other, have ravaged and burnt innocent towns, which had surrendered by capitulations signed by the hand of the Dauphin: they have burnt the palaces of princes, plundered the churches, carried away the inhabitants as slaves, and treated Catholics with a cruelty of which the Turks themselves would be ashamed." (*Letter from the Emperor Leopold to James II.*, 9th of April 1689; in the *Mémoires de Jacques II.*, vol. iv.) In 1693 the unfortunate town of Heidelberg, which had been partly restored by the inhabitants, was taken again by the French marshal De Lorges, the women were violated, the churches set on fire, and the inhabitants in general, 15,000 in number, stripped of everything and driven away from their homes. On these news a 'Te Deum' was sung at Paris, and a coin struck, which represented the town in flames, with the inscription, "Rex dixit et factum est!" The treaty of Ryswick, in 1697, terminated the war, by which Louis gained nothing, acknowledged William III. as king of Great Britain, and restored the Duke of Lorraine to his dominions.

The third war of Louis was that of the Spanish succession. It began in 1701 and lasted thirteen years, convulsed all Europe, and was terminated at last by the peace of Utrecht in 1713. Louis succeeded in establishing a Bourbon dynasty in Spain, but this was the only advantage he gained; his armies had been repeatedly defeated by Eugene and Marlborough, his best generals were dead, his treasury was exhausted, his subjects were tired of war and of taxes, and he himself was broken down in health and spirits, a mere shadow of what he had been. He lingered about two years more, during which he legitimated his numerous natural children; made his will, by which he appointed his nephew, Philip, duke of Orleans, regent during the minority of his great-grandson and Louis XV.; fell ill in

August 1715, and died the 1st of the following September, seventy-seven years of age.

After divesting the character of Louis XIV. of the exaggerated praise bestowed on him by flattery or national vanity, after animadverting upon his numerous faults, and even crimes, it must be fairly acknowledged that he was a remarkable prince, and had many valuable qualities. He was active, intelligent, and regular in business; quick in discovering the abilities of others, an able administrator himself, endowed with a constant equanimity in adversity as well as prosperity, and a perfect self-command; a kind master, he was not prone to change his servants capriciously, was not harsh in rebuking them, and was ever ready to encourage merit, and praise and reward zeal for his service. Hence he had many faithful and devoted servants. His manner was noble, and his appearance imposing; he acted the king, but he acted it admirably, at least to the then taste of the people; he had a lively sense of decorum and outward propriety, which never forsook him. What he knew he learnt by himself: his natural gifts and the experience of his youth, passed among civil wars, made up for his want of learning and of study. If he carried his notions of absolutism to an extreme, he was evidently persuaded of his supposed right, and acted as much from a sense of duty as from inclination. In his reign of seventy-two years he reared the fabric of the absolute monarchy in France, which continued for seventy-two years more after his death; and when it was shaken to pieces in the storms of the Revolution, still the ruling principles of his administration, uniformity and centralisation, survived the wreck, and France is still governed by them.

LOUIS XV., born in February 1710, was the only surviving son of the Duc de Bourgogne, eldest son of Louis the Dauphin, son of Louis XIV. The dauphin died in 1711, and his son the Duc de Bourgogne died in 1712. The younger brother of the Duc de Bourgogne was Philip, duke of Anjou, afterwards Philip V. of Spain, who, except his nephew Louis XV., was the only legitimate descendant of Louis XIV. who survived that king. The mother of Louis XV. was Maria Adelaide of Savoy, who died in 1712. Philippe d'Orléans, son of Philippe de France, brother of Louis XIV., and the head of the actual Orléans branch of the Bourbons, was appointed regent. Louis XIV. had by his will appointed a council of regency, at the head of which was the Duc d'Orléans, but the parliament of Paris acknowledged the duke as sole regent. In gratitude the regent issued on the 15th of September a declaration, in the name of the king, restoring to the parliament the right of making remonstrances on the royal edicts, letters patent, and declarations, before it registered them.

The Duc d'Orléans had acquired an unfavourable reputation as a man of licentious habits, and as destitute of religious and moral principles. This corruption was partly ascribed to the Abbé Dubois, an unprincipled man, who had been his preceptor, continued to be his favourite, and was afterwards his minister. Vicious as the duke was, he was accused of crimes of which he was guiltless. The sudden death of the children and grandchildren of Louis XIV. at short intervals from each other had given rise to horrible suspicions, which have been since generally rejected. The 'Mémoires de St. Simon,' already quoted, which include the period of the regency, contain the most correct sketch of the character of the Duc d'Orléans, a character not rightly understood till the publication of that work.

The regent began well: he reformed several of the most outrageous abuses of the late reign; he liberated a number of individuals who had been for years immured in the Bastille; he enforced economy, reduced the army, supported the general peace of Europe, courted the friendship of England, concluded the triple alliance of the Hague in 1717, between France, England and Holland, and gave up altogether the cause of the Pretender. Unfortunately for him and for France, the disorder in which he found the finances, and the fearful deficiency in the revenue, made him listen to the wild schemes of Law, which ended in disappointment and the ruin of thousands of families. [LAW, JOHN.]

Philip V. of Spain, or rather his minister Alberoni, had encouraged a conspiracy against the Duc d'Orléans, the object of which was to excite a revolution against him, to deprive him of the regency by a resolution of the three estates of the kingdom, and to place Philip himself at the head of the regency. The plot was discovered, several of the leaders, who were chiefly in Brittany, were punished by death, and in 1719 the regent declared war against Spain. The war however did not last long: Alberoni was dismissed and banished by his sovereign, and Philip of Spain made peace with France in 1720. [ALBERONI.] In 1722 Dubois, who had been made a cardinal, became prime minister of France.

In February 1723, Louis XV., having completed his fourteenth year, was declared of age, and the regency of the Duc d'Orléans terminated. The same year Dubois died, and was followed to the grave by the Duc d'Orléans a few months after. The Duc de Bourbon, Condé, was made prime minister, and governed France until 1726. It was proposed to marry Louis XV. to Mademoiselle de Sens, the duke's sister; but she refused, and preferred a life of retirement to a throne. Louis married in 1725 Maria Leszinska, daughter of Stanislaus, ex-king of Poland, and in the following year the Duc de Bourbon was dismissed from the ministry, and the Abbé de Fleury, the king's preceptor, and

afterwards cardinal, was substituted for him. The seventeen years of Fleury's administration, which ended with his death in 1743, were the best period of the reign of Louis. [FLEURY, ANDRÉ HERCULES.] Fleury restored order in the finances, and credit and commerce revived. In 1733 the war of the Polish succession broke out, by the death of King Augustus II., when Louis XV. took the part of his father-in-law Stanislaus, the old rival of Augustus, against Austria and Russia, who supported the son of Augustus. [AUGUSTUS.]

The war was carried on between France and Austria both on the Rhine and in Italy. In the latter country the French, being joined by the Spaniards and the King of Sardinia, obtained great success. Don Carlos, son of Philip V., conquered the kingdom of Naples and Sicily, and thus a third Bourbon dynasty was founded in Europe. Peace was made in 1736, by which the duchy of Lorraine was given to Stanislaus for his life, to be united after his death to the crown of France. Francis, duke of Lorraine, had Tuscany in exchange. In 1741 the war of the Austrian succession broke out, in which France took part, against the advice of Fleury, who was overruled by the king and the courtiers. In 1743 Fleury died, and Louis declared that he would govern by himself, and without any prime minister. The war continued till 1748, when it was terminated by the treaty of Aix-la-Chapelle. France derived no advantage from this murderous and expensive war, and Maria Theresa remained in possession of her father's dominions. Louis XV. was present at the battle of Fontenoy, in May 1745, between the English, commanded by the Duke of Cumberland, and the French, commanded by Marshal de Saxe, in which both armies fought with the greatest obstinacy and suffered most severely; the French however claimed the victory.

In 1755 hostilities were begun by the English against the French in America, in consequence of disputes concerning the boundary-line between Canada and the English settlements. In the following year war was formally declared between the two powers. This war connected itself with the war in Europe called the Seven Years' War. The English were the allies of Frederick of Prussia, whilst the French joined the Empress Maria Theresa. This war proved most unfortunate to France. The French were beaten at Rosbach by Frederick in 1757, and were again defeated at Minden by the Duke Ferdinand of Brunswick, with the loss of 8000 men, cannon, baggage, military chest, &c. In America they lost Canada. A project of invasion of England by means of 6000 flat-bottomed boats, by which landings were to be effected on various points of the coast, was revealed to the English ministry by an Irishman called Macallister, and was abandoned. At last by the peace of Paris, February 1763, France formally ceded Canada, Nova Scotia, and its other North American colonies, besides Grenada, Dominica, and Tobago in the West Indies; its navy never after recovered from its losses, its finances were exhausted, and its commerce destroyed. This was the last war of Louis XV., a war which was undertaken rashly, and terminated in a disastrous and humiliating manner. The feeling of disgrace resulting from it sunk deeply into the heart of a people so vain and sensitive as the French, and it completely did away with the former popularity of Louis, which had once obtained him the title of 'Bienaimé,' or Beloved. The king had now abandoned himself to gross licentiousness, and had become careless of state affairs. The mad attempt of Damiens made him still more alienated from his people. [DAMIENS, R. F.] After the death of his mistress, the Marchioness of Pompadour, an ambitious intriguing woman, but who had still some elevation of mind, he became attached to more vulgar women [BARRY, MARIE JEANNE], and at last formed a regular harem after the fashion of the eastern sultans, but more odious from its contrast with European manners, which was called the Parc aux Cerfs, and upon which vast sums were squandered. The minister of foreign affairs, Choiseul, who had remonstrated with the king upon his degradation, was dismissed in 1770. He was the last man of some merit who served Louis XV. [CHOISEUL, ETIENNE FRANÇOIS, DUC DE.] The state of the finances was the most obvious difficulty of ministers, to whose remonstrances, urged sometimes in a tone of appalling and ominous seriousness, Louis used to answer, "Try to make things go on as long as I am to live; after my death it will be as it may."

Louis died at Versailles, on the 10th of May 1774, sixty-four years of age. Two sons whom he had had by his wife were both dead: the eldest, the dauphin, died in 1765, and left by his wife, a Saxon princess, three sons, who have been in succession kings of France, namely, Louis XVI., Louis XVIII., and Charles X. Louis XV. had also by his wife several daughters, besides illegitimate children.

It was under Louis XV. that the corruption of morals and principles spread in France to an alarming extent among all classes, being encouraged by the materialism and sensual philosophy which were taught by several men of letters. Both these causes, added to the general poverty, national humiliation, and ruined finances, prepared the way for the explosion which took place under his unfortunate successor.

(Lacretelle; Fantin des Odards; Voltaire, *Vie Privée de Louis XV.*)
LOUIS XVI., grandson of Louis XV., succeeded him in 1774, being then twenty years of age. He had married in 1770 Marie Antoinette, archduchess of Austria, sister of Joseph II. He chose for his minister of finance Turgot, an honest and enlightened man, who, in concert with his colleague Malesherbes, perceiving the temper of the times, wished the king to take the reform into his own hands, by abolishing

the *corvées* and other feudal exactions, equalising the direct taxes all over the kingdom, granting liberty of conscience and recalling the Protestants, reforming the criminal code, compiling a uniform civil code, giving freedom of trade, rendering the civil power independent of all ecclesiastical jurisdiction, suppressing the greater part of the convents, and establishing a new system of public instruction. These were the real wants of France; if they could have been satisfied, the revolution would have become unnecessary. But the clergy and the nobility strongly opposed these projects, the parliaments themselves were averse to changes which would reduce their own importance, and the old Count de Maurepas, who was also one of the cabinet, dissuaded the young king from them. Turgot was dismissed. Louis however, following his own natural disposition, effected much partial good; he abolished the *corvées* and the practice of torture, granted liberty of trade in corn in the interior of the kingdom between one province and another, made many reforms in the administration, established a system of economy and order, and gave the first example of it himself in his own household. He also granted toleration to the Protestants. But all these were little more than palliatives, and did not strike at the root of existing evils.

The deficiency in the treasury, and the debt of four thousand millions of livres left by Louis XV., were the great stumbling-block of Louis's administration. He however went on for some years, during which he engaged in a war against England, which was very popular with the French, humbled as they had been in the preceding struggle with that power. The object of this war was a singular one for an absolute monarchy to embark in: it was in support of the revolted colonies of North America, which had declared their independence of Great Britain, and it has been since generally regarded as a great political blunder on the part of the French monarch. On the 6th of February 1778 a treaty of commerce and alliance was signed at Paris between the French cabinet and Franklin and Silas Deane on behalf of the United States, by which the latter were acknowledged by France as an independent community. In the following May a French fleet under Count d'Estaing sailed for America, in June the first hostilities took place at sea, and on the 10th of July France declared war against England, and 40,000 men were assembled in Normandy for the invasion of England. This plan however was not carried into effect, because the French and Spanish fleets, which were to protect the landing, were dispersed by contrary winds. In America the French auxiliary troops, joined to the Americans, were successful against the English. [LAFAYETTE.] At sea many engagements took place between the French and English, both in the Atlantic and the Indian seas, without any very decisive advantage on either side; but on the 12th of April 1782 the French Admiral De Grasse was completely defeated by Admiral Rodney off the island of Dominica, with the loss of five ships of the line, and was taken prisoner. In September of the same year the attack of the French and Spaniards upon Gibraltar failed. [ARCON; ELLIOTT, GEORGE AUGUSTUS.] In September 1783 peace was concluded at Versailles; England acknowledged the independence of the United States, and gave up to France Tobago and the coast of Senegal.

Meantime the financial embarrassment of the French government went on increasing. Necker, a Genevese banker [NECKER], wealthy and retired from business, having become minister of finance in 1776, made many reforms, effected a new and more equitable assessment of the direct taxes, established provincial assemblies of notables, who apportioned the taxes, and put an end to the enormous gains of the *Fermiers-Généraux*. After five years of war his 'compte rendu' showed a surplus of ten millions of livres; he had borrowed 530 millions at a less interest than had ever been known in times of war; the discount on exchequer-bills, which had been 16 per cent, was reduced to 8, and all this without any addition to the burdens of the people. In November 1783, by a court cabal, Necker was dismissed, and Calonne, a more pliant and courtly person, was substituted. He managed to go on a little longer, involved himself in a dispute with the parliament of Paris, and at last, being unable to proceed any further, he proposed to the king to call together an assembly of the notables selected by the king from the various provinces, to consult upon the means of supplying the deficiency in the revenue, which Calonne stated to amount to 110 millions of livres. This assembly met at Versailles in February 1787, rejected Calonne's proposal of laying additional taxes upon property (the notables themselves were all landed proprietors), and proposed instead several measures, among others a loan on life annuities, and the formation of a council of finance. The king adopted their measures, and then dissolved the assembly. A paper war now took place between Necker and Calonne on the respective merits of their administrations, and Calonne, being detected by the king in a falsehood, was dismissed. Several successive ministers followed for short periods, but they could do nothing to retrieve the ruinous state of affairs, and at last Necker was recalled. He stated to the king that the only resource left was to call together the states-general of the kingdom, which had not been assembled since 1614. The king convoked them at Versailles in May 1789. These states had always consisted of the three orders—clergy, nobility, and the third estate, or commons. Every order formed a separate house, in which it discussed the measures proposed by the government, and decided by a majority of votes. By this means any project of law displeasing to the two privileged orders was sure not to pass those

two houses, and was therefore lost. Necker, to obviate this difficulty, proposed to give to the third estate a double vote, so as to balance the votes of the other two houses. The king, after some hesitation, gave this double vote to the third estate, and this was in fact the beginning of the revolution. It is remarkable that Monsieur, the king's brother, afterwards Louis XVIII. was one of those who supported this organic change.

On the 5th of May, the three estates having assembled in the common-hall, the king opened the session by a temperate speech, which was much applauded, after which the clergy and nobility withdrew to their separate rooms to deliberate among themselves. The third estate remained in the common-hall, and in the following sittings proposed that the three orders should assemble and deliberate together, which the other two refused. On the 10th the third estate elected Bailly for their president; and on the following day they were joined by several deputies of the clergy. On the 17th, on the motion of the Abbé Sieyès, the third estate, joined by many of the clergy, constituted themselves as a national assembly, and resolved that as soon as that assembly should be prorogued or dissolved all taxes not sanctioned by it should cease to be legal. The court was alarmed at these innovations, and the king announced that he was going to hold a royal sitting. Meantime the doors of the hall of the assembly were closed, and a guard placed there to prevent the deputies from entering. Bailly led them, on the 20th to the 'Jeu de paume,' where they swore not to separate until they had framed and enforced a new constitution for the kingdom, and the redress of existing grievances. On the 23rd the king convoked the three estates in the common-hall, and after qualifying the resolutions of the 17th preceding as illegal, ordered the estates to leave the hall, and withdraw each to their appropriate chamber, to deliberate there upon certain subjects which he laid before them. After the king's departure, the third estate, joined by part of the clergy, refused to leave the hall, and when the grand-master of the ceremonies came to enforce the king's order, Mirabeau answered him, that they were there to fulfil their duty towards their constituents, and that force alone should disperse them. On the 25th, part of the deputies of the nobility joined the third estate, and the name of National Assembly was publicly recognised.

The events that followed rapidly are too numerous and too generally known to be inserted in this article. The National Assembly, by the constitution it formed, changed the old French monarchy into a representative republic, with a single chamber and an hereditary magistrate with the name of king, whose power however was rendered insignificant and nugatory. They suppressed not only the feudal jurisdictions, but also the manorial dues and fees, the titles of nobility, the tithes, convents, and the corporations of trades; they confiscated the property of the Church; they abolished the old division of the kingdom by provinces, and ordered a new one by departments; they changed entirely the social relations of the country, so that even Mirabeau was startled at the rapidity with which they were legislating, and began to express ominous doubts of the result, (Dumont, 'Souvenirs de Mirabeau.') "It is easy to destroy," he said, "but we want men able to reconstruct." Paine's pamphlet on the supposed 'Rights of Man' was gravely assumed by that assembly as the basis of their political theory. Meantime insurrections broke out in Paris and in the provinces; not only the abominable Bastille was taken and destroyed (July 1789), but the châteaux, or manorial residences of the nobility, all about the country, were attacked and burnt, with many acts of atrocity. On the 6th of October the palace of Versailles was entered by a mob from Paris, the body-guards were murdered, the royal family were in great danger, and at last the king consented to remove to Paris, whither he was escorted by the armed populace. On the same day the famous club of the Jacobins began its meetings at Paris. The emigration of the nobles had already begun: several members of the royal family repaired to Germany and Italy. The year 1790 was passed amidst alarms and insurrections in the interior, and rumours of foreign war, amidst which the assembly continued its labours for the new organisation of France. It passed a law requiring of all the clergy the oath of fidelity to the new constitution: the pope forbade the oath as schismatic, and many of the French clergy refused to take it, but they were dismissed from their functions and replaced by others more docile, who however had not the confidence of the more religious among their flocks: thus religious schism was added to civil feuds. The king himself was obliged to send away his chaplains. He had by this time become weary of being a mere puppet in the hands of the assembly, which had despoiled him of almost every royal prerogative, even of the right of pardoning; the 'veto,' or power of suspending for a time the passing of an obnoxious law, had also become illusory, for whenever he attempted to exercise it an insurrection broke out, which, by frightening the court, obliged the king to submit.

In June 1791, Louis, with his consort, his sister, and his children, endeavoured to escape from France, but was stopped at Varennes, and brought back to Paris. In the following September the assembly, having completed the new constitution for France, presented it to Louis, who, after making some remarks on what he conceived to be its deficiencies, swore to observe it. This act acquired him a few moments' popularity: and the assembly, having stated that the object for which it had met was completed, closed its sittings on the

30th September. If that assembly committed errors, they were errors of judgment, for the majority were certainly sincere in wishing to maintain the kingly office, which they thought compatible with democratic institutions. Through a mistaken delicacy however they committed a very serious blunder before they parted; for they resolved that no member of that assembly should be eligible to the next assembly of the representatives of the nation, which became known by the name of the legislative assembly, and which was composed of much worse materials. The majority in the legislative assembly were men hostile to the monarchical principle altogether; they were divided between Girondins and Jacobins. They began by sequestrating the property of the emigrants; they issued intolerant decrees against the priests who would not swear to the constitution, and by these means obliged them to run away from France; they treated the king with marked disrespect, dismissed his guards, provoked the war against Austria and Prussia, encouraged republican manifestations in various parts of the country, and even in the army, established extraordinary courts to judge the emigrants and other people disaffected to the new order of things (the word "incivism" was invented to designate this new offence), and issued an enormous quantity of paper money, which quickly becoming depreciated, added to the general misery.

The king endeavoured, by the use of his "veto," to check this headlong career. An insurrection, in June 1792, was the consequence; the palace of the Tuileries was assailed and entered by the mob, which treated the royal family with the greatest insolence, threatened their lives, and obliged the king to put on a red cap and show himself at the window to the crowds below. A second insurrection, better organised, with the avowed object of abolishing the kingly office, was supported by a party in the legislative assembly. The mob again attacked the Tuileries on the 10th of August, and after a desperate defence by the Swiss guards, entered it, and massacred all the inmates. The king and royal family had time to escape and take refuge in the hall of the legislative assembly. The assembly deposed the king, sent him and his family prisoners to the Temple, proclaimed a republic, and convoked a national convention to exercise the sovereignty in the name of the people. In September the massacres of the political prisoners began; the cry of "aristocrat" became a sentence of death against any obnoxious person. On the 21st of September the national convention opened its session, and shortly after prepared to bring the king to trial. The principal heads of accusation were, his attempt to dissolve the states-general in 1789, his escape to Varennes, and other acts previous to his accepting the constitution of 1791. Since his acceptance of it there was no charge that could be substantiated against him except the exercise of the prerogatives given to him by the constitution, such as the "veto," and changing his ministers. The rest were mere insinuations and surmises of having bribed deputies, corresponded with the hostile powers, &c. The trial was opened in December. The Girondins and the Jacobins united against Louis, and he was found guilty of "treason and conspiring against the nation." The sentence was pronounced on the 16th January 1793. Of 721 members present who voted in the convention, 366 voted for death unconditionally, 288 voted for imprisonment and banishment, and the rest voted for death, but with a respite, hoping thereby to save his life. The majority which sent Louis to the scaffold was only five.

On the 21st of January 1793 Louis XVI. was taken in a coach to the Place Louis XV. where the guillotine was fixed. He appeared silent and resigned, and engrossed by religious thoughts. Having ascended the scaffold, he attempted to address the people, but Berruyer, the commander of the national guards, ordered the drums to beat. Louis then gave up the attempt, took off his coat and cravat, and laid his head on the block. He was beheaded at ten o'clock in the morning. His consort Marie Antoinette was tried, condemned, and beheaded in the following October. The character of that unfortunate princess has been rescued from unmerited obloquy and the malignity of her enemies by Madame Campan in her 'Mémoires sur la Vie privée de Marie Antoinette,' London, 1823. Louis left one son, styled Louis XVII., and one daughter, who married her cousin the Duke of Angoulême.

LOUIS XVII., Duc de Normandie, second son of Louis XVI., styled Dauphin after his elder brother's death in 1789, remained in prison in the Temple after the death of his parents, and there he died of disease, in consequence of ill-treatment and privation, on the 9th of June 1795. He was then ten years of age. He had been styled Louis XVII. by the royalists after his father's death.

LOUIS XVIII. (Stanislas Xavier), Count of Provence, born in 1755, was also styled 'Monsieur' during the life of his brother Louis XVI., who, just before his death, wrote to him, appointing him regent of France. After the death of his nephew Louis XVII. in 1795, he assumed the title of King of France and of Navarre, although he was then an exile, and he was acknowledged as king by the royalist emigrants, who composed a small court around his person. He had shown his liberal disposition in favour of rational reforms in France in the first period of the Revolution, but the violence of the Jacobins obliged him to emigrate in 1791. He lived for some time at Verona, in the Venetian territories, which he was obliged to quit when Bonaparte invaded Italy in 1796. He resided successively in various parts

of Germany, and at last settled at Warsaw, but in 1803 removed to Mittau in Courland, under the protection of Russia. By the peace of Tilsit (1807) he was obliged to leave the Continent, and he repaired to England, where he fixed his residence at Hartwell in Buckinghamshire till 1814, when events in France opened the way for his return to the throne of his ancestors. He landed at Calais in April of that year, and proceeded to St. Ouen, from whence he issued a proclamation acknowledging himself as a constitutional, and not an absolute king; promising the speedy publication of a charter, a total oblivion of all the past, and guaranteeing all the possessors of what was called national property. On the 4th of June he laid before both the senate and legislative body a charter which he had drawn up with the assistance of his ministers, and which was unanimously accepted, and became the fundamental law of the kingdom.

Louis was sincere in his professions, but he was surrounded by disappointed emigrants and old royalists, whose imprudence injured him in the public opinion; whilst on the other side he had against him the Bonapartists, a formidable body, including the greater part of the army. A conspiracy was hatched against Louis, Bonaparte returned from Elba, and Louis, forsaken by all, retired to Ghent [BONAPARTE, NAPOLEON I.] The battle of Waterloo (June 1815) opened again to Louis the way to Paris; but this time he appeared as an insulted and betrayed monarch. Those officers who, in spite of their oaths to Louis, had barefacedly favoured Bonaparte's usurpation, were tried and found guilty of treason; some were shot, and others exiled. The new Chamber of Deputies, which was elected under the excitement of this second restoration, proved ultra-royalist in principle, and went further than the sovereign. They banished all those who had voted in the convention for the death of Louis XVI., as well as those who had accepted office under Napoleon after his return from Elba. Meantime sanguinary reactions took place in various parts of France, especially in the south, where the old animosity of the Catholics against the Protestants was revived by political feuds. At last Louis himself saw the danger to which the violence of his pretended friends exposed him, and he dissolved the Chamber, which was styled 'La Chambre Introuvable.' In the new elections the moderate constitutional party regained the ascendancy, and the king in 1818 appointed a liberal ministry, at the head of which was Count Decazes. But the assassination of his nephew, the Duc de Berry [BERRY, JEAN, DUC DE], by a fanatical republican, in February 1820, again alarmed the court, and restored the influence of the ultra-royalists. Decazes was dismissed, and Villèle was placed at the head of the ministry. The law of election was altered, the newspapers were placed under a censorship, and other measures of a retrograde nature were adopted. No open violation of the constitution however was committed. In 1823 Louis, in concert with the Northern powers, sent an army into Spain under his nephew the Duc d'Angoulême, to rescue Ferdinand from what he termed his state of thralldom. [FERDINAND VII.] The expedition was successful; it restored Ferdinand to the plenitude of his power, but it did not succeed in restoring to Spain order and good government. In September 1824, Louis XVIII. died, having been a long time ill and unable to walk: he retained to the last his mental faculties and his self-possession. He left no issue, and was succeeded by his brother Charles X.

Louis had a tolerably cultivated mind, considerable abilities, and a pleasing address: his ideas were, for a Bourbon, enlightened and liberal, and in ordinary and settled times he would have proved a very respectable constitutional king; as it was, he managed to steer safely between extreme opposite parties, and in a most critical period. He published in 1823 the account of his emigration, 'Relation d'un Voyage de Paris à Bruxelles et Coblenz,' which is curious.

LOUIS PHILIPPE, King of the French, Duc d'Orléans and Chartres, and Count de Neuilly, was the eldest son of Louis Philippe Joseph, Duc d'Orléans, the Philippe Egalité of the Convention [ORLEANS, HOUSE OF], and Louise Marie de Bourbon, daughter of the Duc de Penthièvre.

Louis Philippe himself was born at Paris, October 6th, 1773. His youth was marked by many acts of benevolence, and the judicious training of Madame de Genlis was well calculated to draw out the good qualities of those who were brought up under her charge. In his infancy he bore the title of Duc de Valois and afterwards of Chartres. In 1791 the young Duc de Chartres, having been nominated to the colonelcy of the 14th regiment of dragoons, assumed the command of that corps. It is said that almost his first act of authority was the rescue from the fury of the mob of two priests, who had refused to take the oath at that time exacted by the government from all ecclesiastics. On this occasion he showed great tact and presence of mind, and he subsequently received the honour of a civic crown from the municipality of Vendôme for rescuing M. de Siret, an engineer of that place, from drowning. By these means he became popular among the French people. In August 1791 the young duke quitted Vendôme in command of his regiment for Valenciennes. Whilst he was stationed there, war was proclaimed against Austria, and in the April following he entered on his first campaign. He fought his first battle at Valmy on the 20th of September, and on the 6th of November was again engaged under Dumourier at Jenappes. At this period the Revolution was rapidly advancing to a crisis at Paris. A decree of banishment had been passed (October 1792) against

the Bourbon race; and though his father, the Duc d'Orléans, had renounced his titles and had been enrolled as a citizen under the name of Philip Egalité, his son in vain attempted to dissuade him from returning to Paris, where, having been made the dupe of the revolutionary party, and having voted for the death of Louis XVI., he was dragged to the scaffold in his turn, January 21, 1793. For seven months after this date the young duke remained at his post with the army; but in the following October the Committee of Public Safety summoned before them both the Duc de Chartres, and his faithful friend Dumourier. Aware of the sanguinary character of the tribunal before which they would have to plead, they fled to the Belgian frontiers, and made their escape into the Netherlands, then in possession of Austria. The Austrian authorities gladly received the fugitives, and even offered to bestow on the duke a commission in their army; but he refused to take up arms against his country, and retired into private life. In April he set out disguised as an English traveller, on a tour through Germany, and journeyed through Liege, Aix-la-Chapelle, Cologne, and Coblenz, towards Switzerland. The resources at his command were small, and he was beset by dangers wherever he went. His sister Adelaide, known in history as Mademoiselle d'Orléans, at the same time fled the country together with Madame de Genlis, and met her brother at Zurich. The authorities of that canton, in fear of the French government, declining to harbour them, the exiles took up their abode in Zug; but being discovered, the duke placed his sister and Madame de Genlis in the convent of St. Claire, near Baumgarten, adopted the disguise of a traveller, and started on a fresh journey of danger and adventure.

His funds were nearly exhausted, when he received from M. de Montesquieu the offer of a post as professor in the college of Reichenau, close by the conflux of the Upper and the Lower Rhine. He at once offered himself for examination, and was accepted, under the assumed name of M. Chataud, in October 1793. Here he remained eight months, during which he was engaged in lecturing on mathematics and geography. At this time he accepted the friendly offer of M. de Montesquieu of an asylum at Baumgarten, where he remained in concealment till the close of 1794. His retreat being again discovered, he next went to Hamburg, in the hope of being able to procure a passage to America: but being disappointed, he crossed over via Copenhagen to Norway, Sweden, and Finland, which he traversed almost entirely on foot, as far as the North Cape. Meantime the course of circumstances at Paris had changed, and the Directory became anxious to compromise matters with the Orléans family, by procuring their voluntary removal to America. For the sake of his two brothers, the Duc de Montpensier and the Comte de Beaujolais, who had been thrown into prison as dangerous subjects; and at the same time in order to procure the restoration of his mother's estates which had been confiscated, Louis Philippe (whom we shall henceforth term the Duc d'Orléans) accepted a passage to the United States, and having left the Elbe in September 1796, reached Philadelphia, where he was joined by his two brothers. The next year the three brothers spent in travelling through the western provinces of America. In the course of this excursion, the duke gained great repute for his medical skill, by lancing a vein in his arm in an attack of fever. He afterwards performed the same operation for an Indian chief; in reward for which he was allowed to pass the night upon the large rug at the feet of the wild sovereign and his relatives. Having made the acquaintance of Washington at Mount Vernon, they returned to Philadelphia, whence they proceeded to New Orleans, and thence to Havannah. Here the Spanish authorities declining to treat them with respect, or even with civility, they went on to the Bahamas, where the Duke of Kent was in command. His Royal Highness entertained them with true British cordiality, though he did not feel at liberty to grant them a passage to England in a man-of-war. Accordingly they took ship to New York, and crossing to England in a sailing packet, they landed at Falmouth in February 1800. The royal exiles were welcomed in London by the King, the Prince of Wales, Lord Grenville, the Marquis of Hastings, and the leaders of the politics and fashion of the day. An Orléans mania prevailed through London, and an invasion of France to effect the restoration of the Bourbons was even talked of. After a short time the brothers settled at Twickenham, in a house formerly occupied by General Pollock, and since known as Orléans Lodge.

The Duc de Montpensier, whose health had long been declining, died at Twickenham in May 1807, and was buried in Westminster Abbey. Soon afterwards the health of the Comte de Beaujolais failed also, and having gone to a warmer climate in obedience to the order of his physicians, accompanied by the duke his brother, he died at Malta in 1808. Being now rejoined by his sister, who for fifteen years had lived in retirement in Hungary, and by his mother, whom he met at Minorca, the Duc d'Orléans took up his residence at Palermo. It so happened that Ferdinand, king of Naples and Sicily, was dwelling in that city under the protection of the British flag, while Murat occupied his throne in Italy. During his residence there, he gained the affections of the Princess Amelie, the second daughter of the king, to whom he was married November 25, 1809. For upwards of four years the Duc d'Orléans resided at Palermo without taking any part in the public affairs of Europe, if we except a visit which he paid to Spain in 1810, in the illusive idea that negotiations commenced by the Spanish and English authorities might eventuate in

an offer on their part to entrust to his hands the regency of that country.

In 1814 tidings reached Palermo of the downfall of the emperor Napoleon I., and of the intended restoration of the Bourbons. The duke returned to Paris without delay, and was reinstated in his honours and military rank. The return of Napoleon in the early part of the following year again disturbed the tenor of his life; and having sent away his family to England for safety, the duke took the command of the army in the north in obedience to the orders of Louis XVIII. Rather than endanger the peace of France by family feuds, he resigned his command in the following March, and retired to Twickenham, whence he returned to Paris after the Hundred Days, in obedience to a decree compelling the attendance of princes of the blood in the Chamber of Peers. He conciliated the popular esteem and respect by liquidating the debts of the Orléans estates, and by other politic measures. Louis Philippe, in his place in parliament, publicly protested against the extreme measures proposed by the government against those who had taken part in the revolution, and procured their rejection. Louis XVIII., who regarded him with especial jealousy, in disgust and revenge, forbade princes of the blood royal to appear in the Chamber of Peers. The Duc d'Orléans revenged himself upon the court by entering his son in one of the public colleges as a simple citizen of Paris. He returned to England, and continued to live in privacy at Twickenham during the remainder of that king's life and the first few years of the reign of Charles X. He did not return to France until 1827, when he took up his abode at the palace of Neuilly, where he continued to live in seclusion until the year 1830, when the revolution occurred which ended in his elevation to the throne as King of the French. Charles, whose weakness and duplicity were his ruin, was now in effect discredited; and the cause of the elder branch of the Bourbons being pronounced hopeless, the struggle of the three days of July was followed by a provisional government, in which Lafayette, Lafayette, Thiers, and other politicians, took the lead. They naturally turned to the Duc d'Orléans, and in the name of the French people offered to him the crown. After a day's deliberation he accepted it, and came to Paris on the 31st of July; and, the preliminary forms having been passed through, on the 9th of August the crown was formally accepted by the Duc d'Orléans, who was proclaimed as Louis Philippe. For seventeen years he sat on his elective throne, and if an increase of the wealth and physical progress of a nation be a test, the results of his reign may be advantageously compared with those of the first empire. Peace was preserved abroad, order was maintained at home, and commerce increased steadily. His foreign policy was in like manner successful: his sons, the Duc de Nemours and the Prince de Joinville, carried the French arms into Algeria; Abd el-Kader was made a prisoner, and the Bey of Constantine forced to sue for peace, after a spirited resistance, and Algiers became a French military colony. Yet the king was not popular at home. He was hated alike by the Legitimist party, in whose eyes he was but a usurper, and by the revolutionists, who sighed for entire emancipation from kingly rule. Besides, there are deep and dark stains upon the reign of the "Napoleon of Peace," as Louis Philippe liked to be called. His reign was a period of corruption in high places, of jealousy and illiberal restriction towards his own subjects, of a fraudulent and heartless policy towards the allies of his country, whose goodwill he more especially forfeited by his over-reaching conduct in regard to the marriage of the Duc de Montpensier to a Spanish princess. And thus it came to pass that the heart of the nation became alienated from their king; and when a trifling disturbance in February 1848 was aggravated into a popular riot through the audacity of a few ultra-republicans, Louis Philippe felt that he stood alone and unsupported as a constitutional king, both at home and abroad, and that the soldiery were his only means of defence. He shrunk from employing their bayonets against his people: he fell in consequence, and his house fell with him. The king fled in disguise from Paris to the coast of Normandy, and taking ship again found a safe refuge on the shores of England, to which his family had already made their escape. He landed at Newhaven, March 3rd 1848. The Queen of England—who, in 1843, had enjoyed the hospitality of Louis Philippe at the Château d'Eu, his royal residence near Dieppe, and who had entertained him in the following year at Windsor, and conferred on him the order of the Garter—immediately assigned Claremont, near Esher, as a residence for himself and his exiled family. From the time of his arrival in England, his health began visibly to decline, and he died on the 26th of August 1850, in the presence of Queen Amelie and his family, having dictated to them the conclusion of his memoirs, and having received the last rites and sacraments of the church at the hands of his chaplain. He was buried on the following 2nd of September at the Roman Catholic chapel at Weybridge, Surrey, and an inscription was placed upon his coffin, stating that his ashes remain there, "Donec Deo adjuvante in patriam avitos inter cineres transferantur."

LOUTHERBOURG, PHILIP JAMES DE, a distinguished landscape painter, born at Strasbourg on the 31st of October 1740, was the son of a miniature painter who died at Paris in 1768. He at first studied under Tischbein, afterwards under Casanova, whose name as an historical painter was then in great vogue. While his own peculiar

forte lay in landscape, he was enabled by his education to give to that branch of the art a greater compass and range of subjects than usual, as in his various battle and hunting pieces, besides others that claim to be considered as strictly historical in subject; for instance, his 'Storming of Valenciennes,' and 'Lord Howe's Victory in June 1794.' His works are stamped by great vigour and mastery of pencil, and by excellent management in regard to composition. After having obtained considerable reputation at Paris by the works which he exhibited at the Louvre, and having been admitted a member of the Academy there in 1768, Louthembourg came over to England (where he was afterwards elected a Royal Academician) in 1771, and was engaged as scene-painter at the Opera-House, a department of art for which his vigorous style of execution, his poetical imagination, and his knowledge of scenic effect well qualified him. Soon after his settling in this country, Louthembourg got up, under the name of the 'Eidophusikon,' a novel and very ingenious exhibition, displaying the changes of the elements and their phenomena in a calm, a moonlight, and a sunset and a storm at sea. Of this very interesting pictorial contrivance, which may be said not only to have anticipated, but in some respects to have surpassed our present dioramas, although upon a smaller scale, a tolerably full account is given in Pyne's 'Wine and Walnuts.' His best landscapes are his views of Lake and Coast scenery. Louthembourg etched several of his own compositions. Late in life Louthembourg became a disciple of the 'prophet' Brothers [BROTHERS, RICHARD], and even set up as a prophet and curer of diseases on his own account; but the mob having broken the windows of his house at Hammersmith on account of the failure of some of his promises, which he had announced by a public advertisement, he thenceforth abandoned the publication of his predictions. He died at his residence at Hammersmith-terrace, on the 11th of March 1812.

LOUVOIS, FRANÇOIS-MICHEL-LETELLIER, MARQUIS DE, Prime Minister to Louis XIV., during the more brilliant part of his reign, was born on the 18th of January 1641, at Paris. His father, the Chancellor Letellier, the subject of one of Bossuet's 'Oraisons Funèbres,' served the same monarch in high offices of trust, during a course of forty-one years, until his death in 1685. So powerful was Letellier's influence at court, that as early as 1654, when the youth François-Michel was only in his fourteenth year, the king consented that the office of secretary of war, then filled by the father, should in due time be transferred to the son, the youth being trained to all his duties in the interim under his father's eye. He married in 1662 Anne de Souvère, marquise de Courtanvaux, who brought him an ample fortune and great connections. Hitherto he had been of idle habits, but he henceforth became remarkable for the diligence with which he prosecuted his duties. Nothing was in fact left unexplored which belonged to his military functions, nor did any abuse escape his vigilance, while for every evil which he denounced he was ready with a remedy. He thus gradually won the esteem of the king, who was induced to believe that he had in some sort formed the minister whose abilities were so eminent, while to the last Louvois used to flatter the monarch by intimating that all his most successful measures had really emanated from the suggestions of his Majesty. At first the office of war minister had been held jointly by Louvois and his father, but from 1666 until 1691, comprising all the chief campaigns of Turenne, and several of the most brilliant of those of Condé [LOUIS XIV.], Louvois alone directed the administration of war. Meanwhile a still greater minister, Colbert, was expanding to the utmost all the resources of the kingdom.

In 1667 the king opened the campaign, with the Vicomte de Turenne as second in command, and captured several fortified places, which Louvois was afterwards commissioned to garrison with French troops. In 1668 the conquest of Franche Comté increased his credit, and he was made Surintendant-Général des Postes. In 1671 he became Chancelier des Ordres du Roi; in 1673, Administrateur-Général des Ordres de Saint-Lazare et du Mont Carmel, and then Grand Veneur, or Master of the Hounds—honorary places awarded to him for his services, but none of which remained secure in the hands of a man whose energy seemed indefatigable. Whatever may and must be said of his ambition, his lust of power, and disregard of the French people, whom he oppressed with burdens, it must be acknowledged that the military glory of Louis XIV. was mainly due to Louvois. It must also be added to his credit that he founded some hospitals, restored others, and provided asylums for hundreds of old and disabled officers. It was he who conceived the plan of the Hôtel des Invalides, and began its erection in 1671.

The arrogance of Louvois rendered him as unpopular with the courtiers as his harsh measures did with the people. His hatred of Turenne is said to have led him to thwart and impede that commander's great military successes when they were at their height; and to Louvois, rather than to Turenne, recent historians have attributed the atrocious devastation of the Palatinate. [LOUIS XIV.] But Louvois shared in the honours of the capture of Ghent (March 4th, 1678), his own plan having been preferred for the siege of the place. The peace of Nimègue being concluded in 1678, the minister was at length able to turn his attention to domestic improvements. A war of twelve years' duration had not yet exhausted those resources and expedients which the sagacity of Colbert had collected; and, prompted by Louvois, the king commenced the foundation of those national

edifices which have ever since been identified with his name. The palace of Versailles, the two Trianons, the magnificent Place Vendôme, where Napoleon's column of Austerlitz now stands, and the great aqueducts of Maintenon, involving an outlay of many millions sterling, were all erected at the instigation of Louvois. This prodigal expenditure, after the great charges of the war, was vainly resisted by Colbert, who, having to provide the means to support it, was compelled to lay heavy burdens on the people, whereby he became the object of unmerited aversion during the last days of his life. [COLBERT.]

On the death of that illustrious financier, September 6th, 1683, the power of Louvois became almost absolute. Colbert had always fostered and protected the Protestants, even against the king, who disliked them. This was enough to provoke Louvois to persecute them, from a feeling of rivalry. He began by employing Roman Catholic missionaries to argue with the reformed (les réformés); but this was too slow for his impatience, so he replaced them by dragoons. A ruthless system of extermination was begun: the unhappy Protestants in vain sought concealment in the woods and amidst the rocks; men, women, and children were killed unarmed, sometimes singly, at others in families or parties. To one governor of a province Louvois wrote—"His Majesty orders you to employ the utmost rigour against those who refuse to be converted." In October 1685, chiefly by means of this inflexible man, the Edict of Nantes, which Henri IV. had passed to secure the lives and estates of his Protestant subjects, was revoked—a measure which dealt a fatal blow to the interests of agriculture and commerce, and was not unfelt either in the army or navy. This revocation was followed by a vast emigration: great numbers of Protestants of every rank fled from France, more particularly those who belonged to trade and commerce.

A new league, headed by the Prince of Orange, was formed against Louis XIV., and the war was renewed. In October 1688 Philippsburg surrendered to Louvois and Vauban after a siege of nineteen days; after which several other fortresses fell into their hands. In February 1689 the Palatinate was invaded a second time, the open country wasted, the towns and villages burned, and all the licence of war indulged in still more inhumanly than during Turenne's campaign of 1674-75. This war, fanned by religious discord, extended so rapidly as soon to embrace Germany, Holland, Belgium, Italy, and a part of Spain; whilst the active minister found means to raise well-appointed armies for each, without regard to the clamour of the suffering people. Stern and cruel as he was, his reputation for capacity increased; even his enemies acknowledged his talents and his vigour. Meanwhile every year strengthened the confederacy against the French monarch, and the Prince of Orange, now become king of England, united his troops to the armies of the allies, whilst his fleets threatened the French coast along the whole seaboard. But the minister's fall was approaching. After the campaign of 1691 had been opened by Louis XIV., and during the siege of Mons, Louvois, whose long administration had raised his pride above all bounds, ventured to provoke his master by repeated contradictions. After the capture of Mons, Louvois followed the king to Versailles, and resumed his usual functions; but the frigid behaviour of Louis made him sensible that his power was drawing to an end. Still he persisted in going to the palace; though on one occasion, it is said the king was so incensed at his arrogance as to lift his hand against the minister, but Madame de Maintenon interposed to prevent the indignity. From the disgrace of dismissal he was however saved by his sudden death. His health, broken by prolonged labour and anxiety, had wholly given way under the repeated mortifications he had lately been made to endure. Having fainted in the royal council-room at Versailles, on the 16th of July 1691, he was removed to his hotel, where, after being bled, he expired in the course of a few hours. The Marquis de Louvois was then in his fifty-first year, and had been thirty-six years in the service of the 'grand monarque.'

LOVAT, LORD. SIMON FRASER, afterwards Lord Lovat, was born in 1668, at Beaufort, near Inverness, in Scotland. He belonged to the family of the Frasers, who were powerful as early as the reign of Malcolm IV. about 1153, and who had large possessions in Tweeddale and elsewhere in the south of Scotland. Simon Fraser's father died when his son was very young. After receiving the usual instruction at a grammar-school, he was sent to the University of Aberdeen, where he distinguished himself by his acquirements in classical learning.

In 1692 Fraser, through the interest of the Marquis of Athol, received a commission as captain of a company in Lord Tullibardine's regiment, but soon afterwards resigned in consequence of a dispute with the marquis, who was grandfather to the eldest daughter of the last Lord Lovat, and claimed the estates for her. Simon Fraser, on the contrary, asserted his own right, as nearest male heir, not only to the estates, but to be chief of the Frasers. In 1694 he succeeded in winning clandestinely the affections of the heiress, then fifteen years of age, and living with her mother, the dowager Lady Lovat, near Inverness, and she consented to elope with him. She did elope, but the man whom Fraser had engaged to conduct her changed his mind, took her back, and disclosed the plot to Lady Lovat. The heiress was immediately sent under an escort to Dunkeld, the seat of the Marquis of Athol. Fraser made some daring efforts to obtain possession of her, but without success.

About 1700 Fraser went to France, and to ingratiate himself with

James II., then living at the court of St. Germain, formally renounced the Protestant faith, and embraced that of the Roman Catholics. James II. having died in 1701, his son, James Francis Edward, resolved to make an attempt to regain his father's kingdom, and Fraser was appointed by the courts of Versailles and St. Germain to stir up an insurrection in the Highlands of Scotland. He was made a colonel (some say a major-general), was furnished with credentials to treat with noblemen, gentlemen, and chiefs of clans, and was supplied with arms, ammunition, and money. He embarked at Dunkirk, and landed in Scotland about the end of 1702. He pretended to perform his engagement, but after his return to France in 1703 it was discovered that he had abused his trust, and had disclosed the plot to the Duke of Queensbury. He was confined in the Bastille, where he remained till 1708, when, in order to obtain his release, he offered to enter into holy orders. By the influence of the pope's nuncio and other Roman Catholic clergymen he was set at liberty, took orders, retired to St. Omer, entered the College of Jesuits, and discharged for some years the duties of a priest with apparent sincerity and much diligence.

When the Rebellion broke out in 1715 Fraser repaired to London, and with some difficulty and risk got to the Highlands of Scotland under the assumed name of Captain Brown. His great object was to obtain his hereditary estates. A large part of the clan of the Frasers received him as their chief, and were willing to act according to his decision; and as Fraserdale, who had married the heiress and held the estates, had joined the Pretender, Fraser adhered to the king. He took Inverness from the rebels, and after the rebellion was suppressed his services were rewarded with the title of Lord Lovat and the grant of the forfeited estates.

In 1717 Lord Lovat married a daughter of the Laird of Grant, and by her had two sons and two daughters, who survived him. His wife having died, he married a young lady nearly related to the Argyll family, and had a son by her, but treated her with so much cruelty that a separation was the consequence. He was appointed governor of Inverness and lord-lieutenant of Inverness-shire, and lived in tolerable quietness till the second rebellion broke out in 1745, when he joined the side of Charles Edward, the young Pretender, but kept himself at home, and sent his son with the Frasers, pretending, in his reply to the Lord President, who, on the 28th of October 1745, wrote to reproach him, that his son had acted without his authority. There was however abundant evidence of his participation, and he fled and concealed himself in the wildest parts of the Highlands; but after many escapes he was caught and conveyed to London. He was confined in the Tower, and was not brought to trial till the 9th of March 1747. The trial lasted seven days, and he was then found guilty and sentenced to be beheaded. Both before and after his trial he amused every one near him with his jests. When he had received sentence he exclaimed on quitting the bar, "Farewell, my Lords, we shall never all again meet in the same place;" a retort which, as Lord Mahon notices, is transferred by Byron, without acknowledgment, to his Israel Bertuccio. ('Doge of Venice,' act 5, scene 1.) On the 9th of April 1747 Lord Lovat was led to the scaffold on Tower-hill. He was then eighty years of age, and after sitting awhile in a chair, and talking deliberately to those about him, he laid his head quietly down on the block, and gave the sign quickly; and though he was very fat and his neck unusually short, his head was cut off at a single blow.

LOVELACE, RICHARD, born in 1618, was the son of a Kentish knight. Educated at the Charterhouse and at Oxford, he was placed at court, and entered the army under the patronage of Goring. On the close of the civil war, he retired to his paternal seat, Lovelace Place, near Canterbury. The county deputed him to present their petition in favour of the king to the Long Parliament; and for doing this he was imprisoned in the Gatehouse, and released only on giving bail in forty thousand pounds. In 1646 he raised a regiment in the French service, commanded it, and was wounded at Dunkirk; and it is said that the lady he celebrated in his poems married another person, on a false report that Lovelace had died of his wound. Returning to England in 1648, he was again imprisoned, and remained in confinement till after the king's death. In 1649 he published a volume of poems, entitled 'Lucasta's Odes, Sonnets, Songs,' &c. He had spent his fortune freely in serving the Royal cause. He now fell into embarrassment and sickness, and lived for some years wretchedly. He died of consumption, in a mean lodging in Gunpowder-alley, Shoe-lane, Fleet-street, London, in 1658, and was buried at the west end of St. Bride's church. Lovelace was the author of two plays, which have never been printed. His lyrical poems, with much inequality and many other faults, are full of spirit and vigour. Specimens of them are in all the common collections; and one or two of them, such as the fine verses 'To Althea from Prison,' furnish some of the most hackneyed of quotations.

* LOVER, SAMUEL, painter, novelist, poet, and musician, was born at Dublin in 1797. His earliest successes were in painting, and were sufficiently marked to secure his election as academical of the Royal Hibernian Academy of Arts in 1828. A portrait of Paganini, exhibited in the Royal Academy, London, in 1833, procured Mr. Lover various commissions; but a roving taste seconding varied accomplishments, induced him to almost abandon art. Literature succeeded, and the 'Legends and Stories of Ireland,' and the novels 'Rory O'Moore' and 'Handy Andy,' obtained equal success in their way. During these

years Mr. Lover had written and composed very many ballads, since published in a volume. He was also the author of several light dramas and operettas. In 1844, in an entertainment called 'Irish Evenings,' Mr. Lover illustrated Irish life with his own songs and music; and the great success which he obtained led to his making a visit to the United States. Mr. Lover's literary services have been recognised by a pension from government, which he now enjoys in rural retirement.

LOWTH, WILLIAM, born 1661, is the elder of two divines of the Church of England, father and son, both distinguished by eminent attainments in biblical literature and by their useful publications. The elder is the less eminent, though he is supposed to have been the profounder scholar; but he lived less in the public eye, and attained to none of the dignities which were bestowed on the son. Early in life he became chaplain to Mew, bishop of Winchester, who gave him a prebend in the cathedral of Winchester, and the rectory of Buriton in that diocese, where he lived, died, and was buried. He had been a pupil of Merchant Taylors' School, whence he had passed to St. John's College, Oxford. He died in 1732.

If we would form an idea of the extent of his laborious reading, we must look rather to the works of other persons than his own, and particularly to Potter's edition of the works of Clemens Alexandrinus, and Hudson's edition of the works of Josephus. To both these editors he communicated valuable notes. Of his own writings, those which are now most read are his 'Directions for the Profitable Reading the Holy Scriptures,' which was first published in 1708, and has been often reprinted, and his 'Commentary on the four greater Prophets.' This last-named work usually accompanies Bishop Patrick's Commentary on the other books of Scripture, to which it was prepared as a supplement.

LOWTH, ROBERT, a prelate of the English Church, son of the Lowth last named, and, like his father, distinguished by his knowledge of the books of Scripture and his valuable writings in illustration of them, was born in 1710. He was educated in the school of Winchester founded by William of Wyckham, whence he passed to New College, Oxford, which was also founded by the same munificent prelate. He went abroad with members of the Dartmouth and the Devonshire families, who, especially the latter, favoured his advancement in the Church; and having the good fortune to secure also the patronage of Hoadley, bishop of Winchester, he rose by regular gradations till he became Bishop of London, and in a situation to decline the offer which was made to him by King George III. of the archbishopric of Canterbury. A few dates of his preferments may suffice. Early in life he had the rectory of Ovington; in 1750 he was made Archdeacon of Winchester; in 1753 rector of East Woodhay in that diocese; in 1766 he became Bishop of St. David's; in the same year he was translated to Oxford; and in 1777 he was made Bishop of London. He died in 1787.

In speaking of the writings with which Bishop Lowth has enriched the literature of his country, we shall pass over his minor tracts, even those which belong to his controversy with Bishop Warburton, arising out of a trifling difference of opinion respecting the Book of Job. The controversy was conducted on both sides with a virulence rarely witnessed in these days in the disputes of literary men, and the pamphlets may be recommended to any one who can relish angry disputations seasoned by learning and wit. Writings on which we can dwell with greater satisfaction are his 'Life of William of Wyckham,' first published in 1758, a good specimen of the results to be attained by curious and recondite biographical research; and his 'Lectures on the Poetry of the Hebrews,' which were delivered by him in the university when he was professor of poetry. These lectures may be said to have opened an almost new subject, little attention having been previously paid to the laws of Hebrew poetry, or even to the fact that large portions of the books of the Old Testament are poems, in the strict and proper sense of the word, though presented to the English reader in a mere prose version, and as if there was no difference between them and the parts of those Scriptures which are really prose. They were received when published with great respect by the learned, not of England only, but of the Continent, where they were reprinted, with a large body of valuable notes, by the learned biblical scholar, J. D. Michaelis. These lectures were published by Lowth in Latin, the language in which they were delivered, but there is an English translation of them by Dr. Gregory, published in 1787. In 1778, the year after he was promoted to the bishopric of London, he published a 'Translation of the Prophet Isaiah,' distinguishing the poetical from the parts written in prose, and exhibiting the various forms of Hebrew parallelisms which occur in that prophet, and which he had explained and illustrated in his lectures. He gave a large body of valuable notes. These were his greater works; but he published also an 'Introduction to English Grammar,' which was thought valuable at the time, and was often reprinted, but is now nearly superseded and forgotten. There are also a few poems of his, chiefly in the nature of academical exercises, which in their day were greatly admired. A volume containing memoirs of his life and writings was published soon after his decease.

LOYOLA, IGNATIUS, DON INIGO LOPEZ DE RECALDE, more generally known under the name of Loyola, was the youngest child of Don Bertram, lord of Oñez and Loyola, a nobleman of high birth and distinction in his province, and of Marina Saéz de Baldi. He was born

in the year 1491, at the castle of Loyola, in that part of Spanish Biscay afterwards called the province of Guipuscoa. In early youth he was attached to the court of Ferdinand and Isabella, in the quality of a page; but the vivacity of his disposition little suited him for a situation so devoid of excitement, while the recital of the noble deeds of the Spanish knights, who had lately freed their country from the yoke of the infidel, rendered him desirous of emulating their fame. His father, when he sent him to the court of Spain, had placed him under the care of his relation, Don Antonio Manriquez, duke of Najara. This nobleman, perceiving the military bias of his young ward, got him instructed in the art of war, and afterwards received him in his suite. The ardent imagination of Ignatius was in the meanwhile kept in constant excitement by the eager perusal of the various romances in which were idealised the religious spirit of Spanish chivalry; to this was added the example of his brothers, who were following with distinction the profession of arms. After joining the army he soon rendered himself conspicuous by his gallant bravery on every occasion; his conduct, in other respects, is described as having partaken in all the dissipations generally incident to a military life; one vice however, that of gambling, he appears constantly to have avoided.

He was in his thirtieth year when he assisted in the defence of Pampeluna, against the French; in the assault he was severely wounded, his right leg having been fractured by a cannon-ball, and his left, at the same time, injured by a splinter. The French, into whose hands he had fallen prisoner, respecting his misfortune and admiring his bravery, had him conveyed to the castle of Loyola, which was situated at a small distance from Pampeluna. A long and painful confinement was the result of his wounds, and a cruel operation was resorted to, which, though endured with characteristic courage, reduced him to the last extremity. His recovery from the effects of the operation, though he saw in it a miracle, appears to have produced no change of conduct. A second operation however became necessary, owing to a deformity which had resulted from the first, and its consequences entailed a longer and more tedious confinement. To relieve its weariness he requested to be provided with those records of ancient chivalry which had been the delight of his former years, but instead of them he was furnished with works of mystical devotion and the lives of saints. Of a disposition naturally visionary and romantic, deprived of the means of pursuing a career in which he hoped to attain the highest honours, the attentive perusal of these records of the zeal and suffering of holy men infused in his mind an ardent desire to imitate them. As he eagerly pondered over the recital of the actions of a St. Dominick, or a St. Francis, he was wont to ask himself what prevented him from imitating their deeds? But often were these heavenly aspirations clouded by the intervention of worldly thoughts and of temporal affairs. At other times, when in this spiritual combat the spirit was obtaining a mastery over the flesh, his vivid imagination would portray to him visions of celestial glory which, in that hour of struggle, encouraged and inspired him. He has graphically described the various scenes through which he passed in his introduction to a religious life, in his 'Spiritual Exercises,' the origin of which may be referred to the same time as his first awakening from worldly slumber. This remarkable work is not a book of doctrine, it is the description, to use his own words, of "the longings of a soul seeking to be appeased, not by much knowledge, but by the sense and relish of inward things." He first minutely details a variety of rules for the guidance of spiritual life; he then exhorts to the study of sacred history, to whose events he too frequently gives a fanciful interpretation; he afterwards gives an allegorical representation of the convert's progress from the prison of this world to the realms of celestial bliss. Loyola but detailed his own feelings in this extraordinary production.

From this time all his desires were directed to one great object, an entire devotion to the service of God. For this purpose, renouncing all worldly pursuits, he tore himself from the paternal home, from his kindred, and from his friends. Regardless of the kindly opposition of his eldest brother, become by the death of his father the head of the house of Loyola, he resolved upon retiring to a Benedictine monastery at Mount Serrat, in order to prepare himself for a pilgrimage to the Holy Land. He became acquainted in that monastery with one of the brothers named John Chanones, of high reputation for austere and self-denying piety, and he was anxious to unfold to him the confession of his former sins and the confidence of his religious aspirations. While journeying towards Mount Serrat, he arrived at a village at the base of the hill on which it is situated, and he was then struck with the reflection that, though a destined pilgrim for Jerusalem, he was still clad in the garments of Babylon, and he exchanged his usual dress for the coarse raiment of a beggar.

The night of the 24th of March 1522, the vigil of the Annunciation, was a memorable period in the life of Loyola; he passed it in the exercise of the most austere devotions in the church of the Holy Virgin at Mount Serrat; on its altar he hung up his arms, the trophies of his worldly triumphs, and, in the spirit of chivalry, vowed constant obedience to the demands of God and of his church. The better to put into execution his holy resolutions he determined to perform barefoot his intended pilgrimage, in order that this severe penance might excite in his mind a deeper remorse for sin. On leaving Mount Serrat, he directed his steps towards Manresa, a small town within

three leagues of this monastery. There he repaired to the hospital of the Dominican convent, and, while attending upon the poor and sick, imposed upon himself a series of new and severe penances. His deeds of charity soon acquired for him celebrity in that town, and, though clad in the rags of destitution, he was unable to walk the streets without attracting the importunate admiration of the multitude. To avoid the temptation of vain glory, he retired to a cavern hollowed in a rock at a short distance from Manresa, where he redoubled the severity of his penances, and was one day found in a state of inanimate exhaustion at the door of his cell, and was borne back to the Dominican hospital. On his recovery, his mind, weakened by mortifications and fastings, fell into a state of spiritual despondency. His doubts and despair, his fears and temptations, are described with edifying minuteness in his own writings and by his early historians. It does not appear that any particular doctrine had made an impression on the mind of Loyola. He lived, as it were, within himself, and his emotions were actuated by the alternate inspirations of good and evil; he has taught us in his 'Spiritual Exercises' the manner in which he distinguished their influences; the soul being gladdened by the one and depressed by the other. One day, at length, he awakened as from a dream, his imagination had portrayed to his mind the visible representation of heavenly mysteries. With tears of joy, he gratefully acknowledged the blessings vouchsafed to him, and, refreshed in spirit, he arose a new and a mightier man.

After residing ten months at Manresa, he left that town for Barcelona, from whence he embarked for Rome. In that city he remained a few days, in order to obtain the blessing of the Pope Adrian VI. upon his enterprise; he then resumed his journey, passing through Padua and Venice, travelling alone and on foot, fasting daily, and begging alms as he went. His voyage from Venice to Cyprus presented a fresh trial for his patience and constancy, his pious efforts for the conversion of the crew of the vessel in which he sailed being met by coarse insults and contumelies. From Cyprus he embarked with some pilgrims for the Holy Land, and reached Jerusalem on the 4th of September 1523. He there visited with holy veneration the hallowed spots which religious tradition has consecrated. To accomplish the objects of his journey, he was desirous not only of contributing to the edification of the believers, but also to the conversion of the infidels. His projects however were defeated by the refusal of a permission of residence from the primate of the Church of Rome at Jerusalem. He then re-embarked for Europe, and arrived at Venice in January 1524, and from thence he returned to Barcelona. In this town he determined upon making some stay, in order to acquire by study a greater influence in the conversion of souls. He addressed himself for that purpose to Jerome Ardebala, while a pious lady, Isabella Rosel, undertook to provide him with the necessary means. His early education had been greatly neglected, and the dissipations of a camp had obliterated from his mind the little he had learnt. At the age of thirty-three he began with zealous industry to apply himself to the rudiments of grammar. But his active mind found extreme difficulty in applying itself to its tedious minutiae; and, absorbed in religious contemplation, each word he met with excited a train of pious thoughts. Still by constant application he appears to have made some progress in learning. He continued at Barcelona till the zealous attempts on his part to reform some irregularities which existed in a convent of nuns exposed him to the vengeance of those who had partaken in their disorders. He then retired to the University of Alcalá, which had lately been founded by Cardinal Ximenes, in order to prosecute his studies. A religious address which he delivered to the students was the occasion of his dismissal from that university, and the obligation to study theology during four years, before he could again be permitted to teach in public, was imposed upon him. In 1527 he retired to Salamanca, where, having imprudently resumed his public teaching, he fell under the displeasure of the Inquisition, who punished him by a severe confinement, and dismissed him from their city with a similar injunction.

Discouraged by the rude reception which his pious labours had met with in his native country, he repaired to Paris, at that time the most renowned seat of learning in Europe. He arrived in February 1528. The slender means which had been provided for him by the charitable generosity of his friends were perjured by the dishonesty of a fellow-student, and he was again compelled to have recourse to begging for his subsistence. He however zealously applied himself to the studies of the university: obliged to recommence his rules of grammar and the principles of philosophy before he could be admitted as a theological student, he humbly placed himself in the class of the youngest and least advanced scholars, and besought their teacher to treat him as one of them. His time in Paris appears to have been spent partly in the laborious acquisition of knowledge, and partly in the endeavour to obtain a salutary influence over his companions. In the latter pursuit he was eminently successful. Two students shared his rooms, Peter Faber, or Le Fevre, a native of Savoy, of humble origin and simple manners, and Francis Xavier of Navarre, of noble ancestry and aristocratic demeanour. These young men, of such different dispositions and habits, were the first-fruits of Loyola's labours. From that time the three companions formed the closest intimacy, dividing their gains, and sharing each other's toils. Shortly after three more students, named Lainez, Bobadilla and Rodriguez, acknowledged the influence

of Loyola, and joined his small society. On the 15th of August 1534 they assembled together at the church of Montmartre, in one of whose subterraneous chapels Faber, who was a priest, administered to them the Sacrament of the Eucharist. They then took the solemn vows of chastity, absolute poverty, devotion to the care of Christians, and to the conversion of infidels. They further resolved on proceeding to Jerusalem, but, in case impediments to the accomplishment of this object should be put in their way, they decided upon placing themselves under the guidance of the pope, and implicitly submitting to his directions. Such was the humble origin of the famous Order of the Jesuits, so called because they placed themselves under the banners of Jesus, as soldiers under their chief. The history of the founder now becomes mingled with that of the Order itself, which for distinctness we have placed apart at the end of this article. We here therefore only state the principal events in Loyola's life, which are of a more private character.

After revisiting his native country, where he religiously repaired the effects of some early faults, he proceeded to Venice, in which city he was joined by his companions, and from thence proceeded to Rome. Their intended departure for Palestine was interrupted by the war which broke out, in 1537, between the Venetians and the Turks; they therefore presented the offer of their services to the See of Rome. They were gratefully accepted by the reigning pontiff, who gladly availed himself of the support of a society of men full of zeal and enthusiasm, and bound together by the common tie of implicit obedience to his orders. "Deeply shaken by open schism and lurking disaffection, the Church of Rome found an unexpected source of strength in her own bosom, a green shoot from the yet living trunk of the aged tree." (Hallam.) On the 27th of September 1540, Paul III. published a bull sanctioning, under some limitations, the establishment of the Order; another was finally issued in 1543, which removed these limitations, and made the sanction unconditional. Meanwhile six of the oldest members met together to elect a president subject to no control but that of the See of Rome; their choice fell on Loyola. He remained at Rome as the centre from which he was to control and direct the movements of the society. His time was spent there in revising its rules and constitutions, and in works of charity. He founded an asylum for the protection of Jews who had become proselytes to Christianity, and a penitentiary where the victims of sensual seductions might, without binding themselves by any religious vow, lament their sins and reform their lives. In the year 1546 Francis Borgia, whom the Church of Rome honours as a saint, caused their first college to be founded at Gandia in Spain; the statutes were drawn up by Loyola, and the same privileges were accorded to it which belonged to the universities of Alcalá and Salamanca. Not twenty years had elapsed since from these very universities Loyola, then a poor and despised student, had been contumeliously expelled as a factious and illiterate pretender.

On the 31st of July 1556 this extraordinary man, worn down by infirmities and self-inflicted mortifications, left a world which for so many years he had looked upon only as the scene of charitable labours. It were a useless task to attempt a delineation of Loyola's character; it is best known by his works. Whatever difference of opinion may be entertained respecting the order of the Jesuits, there can be but little respecting their founder.

The memory of Ignatius was consecrated by a ceremony known in the Church of Rome by the name of Beatification in 1609, and he was canonised as a saint by Pope Gregory, XV. in 1622. His festival is celebrated on the 31st of July.

His Life has been written by Gonzales and Ribadeneira, two of his early companions, the latter his confessor; also by Maffeus in Latin, Bartoli and Bouhours in French, and by Mr. Isaac Taylor in English. His 'Spiritual Exercises' were published at Rome in 1548, and have been translated into French by Drouet de Maupertuis and Clément. His 'Maxims' translated were published at Paris in 1633.

The SOCIETAS JESU, or Order of the Jesuits as it is commonly called, was the result of the reflections of Loyola on the best means of reclaiming such of his fellow-creatures as had strayed either from the path of moral purity or the doctrines of his church. Musing on this subject, he conceived the plan of establishing a religious order, which should be entirely devoted to the four following objects: 1. The education of youth. 2. Preaching and otherwise instructing grown-up people. 3. Defending the Catholic faith against heretics and unbelievers. 4. Propagating Christianity among the Heathens and other infidels by means of missionaries. Loyola, led thereto no doubt by his military experience, based the rules of his intended order upon the principle of a strict subordination, carried through several gradations, terminating with the prepositus generalis, or general superior, who was to have absolute sway over the whole society, and from whose decisions there was to be no appeal. The general was to be subject to the pope only. Most of the old monastic orders had a considerable share of democracy in their institutions; they assembled in chapters and elected their local superiors, and decided upon other questions concerning their community by a majority of votes, and although they had also their respective generals residing at Rome, yet their authority over the distant convents of the various provinces was very limited. Their chapters occurred frequently, and their generals

and provincials were mostly changed every three years. All this gave them something of a popular character; they had their canvassing for elections, their personal ambition, and intrigues. But Loyola's projected order was strictly monarchical, and therefore adapted to be a more effective support to the Roman see, at a time when support was most wanted in consequence of the spreading of the Reformation. Besides this, the wealthier of the monastic orders, such as the Benedictines, employed their leisure in scientific and speculative studies, living retired and knowing little of political affairs; and the mendicant orders of friars, had degenerated from their first zeal, and had become obnoxious by the sale of indulgences, and despised for their corruption, ignorance, and vulgarity. The prelates of the court of Rome, such as Bembo and Leo X. himself, spoke with open scorn of the friars, and called them hypocrites. Another advantage of the proposed constitution for the Jesuits was, that they were not bound to keep canonical hours in the choir like other monks, and therefore had more uninterrupted leisure for study or business.

Pope Paul III., after deliberating with his cardinals, some of whom were not favourable to Loyola's plan, approved of it, and it was decided that the new order should be called the Society of Jesus, that the members should wear no monkish garb, but dress in black, like the secular priests, and should in fact differ essentially from the monastic orders then existing. The bull of the pope authorising the new society was issued in 1540, and in it, by a remarkable privilege, the general of the Jesuits was authorised to issue such regulations as he judged fit, and to alter the existing ones according to time, place, and circumstances. The original 'Constitutiones' of Ignatius were written in Spanish, but afterwards translated into Latin. The first edition of them appeared at Rome, 'Constitutiones Societatis Jesu,' 1558, two years after the death of the founder. At his death the society was already established in Italy, Spain, Portugal, and Germany, and had above 100 schools, besides numerous missionaries in the East and in Africa and America. Ignatius was succeeded as general of the society by James Laines, a man of more extensive information and greater elasticity of character than his predecessor. It is to Laines that the principal share in framing the 'Constitutiones' is attributed, and that work bears the impress of a master mind. Cardinal Richelieu said that it was a model of administrative policy. The 'Constitutiones' are divided into ten parts, subdivided into chapters. Part i., 'De admissione ad probationem,' concerns the mode of admission of applicants for the novitiate; the qualifications required in the applicant, such as health, no grievous deformity or mutilation, or other physical imperfection; certificates of good conduct and temper, natural abilities, and fourteen years of age complete. Birth, wealth, and other accidental circumstances are to be considered as null where the physical and mental qualifications fail; but should they be united with these in the same individual, they render him more acceptable. Then comes a list of absolute impediments to admission, such as having committed murder, apostacy, and other grievous offences, having been subjected to a degrading sentence, having belonged to some monastic order, being married, and lastly, labouring under insanity or decided weakness of intellect. Defects of temper, obstinacy, injudicious enthusiasm or visionary devotion, being involved in debt, and other civil ties, are not absolute impediments, but the consideration of them is left to the discretion of the general or of any of his subordinates, to whom he may give the power of admitting probationary pupils. The candidate, if approved of, is admitted to a first probation, as a sort of guest for a few weeks in one of the houses of the society, in order that he may become acquainted with the mode of living. He afterwards assumes the dress of the order, and is examined by proper examiners upon the numerous points contained in the printed form, 'Primum ac Generale Examen in omnibus qui in Societatem Jesu admitti petunt proponendum,' Rome, 1558. Should the examination prove satisfactory, the applicant is shown the constitutions and regulations of the society; and after confessing himself and receiving the sacrament, he signs a declaration that he will observe the rules and discipline thereof, and he is then admitted into one of the houses of second probation, or novitiate. Part ii., 'Quæ ad eos dimittendos pertinet, qui ad probationem admisi fuerunt et parum apti ad Societatem inveniuntur.' Those who during their novitiate are found, after mature experience, not to be fit subjects for the society, on account of mental or bodily defects or vices, are to be dismissed privately, without scandal or exposure, and with kind advice and exhortations. Those who leave of their own accord are not to be sought after, unless they have qualities which make it desirable for the society to retain them. Part iii., 'De iis conservandis et promovendis qui in probatione manent.' This part treats of the mental and moral discipline to which novices are subject; docility and obedience are to be inculcated, pride and obstinacy to be conquered: it treats also of the physical education, cleanliness, wholesome diet, proper exercise, &c. The term of probation lasts generally two years. Part iv., 'De iis qui in Societate retinentur instruendis in literis.' This part treats of the colleges and schools. The colleges have revenues derived from donations or bequests of benevolent persons; those colleges which can support twelve scholars besides teachers are not to collect alms or receive other eleemosynary offerings. After two years' probation, those who intend to enter the society are received as scholastici in one of the colleges, and take the

vows of chastity, poverty, and obedience. The courses are humanities and rhetoric, logic, natural and moral philosophy, metaphysics, and theology (both scholastic, and positive or dogmatic), and the study of the Scriptures. Besides the colleges or seminaries for the society, there are classes and schools for lay or external pupils. Every college is under the direction of a rector, appointed by the general or by the respective provincials, and chosen from the class of coadjutors, and removable at pleasure. The Christian doctrine or Catechism is to be read and explained by the rector. Subsequent regulations were published at various times concerning the mode of instruction in the 'Ratio Studiorum' of Acquaviva, and the 'Methodus Docendi et Discendi a P. Juvencio in usum Magistrorum Societatis Jesu,' which was approved of by the 14th general congregation of the society. Another chapter treats of the universities which belong, or may belong, to the society; of the faculties of arts, philosophy, and theology; of the examinations and degrees, &c. The society did not concern itself with the faculties of law and medicine. Part v., 'De iis quæ ad admittendum in corpus Societatis pertinent,' treats of the admission of scholars into the body of the society, either as professi or coadjutors. The professi must have studied theology for four years, and be past twenty-five years of age. The formula of the profession is given. The vows taken on making profession before the reverend father-general, 'locum dei tenenti,' or any other superior appointed by him, are perpetual chastity, poverty, obedience, and a peculiar care of the education of youth; besides which the professi promise an especial obedience to the sovereign pontiff with respect to any missions which he may send them to. This last promise, or vow, is not made by the coadjutors. Part vi., 'De iis qui admitti et in corpus Societatis cooptati sunt, quod ad ipsorum personas attinet,' gives regulations for the manner of living in the professed houses, which, unlike the colleges, cannot have any property or settled income, but the inmate must live upon the alms given by the faithful. The coadjutors who are not employed in the colleges as rectors or teachers must live in the professed houses of charity, like the professi. The professi and the coadjutors must renounce all claims to hereditary succession, nor can the society succeed to any of their claims. But there were also lay or secular coadjutors, who took the simple vows, yet continued to enjoy their property, and lived in the world at large. Part vii., 'De iis quæ pertinent ad admissos in corpus Societatis, ad proximorum utilitatem, in vineam Domini distribuendos,' treats of the various kinds of missionaries, those sent by order of the pope, and those sent by the general of the society, and gives them directions, &c. Part viii., 'De iis quæ conferunt ad eorum qui dispersi sunt cum suo capite, et inter se, mutuan unionem,' recommends frequent reports and correspondence between the rectors and provincials and the general, and between the missionaries and other detached fathers with their respective provincials or other superior, &c. Every member of the society is to report to his immediate superior any misconduct which he observes in any of his companions. The general receives monthly reports from the provincials, and quarterly ones from the superiors of professed houses, the rectors of colleges, &c. These reports contain notes on the disposition, capacities, and conduct of the individual members, besides news and occurrences which may affect or interest the body of the society or any part of it. The second chapter of this part treats of the general congregations or representative assemblies of the society; and it begins by saying, that owing to the regular and constant intercourse and correspondence kept up between the general and the local superiors, the trouble and confusion attending such general assemblies can be in great measure avoided, and they can only be necessary either for the purpose of electing a new general or for deliberating on some very weighty matter concerning the society, such as the dissolution or transfer of its houses and colleges, &c. In the first case each province deposes its provincial and two more professed members, who are chosen by a provincial congregation, convoked for this special purpose, which provincial congregation consists of all the professi of the province who can conveniently attend, and those coadjutors who are rectors of colleges. In the second case, for purposes of deliberation, the father provincial appoints two of his subordinates, and the general may add some others, making not more than five deputies altogether, for each province. Part ix., 'De iis quæ ad caput Societatis et gubernationem ab eo descendente pertinent,' concerns the qualifications, powers, and duties of the Præpositus Generalis. The general is for life, resides at Rome, is attended by a monitor and five assistants. From his orders there is no appeal: all are obliged to obey him unhesitatingly; he may expel members, or remove them wherever he pleases, inflict punishments, issue regulations, or alter the existing ones. His power is in fact absolute. Part x., 'De modo quo conservari et augeri totum corpus Societatis in suo bono statu possit,' contains advice to all and each of the various classes and members, recommending strict discipline, obedience, zealous teaching and preaching; not to seek after dignities or honours, and even to refuse them unless obliged by the pope; strict morality, moderation in bodily and mental labour, brotherly charity, &c.

Lainez, being sent by the pope as his legate to the Council of Trent, was one of the chief advocates of the papal supremacy, and maintained, among other things, against the opinion of the archbishop of Granada and other Spanish prelates, that the jurisdiction of the bishops and

their authority over any particular diocese is entirely derived from the pope, who is the fountain-head of all ecclesiastical authority, and that he can give it or suspend it, or transfer it when he sees fit. Lainez repaired also to the Conference of Poissy, in 1561, where he had to face Beza, and other Calvinist theologians, but his arguments, mixed with coarse vituperations against his antagonists, according to the polemics of the age, produced little effect. About the same time the society, by the influence of the Cardinal de Lorraine, and after several years' struggle against the University of Paris and the Bishop du Belley, obtained letters patent from Francis II. to open colleges and schools in France. The Jesuits taught gratis, and the university, whose courses of lectures were paid for, were jealous of them, and attacked them repeatedly before the Parliament as an institution contrary to the laws and dangerous to the state. But this being the time of the great religious and civil war in France, the belief, says De Thou, that the Jesuits were born to conquer and destroy Protestantism, made the Parliament and the French prelates wink at their introduction into the kingdom, at least until further deliberation. William Duprat, bishop of Clermont, son of the Chancellor Duprat, gave them a house in Paris which they made into a college, called the College of Clermont, and he bequeathed them also 36,000 écus in his will.

During the war of the League the Jesuits, like the other monastic orders, with the Sorbonne, and the Parliament of Paris, showed themselves opposed to the claims of Henri IV. as being a heretic. Even after the abjuration of that prince a fanatic of low birth, called Barrière, conspired to murder him, but was discovered, and it was found that a Capuchin, a Carmelite monk, a curate, and a Jesuit rector of the college at Paris were cognisant of and accessory to the conspiracy. Soon after another fanatic, Jean Chatel, attempted his life, and actually wounded Henri. This young man had studied under the Jesuits, but it was never proved that they had instigated him to the deed. It is true that among the papers of a Jesuit called Guignard some satirical and abusive expressions against the king were found, which seemed to imply an approbation of the crime. Chatel was broken on the wheel, and Guignard was hanged; and the Parliament of Paris, already instigated against the Jesuits by the university, decreed their banishment in 1594, which sentence however did not extend to the jurisdictions of the parliaments of Bordeaux and Toulouse. But at the end of 1603 Henri IV., at the pressing request of the pope, recalled the Jesuits, and on the 2nd of January 1604 the Parliament of Paris registered the king's letters patent for the restoration of the Jesuits. From that time they remained in France, where they greatly extended the number of their colleges and pupils, though always seen with a jealous eye by many, till their final expulsion in 1764.

The Jesuits found their way into England under Elizabeth, in whose reign several of them were implicated in conspiracies against the queen, for which they were executed. It ought to be noticed however, that De Thou, who is no friend to the society, states that the conspirator Parry, who is said to have been encouraged in his attempt by a Venetian Jesuit, met at Paris the Jesuit Vatz, who earnestly dissuaded him from his purpose, quoting the opinions of other learned men of the society, who declared that no reason, political or religious, could justify an attempt against the life of a sovereign, however heretical. This and other similar instances prove that in so numerous a body as that of the Jesuits' society men of various tempers and opinions must be found, some of whom, through a strange casuistry or fanatical zeal, arrived at totally different conclusions from those of the more sober and more honest part of their community. In the reign of James I. the Jesuit Garnet was tried for having participated in the Gunpowder Plot; and after exhibiting throughout his examination a great aptitude for equivocation, he was condemned and executed.

The missions of the Jesuits form an important part of the history of their society. The first attempts by Xavier were premature. He had more zeal than information, and the accounts of his numerous conversions ought to be received with caution. The arms of the Portuguese effected more conversions by force in India than Xavier's persuasion, who himself confesses that he could not understand nor be understood by the natives, though he could baptize them. In Japan, where he went unprotected by a Portuguese force, he failed; but he served as a pioneer to prepare the way for others better qualified for the task, and the Jesuits formed in time numerous Christian congregations in Japan. The history of the Japanese Christians, and their extermination in 1637, is found in Bartoli, 'Historia della Compagnia di Gesu,' 'Il Giappone, seconda parte dell' Asia;' and it forms a narrative of considerable interest, written apparently with great simplicity. The author does not disguise the faults committed by the Christians, which contributed to their ruin.

In China the Jesuits were likewise successful, and their establishment there has been more durable. Bartoli, in another part of the same work, 'La Cina, terza parte dell' Asia,' gives an account of their settlement in that empire, and of their progress; and further information is found in the 'Lettres Edifiantes et Curieuses.' [HALDE, DU.] Between the years 1581 and 1681, one hundred and twenty-six European Jesuits were employed in the missions of China, many of them men of intelligence, to whom Europe is indebted for the first authentic information respecting the internal condition of that vast empire.

The generals of the society chose men acquainted with mathematical and mechanical sciences, which they knew were in request at Pekin, and thus they obtained a footing and an influence at the emperor's court which no other Europeans have ever acquired. Although persecutions burst out against the Christians of China, yet the Jesuits never entirely lost their hold there, and their house at Pekin has continued to exist till our own times. [AMLOT, JOSEPH.]

From India Jesuit missionaries found their way into Abyssinia, where Portuguese travellers had penetrated many years before [ALVAREZ], but the Jesuits went farther into the country, especially in its southern parts, than any other Europeans, either before or after them. PAEZ and Lobo visited the sources of the Bahr-el-Azrek, or Abyssinian Nile, and Father Fernandez proceeded as far as Narca, about 8° N. lat. [TELIEZ.]

In Paraguay the Jesuits had an open field for the display of their abilities and principles. Their missionaries went to South America after the country had been devastated by the Spanish conquerors, who hunted the Indians like wild beasts. The Jesuits judged that the poor natives might be converted by milder means, and be made Christians and happy at the same time. They obtained from the court of Spain a declaration that all their Indian proselytes should be considered free men, and that the Jesuits should have the government of the communities of converts which they should form in the interior of the country. And the Jesuits did form a flourishing community of Indian converts on the banks of the Paraguay and the Parana, who are said to have amounted to between one and two hundred thousand, and they governed them for a century and a half, keeping them in the condition of docile but contented pupils, directing their labours, and instructing them in the useful arts, but not in the refinements or luxuries of Europe. There were no taxes or lawsuits in Paraguay; each able-bodied man had a moderate task to perform, and the produce of their common labour provided for the wants of all. Writers of very different opinions, Raynal, Montesquieu, Robertson, Muratori, Southey, and others, have done justice to the paternal administration of the Jesuits in Paraguay. In 1750, Spain, by a treaty with Portugal, gave up seven districts of Paraguay to the latter power, in exchange for a territory which the Portuguese had occupied on the left bank of the river La Plata, and the Spanish government ordered the Jesuits and their Indian pupils to abandon their homes and remove to some other part of the Spanish territories. The fathers in vain remonstrated against the injustice and cruelty of expelling men from the fields which they had by their labour reclaimed from the wilderness; the harsh mandate was repeated, and the Jesuits were prepared to obey. But the natives refused to submit, and resisted the Portuguese and Spanish forces which were sent against them, and although a subsequent change in the diplomatic relations of the two countries left the Indians in possession of their country, yet the Jesuits were falsely accused of having encouraged what was styled the rebellion. The Spanish government, after mature investigation, acquitted them, but it was otherwise with the Portuguese. An attempt by some noblemen to murder the king, Joseph of Portugal, was charged upon the Jesuits, because Father Malagrida, one of the society, was the confessor of some of the guilty. As proof however could not be obtained against him, Father Malagrida was accused of heresy, on account of some ascetic visionary works which he had published, was condemned by the Inquisition, and executed; and in September 1759 the minister Pombal, in the king's name, gave an order for the expulsion of the society from the Portuguese territories and for the confiscation of their property.

France followed next in the same course of proscription. The Jesuits had made themselves many enemies in that country by their long and bitter persecution of the Jansenists, and their controversies with that sect had brought much obloquy upon their institutions and moral principles. Pascal, in his 'Lettres Provinciales,' had assailed them with ridicule, which has always proved most powerful in France. The parliament of Paris felt an old and hereditary hostility towards them: the minister Choiseul disliked them on personal and political grounds; he had felt and ascertained that their secret influence could often thwart and balance the credit of any minister; besides which, Choiseul was partial in a certain degree to some of the freethinking philosophers of his time, who had no sympathy for the society. To crown all, even the king's mistress, Madame de Pompadour, arrayed herself against the Jesuits. A pretence soon occurred for effecting their expulsion. Father Lavalette, who was at the head of the missions in the French West Indies, had been speculating in colonial produce. His cargoes were seized by the English, then at war with France. Father Lavalette became a bankrupt for 3,000,000 livres. His creditors in France appealed to the parliament of Paris, which, having seen in the constitutions of the society that no individual belonging to it could possess property on his own account, considered Father Lavalette's debt as that of the whole body, and condemned the society to pay the creditors. An immense outcry was raised against the Jesuits, and the parliament in 1762 declared that an independent body like the society, having peculiar laws, and being all subject to one individual residing at Rome, was an institution dangerous and unfit for any well-regulated state; the other parliaments made similar declarations; and at last, in 1764, by an order of the king, the society was entirely suppressed in France, and their property was confiscated; but a small pension was given to the members, who were

allowed to remain dispersed in the country, on condition of swearing to renounce the society and its institutions.

The fall in Spain took place three years later. Choiseul is said to have contributed to it by persuading Charles III. that an insurrection which broke out at Madrid in 1766 against the minister of the day was the work of the Jesuits. D'Aranda, the president of the council of Castile, already prepossessed against the society, was the confidant of King Charles in effecting their expulsion. The society was feared, perhaps more than there was need, and everything was planned against them with the greatest secrecy. The king with his own hand wrote letters to all the governors of provinces throughout the Spanish monarchy in Europe and in the colonies, which were not to be opened until a specified day and in a specified place. When the appointed time came, the 31st of March 1767, the colleges and houses of the Jesuits throughout Spain were surrounded at midnight by troops, sentinels were posted at every door, the bells were secured, and king's commissioners having roused and assembled the respective communities in the refectory, read to them aloud the royal decree which expelled them from Spain. The members, having taken their breviaries, some linen, and a few other conveniences, were placed in carriages and escorted by cavalry to the coast, where they embarked for Italy. After being refused admittance in several harbours, and kept for some months on board crowded ships, during which many of the aged and infirm died, the survivors were at last landed in Corsica.

Similar measures were executed in Spanish America, only with circumstances of still greater harshness. In Paraguay the Indians were amazed and distracted at the news, and would have opposed by force the execution of the decree, but the fathers exerted all their unbounded influence to appease the enraged Indians, and to induce them to submit quietly to the royal decree. No more than 9000 dollars, about 2000*l.* sterling, were found in their coffers. By a compromise between the pope and the king of Spain, the latter allowed a pension of a shilling a day to the expelled fathers; but on condition that no apology of any sort should be written by any member of the order, under pain of all losing their pensions.

In the following year (1768) the King of the Two Sicilies and the Duke of Parma suppressed the Jesuits' Society in their dominions. It still continued in the Sardinian and the Papal states; but in February 1769 their supporter Clement XIII. died, and Ganganelli was elected in his stead. France, Spain, Portugal, Naples, all insisted, in very strong terms, on the final suppression of the society by the new pope. Ganganelli proceeded with caution; he took three years to consider the matter. He appointed a congregation of five cardinals to examine the charges brought against the society. At last, on the 21st of July 1773, the pope issued a bull, in which, after decanting on the laudable object of the founders of the society, and on the services it had rendered to religion, he observed that on many occasions a spirit of discord had broken out between them and the other ecclesiastical authorities, that many serious charges had been brought forward against individual members, who seem to have deviated from the original spirit of their institutions; that, lastly, most Roman Catholic princes had found it necessary for the peace of their dominions to expel the Jesuits therefrom, and that now, for the peace of the Christian world, and being moved by the most weighty considerations, and considering that the Society of Jesus could no longer bring forth those fruits of piety and edification for which it was intended, he declared the said society to be suppressed and extinct, its statutes annulled, and its members who had been ordained priests to be considered as secular priests, and the rest to be entirely released from their vows. He allowed those professed members who were old and infirm to remain in the houses of the extinct society, but merely as guests, without interfering in their future management, which was entrusted to commissioners.

In consequence of this bull, the Jesuits were likewise suppressed in the Sardinian monarchy, in the Austrian dominions, and in every Catholic state. Two powers only, Prussia and Russia, one Protestant and the other Greek schismatic, allowed the fathers an asylum in their dominions, and continued to entrust them with the education of their Catholic subjects. From Russia they were however expelled by an ukase of the Emperor Alexander in June 1817.

At the time of the first expulsion of the Jesuits from Portugal, in 1759, the society reckoned altogether 22,589 members, half of whom were priests. They had 24 professed houses, 669 colleges, 176 seminaries, or boarding-houses, 61 noviciate houses, 335 residences, and 273 missions. Their principal professed house, in which the general resided, was a vast building attached to the splendid church of the Gesù at Rome. They had besides the Roman college and church of St. Ignatius in the same capital, several other colleges and seminaries for boarders of various nations, a noviciate-house on the Quirinal, a seminary and college at Frascati, a house at Tivoli, and numerous other colleges and schools in the Papal states. All these, after the suppression of the society, were entrusted to secular priests and professors, but still the method and the discipline of the society were in most instances continued, being found too useful to be abrogated.

The general of the society, Father Ricci, was confined in the castle of St. Angelo, being suspected of still assuming in secret his former authority over the dispersed Jesuits, and also, but apparently without

foundation, of having concealed sums belonging to the society. Nothing however having transpired against him, he was treated with some courtesy and attention, but was kept in confinement till his death, in November 1775. On his death-bed, before receiving the sacrament, he signed a solemn though mild protest on behalf of the extinct society, the conduct of which, he said, to the best of his knowledge, had not afforded grounds for its suppression, nor had he himself given any reason for his imprisonment: he ended by forgiving sincerely all those who had contributed to both. His remains were buried with all due honour in the church of the Gesù, among those of his predecessors.

After the society had been suppressed for about thirty years, several attempts were made at the beginning of the present century to re-establish it. Many persons in high stations, frightened at the convulsions which agitated the world, imagined that had the Jesuits continued they might have proved a powerful means for maintaining order and preventing revolutions by the moral influence which they had over youth. In 1801, Pius VII. issued a brief, allowing the Jesuits of Russia to live as a society, and to have colleges and schools. Another brief, dated 30th of July 1804, allowed at the request of king Ferdinand of Naples, the opening of schools and colleges by the Jesuits in the kingdom of the Two Sicilies. Lastly, after his restoration, Pius VII. issued a bull, in August 1814, solemnly re-establishing the society as a religious order, under the constitutions of St. Ignatius, and under obedience to the general chosen by it, to be employed in educating youth in any country of which the sovereign shall have previously recalled or consented to receive them: and Pius began by restoring to them their house of the Gesù, and afterwards the Roman college. They have since found their way back, either by open invitation or implied permission, into almost every Roman Catholic country of Europe; and probably there is no Protestant country in which they are not more or less numerous.

The act of the 10th Geo. IV., c. 7, which is entitled 'An Act for the Relief of his Majesty's Roman Catholic subjects,' forbids Jesuits, or members of other religious orders, communities, or societies of the Church of Rome, bound by monastic or religious vows, from coming into the realm, under pain of being banished from it for life; except natural born subjects, who were out of the realm at the time of the passing of the act. Such religious persons may however enter the United Kingdom on obtaining a licence in writing from one of the principal secretaries of state, who is a Protestant, and may stay such time as such secretary shall permit, not exceeding six months, unless the licence is revoked before the end of the six months. The act also makes it a misdemeanour in any Jesuit, or member of other religious body described in the act, to admit, or to aid in or consent to the admission of, any person within the United Kingdom to be a member of such body; and any person admitted or becoming a Jesuit, or member of other such body within the United Kingdom, shall, upon conviction, be banished from the United Kingdom for life. It is however provided that nothing in this act shall affect any religious order, community, or establishment consisting of females bound by religious or monastic vows.

During two centuries and a quarter which elapsed from their foundation to their suppression, the Jesuits rendered great services to education, literature, and the sciences. Throughout all Roman Catholic states they may be said to have established the first rational system of college education. Other orders, such as the fathers of the Christian Doctrine, instituted in 1571, the Clerici Scholarum Piarum, in 1617, and the Brothers of the Christian Schools, or Ignorantines, in 1679, applied themselves more especially to the elementary education of children, though the Jesuits also did not altogether neglect this branch. The colleges of the Jesuits were equally open to the noble and the plebeian, the wealthy and the poor: all were subject to the same discipline, received the same instruction, partook of the same plain but wholesome diet, might attain the same rewards, and were subject to the same punishments. In the school, the refectory, or the play-garden of a Jesuit's college, no one could have distinguished the son of a duke from the son of a peasant. The manners of the Jesuits were singularly pleasing, urbane, and courteous, far removed from pedantry, moroseness, or affectation. Their pupils, generally speaking, contracted a lasting attachment for their masters. At the time of their suppression the grief of the youths of the various colleges at separating from their teachers was universal and truly affecting. Most of the distinguished men of the 18th century, even those who afterwards turned free-thinkers, and railed at the Jesuits as a society, had received their first education from them; and some of them have had the frankness to acknowledge the merits of their instructors. The sceptical Lalande paid them an honest tribute of esteem and of regret at their fall: even Voltaire spoke in their defence. Gresset addressed to them a most pathetic valedictory poem, 'Les Adieux.' The bishop De Bausset, in his 'Vie de Fénelon,' has inserted a most eloquent account of the Institution of the Jesuits, of their mode of instruction, and of the influence which they had, especially in the towns of France, in preserving social and domestic peace and harmony. For the Jesuits did not exclusively apply themselves to the instruction of youth; grown-up people voluntarily sought their advice concerning their own affairs and pursuits in life, which they always freely bestowed; they encouraged the timid and weak, they directed the disheartened and the forsaken towards new paths for which they saw

that they were qualified; and whenever they perceived abilities, good will, and honesty, they were sure to lend a helping hand. The doors of the cells of the older professed fathers were often tapped at by trembling hands, and admittance was never refused to the unfortunate. In private life at least, whatever may have been the case in courtly politics, their advice was generally disinterested. It has been said that they excelled in the art of taming man, which they effected, not by violence, not by force, but by persuasion, by kindness, and by appealing to the feelings of their pupils. If ever mankind could be happy in a state of mental subordination and tutelage under kind and considerate guardians, the Jesuits were the men to produce this result; but they ultimately failed. The human mind is in its nature aspiring, and cannot be permanently controlled; it cannot be fashioned to one universal measure; and sooner or later it will elude the grasp of any system, whether military or political, ecclesiastical or philosophical, and will seek, at any cost, to gratify its instinctive desire for freedom.

Among the members of their own society the Jesuits have had distinguished men in almost every branch of learning. In the mathematical sciences we may mention, among others, Jacquier, Le Sueur, Boscovich, and Le Maire; in classical literature, Petau, Sirmont, Jouveny, Lagomartino, Tursellini, &c.; in general literature, Possevin, Bettinelli, Tiraboschi; in ecclesiastical learning and sacred oratory, Bellarmino, Pallavicino, Segneri, Bourdaloue; in Oriental philology, Kircher, Ignazio Rossi, Amiot, Gaubil, &c. The 'Fasti Societatis Jesu,' the 'Acta Sanctorum S. J.,' the numerous letters and memoirs of the various missions, may be consulted in order to judge of the value of Jesuit learning and labour.

* LUBBOCK, SIR JOHN WILLIAM, BART., a distinguished mathematician and physical astronomer, the only child of the late Sir J. W. Lubbock, Bart., merchant and banker of London, was born on the 26th of March 1803, and succeeded to the title as third baronet on the demise of his father in 1840. He was educated at Trinity College, Cambridge, where he graduated as M.A. in 1825. He was elected a Fellow of the Royal Society on the 15th of January 1829, and on the 30th of November of the following year was elected a member of the council and treasurer of the society. This officer, being also nominated, together with other members of the council, to the office of vice-president, appears by recent usage—which seems to have commenced with Sir J. W. Lubbock, under the presidency of his late Royal Highness the Duke of Sussex—to act as the senior vice-president, in a more particular manner representing the president in his absence in conducting the affairs of the society. He continued to be annually re-elected the treasurer till the year 1835, and subsequently from 1838 to 1845, thus having retained the office for twelve years, being a longer term than any of his predecessors during the present century. In the first charters, dated in 1837, of the University of London, he is appointed one of the Fellows, and also the first vice-chancellor, an office which he resigned in 1842, retaining as a Fellow his seat in the senate.

Sir John Lubbock is the author of numerous papers, chiefly relating to the principal subjects of science to which, in honourable union with the pursuits of commerce, he has devoted himself, in the 'Memoirs of the Royal Astronomical Society,' and in the 'Philosophical Transactions of the Royal Society.' One of his earliest papers, 'On the Determination of the Orbit of a Comet,' was read before the former body on the 9th of January 1829, and is contained in the fourth volume of the 'Memoirs.' His first paper in the 'Philosophical Transactions' appears in the volume for 1830, under the title 'On the Pendulum,' and relates to the theory of the convertible form of that instrument, originally suggested in 1811 by Professor Bohnenherger of Tübingen, but which was first produced independently by the late Captain Kater. The author in this paper, after noticing what had been done by Laplace and Whewell, attempts to discuss for the first time all the circumstances then known to affect the accuracy of Captain Kater's method, treating the question with the utmost generality, endeavouring to render the theory of the convertible pendulum as perfect as the method of observation. But Sir John Lubbock's more considerable investigations have related to the Planetary and Lunar theory, and to the Tides. His 'Researches in Physical Astronomy,' embracing the former subjects, were first published in the 'Philosophical Transactions,' commencing with a paper in the volume for 1830, in which it is shown that the conditions relative to the disturbing forces under which Laplace had demonstrated that the stability of the planetary system is always eventually preserved, are not necessary to the stability of a system of bodies subject to the law of attraction which governs our system; but that the variations of the elliptic constants are all periodic, and "oscillate therefore within certain limits. This theorem is no longer true if the planet moves in a resisting medium."

The second paper in the same volume consists of two parts—'On the Precession of the Equinoxes,' and 'On the Theory of the Motion of the Planets,' in continuation. In the first part the author extends his former conclusions regarding the stability of the system to the problem of the Precession of the Equinoxes, understanding that stability to mean, in this case, "that the pole of the axis of rotation has always nearly the same geographical latitude, and that the angular velocity of rotation and the obliquity of the ecliptic vary within small limits, and that its variation is periodical."

These researches are pursued in nine other elaborate papers contained in the 'Philosophical Transactions' for 1831, 1832, 1834, and 1835. Nearly the whole investigation was subsequently published as a separate work, under the title, 'On the Theory of the Moon and on the Perturbations of the Planets,' which first appeared in 1833; a new edition, occasioned by some researches of Plana, being published in parts in the three following years. An account of the 'Traité sur le Flux et Réflux de la Mer' of Daniel Bernoulli, in a separate tract (London, 1830), preceded the publication of Sir J. W. Lubbock's investigations on the Tides, principally as they occur in the ports of London and Liverpool, which were communicated to the Royal Society from 1831 to 1837, in nine papers; the Bakerian Lecture for 1836 being one of those 'On the Tides at the Port of London.' The Royal Medal on Physics for 1834 had been awarded to him by the Council of the Royal Society, for his "highly valuable investigations on the tides," which down to that period had been published in the 'Transactions.'

In the 'Phil. Trans.' for 1831 and 1841 are two papers on the subject of meteorology, which conclude the list of the author's contributions to the Royal Society. On that science, as well as on the tides, he also contributed some papers to the 'Companion to the British Almanac;' and this leads us to notice that he was an original member of the Committee of the Society for the Diffusion of Useful Knowledge, and edited the 'Maps of the Stars,' which formed part of the publications issued under its superintendence. In conformity with the practice of other mathematicians and physical astronomers of all periods, in addition to papers contributed to academical collections, he has made public some of his results and views in separate tracts. Among the subjects of these are 'Cask-gaging,' the 'Computation of Eclipses and Occultations,' the 'Classification of the Different Branches of Human Knowledge' (of which two editions have appeared), an 'Elementary Treatise on the Tides,' 1839, and an elaborate investigation 'On the Heat of Vapours and on Astronomical Refractions,' bearing on many important objects of meteorological and chemical research, as well as on astronomy. Some of these tracts, or their substance, are inserted also in the 'Philosophical Magazine.'

The improvement of mathematical notation appears to have been an object held in view by Sir John Lubbock, from an early period in his mathematical researches. In 1829 he communicated a paper 'On Notation' to the Astronomical Society, which was inserted in the 'Memoirs,' vol. ix., p. 471. After remarking that that part of the theory of mathematical notation which relates to symbols of quantity had hitherto been entirely disregarded, and briefly adverting to that theory as regards language, he proceeds to submit his own rules of notation, and a table exhibiting synoptically that employed by some of the most distinguished astronomers for a few of the quantities which occur frequently. The subject is returned to repeatedly in his subsequent works, in one of which (the preface to the account of 'Bernoulli on the Tides' already noticed) he observes, "It is, I think, a matter of great regret, that the notation adopted by different mathematicians should be so various. I have therefore thought it desirable to give frequent comparisons of the symbols I have adopted with those to be found elsewhere; and I have endeavoured as far as possible not to use the same letter for different quantities, and not to represent the same quantity by different letters." A notice of one of those subjects of profound interest which unite the objects of the astronomer with those of the geologist, suggested by our author, must conclude this article. His first paper on the 'Precession of the Equinoxes,' 1838, as already alluded to, proceeded upon the hypothesis that the earth revolves in a medium devoid of resistance. In the 'Phil. Trans.' of the following year he investigates the subject on the supposition that the earth revolves in a resisting medium, the effect of the resistance of which "is to increase the latitude of the axis of rotation (reckoned from the equator of the figure), till it reaches 90°." Such is now the condition of the axis of the earth; but as the chances are infinitely great against this having been its original position, may not its attainment in this position be ascribed to the resistance of a medium of small density acting for a great length of time,—a supposition which may account for many geological indications of changes having taken place in the climates of the earth? This suggestion of a possible cause of many geological phenomena, certainly of the nature of a 'vera causa,' appears, most unaccountably—except indeed that it had been offered in researches on physical astronomy—to have been left unnoticed by geologists, until the author himself revived it, eighteen years after its first enunciation, in a letter to Sir C. Lyell, read before the Geological Society in 1848, and published in its 'Quarterly Journal,' vol. v., p. 4. In this letter the subject is pursued, explicitly, into several of its geological consequences; and Sir J. Lubbock's views were discussed in some detail, by the then president, Sir H. T. De La Beche, in his anniversary address of 1849, inserted in the same volume of the 'Journal,' pp. lxxxv.—lxxxix.

LUBIENIETSKI (Latinised LUBIENIECIUS). There are five persons of this name (one Andrew, two Christopher, and two Stanislas), all distinguished in the Polish Socinian controversy. A list of their several writings may be found in Sandius, 'Bibl. Antitrin.,' Freistadt, 1684. The subject of the present article is Stanislas the younger, son of Christopher, who was born at Cracow, August 23, 1623. He was minister of a church at Lublin, until driven out by the arm of power

for his opinions. He died in exile at Hamburg, May 18, 1675. His death is stated to have been caused by poison—a fact borne out by the death of his two daughters, and the serious illness of his wife, after eating of the same dish; but the Hamburg magistracy neglected to institute the investigation usual in cases of sudden death.

The theological works of Lubienieteki are numerous, and may be found in Sandius, with the exception of the 'Historia Reformationis Polonicae,' published in 1685 at Freistadt, with a life prefixed; but the work which makes his reputation more European, and entitles him to a place here, is his 'Theatrum Cometicum.' This work was published at Amsterdam in 1667 (Sandius and Weidler), but a copy in our possession has a Leyden title-page, and the date 1681. This change of titles in different parts of the same edition was formerly not uncommon, and has caused much confusion. A pictorial frontispiece has the following anagram for Stanislas Lubieniecicus, 'Satis in ulna Jesu lucobis.' The 'Theatrum Cometicum' consists of three parts. The first contains the correspondence of the author with men of science throughout Europe on the subject of the comets of 1664 and 1665, and has in it communications from Vossius, Oldenburg, Hevelius, Kircher, Bouillaud, Von Guericke, &c. &c. The second part contains an elaborate account of all the comets (415 in number) recorded in history down to the year 1665. It is written in support of the hypothesis that comets portend both good and evil, in opposition to the prevailing notion that they were harbingers of misfortune only; and this opinion he supports from history, it being clearly shown that public events of both characters usually followed close upon comets. Thus he points out that though the comet of 323 strengthened the heresy of Arius, it also brought about the council of Nice; and this, from Lubienieteki, was not a little satirical. We are in doubt whether to conclude that the author maintained his hypothesis in good faith, or to suspect that he chose his line of argument as the best practical mode of attacking the prevailing terrors; and our doubt becomes stronger when we see that in the third part, called 'Theatri Cometicæ exitus,' he rather widens his hypothesis; and whereas he had before maintained that comets foretell both good and evil, he now asserts the dilemma that they predict *both or neither*, but still cautiously.

In the discussions about Halley's comet this work of Lubienieteki was freely cited in proof of one and another former appearance, or presumed appearance, of that memorable body. It seems to have been taken for granted that the mere mention of a comet by this author is sufficient evidence of its having really appeared. It may be useful therefore to recommend those who would prove a comet from the 'Theatrum Cometicum' (and the same caution may be given with respect to Riccioli's list), first to examine the authority on which the fact rests. Lubienieteki has collected every instance, and gives his originals; but this, though done with care and great learning (exhibiting a mass of research which will appear wonderful when we remember that the investigator was driven from country to country, and engaged in continual theological controversy), should only serve to enable the reader to discriminate. Many of the authorities cited are worthless, and it even happens that the original historian of one of Lubienieteki's comets was born many hundred years after the phenomenon for the appearance of which he is made sufficient evidence.

LUCANUS, MARCUS ANNÆUS, was born at Corduba (Cordova), in the province of Bætica, in Spain, A.D. 38. He was the son of M. Annæus Mela, who was the brother of the philosopher Seneca, and was carefully educated at Rome under the most eminent philosophers and rhetoricians of the time. His poetry recommended him to the notice of Nero, who treated him with distinguished honour, and bestowed upon him the dignity of *questor* and *augur*. Lucan did not however remain long in the imperial favour. Nero was ambitious of being considered the best poet of his age; and Lucan was foolish enough to enter into competition with his imperial master, and to receive the prize for the best poem in a literary contest with the emperor. Lucan was accordingly forbidden to publish any more poems; and simply, as it appears, on account of this prohibition, he entered into a conspiracy with Piso and many others to assassinate Nero. (Tac., 'Ann.,' xv. 49.) This conspiracy was detected, and Lucan by a promise of pardon was induced to betray his associates. When he had done so however he was condemned to death, and he then opened his veins, and died repeating some of his own verses, which described the death of a wounded soldier in consequence of loss of blood. (Tac., 'Ann.,' xv. 70.) He died A.D. 65, in the twenty-seventh year of his age.

Lucan wrote many poems, which have not come down to us, which were entitled respectively—'Catacausmos Iliacus,' 'Catalogus Heroidum,' 'Hectoris Lyra,' 'Orpheus,' 'Saturnalia,' 'Silvarum libri x.,' 'Medea' (an unfinished tragedy), 'Satiricus Fabulæ xiv.,' &c. The only work extant is a poem on the civil war between Cæsar and Pompey, entitled 'Pharsalia,' which gives an account of the war from its commencement to Cæsar's visit to Cleopatra in Egypt. The poem is comprised in ten books at present, but since the tenth book leaves off abruptly in the midst of a narrative, it is probable that some part has been lost, or that the poet had not finished the work at the time of his death. The first book opens with the most extravagant adulation of Nero, in which the poet even exceeds the base subserviency of the poets of the age of Augustus. The 'Pharsalia' contains many vigorous and animated descriptions, and the speeches are characterised by con-

siderable rhetorical merits, but the language is often inflated, and the expressions extremely laboured and artificial; the poem is also deficient in that truth to nature, and in those appeals to the feelings and the imagination, which excite the sympathy of every class of readers. Still great allowance must be made for the youth of the author, who, if he had lived longer, would probably have cured himself of those faults and defects which are now so conspicuous in his poem.

The best editions of Lucan are by Burmann (1740), Bentley (1760), Weber (1831), and Weise (1835). Among the numerous translations of the 'Pharsalia,' those most deserving of notice are—in French, by Marmontel (1766) and Brébeuf (1795); in English, by Rowe (1718), by May (1627), who also published in 1630 a continuation of the poem to the death of Julius Cæsar, which he afterwards translated into Latin verse (1640), and by H. T. Riley in 'Bohn's Classical Library;' and in Italian, by Cristoforo Bocella (1804).

LUCAS, FREDERICK, was the second son of Samuel H. Lucas, Esq., of Croham, near Croydon, Surrey, a member of the Society of Friends. He was born in 1812, and was educated at the London University, where he gained early distinction as a debater. He was called to the bar in 1838, and in the following year became a member of the Roman Catholic Church. In his new position he took an active part in public matters, and became the founder of the 'Tablet' newspaper, which he conducted as editor for many years. He was also a frequent contributor to the 'Dublin Review.' In 1849 he transferred the 'Tablet' from London to Dublin, and in 1852 was elected M.P. for Meath, mainly through the influence of the Roman Catholic priesthood, whose cause, and that of the poorer classes of the land of his adoption, he warmly espoused. Believing that the Roman Catholic priesthood, under the existing circumstances of the country, were the natural friends and guides of the lower orders, he very warmly and zealously advocated their right to take part in political affairs. In this view he was not supported by the Roman Catholic episcopate in Ireland; and towards the close of 1854 he travelled to Rome, in order to appeal to the pope against the decision of that body. His health, which had long been failing from over exertion of his mental and physical energies, broke down while the matter was under deliberation at Rome, and Mr. Lucas returned to England and died before a formal decision was given. His death occurred on the 22nd of October 1855. He was a powerful but declamatory writer and speaker; but he succeeded from the first in securing the respect and attention of the House of Commons, and his able and fearless advocacy of Tenant Right, and of the independence of the Roman Catholic Church in Ireland, made his loss much regretted by his party.

LUCAS, PAUL, born at Rouen in 1664, first travelled in the Levant as a jeweller, after which he entered the Venetian service against the Turks. In 1696 he returned to France, bringing with him a collection of ancient coins, engraved stones, and other curiosities, which were purchased for the king's cabinet of medals. In 1699 he went to Egypt, and ascended the Nile as far as the cataracts. He afterwards visited Cyprus, Syria, Armenia, and Persia, but was at last plundered at Baghdad of most of the objects of curiosity which he had collected in his journey. He returned to Paris in 1703, and published the narrative of his journey, 'Voyage au Levant,' 1704, which contains numerous exaggerations and absurd stories. Lucas was not deficient in observation, but he did not always tell the truth; perhaps he thought that a dash of the marvellous would enhance his narrative, or perhaps he listened credulously to the stories of others. In 1705 he was sent by Louis XIV. to the Levant again, for the purpose of making collections; and he visited Asia Minor, Macedonia, Syria, and Barbary, and returned to France in 1708. He published the narrative of this second journey in 1710—'Voyage dans la Grèce, l'Asie Mineure, la Macédoine, et l'Afrique.' This work contains some interesting memoirs by other travellers concerning Cyrenaica and Tunis. Louis XIV. sent him out again in 1714, when he visited most of the same countries which he had seen in the preceding journey, for the purpose of correcting his former observations. He returned to Paris in 1717, and in 1719 published an account of his third journey ('Voyage dans la Turquie, l'Asie, Syrie, Palestine, Egypte, &c.'), which is the best of the three, though it also contains some strange stories. Lucas travelled once more in the Levant, and at last died in Spain in 1737, having gone thither for the purpose of examining the antiquities of that country.

LUCETTO DA GENOVA. [CAMBIASO, LUCA.]

LUCIAN (Λουκιανός), a celebrated Greek writer, was born at Samosata, a city on the west bank of the Euphrates, in the Syrian province of Commagene. We possess no particulars respecting his life on which any reliance can be placed, except a few scattered notices in his own writings. From these it appears that he was born about the latter end of Trajan's reign, that he lived under both the Antonines, and died in the reign of Aurelius Commodus, or shortly afterwards. His parents, who were in humble circumstances, placed him with his maternal uncle, a sculptor, in order to learn statuary; but he soon quitted this trade, and applied himself to the study of the law. He afterwards practised at the bar in Syria and Greece; but not meeting with much success in this profession, he resolved to settle in Gaul as a teacher of rhetoric, where he soon obtained great celebrity and a numerous school. He appears to have remained in Gaul till he was about forty, when he gave up the profession of rhetoric, after having

acquired considerable wealth. The greater part, if not all of his dialogues appear to have been written after this time; but most of his other pieces, such as his 'Hercules,' 'Hesiod,' 'Herodotus,' 'Zeuxis,' 'Bacchus,' the 'Dipsades,' &c., were probably written during the time that he taught rhetoric in Gaul. During the remainder of his life we find him travelling about from place to place, and visiting successively Macedonia, Cappadocia, Paphlagonia, and Bithynia. The greater part of his time however was passed in Athens, where he lived on terms of the greatest intimacy with Demonax, a philosopher of great celebrity, and where most of his works were probably written. Towards the latter part of his life he held a lucrative public office in Egypt, which was bestowed upon him by the Emperor Commodus. The account of his being torn to death by dogs for having attacked the Christian religion rests on no credible authority, and was probably invented by Suidas, who appears to have been the earliest to relate it.

The dialogues of Lucian are written in remarkably pure and elegant Greek, and are free from the false ornaments and artificial rhetoric which characterise most of the writings of his contemporaries. Modern critics have usually given him his full meed of praise for these excellences, and have also deservedly admired the keenness of his wit, his great talent as a writer, and the inimitable ease and flow of his dialogue; but they have seldom done him the justice he deserves. They have either represented him as merely a witty and amusing writer, but without any further merit; or else they have attacked him as an immoral and infidel author, whose only object was to corrupt the minds of his readers, and to throw ridicule upon all religion. But these opinions appear to us to have arisen from a mistaken and one-sided view of the character of Lucian. He seems to us to have endeavoured to expose all kinds of delusion, fanaticism, and imposture; the quackery and imposition of the priests, the folly and absurdity of the superstitious, and especially the solemn nonsense, the prating insolence, and the immoral lives of the philosophical charlatans of his age. (See his 'Alexander.') Lucian may, in fact be regarded as the Aristophanes of his age, and, like the great comic poet, he had recourse to raillery and satire to accomplish the great objects he had in view. His study was human character in all its varieties, and the age in which he lived furnished ample materials for his observation. Many of his pictures, though drawn from the circumstances of his own times, are true for every age and country. As an instance of this we mention the essay entitled 'On those who serve the Great for Hire.' If he sometimes discloses the follies and vices of mankind too freely, and occasionally uses expressions which are revolting to our ideas of morality, it should be recollected that every author ought to be judged of by the age in which he lived, and not by a standard of religion and morality which was unknown to the writer. The character of Lucian's mind was decidedly practical; he was not disposed to believe anything without sufficient evidence of its truth; and nothing that was ridiculous or absurd escaped his raillery and sarcasm. The tales of the poets respecting the attributes and exploits of the gods, which were still firmly believed by the common people of his age, were especially the objects of his satire and ridicule in his dialogues between the gods and in many other of his works. That he should have attacked the Christians in common with the false systems of the pagan religion will not appear surprising to any one who considers that Lucian probably never took the trouble to inquire into the doctrines of a religion which was almost universally despised in his time by the higher orders of society. Lucian's statements have sometimes had an historical value assigned to them which he does not appear to have intended: the story of Herodotus reading his history at the Olympic games is one of these. [HERODOTUS.] Lucian had a taste for art, which he has shown by his descriptions in his 'Action,' 'Zeuxis,' 'Eikones,' &c.

The best editions of Lucian's works are by Hemsterhusius, who only edited part of the first volume, and Reiz, 4 vols. 8vo; by Lehmann, 9 vols. 8vo, Leip.; the edition published by the Bipont Society; and an edition without notes by Dindorf, Paris, 1840. The best translation of Lucian into German is by Wieland, 6 vols. 8vo; in French, by De Ballu; and in Italian by Manzoni. There are English translations by Blount, by Franklin, and by Tooke, 2 vols. 4to, Lond., 1820.

LUCIAN, SAINT, Presbyter of Antioch, is said by some writers, but without sufficient authority, to have been born at Samosata; he suffered martyrdom during the reign of Diocletian, A.D. 312, and was buried at Helenopolis in Bithynia. He is frequently mentioned by ecclesiastical writers as a man of great learning and piety. Eusebius calls him a "person of unblemished character throughout his whole life" ('Hist. Eccl.' viii. 13); and Chrysostom, on the anniversary of Lucian's martyrdom, pronounced a panegyric upon him which is still extant. Jerome informs us, in his 'Catalogue of Ecclesiastical Writers' (c. 77), that "Lucian was so laborious in the study of the Scriptures, that in his own time some copies of the Scriptures were known by the name of Lucian;" and we learn from another part of his works ('Præf. in Paralip.' vol. i., p. 1023), that Lucian's revision of the Septuagint version of the Old Testament was generally used by the churches from Constantinople to Antioch. Lucian also made a revision of the New Testament, which Jerome considered inferior to his edition of the Septuagint.

There were extant in Jerome's time some treatises of Lucian con-

cerning faith, and also some short epistles; but none of these have come down to us, with the exception of a few fragments.

There has been considerable dispute among critics respecting Lucian's belief in the Trinity. From the manner in which he is spoken of by most of the Trinitarian Fathers, and from no censure being passed upon his orthodoxy by Jerome and Athanasius, it has been maintained that he must have been a believer in the Catholic doctrine of the Trinity; but on the other hand Epiphanius, in his 'Anchoret' (xxxv., vol. ii., p. 40, D), speaks of the Lucianists and Arians as one sect; and Philostorgius (who lived about 425, and wrote an account of the Arian controversy, of which considerable extracts are preserved by Photius) expressly says that Eusebius of Nicomedia and many of the principal Arians of the 4th century were disciples of Lucian. It is probable that Lucian's opinions were not quite orthodox, since he is said by Alexander (in Theodoret, 'Hist. Eccl.', i., c. 4, p. 15, B) to have been excluded from the Catholic Church by three bishops in succession, for advocating the doctrines of Paul of Samosata. It is however usually supposed that he returned to the Catholic communion before his death.

LUCIFER, bishop of Cagliari in Sardinia, is principally known in ecclesiastical history for refusing to hold any communion with the clergy who had, during the reign of Constantius, conformed to the Arian doctrines, although it had been determined in a synod at Alexandria in 352 to receive again into the church all the Arian clergy who openly acknowledged their errors. In consequence of the decision of the synod at Alexandria, Lucifer eventually left the Catholic church, and his followers are spoken of by ecclesiastical writers as a distinct sect under the name of Luciferians. The number of this sect was always inconsiderable: Theodoret says that it was extinct in his time. ('Hist. Eccl.', iii., c. 5, p. 128, D.) Their opinions however excited considerable attention at the time when they were first promulgated, and were advocated by several eminent men; among others by Faustinus, Marcellinus, and Hilarinus. Jerome wrote a work in refutation of their doctrines, which is still extant.

Augustine remarks, in his work on Heresies (c. lxxxi.), that the Luciferians held erroneous opinions concerning the human soul, which they considered to be of a carnal nature, and to be transfused from parents to children.

Lucifer is acknowledged by Jerome and Athanasius to have been well acquainted with the Scriptures, and to have been exemplary in private life; but he appears to have been a man of violent temper and great bigotry. Being banished from Sardinia by Constantius in consequence of his opposition to the Arian doctrines, he resided for many years in Syria; but after the death of this emperor he returned to his diocese, where he died about 370.

The writings of Lucifer were published by Tillet, Paris, 1568: they consist of—'Two Books addressed to the Emperor Constantius in defence of Athanasius;' 'On Apostate Kings;' 'On the Duty of having no Communion with Heretics;' 'On the Duty of dying for the Son of God;' 'On the Duty of showing no Mercy to those who sin against God;' and a short Epistle to Florentinus.

LUCILIUS, CAIUS, was born at Suesia Aurunca (Sessa), a town in the north-western part of Campania, B.C. 148. He belonged to the equestrian order, and by the female side was grand-uncle to Pompey the Great. In his sixteenth year Lucilius served, together with Marius and Jugurtha, under Scipio Africanus at the siege of Numantia. (Velleius, ii. 9, 4.) He is said to have died B.C. 103 in his forty-sixth year; but the expression of Horace ('Sat.' ii. 1, 34), in which Lucilius is called 'old' (senex), seems to imply, as Mr. Clinton has remarked ('Fast. Hell.', vol. iii. p. 135), that he lived to a later date; though to this it has been plausibly answered that the term 'old' may have reference to the remote period at which he wrote.

Lucilius is expressly said by Horace ('Sat.' i. 1, 61) to have been the first writer of Roman satire; by which we must not understand that no Roman writer had composed any satirical compositions before him, since the satires of Ennius and others are frequently mentioned by ancient authors; but that Lucilius was the first who constructed it on those principles of art which were considered in the time of Horace as essential requisites in a satirical poem. The satires of Lucilius were very popular even in the Augustan age; and to his writings some of the most eminent satirists of antiquity—Horace, Juvenal, and Persius—appear to have been indebted in no small degree for many of their most striking thoughts and expressions.

In addition to his satires, which were divided into thirty books, Lucilius also wrote a comedy entitled 'Numularius,' epodes, and hymns, none of which are extant with the exception of a few fragments from his satires, which were collected and published by R. and H. Stephens in their 'Fragmenta Poetarum Veterum Latinorum,' Paris, 1564, and again, separately, by Douza, Leyden, 1597; they are also included in Mattaire's 'Corpus Poet. Lat.,' London, 1713. Scanty as these fragments are, they enable us to form some idea of the style of Lucilius, which appears to have been distinguished by great energy and power of expression, but to have been deficient in elegance and clearness. Horace compares his poetry to a muddy stream, and complains that his versification was rugged and uncouth ('Sat.' i. 4, 8-11); but Quintilian ('Inst. Or.', x. 1) on the other hand maintains that Horace has not given a fair estimate of the poetry of Lucilius, and that his satires were distinguished by great learning and abundance of

wit. Pliny ('Præf. Hist. Nat.'). Cicero ('De Orat.', i. 16; ii. 6), and Gellius ('N. A.', xviii. 5), also speak in high terms of the style of Lucilius. Juvenal (l. 20) calls him 'Magnus Auruncæ alumnus.'

Lucilius attacked vice with such severity that Juvenal (i. 165) speaks of the guilty as trembling at the vehemence of his rebukes. He did not however confine his satires to the vices of mankind in general, but also attacked private individuals, like the writers of the old comedy among the Greeks, and among other persons, contemporary and preceding poets, as Ennius, Cæcilius, Pacuvius, Accius, &c. (Gell., 'N. A.', xvii. 21.) The powerful protection of Scipio and Lælius, with whom he was on the most intimate terms of friendship (Hor., 'Sat.' ii. 1, 70-75), enabled him also to attack with impunity some of the most eminent political characters in Rome; among whom we find the names of Quintus Opimius, conqueror of Liguria, Cæcilius Metellus, and Cornelius Rufus, who was at that time Princeps Senatus.

LUCIUS I. succeeded Cornelius in 252 as Bishop of Rome. Little is known of him; he survived his election only a few months; some say he was banished, others that he died a martyr. He was succeeded by Stephen I.

LUCIUS II. succeeded Celestinus II. in 1144, and being wounded by a stone thrown at him in an affray of the people of Rome, died shortly after, and was succeeded by Eugenius III.

LUCIUS III., CARDINAL UBALDO, a native of Lucca, was elected by the cardinals after the death of Alexander III. in 1181, and was consecrated at Velletri, the people of Rome being opposed to him. He died in 1185, shortly after having an interview with the Emperor Frederic Barbarossa at Verona. He was succeeded by Urban III.

LUCRETIA. [BRUTUS, M. J.]

LUCRETIVS, with his full name TITUS LUCRETIVS CARUS, was born B.C. 95, and died B.C. 52, in the forty-fourth year of his age. We possess no particulars respecting his life, but he appears to have been born at Rome, was probably of equestrian rank, and is said to have put an end to his own life.

The poem of Lucretius, entitled 'De Rerum Natura' ('On the Nature of Things'), is in six books, and contains a development of the physical and ethical doctrines of Epicurus. Notwithstanding the nature of the subject, which gave the poet little opportunity for those descriptions of the passions and the feelings which generally form the chief charm in poetry, Lucretius has succeeded in imparting to his didactic and philosophical work much of the real spirit of poetry; and if he had chosen a subject which would have afforded him greater scope for the exercise of his powers, he might have been ranked among the first of poets. Even in the work which has come down to us we find many passages which are not equalled by the best lines of any Latin poet, and which, for vigour of conception and splendour of diction, will bear a comparison with the best efforts of the poets of any age and country. In no writer does the Latin language display its majesty and stately grandeur so effectively as in Lucretius. There is a power and an energy in his descriptions which we rarely meet with in the Latin poets; and no one who has read his invocation to Venus at the beginning of the poem, or his beautiful picture of the busy pursuits of men at the commencement of the second book, or the progress of the arts and sciences in the fifth, or his description of the plague which devastated Athens during the Peloponnesian war at the close of the sixth, can refuse to allow Lucretius a high rank among the poets of antiquity.

The object of Lucretius was to inculcate the great doctrine of Epicurus, so frequently misunderstood and misrepresented, that it is the great object of man's life to increase to the utmost his pleasures, and to diminish to the utmost his pains; and since the happiness of mankind was chiefly prevented in his opinion by two things, superstition or a slavish fear of the gods and a dread of death, he endeavours to show that the gods take no interest in and exercise no control over the affairs of mankind, and that the soul is material and perishes with the body. In the first three books he develops the Epicurean tenets respecting the formation of all things from atoms which existed from all eternity, and also maintains the materiality of the soul, which he supposes to be compounded of different kinds of air inhaled from the atmosphere; in the fourth book he inquires into the origin of sense and perception, and the nature and origin of dreams, which leads to a long digression on the folly and miseries of unlawful love; in the fifth he gives an account of the origin and laws of the world, and describes the gradual progress of mankind from a state of nature to civilisation, as well as the origin and progress of the arts and sciences; and in the sixth he attempts to account for a number of extraordinary phenomena, such as waterspouts, hurricanes, earthquakes, volcanoes, and pestilential diseases.

The poetry of Lucretius does not appear to have been highly estimated by the majority of his countrymen. Ovid certainly speaks of it in the highest terms ('Amor.', xv. 23); but Quintilian mentions him rather slightly ('Just. Orat.', x. 1); and Cicero does not praise him without considerable reservation ('Epist. ad Quint.', ii. 11). The nature of his subject, and the little taste which the Romans in general manifested for speculations like those of Lucretius, may perhaps account for his poetry being estimated below its real merits.

The best editions of Lucretius are—by Lambinus, whose commentary is very useful, 1563-70; Havercamp, 1725; Wakefield, 1796-97; Eichstädt, 1801; and Forbiger, 1828. The 'De Rerum Natura' has been translated into most European languages: the translations most worthy

of notice are—the English by Creech (frequently printed), by Mason Good, with the Latin text and numerous notes of little value, in 2 vols. 4to, 1805 (the metrical version forms a volume of 'Bohn's Classical Library'), and by Thomas Busby, 2 vols. 4to, 1813; the French by Lagrange, with the Latin text, 1799, and much better by De Porgenville, 1823; the German by Meinecke, 1795, and by Knebel, 1821 and 1831; and the Italian by Marchetti, 1717, frequently reprinted.

LUCULLUS, LUCIUS LICINIUS, descended from a distinguished Roman family, was born about B.C. 115, and served under Sulla in the Marsian war. Sulla had a very high opinion of the talents and integrity of Lucullus, and employed him, though he was very young, in many important enterprises. Whilst Sulla was besieging Athens (B.C. 87), Lucullus was sent into Egypt and Africa to collect a fleet; and after the conclusion of the war with Mithridates, he was left in Asia to collect the money which Sulla had imposed upon the conquered states. So great was the regard that Sulla had for Lucullus, that he dedicated his Commentaries to him, and in his last will made him guardian to his son.

In B.C. 74, Lucullus was elected consul, and was appointed to the command in the war against Mithridates. During the following eight years he was entirely engaged in conducting this war; and in a series of brilliant campaigns completely defeated Mithridates and his powerful son-in-law Tigranes. In B.C. 73 he defeated Mithridates at Cysicus on the Propontis, and in the following year again conquered him at Cabiri, on the borders of Pontus and Armenia. In B.C. 69 he marched into Armenia against Tigranes, who had espoused the cause of his father-in-law; and completely defeated his forces near Tigranocerta in Armenia. He followed up his victory by the capture of Tigranocerta, and in the following year also took Nisibis, in the north part of Mesopotamia; but was not able to derive all the advantages he might have done from his victories, in consequence of the mutinous disposition of his soldiers. Lucullus never appears to have been a favourite with his troops; and their disaffection was increased by the acts of Clodius, whose sister Lucullus had married. The popular party at home were not slow in attacking a general who had been the personal friend of Sulla, and who was known to be a powerful supporter of the patrician party. They accused him of protracting the war on account of the facilities it afforded him of acquiring wealth; and eventually carried a measure by which he was removed from the command, and succeeded by Pompey, B.C. 66.

The senate, says Plutarch, had looked forward to Lucullus as likely to prove a most powerful supporter of the patrician order; but in this they were disappointed; for Lucullus on his return to Rome took no part in public affairs, and passed the remainder of his life in retirement. The immense fortune which he had amassed during his command in Asia he employed in the erection of most magnificent villas near Naples and Tusculum; and he lived in a style of magnificence and luxury which appears to have astonished even the most wealthy of his contemporaries. Lucullus was a man of refined taste and liberal education; he wrote in his youth the history of the Marsian war in Greek (Plutarch, 'Luc.' c. i.; compare Cic. 'Ad. Att.' i. 12), and was a warm supporter of learning and the arts. His houses were decorated with the most costly paintings and statues, and his library, which he had collected at an immense expense, was open to all learned men. He lived on intimate terms with Cicero, who has highly praised his learning, and inscribed one of his books with the name of his friend, namely, the fourth book of his 'Academical Questions,' in which he makes Lucullus defend the philosophical opinions of the Old Academy.

It is said that during the latter years of his life Lucullus lost his senses, and that his brother had the care of his estate.

LUDLOW, EDMUND, was born at Maiden-Bradley in Wiltshire, about 1620. His father, Sir Henry Ludlow, a considerable landed proprietor in that county, and its representative in the Long Parliament, was an advocate of the democratic cause, which was likewise eagerly espoused by his son. Edmund Ludlow volunteered in Essex's army, and first engaged the king's forces at the battle of Edge-hill (1642): from this time, with only occasional interruptions, he filled such stations, military or civil, as rendered him an important partisan. He denounced the misgovernment of the king, and sought the destruction of the monarchy and the establishment of a commonwealth. He was one of the most active assistants in Colonel Pride's purge, one of the foremost of the king's judges, and one of the most eager voters for the annihilation of the House of Peers. His independence rendered him obnoxious to Cromwell, who, to impair his influence, sent him to Ireland with a military command (1650): a politic expedient, since when Cromwell assumed the authority of Protector, Ludlow loudly protested against his elevation, and if he had been in England might possibly have impeded it. Consistent in his advocacy of an equal commonwealth, he refused, when he left Ireland, to yield Cromwell an unqualified submission. He was regarded with jealousy on account of this refusal, and security was required that he should not act in hostility to the government. His brother, Thomas Ludlow, privately furnished the security, and Ludlow retired into Essex, where he resided until Oliver Cromwell's death. He then resumed his public course; was active in parliament in the Committee of Safety, in the council of state, and again received a command of troops in Ireland. Accusations were afterwards brought against him

by the council of officers; he was called an opponent of the interests of the army, and charged with high treason. In consequence of these charges he travelled to London, resumed his seat in parliament, and there offered to enter on his defence; but such was the state of confusion at this time, Monk and his forces being daily expected in London, that he was neither heard nor were the proceedings against him advanced any further. When the king was restored, Ludlow, justly estimating his insecurity, fled the country; and after narrowly escaping capture, landed at Dieppe, in September 1660. From Dieppe he went to Switzerland, and having visited Geneva and Berne, resided principally at Vevay. In 1689, wearied with exile, he returned to England, hoping that his offences as a republican were either forgotten or forgiven; but he was disappointed; an arrest was threatened, and he was compelled again to fly to Vevay, where he died in 1693, aged seventy-three years. His memoirs were written in Switzerland, and first printed at Vevay, two volumes in 1698, and a third in the following year. (Ludlow, *Memoirs*.)

LUDOLPHUS, JOB (the Latinised form of his real name LEUTHOLF), was born at Erfurt, the 15th of June 1624, and was educated at the University of Leyden, where he principally studied jurisprudence and the Oriental languages. After leaving Leyden, he remained for some time in Paris as tutor to the sons of the Swedish ambassador. In 1652 he removed to the court of the Duke of Saxe-Gotha, in order to superintend the education of the duke's children. During the latter part of his life he resided at Frankfurt-on-the-Main, where he died on the 8th of April, 1704.

Ludolphus was one of the most eminent Oriental scholars of his age, and appears to have been the first European who acquired a knowledge of the Ethiopic language, which he learnt with the assistance of a native of Abyssinia. He published at London, in 1661, a dictionary and grammar of this language; but a much improved edition of the dictionary appeared at Frankfurt in 1698, and of the grammar in 1702. Ludolphus also paid great attention to the Amharic language, of which he published a dictionary and grammar in 1698.

The most important of Ludolphus's other works are:—'*Historia Æthiopica, sive Descriptio Regni Habessinorum, quod vulgo male Presbyteri Johannis vocatur*,' Frankfurt, 1681; '*Ad Historiam Æthiopicam Commentarius*,' Frankfurt, 1691 (there is an English edition of the '*History of Ethiopia*'); '*Relatio Nova de hodierno Habessiniae statu ex India nuper allata*,' Frankfurt, 1693; '*Appendix Secunda ad Historiam Æthiopicam, continens Dissertationem de Locustis*,' Frankfurt, 1694; '*Epistola Æthiopicæ ad universam Habessinorum gentem scripta*,' Frankfurt, 1683; '*Epistole Samaritanæ Sichemitarum ad Ludolphum*,' with a Latin translation and notes, 1688; and a translation of the Psalms into Ethiopic, Frankfurt, 1701.

* LUDWIG (or LOUIS) I., KARL AUGUST, King of Bavaria, was born August 25, 1786, the son of his predecessor, King Maximilian Joseph. He studied at the universities of Landshut and Göttingen, and served in the campaign against Austria, in the Tyrol, in 1809, but took no part in the subsequent war on account of weak bodily health. In 1810 he married the Princess Therese of Saxe-Hildburghausen, who died in 1854. As crown prince he took little part in state-affairs, but lived in comparative retirement, and on an economic scale, which enabled him to devote much of his income to the development of his favourite plans for the encouragement of the fine arts, particularly architecture. He built the Glyptothek for the reception of his art treasures; and on ascending the throne in 1825, he carried his principles of economy into the management of state affairs, and introduced many reforms. The commercial laws were simplified, and the restrictions on the press made less stringent. His taste for the arts had also now a wider scope given to it: he invited men eminent for their learning or artistic talents to Munich, removed the University of Landshut to Munich, and reorganised the Academy of Arts. Among the artists were Klenze, Gärtner, Cornelius, Schnorr, Schwanthaler, Kaulbach, and others. Many magnificent works were undertaken, among them the Pinakothek, the Odeon, the war-office, the royal palace, a new street, the Linden-strasse, and several churches (particularly the Allerheiligen Kapelle) in Munich; the Walkalla, near Ratisbon, and the Ludwigs-canal. His desire was to have specimens of every kind of architecture, but though many of the buildings are noble examples, the aim at variety has not been successful. All the buildings have been enriched and adorned by the sculptors and painters he had collected around him; and it is not too much to say that the comparatively lost arts of fresco and encaustic painting were re-discovered and perfected through his very liberal patronage, while that of painting on glass was very greatly improved. But not only did he thus win the title of the most munificent patron of art among modern sovereigns, but his example excited a general feeling of emulation throughout Germany, and the influence of the Munich school of art was felt throughout Europe. He also figured as a poet, publishing his collected works in 3 vols. 1839, which, though not invariably adhering to the rules of art, bear testimonies of good feeling and some poetic talent. The first years of his reign thus gave great hopes to his subjects, and the attention of all Germany was directed towards him, but, later on, his extravagant zeal for the restoration of conventual establishments, and the part he took in the political affairs in Europe, as well as an attachment he had formed for

the celebrated Lola Montes, whom he endeavoured to create a countess, considerably lessened the attachment of his subjects towards him. Consequently on the occurrence of the French revolution in February 1848, a movement of a similar character took place in Munich in March. The people captured the arsenal, and demanded extensive reforms. The reforms were promised, and as a first step Lola Montes was sent away. She however was brought back, when the people became frantic. He was forced to cancel her letters of naturalisation, and to give orders for her apprehension. On the 21st of March he abdicated in favour of his son, Maximilian II., the present king. Ludwig has since lived principally in Belgium.

LUIGI, ANDREA DI, commonly called L'INGEGNO, and sometimes ANDREA DI ASSISI, was born at Assisi about the middle of the 15th century.

The common story of this painter, originating with Vasari, has been completely overthrown by Rumohr in his 'Italienische Forschungen.' The account of Vasari, which has been invariably followed by all subsequent writers on the subject, down to the time of Rumohr, is that L'Ingegno was the rival of Raffaele in the school of Pietro Perugino, that he became suddenly blind while assisting his master Perugino in the Sistine Chapel; and that the then pope, Sixtus IV., granted the unfortunate painter a pension for life, which he enjoyed until his eighty-sixth year. Rumohr has shown this account to be, with one exception, wholly incorrect; the only possible part of it is that L'Ingegno assisted Perugino in the Vatican; this he may have done, as he was his assistant in some works in the Cambio, or Exchange, of Perugia.

L'Ingegno cannot have been Raffaele's fellow-pupil with Perugino, for he painted only one year after the birth of Raffaele in 1484, a coat of arms for the town-hall of Assisi, where he was then an established master. He also, long after the death of Sixtus IV., held official situations at Assisi, which can leave no doubt of his retaining his sight. In 1505 he was procurator; in 1507, arbitrator; in 1510, syndic—syndicator potestatis; and in 1511 he was appointed by Julius II. papal treasurer at Assisi—Camerarius Apostolicus in Civitate Assisii. L'Ingegno therefore, instead of receiving a pension from Sixtus IV., received a salary from Julius II., twenty-seven years after the death of Sixtus, who died in 1484. From these several appointments he had probably given up painting, which may have been either owing to weakness of sight or from greater advantages to be had elsewhere: his brother was one of the canons of the cathedral of Assisi.

The only certainly known work by L'Ingegno is the coat of arms already mentioned. The prophets and sibyls in the Cambio at Perugia are assigned to him, but it is quite uncertain what portion of those works was executed by him: the prophets and sibyls also in the Basilica of Assisi were attributed to him, but it has been shown that they were executed in the 16th century by Adone Doni. There are further attributed to L'Ingegno two pictures in the galleries at Berlin and Vienna; and a 'Holy Family' in the Louvre, a beautiful small work in the style of Perugino. Rumohr conjectures, from the style of L'Ingegno in these works attributed to him, that he was the pupil or imitator of Nicolo Alunno. He was probably called L'Ingegno more for a general aptness for business, than for any particular skill in painting.

(Vasari, *Vite de' Pittori*, &c.; Lanzi, *Storia Pittorica*, &c.; Rumohr, *Italienische Forschungen*; Waagen, *Kunstwerke und Künstler in Paris*.)

LUINI, or LOVINI, BERNARDINO, the most celebrated of the scholars and imitators of Lionardo da Vinci, was born at Luino on the Lago Maggiore, about the middle of the 15th century. Luini's reputation is comparatively recent, which is owing to Vasari's silence regarding him, though he evidently alludes to Luini where he speaks of the paintings of Bernardino da Lupino in the church of the Madonna at Saronno. Luini painted much in the style of Lionardo da Vinci, and his works are in many instances, in the opinion of several judges, attributed to Da Vinci; this, according to Waagen and others, is the case with the 'Christ disputing with the Doctors,' in the National Gallery. Fortunately many of Luini's best and greatest works, in oil and in fresco, are still in a good state of preservation, namely, the 'Magdalen,' and 'St. John with the Lamb,' in the Ambrosian Library at Milan; the 'Enthroned Madonna,' painted in 1521, the 'Drunkenness of Noah,' and other works in the gallery of the Brera at Milan; the frescoes of the Monastero Maggiore, or San Maurizio, in the same city, from which however the ultramarine and gold have been scraped off; those already noticed at Saronno; and other extensive and equally good works in the Franciscan convent Degli Angeli at Lugano, on the lake of that name, which were painted subsequently to those at Saronno, and are among the last of Luini's works, but their colours have somewhat suffered. There are also many easel-pictures in oil by Luini, both in and out of Italy, in public and private collections.

Luini's style is something between that of Mantegna and Raffaele, his earlier works approaching nearer to the style of Mantegna, and his later to that of Raffaele; they are elaborately finished, beautifully coloured, and forcibly shaded, yet they want the exquisite tone, the fullness of style, and the greatness of character of the works of Da Vinci; in expression however they approximate very nearly to the works of that great master. Luini excelled chiefly in painting women

and the more delicate qualities of human character. Several of his best works have been engraved in a superior style, by various masters. The paintings at Lugano are described in the 'Kunestblatt' for 1822.

Luini was still living in 1530, but the date of his death is not known. He had two sons, Evangelista and Aurelio, who are both praised by Lomazzo, their contemporary. Aurelio assisted his father in the frescoes at Lugano. After Da Vinci, the founder or 'Caposcuola' of the Milanese school of painting, Gaudenzio Ferrari and Luini are the principal masters of the school, the distinguishing characteristics of which, as a school, are simplicity of subject and composition, expression, force of colour and tone, and minute perspective.

In the gallery of the Brera at Milan there are several frescoes by Luini, and one by his son Aurelio, which have been removed from the walls, and transferred to panel or canvass. Luini was one of the most masterly of the old Italian fresco-painters, and there is a marked difference between the execution of his works of this class and his oil-pictures; they are painted with much more freedom. He must have painted in fresco with remarkable rapidity. According to the observation of Mr. Wilson, who was sent by the English government to Italy to examine the state of the early Italian fresco-paintings, Luini must have executed more than an entire figure of the size of life in a single day: his colouring is warm and transparent, the lights of his draperies being merely thinly glazed, with the colour of the drapery mixed with a little white; the shadows are the pure colour, laid on thickly; the outlines are often strongly indicated in some dark warm colour. He does not appear to have worked from cartoons; in his faces the features are merely indicated by straight lines, yet many of his female heads, painted upon such slight preparation, are among the most beautiful of the Italian frescoes.

(Lomazzo, *Trattato della Pittura*; Lanzi, *Storia Pittorica*, &c.; Waagen, *Kunstwerke und Künstler in England*, &c.; Report of the Commissioners on the Fine Arts, 1843, Appendix.)

LUKE, ST., the Evangelist. Respecting the birth and early life of this evangelist we have no certain information; of his later history we learn something from his own work, the 'Acts of the Apostles.' A considerable knowledge of the Greek language is displayed in his writings, especially in the introduction to his Gospel, which is written in elegant Greek. On the other hand, his language contains many Hebraisms; and he was evidently well acquainted with the religious rites of the Jews, whose mode of computing time he follows. (Luke xii. 1; Acts ii. 1; xii. 3, 4; xx. 6, 16, &c.) Hence it has been much disputed whether he was a Jew or a Gentile before he embraced Christianity. The difficulty is best explained by the opinion of Bolten, confirmed by a tradition current in Jerome's time, that Luke was a Greek by birth, but became a proselyte to Judaism early in life. This opinion is supported by Acts xxi. 28-31, and Coloss. iv. 11, 14. From the former passage we learn that the Jews accused Paul of defiling the temple by bringing into it a Greek, Trophimus of Ephesus. Luke was then with Paul (Acts xxi. 17, 18), and the accusation would have regarded him also, if he had not been looked upon as a Jew by religion. In the latter passage Paul distinguishes Luke from other individuals "who are of the circumcision," which seems to show that Luke was not a Jew by birth; unless indeed the Luke here mentioned be another individual, which we have no reason to suppose. Of the period of his conversion to Christianity we know nothing. Cave and Mill have supposed that he was converted by Paul at Antioch, but they are not supported by any ancient writer; nor is it likely that Luke would have passed over such an event in writing the Acts.

From the passage quoted above (Coloss. iv. 14), and from the testimony of Eusebius, Jerome, and other early writers, it appears that Luke was a physician. Another tradition makes him a painter, but this statement is generally allowed to deserve no credit; and the opinion of Grotius and Wetstein, that he was a slave during part of his life, seems equally unfounded.

Luke's native country is unknown. Eusebius and Jerome say that he was a native of Antioch; but this statement is not found in Irenæus, Clement, Tertullian, or Origen, nor in any writer before the time of Eusebius. Eichhorn has conjectured that this tradition arose from confounding the evangelist with Lucius of Cyrene, who is mentioned as living at Antioch, in Acts xiii. 1. Many writers however entertain the opinion, which is as old as the time of Origen, that this Lucius and the evangelist Luke were the same person. This conjecture is ably maintained by Mr. Charles Taylor, the editor of Calmet.

Some early writers, but of no very high authority, affirm that Luke was one of the seventy disciples sent forth by Christ, whose mission he alone of the evangelists records. (Luke x.) Others mention him as the companion of Cleopas in the journey to Emmaus, recorded in Luke xxiv. 13. It is alleged that the mention of Cleopas while his companion's name is withheld, the fullness and general character of the narrative, and especially the notice of minute circumstances which none but an eye-witness could record, prove that the traveller was the evangelist himself. Other reasons are adduced for believing him to have been in Jerusalem at this time, namely, that the latter part of his Gospel and the earlier chapters of the Acts have every mark of being written by an eye-witness of the facts he narrates, and that all the appearances of Christ after his resurrection mentioned by him took place in the neighbourhood of Jerusalem. To this it is objected that we can only understand the preface to his Gospel (i. 1-4) as a distinct

assertion that St. Luke was not an eye-witness himself, but that he derived his information from others who were eye-witnesses.

In Acts xi. 23, the Cambridge Manuscript has a various reading, "and when we were gathered together, there stood up," &c., which, if admitted, would prove that Luke was connected with the Church at Antioch about A.D. 42; but this reading is not usually accounted of any great authority.

The first distinct mention of Luke in the New Testament is in Acts xvi. 10, 11, where, in relating the vision which Paul saw at Troas, the writer suddenly begins to use the first person plural, whence it is inferred that Luke here joined the apostle (about A.D. 53), whom he accompanied to Philippi (ver. 12). He seems to have remained at Philippi during Paul's journey to Athens and Corinth, for he drops the first person at ver. 17, and does not resume it till he relates Paul's return to Philippi (xx. 5, 6). From this time it appears from the Acts that Luke was Paul's constant companion till his arrival at Rome (about A.D. 61 or 63), where he remained with the apostle for some time, probably during Paul's first imprisonment. He is mentioned more than once in Paul's Epistles written during this period. (Col. iv. 14; 2 Tim. iv. 2; Philem. v. 24.) Some suppose him to be "the brother whose praise is in all the churches," mentioned in the Epistle to the Corinthians (viii. 18; xii. 18). Besides his intimacy with Paul, he is said by Irenæus, Eusebius, Jerome, and other early writers, to have had a considerable acquaintance with the rest of the apostles; indeed they often speak of Luke and Mark as disciples of the apostles, as distinguished from John and Matthew, who were disciples of Christ.

Respecting the end of Luke's life, the tradition is that, after Paul's liberation from his first imprisonment, he retired to Achaia, where he resided some few years, wrote his Gospel and the Acts of the Apostles, and died at an advanced age (some say eighty, others eighty-four years), probably by a natural death, as we have no mention of his martyrdom.

LULLY, or LULLI, JEAN-BAPTISTE, the father of French dramatic music, was the son of a miller, and born at Florence in 1633. Showing in his infant years a strong propensity for music, a kind-hearted monk taught him the use of the guitar, an instrument then as common in Italy at it is now in Spain. Having attracted the notice of the Chevalier Guise, he was by that nobleman recommended to Mademoiselle de Montpensier, niece of Louis XIV., as a page, and sent to Paris in his fourteenth year; but his ready wit and talent found no favour in the eyes of the princess, for they were not set off by either a good figure or a pleasing countenance; he was placed therefore in the kitchen, and commenced his life of activity in the humble capacity of *marmiton*, or scullion. This degradation however did not much discourage him. He had previously acquired some knowledge of the violin, and now dedicated every spare moment to it. His devotion and industry were crowned with success. The report of his skill quickly ascended to the apartments of the princess, who placed him under an able master, and he soon was numbered among the king's twenty-four violins. He now aspired to the rank of composer, and having produced some airs which "with ravished ears the monarch heard," he was individually summoned into the royal presence, commanded to perform himself the compositions which had excited so much pleasure, and from that moment the road to promotion and honour was opened to him. He was immediately placed at the head of a new band, denominated 'Les Petits Violons,' which soon eclipsed the famous *Bande des Vingt-Quatre*.

Lully now was engaged to write music for the Ballets, entertainments of a mixed kind much admired at court. But Louis, ambitious of rivaling the grand operas not long before established at Venice, and encouraged in his design by the Cardinal Mazarin, founded in 1669 the Académie Royale de Musique, an institution which has ever since continued to flourish. At the head of this, Lully, who had been appointed Surintendant de la Musique de la Chambre du Roi, was soon placed, and being associated with Quinault, the admirable lyric poet, carried into effect the king's wishes to their utmost extent. His abilities and exertions were not suffered to remain unrewarded: besides the glory of complete success he acquired a handsome fortune, and was raised to the honourable rank of Secrétaire du Roi. The proud secrétaires hesitated at admitting a marmiton into their number. Lully complained to the king. "I have honoured them, not you," said the monarch, "by putting a man of genius among them."

On the recovery of Louis from a severe operation Lully composed a *Te Deum*, and during a rehearsal of it, while beating the time to the band with his cane, he struck his foot a violent blow, which was followed by serious consequences, and having put himself into the hands of a quack, his life paid the forfeit of his credulity. He died in Paris in 1687, where, in the church des Petits Pères, his family erected a splendid monument to his memory. In his last illness he was attended by a priest, who refused him the consolations of the Church unless he consented to destroy the opera on which he was engaged. He complied: the manuscript was committed to the flames. A friend, entering shortly after, reproached him for having listened to a dreaming Jansenist. "Hush! hush!" whispered the composer, "I have another fair copy of the work in my drawer." As a composer, Lully takes a very high rank. To him music is indebted for some of its greatest improvements, and his works display genius tempered by sound judgment. Even Handel acknowledged that he modelled his

overtures after those of Lully; and Purcell did not hesitate to profit by many hints afforded by the nineteen operas composed by the favourite of Louis le Grand.

LULLY, RAYMUND, surnamed the 'Enlightened Doctor,' was born at Palma, in the island of Majorca, in 1234. In early life he followed his paternal profession of arms in the service of the king of Aragon, and abandoned himself to all the licence of a soldier's life. Passing from extreme to extreme, Lully subsequently retired to a desert, where he pursued a life of solitude and rigorous asceticism. Here he pretended to have had visions, and, among others, a manifestation of Christ on the cross, who called him to his service and the conversion of the Mohammedans.

Hereupon Lully divided all his property among the poor; and in his thirtieth year he began to prepare himself, by diligent study, for the labours and duties of a missionary. Learning Arabic from a slave, he read in that language several philosophical works, the perusal of which, in all probability, suggested those new views of grammar and dialectics by means of which he hoped to reform science, and thereby the world itself. Full of this idea he had a second vision of the Saviour in the semblance of a fiery seraph, by whom he was expressly enjoined to commit to writing and to publish the treatise, to which he himself gave the name of 'Ars Lulla,' but which his followers and admirers dignified by the title of the 'Great Art' ('Ars Magua'). Having besought James of Aragon to establish a monastery at Majorca for the education of thirteen monks in the Arabic language and the duties of missionaries, he went to Rome to seek the countenance of Pope Honorius IV. for similar institutions and his own mission. Receiving however little encouragement, he visited Paris and Genoa with the same design, and with similar success. From Genoa he crossed to Africa, where he was in danger of losing his life in consequence of his dispute with a Mohammedan whom he sought to convert, but was saved by the intercession of an Arabian mufti, on the condition of quitting Africa for ever. This promise however he subsequently considered not to be binding upon him; for after revisiting Italy, and in vain seeking to excite sympathy and co-operation in his designs, he reassumed, unassisted, his enthusiastic enterprise. Proceeding first to Cyprus and thence to Africa, he was nearly stoned to death; and being cast into prison, owed his liberty to the generosity of some Genoese merchants.

Upon his return to Europe Lully visited its principal cities, preaching the necessity of a crusade for the recovery of the Holy Land, a plan of which he laid before Pope Clement V., by whom it was received with little or no favour. Unchecked however by so many disappointments, and with the ardour of his enthusiasm still unabated, Lully returned a third time to Africa, where his zeal for conversion entailed upon him dreadful torments, from which he was a second time rescued by the generosity of the Genoese. The sufferings however to which he had been exposed were so great, that Lully died on his passage home when he was just within sight of his native country in the year 1315.

The 'Ars Magna Lulli,' or the 'Lullian Art,' which found a few admirers, who styled themselves Lullists, after its inventor, and was subsequently revived and improved by the celebrated Giordano Bruno, is an attempt to give a formal arrangement of all ideas, with a view as well to facilitate instruction as to systematise knowledge. The means which this logical machine employs are—1. Letters (alphabetum artes) which stand for certain general terms common to all sciences, but especially to logic, metaphysics, ethics, and theology. 2. Figures, namely, triangles, squares, and circles, which indicate the relations of those general terms. 3. Sections (camerae), in which the combinations of these ideas or terms are formed by the adjustment of the figures. In the angular spaces of the triangles and squares certain predicates are inscribed, and certain subjects on the circles. On the circle of subjects, the triangles of the predicates being so fixed as to move freely, every possible combination of ideas is supposed to be produced by their revolution, according as the angular points successively pass before the letter inscribed on the margin of the circle. Hence arise definitions, axioms, and propositions, which vary infinitely according to the different application of general or particular predicates to particular or general subjects. As however the ideas which are selected for the fundamental notions of this mechanical logic are purely arbitrary, the knowledge to which it professes to lead must be narrow and limited, and at best it does but furnish a few laws of universal notions for analysis and combination. Nevertheless, as the invention, weak as it is, was founded on a feeling of the inadequacy of the dialectic of the schools, and as it furnished a weapon for its opponents, the name of Raymond Lully has been gratefully placed on the list of the reformers of philosophy. In his personal character he seems to claim more justly our admiration for the iron resolution with which, late in life, and for the most part unassisted, he applied himself to the study of science and philosophy, and for the steady resolution with which he persevered in his scheme of converting the heathen in despite of all discouragements and disappointment.

The works of Lully have been edited by Salzinger, 'Raymondii Lullii opera omnia,' in 10 vols. fol., Mayence, 1721-42.

LUNDIN, SIR ALAN, of Lundin, or Lundie, in the shire of Forfar, was son and heir of Thomas de Lundin, who held the office of king's hostiarius, or door ward, and was one of the magnates Scotiæ who ratified the marriage of King Alexander II. with Joanna

of England. Sir Aln early married the bastard daughter of this King Alexander, and before the year 1233 he had succeeded his father in the office of Durward. Before this time also he had imitated his father's munificence to the church, and in the spirit of the age had founded a Dominican convent at Montrose. He was a forward impetuous character, and for twelve years assumed without any authority the title of Earl of Athol.

In 1243 he was appointed lord-justiciar of Scotland, and so continued for about six years, when he was removed under circumstances which strongly mark his audacity and ambition. In 1249 he endeavoured to obstruct the coronation of the infant son of King Alexander II.; and the next year he prevailed on Robert, abbot of Dunfermline, then chancellor of the kingdom, to make a motion in council to legitimate his wife, so that on failure of issue of the king's body she and her heirs might succeed to the throne. For this act the king conceived so great a displeasure that he immediately turned the chancellor out of office, and soon after the justiciar likewise. The latter joined King Henry III. in France, and served in his army; and at length, in 1255, by the influence of the English king, he was re-instated in his office of lord-justiciar, and so continued till 1257, when he was again removed for the powerful Comyn. He died in 1275, leaving three daughters, who carried his great possessions with his blood into other families.

*LUSHINGTON, THE RIGHT HONOURABLE STEPHEN, D.C.L., is the second son of the late Sir Stephen Lushington, Bart., formerly chairman of the East India Company, by Hester, daughter of John Boldero. He was born in 1782, and received his early education at Eton, whence he proceeded in 1799 to Oxford, and graduated B.A. and M.A. at All Souls College, of which he was for some time a Fellow. Having proceeded to the degrees of Bachelor and Doctor of Laws, he was called to the bar of the Inner Temple in 1806, and two years later was admitted an advocate of Doctors' Commons. In 1807 he entered parliament as member for Great Yarmouth, and supported the administration of Fox and Grenville, and voted for the abolition of the slave trade, though he had large property in the West Indies. In 1808 he supported Mr. Tierney's motion for a committee on the trade and navigation laws, and Lord Falkstone's vote of censure on the Indian administration of the Marquis of Wellesley. In 1820 he moved in parliament the recognition of the South American republics in opposition to Lord Castlereagh and Mr. Canning. Together with Lords Brougham and Denman, Mr. Lushington was one of the counsel of Queen Caroline in the memorable trial to which she was subjected, in consequence of the passing of a Bill of Pains and Penalties against that princess. In 1822 he supported as counsel the claims of the *soi disant* Princess Olive of Cumberland. In 1824 he spoke in support of a motion of the then Chancellor of the Exchequer, for a grant of money for the erection of churches, but in the same year he opposed a proposition to repair the Cathedral of Derry out of the public funds. In 1825 he moved the omission of the name of the Duke of Cumberland from the annuities granted by government to the royal family; and in 1830 he supported Lord John Russell's motion for transferring to Leeds, Manchester, and Birmingham, the electoral franchise of constituencies which should be found guilty of bribery and corruption. In 1831 he supported the motion of Mr. C. Grant (Lord Glenelg), for the complete civil emancipation of the Jewish body. He represented at the different times between 1807 and 1831, the boroughs of Tregony, Yarmouth, Ilchester, and other places; in the first reformed parliament however he was chosen for the Tower Hamlets, which he continued to represent down to the dissolution in 1841, retiring in consequence of an act passed in 1839, declaring the Judge of the Admiralty disqualified from sitting in the Commons' House of Parliament. In 1828 he had obtained the appointment of Judge of the Consistory Court, and in 1838 he was preferred to the judgeship of the Admiralty, and sworn a member of the Privy Council. He also holds the Chancellorship of the dioceses of London and Rochester, and is Commissary of Westminster, Essex, and Herts. As a civilian no name stands higher at the present day than that of Dr. Lushington; and his knowledge of ecclesiastical law has been frequently called into exercise in the course of judgments which he has had to pass upon matters connected with the ecclesiastical agitation in the Established Church during the last ten years, on points alike of doctrine, discipline, and ritual observance.

LUTHER, LUDER, or LOTHER, MARTIN, born at Eisleben in Saxony, in November 1483, was the son of Hans Luther, a miner and a worker in metals, who was a native of Eisenach. Young Martin was first sent to the school of Eisenach, where he spent four years, and in 1501 he went to the University of Erfurt. His father intended him to study the law, for which however he felt little inclination, but he applied himself to literature and music, which latter he continued to cultivate during the rest of his life. While at Erfurt he appears to have exhibited the usual jovial careless disposition of a German student. In 1505 an accident occurred which altered the current of his thoughts. One of his fellow-students was killed at his side by lightning, and Luther from that moment made a vow to become a monk. On the 17th of July in the same year he entered the Augustine convent at Erfurt, carrying with him only a Virgil and a Plautus. His father was at first averse from this resolution; but after two years he consented, and was present at the ordination of his son in 1507.

In the retirement of his convent Luther was tormented by temptations and religious scruples and doubts, which he has pathetically described, especially on the subjects of faith and salvation, until he at last adopted the principles of St. Augustine, or at least those ascribed to that father, on grace and predestination. The provincial of his order, Staupitz, a man well-informed, honest, and kind-hearted, administered to him spiritual consolation, and appreciated his talents; and it was through his influence that in 1508 Luther was appointed professor of philosophy in the University of Wittenberg. In his lectures, which were well attended, he appears to have discarded the scholastic forms which were prevalent at the time, and to have appealed to reason more than to authority. In 1510 he was sent by his superiors to Italy on business concerning the order, a circumstance which brought about a crisis in Luther's life. He proceeded to that country, which he looked upon as the centre of Christendom, with his heart full of spiritual hopes and devout expectations; but he was sorely disappointed and shocked at what he there saw. He found pomp and pride, gross sensuality, hypocrisy, and treachery, as he tells us, even in the convents which were his halting-places on the road. He told the monks at Milan that they ought to fast on Fridays, and he was nearly killed for his pains. His health became affected by these occurrences; he fell ill at Bologna, and was confined to his bed for some time. Having recovered, he continued his journey to Rome, and on his arrival repaired to the convent of his order near the gate Del Popolo. There he knelt on the ground "bathed with the blood of martyrs;" he hurried to the various sanctuaries with which the capital of the Christian world abounds; but on looking to those around him, the inmates of the Holy City, he found, to his surprise and grief, what many a young enthusiast has experienced before and since on entering the world, that names and realities, professions and practice, are quite different things. Luther was in fact single in his faith and his religious fervour. Rome at that time, after having passed through the scandalous pontificate of Borgia, was ruled by the choleric and warlike Julius II., who represented the church militant upon earth, and who was then busy about his schemes for humbling Venice and driving the French out of Italy. His cardinals were able diplomats, men of the world, and learned Latinists, better acquainted with Cicero than the Bible. In visiting the churches, Luther was shocked at the indecent hurry with which the priests went through the service of the mass, and at the blasphemous jests which he sometimes heard. Even the ministers of the altar made no secret of their unbelief. Luther remained only a fortnight at Rome: he hurried back to his native Germany with his head bewildered, his feelings distressed, and his religious belief greatly shaken. He used to say however, in after-years, that he would not, for one hundred thousand florins, have missed that journey to Rome, for without it he should have been tormented by the fear of being unjust towards the pope during his subsequent controversy with the papal power.

In 1512 Luther was made doctor of divinity, and Frederic, elector of Saxony, called 'the Wise,' defrayed the expense of his inauguration, which was celebrated with splendour. The reputation of Luther had spread as that of a learned divine and an eloquent preacher. He was well acquainted with scholastic learning, and tolerably so with the Fathers; he knew Greek, but very little Hebrew; he had, above all, deeply studied the Scriptures, which was not a common attainment among ecclesiastics in those days. He was zealous and earnest, devotional in his thoughts, and irreproachable in his morals. In his own order he was appointed provincial vicar of Misnia and Thuringia, in which office he evinced much zeal for the maintenance of discipline and piety in the various monastic houses of that province.

In 1517 Pope Leo authorised by a bull the sale of indulgences in Saxony and other parts of Germany, as his predecessor Julius II. had done in France, Poland, and elsewhere, nominally for defraying the expenses of building the new church of St. Peter's, and also for supporting the league of the Christian powers against the Turks, though little of the money derived from the sale was employed for either purpose. [LEO X.] The practice of selling indulgences had existed for some centuries before Luther. Leo addressed the papal commission for the sale in Saxony to Albert, elector of Mainz and archbishop of Magdeburg, who appointed Tetzel, a Dominican monk, his quaestor, to preach and sell the indulgences through the country. Tetzel appears to have executed his mission with the grossest quackery, enhancing his wares in the opinion of his uninformed and credulous customers by the most absurd exaggerations, and going far beyond the received doctrine of the Roman canonists even of that age. He pretended that his indulgences released not only from penances, but from sin altogether, and from any sin of whatever enormity. Luther, who was then professor of theology at Wittenberg, was shocked at these impious assertions, and while sitting at his confessional in the church of his convent he had practical proof of their mischievous effects. Some of his penitents, who had purchased the indulgences, refused to submit to the penance or reparation which he enjoined, saying that Tetzel had released them from every penalty. Luther having refused absolution, they went and complained to Tetzel, who threatened with both spiritual and temporal punishments all those who denied the efficacy of his indulgences. Luther, little heeding the threats of the Dominican, and being encouraged in his opposition by his own superior Staupitz, who also felt indignant at Tetzel's impudence, drew up ninety-

five theses or propositions concerning indulgences, in which, drawing the distinction between the canonical penalties inflicted by the Church on the penitent sinner, and the penalties required here or hereafter by Divine justice, he maintained that the pope had the power of remitting the former only; that indulgences could not be applicable to the dead; that true contrition of heart and amendment of life would obtain pardon without any papal indulgences; that the true treasures of the Church were contained in the Gospel and in the operation of the Holy Ghost: that at all events, if indulgences be of any avail, they ought to be distributed gratis to the poor, and not to be made an article of trade: and here he exposed in strong colours the avarice, impudence, and licentiousness of the questors, and the fearful corruption of principles and conduct among the poor deluded population resulting from the whole system.

Luther enclosed a copy of his propositions in a letter to the Archbishop of Magdeburg, dated 31st October 1517, beseeching that prelate to interpose to prevent the further spreading of error, and to put a stop to Tetzel's scandalous practices. On the same day Luther affixed another copy of his theses on the gates of the Castle church of Wittenberg, signed with his name, and containing his offer to defend them. This was Luther's first challenge to that power which then kept all Europe in awe, and which he was destined to shake to its very foundations. Though in these celebrated theses there was nothing but what has been maintained by many Roman Catholics, still some of them were certainly at variance with the opinions generally entertained for three centuries before Luther's time, and also with the claim of infallibility assumed by the popes. From the pulpit of the same church Luther repeatedly expounded his propositions, and was eagerly listened to by crowded audiences. His theses spread with the greatest rapidity, and the main principle upon which they rested, namely, that indulgences could only remit the canonical or temporary penalty, gained ground universally throughout Germany. Tetzel and his brother Dominicans, after burning Luther's theses, attempted to answer them by counter-propositions, mainly grounded upon the supreme authority of the pope and his infallibility. But this production injured Tetzel's cause, and a copy of it was publicly burnt by the Wittenberg students. Leo X., when he heard of the dispute, remarked, that it was but a quarrel between monks, and that brother Luther seemed to be a man of parts.

In 1518 Eckius, a professor of divinity at Ingolstadt, took up the controversy against Luther, who answered him, and thus increased his popularity and the number of his adherents, whilst at the same time the warmth of debate carried him beyond his original propositions and led him to touch on the abstruse subjects of free-will and the means of justification. Still it appears that Luther had as yet no intention of separating from the Roman Catholic Church. In May 1518 he addressed a submissive letter to Leo X., in which he says, "I throw myself prostrate at your feet, most holy father; call or recall me, approve or condemn me as you please; I shall acknowledge your voice as the voice of Christ, who presides and speaks in your person." Leo summoned Luther to appear at Rome in sixty days, and there to plead his own cause; but the elector of Saxony interposed, and obtained permission for Luther to be examined within the bounds of the empire, and to be judged by its ecclesiastical laws. Cardinal Caietano, of the order of Dominicans, and papal legate at the diet of Augsburg, was ordered to examine him. Luther, accompanied by Staupitz and another friend, repaired to Augsburg in October 1518, and was received by the cardinal with courtesy; but instead of arguing the point with him, the cardinal assumed an imperious tone, and commanded him to retract because the pope so willed it, and how could he (Luther), a single monk, expect to be able to cope with the pope? (Luther's 'Letter' to Spalatin, chaplain to the elector, and his friend, dated Augsburg, 14th of October.) Luther replied that neither the legate nor the pope could pretend to infallibility, and that St. Peter himself had erred. In one of these interviews however the cardinal was insensibly drawn out from his high ground, and entered the field of controversy, but it would appear with little success. He rejected with scorn what he considered the novel doctrine of justification by faith and by faith alone. In the end, Luther, thinking perhaps of the fate of John Huss, suddenly quitted Augsburg, leaving behind an appeal to the pope, "better informed." In November of the same year Leo issued a bull, declaratory of the doctrine of indulgences, asserting that the pope, as Christ's Vicar on earth, had the power of delivering from all the punishments due to sin those who had repented and were in a state of grace, whether they be alive or dead. On the 29th of November Luther appealed from the pope to a general council of the church.

Meantime the cardinal legate was urging the Elector of Saxony to expel Luther from his dominions. But the elector, who considered Luther as the pride and ornament of his newly-founded university of Wittenberg, would not consent, and the Emperor Maximilian I. having died just at this moment, Frederick, as hereditary vicar of the empire during the vacancy, was a person too important for even Rome to dictate to. Leo commissioned a new legate, a Saxon, named Miltitz, a man of sagacity and prudence, to endeavour to bring Luther to a reconciliation. Miltitz had a conference with Luther at Altenburg, in the beginning of 1519, in which he agreed with Luther in condemning the abuse made by Tetzel of the indulgences, threw the

whole blame of it on that monk's ignorance and profaneness, and so far conciliated the warm but generous spirit of his antagonist as to induce him to write a submissive letter to Leo, dated 13th of March 1519, in which Luther acknowledged that he had carried his zeal and animosity too far, and promised to observe in future a profound silence upon the matter in debate, provided his adversaries would observe an equal temperance; further protesting that he never meant to deny the power of the pope, which was inferior only to that of Christ, and that he would always exhort the people to honour the Roman see, which he had in his writings endeavoured to clear from the impious exaggeration of the questors. "This letter," says Beausobre, "is a sad monument of human weakness," for Luther had already appealed from the pope to the council. Luther's vacillation however may be easily accounted for by reference to the old established reverence for the papal see, the reminiscence of his own early impressions and education, and of his solemn monastic vows, and also to the cordiality and convivial familiarity of his intercourse with Miltitz. It appears that Leo himself wrote to Luther a very mild and conciliatory epistle, published by Loscher in his 'Unschuld Nachricht,' 1742. Miltitz had other conferences with Luther at Leibenwerd and Lichtenberg, which gave great hopes of a full reconciliation, when the polemic intemperance of Luther's personal adversaries widened the rupture and brought the dispute to a crisis. (Seckendorf, 'Commentarius Histor. de Lutheranism.')

Eckius challenged Carlostadt, one of Luther's disciples, to a public disputation at Leipzig, concerning free-will. Carlostadt maintained that since the fall of our first parents our natural liberty is not strong enough to lead us in the path of good without the intervention of divine grace. Eckius asserted that our natural liberty co-operates with divine grace, and that it is in the power of man to consent to the divine impulse or resist it. Eckius seemed to have the best of the argument on his side, when Luther, who had repaired to Leipzig, entered the lists against Eckius, by preaching in the chapel of Duke George's castle a sermon calculated to draw the hostility of Eckius against himself. Eckius, in fact, immediately selected from Luther's works thirteen propositions, which he met by as many counter-propositions. One was concerning the supremacy of the Roman see. Eckius maintained that the church was a monarchy with a head of divine appointment. Luther admitted this, but contended that the head was no other than Jesus Christ. The long acknowledged supremacy of the pope, he observed, extended only to the Western church, and he maintained that it was not *jure divino*, but founded on reasons of policy and tacit consent. Then came the subjects of purgatory, and of indulgences, in which Luther had decidedly the advantage, and partly drew his antagonist to his side. Next were discussed the questions of absolution, grace, free-will, and good works, in which the Catholic divine appeared to prevail in point of argument. Hoffman, the rector of the University of Leipzig, who had been appointed judge of the disputation, refused to declare to whom the victory belonged, and the decision of the matter was referred to the universities of Paris and of Erfurt. Luther however went on publishing several works, 'On Babylonian Captivity,' 'On Christian Liberty,' &c., in which he openly attacked the doctrines and the authority of the church of Rome. Leo now assembled a congregation of cardinals, before whom the works of Luther were laid, and by whose advice a bull of condemnation was drawn up against Luther, and published on the 15th of June 1520, in which forty-one propositions, extracted from his writings, were declared heretical, and as such solemnly condemned; his writings were ordered to be publicly burnt; and Luther himself was summoned to confess and retract within the space of sixty days, under pain of excommunication. Luther having again appealed to the general council of the church, publicly separated himself from the communion of Rome, by burning on a pile of wood, without the walls of Wittenberg, in presence of a vast multitude of people, Leo's bull, and also the decretals and canons relating to the pope's supreme jurisdiction. This was done on the 10th of December 1520, and on the 6th of the following January the pope launched a second bull against him, by which Luther was expelled from the communion of the church for having disowned the supremacy of the Roman Pontiff.

Luther having now irrevocably separated from Rome, gave way to the violence of his temper in several vehement and scurrilous pamphlets, full of coarse vituperation against the pope, whom he openly styled Antichrist.

At the same time Leo urged the new emperor Charles V., in his character of advocate and defender of the church, to make an exemplary punishment of Luther as an obdurate heretic. But Frederick, the elector of Saxony, employed his influence with Charles to have Luther's cause tried by a diet of the empire, which assembled at Worms, in April 1521.

Having obtained the emperor's safe conduct, he repaired to Worms, and was met by multitudes outside of the town. On entering he began singing the hymn "Our God is a strong citadel," which became known as Luther's hymn, and the inspiring song of the Reformation. On the 17th of April he appeared before the emperor, the electors, bishops, dukes, margraves, and other princes and lords assembled, and being asked whether he was the author of the books now produced, in which the propositions condemned by the pope were contained, he

answered in the affirmative. Being next asked whether he would retract or maintain them, he begged for time to consider of his answer, and was allowed one day. The following day he appeared again before the assembly, and said that his writings were of various character, that in some he had treated only of Christian faith and piety, and these could contain nothing objectionable; that in some he had exposed the inventions of men and the usurpations of the popes, and these he could not retract; that in others, which were directed against the defenders of the pope, he might have expressed himself in an unbecoming manner, but that he could not retract the substance however censurable the manner of it; that, being a man, he was liable to error, and that he was ready, if convicted by the testimony of the Scriptures, to commit a portion or the whole of his publications to the flames. And he repeated what he had already said on another occasion, that both pope and council were liable to error, and had in fact often erred. He had formerly quoted the council of Constance as an instance of his assertion.

On the following day Charles V. told the diet that, attached as he was to the Roman Catholic Church, he should ever defend its doctrines and constitution; that he could hear Luther no more; and that he should dismiss him, and afterwards treat him as a heretic. This decision was also that of the majority. Some were for trying persuasion and entreaty with a man who, like Luther, could not be frightened into submission; but entreaty was likewise of no avail, for Luther refused to retract a single proposition unless proved to be erroneous by the authority of the Scripture. He was then ordered to leave Worms, with a written promise of security for twenty-one days. He left on the 26th of April, but on entering a forest his carriage was stopped by a party of armed horsemen in masks, who placed him on horseback, and rode off with him to the solitary castle of Wartburg, situated on a mountain. This was another contrivance of his kind protector the Elector of Saxony. The greatest secrecy was observed concerning the place of his retreat, and it was purposely reported about that his enemies had carried him off. A month after his departure an imperial edict appeared, placing Luther under the ban of the empire, ordering him to be seized and retained in prison at the emperor's pleasure, and imprisonment and confiscation were denounced against any one who aided and abetted him. But the edict could not be enforced. The Elector of Saxony was Luther's friend; few, if any, of the other electors or princes were his enemies, and the popular voice was for him; for the Germans in general, although few of them understood the subject-matter of Luther's polemics, were weary of the abuses and encroachments of the ecclesiastical power.

In his asylum at Wartburg Luther wrote several treatises against auricular confession, against monastic vows, clerical celibacy, and prayers for the dead; against the Sorbonne of Paris, which had condemned his works, and which he exposed to public ridicule. His writings spread and produced a wonderful effect in Saxony. Hundreds of monks quitted their convents and married. The Augustin friars of Wittenberg abolished the mass. Carlstadt, a disciple of Luther, but more intemperate than his master, accompanied by a band of reformers, demolished the images in the church of All Saints at Wittenberg, and next proposed to banish all books from the university except the Bible. He also affected to obey to the letter the sentence pronounced on Adam by going to work in the fields for some hours daily. Even the polished Melancthon followed the example, and went to work in a baker's shop.

Luther, in his retirement, heard of these follies; he perceived that fanaticism was spoiling his cause; and he resolved immediately, without heeding his own danger, to return to Wittenberg (1522). He rebuked Carlstadt, who retorted, calling him an idolater because he believed in the real presence in the sacrament, and a courtier for living on terms of intimacy with princes. At last they parted in anger: Carlstadt was banished from Saxony as a seditious person by the elector for inculcating the principles of natural equality, and he went to join Zuingli in Switzerland.

Luther was now the acknowledged leader and oracle of the reformers of Germany, and as such he continued to the end of his life. The doctrines which he gradually asserted were expounded and fixed by his disciple Melancthon in the Confession of Augsburg, and are such as are generally recognised by the term Protestant. At the close of 1522 he published his German version of the New Testament. In 1523 he preached against the mass. He had already replied, in his usually scurrilous style of polemics, to the treatise in defence of the sacraments written by Henry VIII. of England. It must be observed however that the coarse vituperations which shock the reader in Luther's controversial works were not peculiar to him, being commonly used by scholars and divines of the middle ages in their disputations. The invectives of Valla, Filelfo, Poggio, and other distinguished scholars, against each other are notorious; and this bad taste continued in practice long after Luther down to the 17th century, and traces of it are found in writers of the 18th, even in some of the works of the polished and courtly Voltaire.

In 1524 Luther threw off his monastic dress, and definitively condemned monastic institutions. Convents both of men and women were now rapidly suppressed throughout North Germany, and their property was seized by the secular power: indeed there can be no doubt that the hope of plunder contributed greatly to the encourage-

ment which the princes and electors gave to the new doctrines. The insurrection of the 'Wiedertäufer,' or Anabaptists, led by a fanatic named Muntzer, which assumed the character of a peasant war against all property and law, gave great concern to Luther, who was taunted by many with being the source from which all those aberrations flowed. He preached against the fanatics, he tried to mediate, he besought the peasants to lay down their arms, and at the same time he told the princes to redress the grievances of the poor; but the insurgents were too far gone in their career of bloodshed and devastation, and nothing but the sword could put a stop to it. Luther was sorely grieved throughout the rest of his life at the renewed disorders of the Anabaptists and other fanatics on one side, and on the other at the selfishness, worldliness, and corruption of all classes. He fancied at times that the end of the world must be nigh, for the world had fallen into decrepitude; avidity and self-interest were the ruling passions. (Luther's 'Table-Talk,' and his 'Letters.')

In 1525 Luther married Catherine de Bora, a young nun who had left her convent the year before. He had long before condemned the obligation of clerical celibacy, as well as that resulting from monastic vows, as being human devices unknown to the original church. "Marriage in its purity," he wrote, "is a state of simplicity and peace." When Luther married he was poor, for amidst the great change from the old to the new system of church discipline, his salary, which was charged upon the revenues of monastic property, was by no means regularly paid, and Luther was not a man to ask money of his friends. In the same year his steady and considerate patron Frederic of Saxony died; but John, his successor, not only continued to favour Luther, but made open profession of his doctrines, and commissioned him to prepare a new church service for his dominions, in addition to which Luther wrote a larger and a small catechism for the use of schools, in a style admirably suited to youth. Besides the Elector of Saxony, the Elector Palatine, the Landgrave of Hesse, the Duke of Deux Ponts, the Margrave of Brandenburg and grand-master of Prussia, and also many cities in other parts of the empire, openly embraced Luther's reformation. In Switzerland however another reformer, Zuingli, who had begun, like Luther, by opposing indulgences, had also effected a reformation, but he inculcated tenets different in some respects from those of Luther, especially on the subject of the real presence in the sacrament, which Luther admitted, and Zuingli entirely denied. Luther was vexed at this division, especially as several towns of Germany, Strasbourg, Ulm, Meiningen, Lindau, Constance, and others, adopted Zuingli's tenets.

In March 1529, a diet was convoked at Speyer, in which the Roman Catholics endeavoured to enforce the edict of Worms, but the opposition of the Elector of Saxony, the Landgrave of Hesse, the Margrave of Brandenburg, and the deputies of the imperial cities, caused its rejection. The Roman Catholics then endeavoured to separate the reformers; they drew up a decree, apparently directed against those who denied the real presence, but so worded as to include the Lutherans also, who refused their sanction to it. It was on this occasion that the reformed princes and deputies delivered a formal "Protestation" against the decree, dated Speyer, 19th of April 1529, which was signed by John, elector of Saxony, George, margrave of Brandenburg, Philip, landgrave of Hesse, Ernest and Francois, dukes of Lüneburg, Wolfgang, prince of Anhalt, and the deputies of fourteen cities. From this protestation arose the name of "Protestants," which in its origin was applied to the Lutherans.

The Landgrave of Hesse, wishing if possible to bring about a union among all reformers, succeeded in appointing a conference between Luther and Melancthon on one side and Zuingli and Oecolampadius on the other at Marburg. The conference turned chiefly on the subject of the real presence, but it produced no approximation among the opposite parties. They separated neither in friendliness nor hostility, and both parties retained their favourite tenets. In 1530 a diet was convoked at Augsburg by Charles V., who attended it in person, and there the Lutherans presented their confession of faith, which was drawn up by Melancthon and approved by Luther.

In 1534 Luther completed his greatest work, the German version of the Bible, which is much admired for its elegance, force, and precision, and which has rendered the Scriptures really popular in Germany.

The remaining years of Luther's life were passed in comparative quiet, chiefly at Wittenberg, in the duties of his professorship, in writing religious and controversial tracts, and in epistolary correspondence. He was consulted by the Protestant princes and clergy upon all important matters, and listened to with deference. The pacification of Nürnberg in 1532 had left the Lutheran princes, states, and towns in full possession of their religious liberties; and that peace was not openly interrupted till after Luther's death. Luther had the satisfaction of seeing his doctrines spread farther and farther through Germany, throughout Saxony and Brandenburg, to Moravia and Bohemia, Denmark, and Sweden. He also effected a reconciliation with the so-called Sacramentarians of Strasbourg, Ulm, and other towns, by means of Bucer, so that all reformed Germany was united under one banner. The Helvetic reformed churches however continued separate from his.

At the beginning of 1546 Luther repaired from Wittenberg to Eisleben for the purpose of reconciling the counts Mansfeld, whose subject he was born. He attended several conferences for that bene-

volent purpose, and succeeded in restoring peace to that family. While at Eisleben he preached four times, and also revised a plan of regulations concerning the ecclesiastical discipline of that little state. He had been for some time in a very precarious state of health: on the 17th of February he felt very ill and weak, laid himself on a couch, spoke of his approaching death, for which he appeared quite prepared, and recommended his soul to Jesus. He grew worse in the evening. Count Albrecht of Mansfeld and his countess and several medical men attended him during his last hours. His old friend Dr. Jonas having asked him: "Reverend father, do you die with a firm conviction of the faith you have taught?" Luther in a distinct voice replied "Yes," and soon after breathed his last. His body was carried to Wittenberg, where he was buried with great honours. Shortly before his death he wrote several affectionate letters to his wife, who had remained at Wittenberg with her children. He left her by his will a house which he had purchased, as well as a small estate at Zeilsdorf, charging her to pay his debts, which amounted to 450 florins; and he left her also a few valuable trinkets and other moveables, worth about 1000 florins. "I leave," he wrote, "no ready cash or hidden treasure, as I have had no other income but my salary and a few presents, and yet have managed to keep an establishment and purchase property."

Luther's works, which are multifarious and voluminous, partly in Latin and partly in German, have been repeatedly published: a complete edition was published at Erlangen in 26 vols. 12mo, 1826-33. Among his works, those of most interest to the general reader are his 'Table Talk' ("Tischreden"), his familiar letters, and his sermons. Luther ranks high among German writers for the vigour of his style and the development which he imparted to his vernacular language. Schroeck, Melancthon, and others have written biographies of Luther, and Michelet has extracted a kind of autobiography from numerous passages of his works: 'Mémoires de Luther, écrites par lui-même, traduits et mis en ordre,' 2 vols. 8vo, Paris, 1835. In the character of Luther there was no calculation, reserve, or hypocrisy. He was frank and vehement, and often intemperate. But he was in earnest in his vehemence; he really felt the importance of the topics he was discussing; and whether he was right or wrong in his peculiar opinions, he was a sincere and zealous believer in the Christian Revelation. Luther considered religion as the most important business of man, and because he considered it as such, he wished to ascend to its very source unalloyed by human authority. He contended for the right of every man to consult the great book of the Christian law; and although he insisted upon his own interpretation of particular passages of the Scriptures, the principles of free inquiry which he introduced led to further results, and gradually established that liberty of conscience which now exists in the Protestant states of Europe. But Luther himself, whilst he appealed to the Scriptures against human authority, did not for a moment admit of any doubts concerning the truth of revelation. The question between Luther and his antagonists is therefore of material importance chiefly to Christians. To those who do not believe in Christianity it may appear of little consequence what Christians do believe, or how and whence they derive their belief; but even in a social point of view it is of some importance to decide whether large multitudes of men are to exercise their own judgment and be able to give reasons why they believe certain doctrines, or whether they are for ever to repeat, generation after generation, whatever they have been taught in their youth, without exercising their reasoning powers on the matter.

Those who judge of Luther's disposition merely from his controversial style and manner greatly mistake his character. He was a warm-hearted German, kind and generous; he abused and vilified his antagonists the more in proportion as they were powerful, but he could feel for the unhappy, and he even tendered some consolation to his bitterest enemy Tetzels, when, forsaken by his employers, and upbraided as the cause of all the mischief, he was in the agonies of death and despair.

Luther gave that impulse towards spiritual philosophy, that thirst for information, that logical exercise of the mind, which have made the Germans the most generally instructed and the most intellectual people in Europe. Luther was convinced of the necessity of education as auxiliary to religion and morality, and he pleaded unceasingly for the education of the labouring classes, broadly telling princes and rulers how dangerous as well as unjust it was to keep their subjects in ignorance and degradation. He was no courtly flatterer; he spoke in favour of the poor, the humble, and the oppressed, and against the high and mighty, even of his own party, who were guilty of cupidity and oppression. Luther's doctrine was altogether in favour of civil liberty, and in Germany it tended to support constitutional rights against the encroachments of the imperial power.

Luther's moral courage, his undaunted firmness, his strong conviction, and the great revolution which he effected in society, place him in the first rank of historical characters. The form of the monk of Wittenberg emerging from the receding gloom of the middle ages, appears towering above the sovereigns and warriors, statesmen and divines of the 16th century, who were his contemporaries, his antagonists, or his disciples.

(J. Alb. Fabricius, *Centifolium Lutherianum*, 2 vols. 1728-30, gives a list of all the authors who had then written concerning Luther and his Reformation.)

LUTI, BENEDETTO, Cavaliere, a celebrated Italian painter, was born at Florence in 1666. He was the scholar of A. D. Gabbiani, and he went about 1690 to Rome, where he appears to have settled for the remainder of his life. He died in 1724.

Luti has been called by some the last of the Florentine masters. His style is very attractive, but it is more distinguished for agreeable than for great qualities. He painted in fresco and in oil, and executed also many pastel-drawings, a style much practised by the Florentine masters of the 17th century. Luti's masterpiece is the large picture of the 'Vest of San Ranieri,' in the cathedral of Pisa, and it is reckoned the best picture in the church. Luti had always a great respect for his master Gabbiani, and after he had finished this picture, in 1712, he sent it to Florence to Gabbiani for his correction before it was placed in its final destination. There are several good engravings from Luti's works.

LÜTZELBURGER, or LEUTZELBURGER, HANS, called also HANS FRANK, an early Swiss wood-engraver of Basel, about whom very much has been written but very little is known. He lived in the early part of the 18th century, and is supposed by some to have cut the blocks of the celebrated 'Dance of Death,' attributed to Holbein. This supposition however is founded solely on the facts of his being contemporary with Holbein, and the circumstance of one of the cuts being marked H. L. This is maintained by some writers and combated by others, and especially by Rumohr in 1836, in a work entitled 'Hans Holbein der Jüngere in seinem Verhältniss zum Deutschen Formschneidwesen' ('Hans Holbein the Younger, in his relation to German Wood-engraving'). There are many other celebrated old cuts, singly and in sets, some from drawings by Holbein, which are attributed to Lützelburger, and which are described at length in the 'Kunstblatt,' and in the works of Bartsch, Heller, Massmann, and other writers on wood-engraving.

LYCOPHRON, a native of Chalcis in Eubœa, the son of Socles, and adopted by the historian Lycus of Rhegium, was a distinguished poet and grammarian at the court of Ptolemy Philadelphus, from B.C. 280 to 250, where he formed one of the seven poets known by the name of Pleias. He is said by Ovid to have been killed by an arrow. ('Ibis,' 581.)

Lycophron wrote a great number of tragedies, the titles of many of which are preserved by Suidas; but only one has come down to us, entitled 'Cassandra, or Alexandra.' This poem however cannot have any claims to be called a drama: Cassandra is the only person introduced as speaking, and she narrates to Priam the destruction of Troy, and the subsequent adventures and misfortunes of the Grecian chiefs. But in the course of her narration she gives an account of almost all the leading events in Greek history, from the Argonautic expedition to the time of Alexander the Great. The work is written in iambic verse, and has no pretensions to any poetical merit; the style is very obscure, and the meaning of most passages very doubtful, which led Statius to describe it as the 'Latebras Lycophronis atris.' ('Silv.,' v. 3, 157.) But from the quantity of mythological and historical information which it contained, and perhaps from its very obscurity, it formed a favourite study with the Greek grammarians, who wrote many commentaries upon it, of which the most celebrated, by Tzetzes, who lived in the 12th century of the Christian era, is still extant, and affords no small assistance in making out the meaning of this difficult poem.

The 'Cassandra' was printed for the first time at the Aldine press, Venice, 1513. The best editions are by Potter, Oxf., 1697, 1702; by Reichard, Leip., 1788; by Sebastian, Rome, 1804; and by Bachmann, Leip., 1833. The commentary of Tzetzes has been published with most of the editions of the 'Cassandra,' and has also appeared in a separate form under the superintendence of C. G. Müller, Leip., 1812. The 'Cassandra' has been translated into English by Lord Royston.

LYCURGUS, the lawgiver of Sparta, of whose birth and the period of his existence the accounts are very discordant. By some even his reality has been doubted, but we think without sufficient reason. Aristotle makes him a contemporary of the king Iphitus, who lived B.C. 884. Xenophon places him 200 years earlier. He was certainly of the royal family, but his name does not occur as king among the oldest monuments of Grecian history. Herodotus calls him the guardian of his nephew; Labotas, the Eurythend. Simonides says he was the brother of Eunomus the Proclid; Dionysius, that he was the uncle of Eunomus; and the more common account, that he was the son of Eunomus, and guardian to his young nephew Charilaus, the son of Polydectes, brother of Lycurgus. It is certain that historically nothing is known sufficiently to verify a single act attributed to Lycurgus; but as all ancient history concurs in attributing to him the formation of the constitution under which Sparta so long continued to hold an eminent rank in Greece, even the fictions (if they are fictions) possess considerable interest. Laconia, from its earliest settlement by the Dorians, was governed by two kings. In the time of Lycurgus the nation was rent by dissensions: the kings were aiming to become despots; the people anxious to establish a democracy. On the death of Polydectes he left his queen pregnant, who proposed that Lycurgus should marry her, mount the throne, and that she should destroy her unborn offspring. Lycurgus temporised till a son was born, whom he immediately caused to be proclaimed king; and to avoid any suspicion of a sinister ambition shortly after set out upon

his travels. The common accounts make these marvellously extensive. He is said to have visited Crete, Asia Minor (there to have met with Homer, or at least found the Homeric poems), Egypt, Libya, Iberia, and India; and in all these countries to have studied their political constitutions. He at length, fortified by a prediction from Delphi declaring his eminent wisdom, returned to his native land, which he found reduced to a pitiable state by the continued dissensions of the various parties, who all however joined in imploring him to undertake the reformation of the state. He complied. Of the nature of his constitution an historical account will be found in the GEOGRAPHICAL DIVISION, under the head of SPARTA. Having accomplished this object, though not without an active opposition that even threatened his life, he exacted an oath from the people that no change should be made in any of the institutions, and then voluntarily exiled himself, so that they should never be released from their oath. He first proceeded to Delphi, whence he transmitted a sanction of his institutions from the oracle. Nothing is recorded as to his death, though Delphi, Crete, and Elis, all claimed his tomb; but there was a legendary belief that he had been called to join the gods, and a temple was erected in Sparta to his memory. It is tolerably certain however that many of the institutions supposed to be peculiar to Sparta were in existence in Sparta itself, as well as in other parts of Greece, before the time of Lycurgus.

LYCURGUS, the Athenian orator, the son of Lycophron, and the grandson of Lycurgus, who is ridiculed by Aristophanes ('Birds,' l. 1296), was one of the warmest supporters of the democratical party in the contest with Philip of Macedon. The time of his birth is uncertain, but he was older than Demosthenes (Liban., 'Arg. Aristogiton'); and if his father was put to death by the Thirty Tyrants ('Vitæ Decem Orat.,' p. 841, B), he must have been born previous to B.C. 404; but the words of the biographer are, as Mr. Clinton has justly remarked ('Fast. Hell.,' vol. ii., p. 151), ambiguous, and may imply that it was his grandfather who was put to death by the Thirty.

Lycurgus is said to have received instruction from Plato and Isocrates. He took an active part in the management of public affairs, and was one of the Athenian ambassadors who succeeded (B.C. 343) in counteracting the designs of Philip against Ambracia and Peloponnesus (Demosth., 'Philip,' iii., p. 129, ed. Reiske.) He filled the office of treasurer of the public revenue for three periods of five years, that is, according to the ancient idiom, twelve years (Diod. Sic., xvi. 88); and was noted for the integrity and ability with which he discharged the duties of his office. Böckh ('Public Economy of Athens,' vol. ii., p. 183, Engl. transl.) considers that Lycurgus was the only statesman of antiquity who had a real knowledge of the management of finance. He raised the revenue to twelve hundred talents, and also erected during his administration many public buildings, and completed the docks, the armoury, the theatre of Bacchus, and the Panathenaic course. So great confidence was placed in the honesty of Lycurgus, that many citizens confided to his custody large sums of money; and shortly before his death he had the accounts of his public administration engraved on stone and set up in part of the wrestling-school. An inscription, preserved to the present day, containing some accounts of a manager of the public revenue, is supposed by Böckh to be a part of the accounts of Lycurgus. (See the inscription in Böckh's 'Corpus Inscriptionum Græcarum,' vol. i., p. 250, No. 157.)

After the battle of Chæroneia (B.C. 338) Lycurgus conducted the accusation against the Athenian general Lysicles. He was one of the orators demanded by Alexander after the destruction of Thebes, B.C. 335. He died about the year B.C. 323, and was buried in the Academia. (Pausan., l. 29, § 15.) Fifteen years after his death, upon the ascendancy of the democratical party, a decree was passed by the Athenian people that public honours should be paid to Lycurgus; a brazen statue of him was erected in the Ceramicus, which was seen by Pausanias (i. 8, § 3), and the representative of his family was allowed the privilege of dining in the Prytaneum. This decree, which was proposed by Stratocles, has come down to us at the end of the 'Lives of the Ten Orators.'

Lycurgus is said to have published fifteen orations ('Vitæ Decem Orat.,' p. 843, C.; Photius, 'Cod.,' 268); of which only one has come down to us. This oration, which was delivered B.C. 330, is an accusation of Leocrates (κατὰ Λεωκράτους), an Athenian citizen, for abandoning Athens after the battle of Chæroneia, and settling in another Grecian state. The eloquence of Lycurgus is greatly praised by Diodorus Siculus (xvi. 88), but is justly characterised by Dionysius of Halicarnassus as deficient in ease and elegance (vol. v., p. 433, ed. Reiske).

The best editions of Lycurgus are by Taylor, who published it with the 'Oration of Demosthenes against Midias,' Camb., 1743; Becker, 1821; Pinzger, 1824; Blume, 1827; Baier and Sauppe, 1834; and Mätzner, 1836. It is also included in the edition of the 'Oratores Græci,' by Reiske and Bekker, and has been translated into French by Auger, Paris, 1783.

LYDGATE, JOHN, an ancient English poet, one of the successors of Chaucer, was a monk of the Benedictine Abbey of Bury St. Edmunds in Suffolk. The dates of only a few of the events of his life have been ascertained. He was ordained a subdeacon in 1389, a deacon in 1393,

and a priest in 1397; whence it has been conjectured that he was born about 1375. Warton says he seems to have arrived at his greatest eminence about 1430. After a short education at Oxford, he travelled into France and Italy, and returned a complete master of the language and literature of both countries. He chiefly studied Dante, Boccaccio, and Alain Chartier, and became so distinguished a proficient in polite learning, that he opened a school in his monastery for teaching the sons of the nobility versification and composition. Although philology was his subject, he was not unacquainted with the philosophy of the day: he was not only a poet and a rhetorician, but a geometrician, an astronomer, a theologian, and a disputant. Warton was of opinion that Lydgate "made considerable additions to those amplifications of our language, in which Chaucer, Gower, and Occleve led the way;" and that he was the first of our writers whose style was clothed with that perspicuity in which the English phraseology appears at this day to an English reader.

To enumerate Lydgate's pieces would be to write the catalogue of a little library; Ritson, in his 'Bibliographia Poetica,' has given a list of no fewer than two hundred and fifty-one. No poet seems to have possessed greater versatility. His most esteemed works are his 'Story of Thebes,' his 'Fall of Princes,' and his 'History, Siege, and Destruction of Troy.' The first is printed by Spight in his edition of Chaucer; the second, the 'Fall of Princes,' or 'Boke of Johan Bochas' (first printed by Pynson in 1494, and several times since), is a translation from Boccaccio, or rather from a French paraphrase of his work, 'De Casibus Virorum et Feminarum Illustrium.' 'The History of Troy' was first printed by Pynson in 1513, but more correctly by Marhe in 1555, and was once the most popular of his works.

A pension of 7*l.* 13*s.* 4*d.* for life was granted to Lydgate by King Henry VI. in 1440, probably upon the presentation to that monarch, when he visited St. Edmunds Bury, of a manuscript Life of St. Edmund, the patron saint of the monastery. This manuscript is still preserved in the Harleian collection in the British Museum, No. 2278, and is one of the most splendidly illuminated manuscripts in that great repository which also contains in the old Royal, Cottonian, Harleian, and Lansdowne collections, other splendid manuscripts of Lydgate's various poems.

A note in Wanley's part of the 'Harleian Catalogue of Manuscripts' seems to insinuate that Lydgate did not die till 1482, which is improbable. He was certainly alive in 1446; and the best authorities place his death about 1461.

LYDUS, JOANNES LAURENTIUS, was born at Philadelphia in Lydia (whence he derived his surname) about A.D. 490. At the age of twenty-one he repaired to Constantinople, and was employed for forty years at the court of the emperor in various official duties. He died about the latter end of Justinian's reign. Lydus appears to have been well acquainted with Greek and Roman antiquities; and his works, which are said to have been written after he had retired from the Imperial court, contain much curious information on the mythology and history of several of the nations of antiquity.

Three works of Lydus have come down to us—one 'On the Magistrates of the Roman Republic,' edited by Hase, Paris, 1812; a second, 'On the Months,' which was originally published by Schow, Leipzig, 1794, and has since been edited by Roether, Leipzig, 1827; and a third, 'On Omens and Prodigies,' which has also been published by Hase, with a fac-simile of the manuscript from which the edition has been printed. The best edition of Lydus is by Bekker, Bonn, 1837, which forms a part of the 'Corpus Scriptorum Historiæ Byzantinæ.'

LYE, EDWARD, an English clergyman, distinguished by the attention which he paid to the Saxon and Gothic languages and literature, was born at Totness in 1704. He was educated in the University of Oxford, and received the living of Houghton Parva in Northamptonshire, which he exchanged for that of Yardley Hastings. This appears to have been all the preferment he enjoyed. He died in 1767.

The publications of Lye are all in that rare department of literature to which he especially devoted himself. The first was an edition of the manuscript left by Francis Junius [JUNIUS], entitled 'Etymologicum Anglicanum.' This manuscript had long lain in the Bodleian Library, no one having the courage or the knowledge and leisure sufficient to undertake the publication of it, to the great regret of all scholars both at home and abroad. This Lye accomplished, and the work appeared, with some additions and suitable prolegomena, in a folio volume, 1743. He also published, at the desire of Berzelius, bishop of Upsal, an edition of that singular remnant of the Gothic language, the parent of many dialects, the translation of the Evangelists, commonly called Ulphilas's version. During the whole course of his studies he had kept in view the preparation of a large dictionary of the Anglo-Saxon and Gothic languages. This great undertaking he had just completed, having actually delivered the manuscript to the printer, when death took him away. His labour however was not lost, the work being published in 1772 in two folio volumes. There is a fuller account of this eminent person in Nichols's 'Literary Anecdotes of the Eighteenth Century,' vol. ix., pp. 751-753.

* LYELL, SIR CHARLES, an eminent living geologist, is the eldest son of Charles Lyell, Esq., of Kinnordy, Forfarshire, who died in 1849. Sir Charles was born at Kinnordy, in Forfarshire, on the 14th of November, 1797. He received his early education at Midhurst, in Sussex, and was subsequently entered at Exeter College, Oxford,

where he graduated as B.A. in 1819 and M.A. in 1821. Here he had the opportunity of attending the lectures of Dr. Buckland, professor of geology, and thus acquired a taste for the science of which he has been so conspicuous a cultivator. He was however destined for the bar, and commenced practice as a barrister. His circumstances not rendering his profession necessary for a livelihood, and his tastes leading him to the culture of geology, he ultimately abandoned the practice of the law. On the opening of King's College in 1832 he was appointed professor of geology, but this position he soon gave up.

Mr. Lyell was one of the early members of the Geological Society, and from the time of the formation of that society to the present he has enriched its 'Transactions' with his contributions. One of his earliest papers was published in the second volume of those 'Transactions,' and was entitled, 'On a Recent Formation of Freshwater Limestone in Forfarshire, and on some Recent Deposits of Freshwater Marl; with a Comparison of Recent with Ancient Freshwater Formations; and an Appendix on the Gyrogonite, or Seed-Vessel, of the Chara.' This paper was published in 1826, and another in the same year, in 'Brewster's Journal of Science,' entitled, 'On a Dike of Serpentine cutting through Sandstone in the County of Forfar.' In 1827 two other papers occur in the 'Geological Transactions,' one 'On the Strata of the Plastic Clay Formation exhibited in the Cliffs between Christchurch Head, Hampshire, and Studland Bay, Dorsetshire;' the other, 'On the Freshwater Strata of Hordwell Cliff, Beacon Cliff, and Barton Cliff, Hampshire.' In this year also he wrote an article in the 'Quarterly Review' on Scrope's 'Geology of Central France.' These papers all indicate powers of observation and comparison of a high order, and prepared the geological world for the appearance of the work on which above all others the reputation of Sir Charles Lyell mainly rests; this was his 'Principles of Geology.' The first volume of this work appeared in January 1830, the second in January 1832, and the third volume in May 1833. Such however was the impression produced by this work that second editions of the first and second volumes were required before the third volume appeared. A third edition of the whole work in four volumes appeared in May 1834, a fourth edition in 1835, and a fifth in 1837. This work treated geology from two points of view. First, the history of the earth was examined with regard to its *modern* changes, and the causes producing them; second, an account was given of those monuments of analogous changes of *ancient* date. The first comprehending an account of the forces at work producing geological changes, and the second presenting a survey of the changes that had been accomplished in the past. As new editions of these works were required, and materials accumulated, the author was induced to separate the two parts of the work, and in 1838 he published a volume entitled 'Elements of Geology,' which contained a more full and elaborate treatment of that part of the first work devoted to the ancient history of the earth, or what may be called geology proper. A second edition of this work, in two volumes, appeared in 1841. This work was again produced in one large volume in 1851, with the title of 'Manual of Elementary Geology.' A fourth edition appeared in 1852, and a fifth has since appeared. The 'Principles' were again published in three volumes in 1840, and in one large volume in 1847, 1850, and 1853.

Of these works, Sir Charles says, in his preface to the ninth edition of the 'Principles,' 'The 'Principles' treat of such portions of the economy of existing nature, animate and inanimate, as are illustrative of geology, so as to comprise an investigation of the permanent effects of causes now in action, which may serve as records to after ages of the present condition of the globe and its inhabitants. Such effects are the enduring monuments of the ever-varying state of the physical geography of the globe—the lasting signs of its destruction and renovation, and the memorials of the equally fluctuating condition of the organic world. They may be regarded as a symbolical language, in which the earth's autobiography is written. In the 'Manual of Elementary Geology,' on the other hand, I have treated briefly of the component materials of the earth's crust, their arrangement and relative position, and their organic contents, which, when deciphered by aid of the key supplied by the study of the modern changes above alluded to, reveal to us the annals of a grand succession of past events—a series of revolutions which the solid exterior of the globe and its living inhabitants have experienced in times antecedent to the creation of man.' Such is the author's account of the two great works, which more than any others have exercised an influence on the progress and development of geological science. It was undoubtedly the 'Principles' that called the attention of geologists to the necessity of regarding the past changes of the earth's surface as resulting from causes now in operation. It demanded that geological science should be placed upon the same foundation as the other inductive sciences, and that those causes which could not be demonstrated to have existed should cease to influence the theories of the geologist. This work was at once acknowledged by the abler geologists of the day as an expression of the principles of their science. It met however with great opposition from those who imagined that it interfered with the authoritative declarations of Scripture. Sir Charles Lyell's own university was most decided in its opposition to the new views, although its able professor of geology was not so. At the present time, the position taken by the author of the 'Principles' is generally acknowledged as the only one consistent with a philosophical pursuit of

geological science; and the theologian has admitted the necessity of adapting his opinions to the requirements of correct reasoning and undoubted facts. But whilst Sir Charles Lyell has thus the merit of having placed geology on a true scientific basis, he is at the head of a school of geologists whose views are not so generally accepted.

From a very early period in the history of human intelligence, a notion has been entertained that the various forms of animals and plants, which inhabit or have inhabited the surface of the earth, are modifications of one common form, and that the more complicated have grown out of, or been developed from the simpler forms of animal and vegetable life. In support of this theory the forms of organic beings have been appealed to, and the geologist has thus been made a party to the question. Lamarck and Oken on the Continent, and the anonymous author of the 'Vestiges of the Natural History of Creation' in this country, have supported this view. Sir Charles Lyell not only opposes this theory, but denies that in the history of the strata there is any evidence that the lowest forms of animals were created first. The only fact he admits favouring the hypothesis of development is the late appearance of man on the surface of the earth. Regarding negative evidence as no support to any theory of progress, he sees no reasonable objection to the anticipation that the highest forms of *Mammalia*, except man, should be found in the lowest Silurian rocks. On this question another party has arisen, with Professor Owen and Professor Sedgwick at their head, who, whilst repudiating the development theory, and believing in the special creation of specific forms, yet hold that the species first created were lower in the scale of organisation than those subsequently created, and that during the changes to which the earth has been subjected in its past history, it has been gradually fitted for a succession of organisms, each group of which presents a higher type of organisation than those which preceded it. This question is occupying the minds of the most distinguished palæontologists of the present day.

Sir Charles Lyell has twice visited the United States of America, and delivered courses of lectures before the scientific institutions of that country. His chief aim however has been to examine the geology of the new world. His papers on this subject are very numerous and important, and are as follows:—'On the Carboniferous and Older Rocks of Pennsylvania;' 'On the Stigmara Clay in the Blossberg Coal Field, Pennsylvania;' 'On the Recession of the Falls of Niagara;' 'On the Tertiary Formations, and their connection with the Chalk in Virginia, and other parts of the United States;' 'On the Fossil Footprints of Birds, and Impressions of Rain-drops in the Valley of the Connecticut;' 'On the Ridges, Elevated Beaches, Inland Cliffs, and Boulder Formations of the Canadian Lakes and Valley of St. Lawrence;' 'On the Tertiary Strata of the Island of Martha's Vineyard in Massachusetts;' 'On the Geological position of the Mastodon Giganteum, and associated fossil remains at Bigbone Lick, Kentucky, and other localities in the United States and Canada;' 'On the upright Fossil Trees found at different levels in the Coal Strata of Cumberland, Nova Scotia;' 'On the Coal Formations of Nova Scotia, and on the age and relative position of the Gypsum and accompanying Marine Limestone;' 'On the Cretaceous Strata of New Jersey, and other parts of the United States bordering the Atlantic;' 'On the probable Age and Origin of a bed of Plumbago and Anthracite occurring in Mica Schist, near Worcester, Massachusetts;' 'On the Miocene Tertiary Strata of Maryland, Virginia, and of North and South Carolina;' 'On the White Limestone, and other Eocene or Older Tertiary Formations of Virginia, South Carolina, and Georgia;' 'On the Coal Fields of Tuscaloosa, Alabama;' 'On the evidence of Fossil Footprints of a quadruped allied to the Cheirotherium in the Coal Strata of Pennsylvania;' 'Observations on the Fossil Plants of the Coal Field of Tuscaloosa, Alabama, with a description of some species by C. L. F. Bunbury;' 'On the Delta and Alluvial Deposits of the Mississippi, and other points in the Geology of North America, observed in the years 1845-46;' 'On the Coal Fields of Alabama;' 'On the Newer Deposits of the Southern States of North America;' 'On the Footmarks discovered in the Coal Measures of Pennsylvania;' 'On the Structure and probable age of the Coal Field of the James River, near Richmond, Virginia;' 'On the Relative Age and Position of the so-called Nummulite Limestone of Alabama.' These papers were published in the 'Proceedings' and 'Transactions' of the Geological Society, 'Reports of the British Association,' and 'Silliman's Journal of American Science.'

In addition to this series of papers Sir Charles has published two works giving an account of his travels in America. The first appeared in 1841, and was entitled 'Travels in North America, with Geological Observations on the United States, Canada, and Nova Scotia,' 2 vols. 8vo, with a geological map. These volumes contain an account of personal incident, as well as popular descriptions of the geology of the district visited. In these volumes he describes the educational institutions of America, and strongly insists on their superiority to our own similar institutions, on account of the extensive cultivation of the natural sciences. In his second journey he more particularly visited the southern states, and records in his work his personal adventures together with an account of the geology of the districts through which he passed. This work is entitled 'A Second Visit to the United States,' and was published in 1845.

Previous to his journeys to America he had travelled on the Conti-

ment of Europe, and made himself acquainted with the most prominent points of its geology; and numerous papers in the 'Transactions' of the Geological and other Societies testify to the diligence and acumen with which he has prosecuted the subject of his researches. In these papers he has more especially illustrated the great Tertiary beds of Europe, to which he has all his life devoted more or less attention, and by his labours principally, given the definite character which these formations assume in the history of the earth's surface. It would be almost impossible to point out the particular discoveries to which Sir Charles may lay claim in these papers, but they constitute a mass of facts and conclusions on which much of the present science of geology rests.

Sir Charles Lyell is one of the most active members of the British Association for the Advancement of Science, and has filled almost every office, with the exception of that of president—a post which he will undoubtedly soon be invited to fill. Many of his papers are published in the 'Transactions' of this body, and his presence has always added to the interest with which the proceedings of the geological section of this association have ever been regarded.

Sir Charles was married to the eldest daughter of Leonard Horner, Esq., in 1832. In 1836 he was elected President of the Geological Society, and again in 1850. He received the honour of knighthood on account of his scientific labours, in 1848, and in 1855 the University of Oxford, his Alma Mater, honoured itself by conferring on him the title of D.C.L.

LYLY, LILY, or LILLY, JOHN, was a native of the Weald of Kent. His birth has been referred to the year 1554, on the faith of the entry of his matriculation as a student at Oxford in 1571, which asserts him to have then been seventeen years old. He became Bachelor of Arts in 1573. It appears from one of his prefaces that he was rusticated from Oxford; and, after having (it is said) studied likewise at Cambridge, he went to London, and spent his life in literary labour, as a dramatic and miscellaneous writer. Although his writings must for a considerable time have been fashionable at court, he appears to have shared to the full in the poverty and distresses of authorship. He is supposed to have served Lord Oxford, but to have been deprived of his place; and he was long and unsuccessfully an applicant for the office of master of the revels. In one of his petitions to the queen, which has been preserved, he, with melancholy quaintness, describes the history of his life as "Lyly *De Tristibus*, wherein shall be seen patience, labours, and misfortunes." The time of his death is unknown; but he must have survived the beginning of the 17th century.

The two most famous of his works bore the following titles: 'Euphuus: the Anatomy of Wit, verie pleasant for all gentlemen to read, and most necessary to remember: wherein are contained the delights that Wit followeth in his youth by the pleasantness of Love, and the happiness he reapeth in age by the perfectnesse of Wisedome,' 4to, 1579 or 1580: 'Euphuus and his England; containing his voyage and adventures, mixed with sundrie pretie discourses of honest Love, the description of the Countrey, the Court, and the manners of that Isle; delightful to be read, and nothing hurtfull to be regarded; wherein there is small offence by lightnesse given to the wise, and lesse occasion of loosenesse proffered to the wanton,' 4to, 1582. He wrote also a lively satirical tract against Martin Marprelate: 'Pap with a Hatchet; alias, a Fig for my Godson; or Crack me this Nut; or a Country Cuff; that is, a sound Box on the Ear for the Idiot Martin to hold his peace: written by one that dares call a Dog a Dog,' 1593. He was also the author of nine plays still extant: 1, 'Alexander and Campaspe,' 1584, 1591; reprinted in Dodsley's 'Collection,' vol. ii. 2, 'Sapho and Phao,' 1584, 1591. 3, 'Endimion,' 1591; reprinted in Dilke's 'Old Plays,' vol. ii. 4, 'Galathea,' 1592. 5, 'Midas,' 1592; and 6, 'Mother Bombe,' 1594, 1597; both reprinted in Dilke's 'Collection,' vol. i. 7, 'The Woman in the Moon,' 1597. 8, 'The Maid's Metamorphosis,' anonymous, but generally attributed to Lyly, 1600. 9, 'Love's Metamorphosis,' 1601; the authorship of which has been doubted.

The first mentioned works of Lyly gave the name of 'Euphuism' to a fashionable style of language, of which, although he certainly did not invent it, he was the most eminent literary cultivator. The 'Euphuism' of Lyly himself was just an exaggerated form of that strained, pedantic, over-elaborated imagery which was prevalent in refined society as well as in literature about the middle of Elizabeth's reign. In his hands it added to the classical pedantry of the day a pedantry of something like science, consisting in incessant images derived from a half-fabulous system of natural history. Shakspeare's Don Armado has sometimes been considered as 'parleying Euphuism;' but, as Mr. Knight has observed, there is a nearer approach to this jargon in much of the language used by the higher personages in the same play. The absurdities of it are burlesqued by Jonson in his 'Cynthia's Revels.' Sir Piercie Shafton, in 'The Monastery,' is an unsuccessful attempt at representing the characteristics of Euphuism.

Lyly's dramas are almost everywhere deformed by the same false taste; yet they exhibit occasional touches of fine fancy, which however is shown to greater advantage in some of the short lyrical pieces interspersed through them. The wit of the dialogue is in some places lively. To success in portraiture of character these plays can make no claim; and as little can their mythological, pastoral or

classical stories be said to possess dramatic interest, or to be treated with dramatic skill. The author's claim to remembrance as a dramatist rests almost wholly on his position as one of Shakspeare's immediate predecessors; and on the fact that his plays present, in strong relief, some of the distinctive characteristics of the literary tastes which prevailed in that interesting age.

* LYNDHURST, JOHN SINGLETON COPLEY, LORD, is the only son of the eminent painter, John Singleton Copley. [COPLEY, vol. ii. col. 382.] His parents having emigrated from Ireland to America, the future Lord Lyndhurst first saw the light at Boston, in the United States, on the 21st of May 1772. He was about two years old when he was brought over to England by his father, and the education which he received in his youth was from a private tutor. At the usual age he was entered a pensioner of Trinity College, Cambridge, of which he was soon afterwards elected scholar. In the Mathematical Tripos of 1794 Mr. Copley took his degree of B.A., as second wrangler and senior Smith's prizeman, dividing the highest honours of the university with the late Dr. Butler, head master of Harrow School and dean of Peterborough. Soon afterwards he was elected a Fellow of his college, and his additional appointment as a 'Travelling Bachelor' gave him an opportunity of visiting the United States and the continent of North America.

Having entered himself at the Temple on his return to England, he commenced a diligent and laborious course of study, and was called to the bar in 1797. He went for a time the Midland circuit, but it was long before he gained any great eminence or extensive practice. He was first brought into public notice by a report of 'the Case of a Double Return for the Borough of Pershore,' which he published in 1808. Time and the ordinary changes which made vacancies in his profession gradually enlarged his practice, and gave scope to the development of his talents as an advocate. By degrees he obtained the undoubted leadership of his circuit; but it was not until the trial of Watson and Thistlewood for high treason, in 1817, in which he was engaged to assist the late Sir Charles Wetherell in defence of the prisoners, that he had an opportunity of displaying his abilities on any occasion of great public interest. Up to this period Mr. Copley's politics were decidedly liberal. He had exhibited however so much address and ability, that the Tory party resolved if possible to press him into their service. Accordingly, at the close of the year 1817, we find him employed as counsel for the crown in the prosecution of Brandreth and his associates, who were executed for high treason. In 1818 Mr. Copley made his first step towards substantial promotion, being advanced to the post of chief-justice of the County Palatine of Chester; and about the same time he entered Parliament as member for the since disfranchised borough of Yarmouth, in the Isle of Wight. In Hilary Term 1819 he was made a king's serjeant and quitted his circuit; and in the course of the same year succeeded Sir Robert (afterwards Lord) Gifford as Solicitor-General, when he received the honour of knighthood. In 1820 he took an active part, as solicitor-general, in conducting the prosecution of his former client for the Cato-street conspiracy, and in the proceedings instituted before the House of Lords against Queen Caroline, which he conducted with so much moderation and skill that he escaped from the general discredit which that prosecution brought on all persons who were concerned in it.

In 1824 on the elevation of Sir Robert Gifford to the mastership of the rolls, Sir John Copley became Attorney-General, and at the general election of 1826 he was returned as member for Cambridge University, in conjunction with Viscount Palmerston. In the same year the death of Lord Gifford caused a vacancy in the Rolls Court, to which he succeeded. In 1827 the question of Roman Catholic Emancipation was brought forward in the House of Commons, during the struggle for power between various political parties, owing to the illness of Lord Liverpool. The bill on this occasion was strenuously opposed by the Master of the Rolls, though he had advocated it in an earlier stage of his political career, and though he took office a few weeks subsequently under Mr. Canning, when he attempted to form a ministry on liberal principles. On that occasion he was offered and accepted the chancellorship, somewhat to the surprise of the public, and on the 27th of April in that year he was raised to the peerage as Baron Lyndhurst of Lyndhurst, county of Hants.

Lord Lyndhurst continued to act in harmony with Mr. Canning until the death of that statesman in the following month of August, and even advocated a relaxation of the laws affecting Unitarian marriages. He retained office during Lord Goderich's ministry. He is supposed however to have been in some measure instrumental in breaking up that ill-assorted and inefficient administration; and, on the Duke of Wellington forming the succeeding government, Lord Lyndhurst retained his office. In the various vacillating, though useful concessions of that ministry, he bore a prominent part. In 1828 he supported the repeal of the Test and Corporation Acts in opposition to Lord Eldon. In the same year he opposed Roman Catholic Emancipation; but in the following year he, with the rest of the ministry, supported a full and ample measure of Emancipation, declaring that he "felt no apprehension for the safety of the church."

Lord Lyndhurst's official career was marked by few oratorical displays. He introduced and carried some useful measures of Law Reform; but was defeated in his attempt to create an additional

chancery judge. On the 15th of November 1830 (the very day on which the decision on Sir Henry Parnell's motion on the Civil List gave the ministry, of which he was a member, its mortal blow), he introduced a bill for regulating the Regency, in case of the demise of the king during the minority of his successor. This bill was adopted and carried by Lord Grey; and it is a singular proof of the soundness of this bill, of the skill with which it had been prepared, and of the very full and lucid manner in which its provisions were explained by Lord Lyndhurst, that after this speech not the slightest discussion took place on either the principle or the details of an arrangement, which had never before been settled without prolonged debate, and the fiercest strife of parties.

Having been bred to the common-law bar, it was some time before Lord Lyndhurst attained a perfect knowledge of that particular branch of law which he was called upon to administer in the Court of Chancery; and in spite of his vigour of intellect, his fairness of mind, and his natural acuteness, he certainly did not establish for himself so high a judicial character as he has since obtained. Lord Lyndhurst retired from office with the Duke of Wellington in November 1830; but he had so far conciliated the respect and esteem of the liberal party that he was made by them, shortly after their accession to power, Chief Baron of the Exchequer; and it was in this post that he earned that high reputation as a judge which he has ever since retained. Overcoming his natural tendency to indolence, he won his way with the bar by his uniform courtesy and fairness, and with the public by his integrity and impartiality. Decided and self-reliant almost to a fault, his great qualities were exhibited to advantage in guiding the proceedings of the court over which he presided; and the efficiency of his administration of justice is proved by the fact that, during his tenure of the judicial dignity, the Court of Exchequer, from having comparatively little business to transact, became the most busily occupied of all, and its decisions were considered of greater weight than those of the King's Bench itself.

Whilst presiding in the Exchequer (from 1831 to 1834) Lord Lyndhurst took little or no part in the proceedings of the Upper House except upon the introduction of the Reform Bill, to which he offered a very strenuous and persevering opposition. His able speech against the second reading of the bill placed him at the head of the Conservative party in the House of Lords. On the 7th of May 1832 he proposed and carried a postponement of the clauses which disfranchised the rotten boroughs. The ministry of Earl Grey resigned office; and the formation of a new ministry, on Tory principles, was actually proposed to Lord Lyndhurst and accepted by him, in conjunction with the Duke of Wellington, but speedily abandoned on account of the refusal of Sir Robert Peel and other moderate Conservatives to lend him their co-operation. Accordingly Earl Grey resumed office, and the Reform Bill passed into law.

During the next three years Lord Lyndhurst took little or no part in any questions except those of a legal and technical nature. He carried a bill for settling the litigations arising out of the will of Mr. Thellusson, and lent his aid to the defeat of Lord Brougham's bill for the establishment of local courts. In November 1834 Lord Melbourne's resignation of office occurred, and Lord Lyndhurst accepted the Great Seal under the brief administration of Sir Robert Peel which followed, but his official career during these months is in no way distinguishable from that of the ministry of which he was a member. The struggle between the contending parties was chiefly in the House of Commons, and Lord Lyndhurst found little exercise for his abilities in the Lords. On the retirement of his party however he devoted his entire energies to politics, with the exception of a rare attendance to his judicial duties in the House of Peers and the Privy Council. In the latter part of the session of 1835 he took the lead in opposing the Bill for the Reform of Municipal Corporations, and succeeded in inducing the House of Lords to insert in it certain amendments which were thought to be fatal to the bill. Experience proved that Lord Lyndhurst and his party had not calculated correctly; for the amendments, when adopted, rendered it more hurtful to the Tory party than it would have been in its original form. In the following year he took up a still more marked position in the House of Lords, whom he stimulated, while in opposition, to adopt a less conciliatory course than that which approved itself to moderate partisans such as Sir Robert Peel and the Duke of Wellington. At the same time he commenced the plan of delivering at the end of each parliamentary session a speech in which he gave a resumé of its proceedings, accompanied by a sarcastic and withering commentary on the smallness of ministerial results. During this time he also gained considerable notoriety by his keen attacks on the Roman Catholics of Ireland, whom he designated as "aliens in blood, in language, and in religion."

Upon the accession of Sir Robert Peel to power in 1841, Lord Lyndhurst for the third time undertook the duties of the chancellorship, which he held until the dissolution of the Conservative party, and the retirement of Sir Robert Peel in 1846. He has continued down to the present time to take an occasional part in the debates of the House of Lords. He warmly and cordially supported the ministry of the Earl of Derby in 1852, and since that time advocated the undertaking of the war with Russia, and in some speeches which produced a profound impression throughout the country counselled perseverance in carrying it to a successful issue. When peace was made at Paris in March 1856,

he denounced the policy adopted by Lord Clarendon as a practical capitulation on the part of England. He was, and, in spite of the infirmities of age, he still is, one of the most effective of parliamentary speakers in either house. His style of oratory is captivating in the extreme, being classical and severely simple, owing much of its charm to the very absence of ornament, though all his speeches show marks of careful preparation. His voice is one of the most beautiful, and his articulation perfect, being distinct and melodious, without the least appearance of effort, and with a clear and silvery tone which gains the ear by the manner, even if the reason is not always satisfied with the matter of his speeches. His allusions to classical literature, which are not unfrequent, are always in good taste and applicable to the subject; and the structure of his sentences is so correct and elegant that it is said they might be printed straight from his lips without needing correction. His speeches on the Cambridge University Reform, delivered in 1855, those on the Wensleydale Peerage in February 1856, and others still more recently delivered on the state of Italy, and on moving the Oath of Abjuration Bill, may be ranked among the highest of oratorical displays. As Speaker of the House of Lords he was remarkable for an easy carelessness and a disregard of the formalities of his position, which showed in him an indifference to ceremony not frequently found in those who have risen to the peerage from the ranks of the people.

* LYONS, EDMUND, LORD, better known as ADMIRAL SIR EDMUND LYONS, G.C.B., is the second son of the late John Lyons, Esq., of Burton House, near Christchurch, Hants, where he was born on the 21st of November 1790. At an early age he was sent to Hyde Abbey School, near Winchester, then under Dr. Richards, who numbered among his pupils George Canning, Dean Gaisford, and Wolfe, the author of the celebrated 'Ode on the Burial of Sir John Moore.' In June 1801 he entered the service of the navy under the late Admiral Sir Harry Burrard Neale, on board H.M.S. the Royal Charlotte, whence, in the following year, he was transferred to the Maidstone, Captain R. Moubay. In 1807 he served under the late Sir J. T. Duckworth in the Dardanelles, on board the Active, and was engaged in the successful attack on the redoubt of Point Pesquies, on the Adriatic shore. In November 1809 he became lieutenant of the Barracouta brig; and in the following year he formed one of the storming party who attacked by night the castle of Belgica, in the island of Banda Neira, and by a gallant exploit added another Dutch to the British possessions in the Indian Sea. In 1811 he stormed and captured the strong fortress of Marrack, on the coast of Java, but was forced to return home to England to recruit his health. In 1813 he was appointed to the Rinaldo, in which vessel he conveyed Louis XVIII. to France, and brought the allied sovereigns back to England. He obtained post rank in 1814, but was not actively employed between that date and 1828, when, in command of the Blonde, he took part in blockading Navarino, and superintended the naval expedition sent to aid the French in their investment of the castle of Morea, the last hold of the sultan in the Peloponnesus. On this occasion he is reported to have served in the trenches without intermission for twelve days and nights; and on the cessation of hostilities, his courteous bearing, professional skill, and unflinching bravery were rewarded by the orders of St. Louis of France and the Redeemer of Greece. In 1829 he was employed to convey Sir R. Gordon, the British ambassador to Constantinople, in the Blonde; and in the year 1831 he took the late Sir John Malcolm as far as Alexandria on his route to Persia. It is not a little singular that Captain Lyons's ship, the Blonde, should have been the first British vessel of war that ever entered the Black Sea, and that in her he should have visited both Odessa and Sebastopol upwards of twenty years before the breaking out of the recent war against Russia. In 1832, while commanding the Madagascar, he was an eye-witness of the bombardment of Acre by Ibrahim Pasha; in the following year he escorted King Otho and the Bavarian embassy from Trieste to Athens, in order to assume the kingdom of Greece.

Having paid off the Madagascar in the early part of 1835, he received the honour of knighthood from King William IV., and soon afterwards was appointed minister plenipotentiary and ambassador extraordinary at the court of Athens. The duties of this post he continued to discharge with great ability and discretion for upwards of fourteen years, but resigned it in February 1849 on becoming ambassador to the Swiss cantons, whence he was transferred in 1851 in order to fill the same high post at the court of Stockholm. The latter appointment he resigned towards the close of 1853, when a rupture with Russia had become imminent. On the breaking out of the Russian war, Sir E. Lyons took the post of second in command in the Black Sea, under Admiral Sir J. W. Deans-Dundas, on whose resignation in June 1855 he became commander-in-chief of the Black Sea fleet. The transport of the English troops from Varna to the Crimea, in September 1854, was executed under the direction of Sir E. Lyons without the loss of a single man. At the battle of the Alma (September 20th) he supported the French army ashore by bringing the guns of his ship, the Agamemnon, to bear upon the left flank of the Russians; and he was an eye-witness of the engagements at Balaklava and Inkermann (October and November), though, as a naval officer, he could take no part in them. He planned the expedition against the Russian forts along the Sea of Azoff (May and June 1855),

which was gallantly executed by his son, Captain Moubray Lyons, of the *Miranda*, who died soon afterwards at Therapia from the effects of a wound received off Sebastopol. In the last and successful assault on that city (September 1855), Sir E. Lyons was prevented by a strong gale of wind from bringing his fleet into action and taking a part in the success of the day. On his return to England he was met with the warmest welcome: he was presented with the freedom of the city of London, and received the thanks of both Houses of Parliament for his services in the Black Sea; and in June 1856 was elevated to the peerage as Baron Lyons of Christchurch, co. Hants. By his wife Augusta, daughter of the late Captain Josias Rogers, R.N., and who died at Stockholm in 1852, Lord Lyons has an only surviving son, attaché to the embassy at Florence, and now British Resident at Rome.

LYSANDER, a Spartan, who rose to eminence towards the end of the Peloponnesian war, and was placed in command of the Lacedæmonian troops on the coast of Asia Minor, B.C. 407. Having about him little of the old Spartan severity, and being ready to sacrifice that personal and national pride and inflexibility, which were the peculiar characteristic of the Spartan institutions, to personal or national interests, he gained in an unusual degree the regard and confidence of his Persian allies. This he used to the best advantage, by seizing a favourable moment to obtain from the younger Cyrus, the Persian viceroy in Asia Minor, in place of any personal advantage, the addition of an obolus daily (rather more than a penny) to every seaman in the Peloponnesian fleet. During his year's command he defeated the Athenian fleet, commanded by Antiochus, as lieutenant of Alcibiades, at Notium. In September B.C. 406, he was superseded by Callicratidas; who was defeated and slain in the memorable battle of Arginusæ. The allies then petitioned that Lysander might be re-appointed. It was contrary to Spartan law to entrust the fleet twice to the same person; but this difficulty was evaded by nominating another person commander-in-chief, and sending Lysander as lieutenant with the command in Asia. He soon justified the preference, by gaining the decisive victory of Ægospotami, in the Hellespont, where 170 Athenian ships were taken. This in effect finished the war. Receiving as he went the submission of her allies, Lysander proceeded leisurely to Athens, and blockaded the ports, while the Spartan kings marched into Attica and invested the city, which, unassaulted, was reduced by the sure process of famine. The capitulation being settled, B.C. 404, Lysander had the proud satisfaction of entering as a victor the Piræus, unviolated by the presence of an enemy since the Persian invasion.

His services and reputation gained for him a corresponding weight in Sparta; and on occasion of the contested succession his influence was powerful in raising Agesilaus to the throne. He accompanied that eminent statesman and soldier during his first campaign in Asia, where his popularity and renown threw his superior into the shade; and an estrangement resulted, in which Lysander behaved with temper and wisdom. About B.C. 396 he returned to Sparta. In the following year, on occasion of a quarrel with Thebes, he was sent into Phocis, to collect contingents from the northern allies—a task for which his name and popularity rendered him peculiarly fit. Having done this, and being on his way to join the Lacedæmonian army, he was taken by surprise, and slain by the Thebans at Haliartus in Bœotia. The force which he had collected dispersed; and the war came at once to an end, with no credit to the Lacedæmonians, B.C. 395.

It is said that, urged by ambitious hopes, he meditated a scheme for abolishing the hereditary right of the descendants of Hercules, and rendering the Spartan throne elective, and that he had tampered largely with different oracles to promote this scheme. The contemporary Xenophon however makes no mention of this rumour. This subject has been discussed by Mr. Thirlwall in an appendix to his fourth volume of the *'History of Greece.'* [ALCIBIADES; AGESILAUS.]

LYSIAS, one of the ten Athenian orators, was born at Athens, B.C. 458. His father Cephalus was a native of Syracuse, who settled at Athens during the time of Pericles; he was a person of considerable wealth, and lived on intimate terms with Pericles and Socrates. His house is the supposed scene of the celebrated dialogues of Plato's *'Republic.'*

Lysias, at the age of fifteen, went to Thurium in Italy, with his brother Polemarchus, at the first foundation of the colony. Here he remained for thirty-two years; but in consequence of his supporting the Athenian interests, he was obliged to leave Italy after the failure of the Athenian expedition in Sicily. He returned to Athens B.C. 411, and carried on, in partnership with his brother Polemarchus, an extensive manufactory of shields, in which they employed as many as 120 slaves. Their wealth excited the cupidity of the Thirty Tyrants; their house was attacked one evening by an armed force, while Lysias was entertaining a few friends at supper; their property was seized, and Polemarchus was taken to prison, where he was shortly after executed (B.C. 404). Lysias, by bribing some of the soldiers, escaped to the Piræus, and sailed from thence to Megara. He has given us a graphic account of his escape in his oration against Eratosthenes, who had been one of the Thirty Tyrants. Lysias actively assisted Thrasybulus in his enterprise against the Thirty; he supplied him with a large sum of money from his own resources and those of his friends, and hired a considerable body of soldiers at his own expense.

In return for these services Thrasybulus proposed a decree, by which the right of citizenship should be conferred upon Lysias; but in consequence of some informality this decree was never carried into effect. He was however allowed the peculiar privileges which were sometimes granted to resident aliens. Lysias appears to have died about B.C. 378.

The author of the life of Lysias, attributed to Plutarch, mentions four hundred and twenty-five orations of Lysias; two hundred and thirty of which were allowed to be genuine. At present there are thirty-five extant, attributed to this orator, as well as a few fragments of fifty-three others. But some of these may not be genuine; and at least the *'Epitaphius'* bears strong internal evidence of being by another hand. Dionysius of Halicarnassus has written a laboured essay on the style and merits of Lysias. He allows him almost every excellence except those of sublimity and the power of strongly moving the passions. "His style," he observes, "is not so well adapted to show the power of art as to represent the truth of nature." In narrating events or circumstances, Dionysius considers him as superior to all the orators, and as the rule and model in this department of the art. The *'Apology for the death of Eratosthenes'* is a pattern of simple and perspicuous narration.

According to Suidas and other ancient biographers, Lysias also wrote some treatises on the art of oratory (which he is said by Cicero, *'Brut.'* c. 12, to have taught), and discourses on love. There is still extant a treatise on love, which bears the name of Lysias, and which has been edited by Henish, Leip., 1827, but this work evidently belongs to a much later period in Greek literature.

The best edition of the text of Lysias is by Bekker. Useful editions have also been published by Taylor, 1738; by Foertsch, 1829; and by Franz, 1831. Lysias has been translated into French by Auger, Paris, 1783, and into English by Gillies, together with the orations of Isocrates, London, 1778.

(Dionysius of Halicarnassus; *Life of Lysias*, attributed to Plutarch; Photius, C., 261; *Life of Lysias*, prefixed to Taylor's edition.)

LYSIMACHUS, one of the officers of Alexander the Great, was born of an illustrious Macedonian family. (*'Justin,'* xv. 3.) In the general distribution of the provinces, or satrapies, to the chief Macedonian officers after the death of Alexander, Lysimachus received Thrace and the neighbouring countries. It was not however without difficulty that he obtained possession of the province which had been assigned to him; he was vigorously opposed by Seuthes, king of Thrace, and other native princes, and it was some time before his power was firmly established in the country. In B.C. 314 he joined Cassander, Ptolemy, and Seleucus in their endeavour to check the power of Antigonus [ANTIGONUS]; but he does not appear to have been able to take an active part against Antigonus, in consequence of the revolt of many Thracian tribes who had been excited by Antigonus to make war against him. The peace, which was made between the contending parties B.C. 311, lasted only for a short time; and the war was continued with various success till the conquests of Demetrius, the son of Antigonus, in Greece, roused the confederates to make more vigorous exertions; and Lysimachus was accordingly sent into Asia Minor, B.C. 302, where he took several places, and acquired immense plunder. Antigonus hastened to meet him, but could not force him to a battle. In the following year Lysimachus, having formed a junction with the forces of Seleucus, met Antigonus at Ipsus in Phrygia, where a bloody battle was fought, in which Antigonus was killed and his army entirely defeated.

The dominions of Antigonus were divided among the conquerors, and Lysimachus obtained the north-western part of Asia Minor. He shortly afterwards married Arsinoe, the sister of Ptolemaus, king of Egypt, although his eldest son Agathocles had already married Lysandra, the half-sister of Arsinoe. In B.C. 286 he obtained possession of the throne of Macedon and obliged Pyrrhus, king of Epirus, who had



Coin of Lysimachus.

British Museum. Actual size. Silver.

laid claims to the kingdom, to retire to his native dominions. Hitherto the career of Lysimachus appears to have been fortunate, but the latter part of his life was embittered by family dissensions and intestine commotions. Arsinoe, fearful lest her children should be exposed after the death of her husband to the violence of Agathocles, persuaded Lysimachus to put him to death. Agathocles had been an able and successful general; he was a great favourite with the people, who deeply resented his death; and Lysimachus found himself involved in

almost open war with his subjects. Lysandra, the widow of Agathocles, fled to Babylon, and entreated Seleucus to make war against Lysimachus. The Syrian king was willing enough to take advantage of the troubled state of his rival's kingdom; but Lysimachus, anticipating his intentions, marched into Asia, and fell in a battle with the forces of Seleucus, in the seventieth year of his age, according to Appian ('*Syr.*,' c. 64), and in his seventy-fourth, according to Justin (xvii. 1).

The town of Lysimachia was founded by this monarch on the narrow neck of land which connects the Thracian Chersonese with the mainland; its position was about midway between Pactya and Cardia, from which latter town most of the population were removed by Lysimachus to the new city.

(Diodorus Siculus; Justin; Plutarch, *Life of Demetrius*; Pausanias, i, ca. 9, 10; Droysen, *Geschichte der Nachfolger Alexanders*.)

LYSIPPUS, one of the most celebrated sculptors of antiquity, was born at Sicyon. He was particularly distinguished by his statues in bronze, which are said to have been superior to all other works of a similar kind. He introduced great improvements in his art, by making the head smaller, and giving to the body a more easy and natural position than was usual in the works of his predecessors. Pliny informs us that his statues were admired among other things for the beautiful manner in which the hair was always executed. (Pliny, xxxiv. 8.) Lysippus is placed by Pliny in the 114th Olympiad (a.c. 324), contemporary with his brother Lysistratus, Sthenis, Euphronides, Sostratus, Ion, and Silanion. He is said to have been self-taught, and to have attained his excellence by studying nature alone. His talents were appreciated by his contemporaries; the different cities of Greece were anxious to obtain his works; and Alexander is reported to have said, that no one should paint him but Apelles, and no one represent him in bronze except Lysippus. (Pliny, vii. 37; Cic., '*Ad Div.*' v. 12.) His reputation survived his death; many of his most celebrated works were brought to Rome, in which they were held in so much esteem, that Tiberius is said to have almost excited an insurrection by removing a statue of Lysippus, called Apoxyomenos, from the warm baths, where it had been placed by Agrippa, to his own palace.

Lysippus is said to have executed 610 statues, all of the greatest merit (Pliny, xxxiv. 7); many of which were colossal figures. Pliny, Pausanias, Strabo, and Vitruvius have preserved long lists of his works; of which the most celebrated appear to have been—various statues of Alexander executed at different periods of his life; a group of equestrian statues of those Greeks who fell at the battle of the Granicus; the Sun drawn in a chariot by four horses at Rhodes; a colossal statue at Tarentum; a statue of Hercules, at Alyzia in Acarnania, which was afterwards removed to Rome; and a statue of Opportunity (*Kairos*), represented as a youth with wings on his ankles on the point of flying from the earth.

Among the numerous pupils of Lysippus, the most celebrated was Chares, who executed the colossal figure at Rhodes.

(Pliny, *Historia Naturalis*; Pausanias; Junius, *De Pictura Veterum*, p. 109-16.)

LYSONS, REV. DANIEL, M.A., was the eldest son of the Rev. Samuel Lysons, rector of Rodmarton in Gloucestershire, a family living, to which he succeeded in 1804, and resigned to his son in 1833. He was educated at Gloucester, and at St. Mary's Hall, Oxford, at which university he attained the degree of M.A. in 1785. About 1790, while serving the curacy of Putney, he commenced his first topographical work, '*The Environs of London*,' having been encouraged to the undertaking by Horace Walpole, then earl of Orford. The first volume of this work was published in 4to in 1792, and was completed in 1796 by the publication of the fourth; they contained the parishes within a circuit of 12 miles of the metropolis, and an additional volume issued in 1800 completed the remaining parishes in the county of Middlesex. A second edition was published in 1811. In 1806 appeared the first volume of his great work, undertaken in conjunction with his brother Samuel, the '*Magna Britannia*.' The work was issued in separate volumes at irregular intervals till 1822, when, in the order of alphabetical arrangement, it had comprised the counties as far as Devonshire. Mr. Lysons also published a sermon or two, and a '*History of the Origin and Progress of the Meeting of the three Choirs of Gloucester, Worcester, and Hereford*;' but his fame rests entirely upon his topographical works, which are excellent for their laborious research, accuracy of description, and useful record of matters, which would have been otherwise most probably irrecoverably lost. Mr. Lysons died on the 3rd of January 1834. The whole of his topographical collections for the '*Magna Britannia*' were presented by him to the British Museum; they are contained in 64 vols., and form '*Add. MSS.* 9408-9471.'

LYSONS, SAMUEL, the brother of the above, was born at Rodmarton on the 17th of May 1763. He was educated for the law, and was called to the bar in 1798; but history and antiquities had become more congenial pursuits and his almost exclusive study. In 1789 he had been elected into the Society of Antiquaries, of which he was always an active member, vice-president in 1812, and for eleven years a director. In 1803 he succeeded Mr. Astle as Keeper of the Records in the Tower of London, and he immediately commenced to sort and arrange the documents entrusted to his charge, which had hitherto

been almost totally neglected. In 1806 he joined his brother in producing the '*Magna Britannia*,' and which on Mr. S. Lysons's death, on the 29th of June 1819, his brother had not strength to continue beyond the counties then prepared in whole or in part. Mr. S. Lysons's other works were, '*Roman Remains discovered at Woodchester and Minchinhampton*,' fol., 1797; '*Figures and Descriptions of Mosaic Pavements discovered at Horkstow in Lincolnshire*,' 4to, Lond., 1801; '*Remains of Two Temples and other Roman Antiquities discovered at Bath*,' fol., 1802; '*A Collection of Gloucester Antiquities*,' fol., 1804; and several papers on similar subjects in the '*Archæologia*.' In the '*Gloucester Antiquities*' the drawings and etchings were all from his own hand, as were many of the illustrations of his other works.

DANIEL LYSONS, a physician at Bath, the author of several medical works, who died in 1800, was the uncle of the two writers above mentioned. He has been in some general biographies mis-stated as the father and as the brother of Samuel.

LYTTELTON, GEORGE LORD, born in January 1708-9, the eldest son of Sir Thomas Lyttelton, Bart., of Hagley in Worcestershire, was educated at Eton and Christchurch, Oxford, at both of which his scholastic acquirements and promising talents gained him much credit. After travelling on the Continent for some time, he entered parliament in 1730, connected himself with the leaders of the opposition to Sir Robert Walpole, and acquired eminence and weight as a parliamentary speaker. He was a favourite of Frederic, prince of Wales, at whose court he filled the office of secretary. After Walpole's retirement Lyttelton was made a Lord of the Treasury in 1744. He was raised in 1756 to be Chancellor of the Exchequer, a place for which his qualifications were but limited, if the story be true that he never could comprehend the simplest rule of arithmetic. He resigned that office to Mr. Legge in less than a year, and went out of office altogether on the dissolution of the ministry in 1759; at which time (his father being dead) he was raised to the peerage by the title of Baron Lyttelton of Frankley. The rest of his life was chiefly devoted to literature. He died in 1773.

Lord Lyttelton's literary talents in early life won the affection of Pope. His poetry, though elegant and tasteful, does not rise above mediocrity; it has however gained for him a place in Johnson's '*Lives*.' Of his prose works, the chief are, '*Observations on the Conversion and Apostleship of St. Paul*,' 1747, the result of those studies by which, in middle life, he was converted from scepticism into a sincere and zealous believer in Christianity. This work has enjoyed a high reputation. '*Dialogues of the Dead*,' 1760, a popular and amusing work. '*History of Henry II.*,' to which is prefixed an account of the Revolutions of England, from the death of Edward the Confessor to the birth of Henry II., 1764-67. This is a laborious and respectable work, the fruit of twenty years' research. '*Miscellaneous Works*,' 1774. '*Poetical Works*,' 1785. Lord Lyttelton took a leading part, by his '*Account of a Journey in Wales*,' in opening the eyes of the English to the beauties of their own country; and by the tasteful and expensive improvements in his celebrated park at Hagley introducing the modern practice of landscape gardening.

Lord Lyttelton's private character was exemplary; his acquirements were extensive; his judgment as a politician and man of the world penetrating. But his indolence prevented him from doing justice to his own powers, exposed him to imposition, and led him into some embarrassments. His son, THOMAS LORD LYTTELTON, who died early in 1779, also possessed great abilities, but wasted and debased them in a profligate and unhappy life. Some attention was drawn to him a few years back by an article in the '*Quarterly Review*' (No. 179, January 1852), in which the author laboured with some ingenuity to show that Thomas lord Lyttelton was the author of the '*Letters of Junius*;' but the hypothesis found few adherents even at first, and is now universally abandoned. The reader who may wish to look a little further on this claim, and on what is known of Thomas Lyttelton, will do well to refer to a valuable paper by Sir F. Madden, in '*Notes and Queries*,' vol. viii. p. 31 (July 1853); and further, in vol. xi. p. 198 of the same work.

* LYTTON, SIR EDWARD GEORGE EARLE LYTTON BULWER, BART., was born in 1805, the youngest son of General Bulwer, of Woodalling and Haydon Hall, Norfolk. His mother was Elizabeth Barbara, the only daughter of Richard Warbenton Lytton, Esq., of Knebworth, Herts—a splendid property, which had belonged to the Lytton family from ancient times. By the death of his father, while the future novelist was yet young, the care of his education devolved on his mother, who was a woman of very superior character and intelligence, and who, as the heir of the Knebworth estates, resumed by royal licence (1811) her own name of Lytton. Possessed of great wealth, she spared no expense in the education of her sons. When only six years of age, Edward, the youngest of them, used to delight her by writing verses. In 1820, while only fifteen years of age, he appeared in print as the author of '*Ismael: an Oriental Tale*.' After a careful training under private tutors, he entered Trinity Hall, Cambridge, as a fellow-commoner; and here, while distinguishing himself among the other wealthy young Cantabrigians in all the exploits and amusements of academic life, and while spending his vacations in tours in England, Scotland, and the Continent, he gave ample proof at the same time of his brilliant abilities and his passion

for literature. He graduated B.A. in 1826, which degree was exchanged for the higher one of M.A. conferred on him in 1835. Prior to the first of these degrees however he was professedly an author. In 1825 he published a poem on 'Sculpture,' which had gained the Chancellor's prize for English versification at the university. In 1826, when just leaving his formal studies at the university, he published a collection of his juvenile poems under the title of 'Weeds and Wild Flowers;' which was followed in 1827 by a tale in verse somewhat in the impassioned Byronic style, entitled 'O'Neill, or the Rebel.' In the same year (1827) appeared his first novel, 'Falkland,' an impassioned love-story, published without his name. Having thus plumed his wing, he ventured in 1828 on a somewhat different flight in his 'Pelham, or the Adventures of a Gentleman,' in which wit and lively pictures of modern society were combined with romance and enthusiasm. The novel made a great impression, and was abundantly criticised. Next, in the same year, came another novel, with less of worldly interest and adventure, entitled 'The Disowned,' and which, though successful, was not so successful as its predecessor; and next, in 1829, 'Devereux,' a powerful work of fiction. In the year 1830, Mr. Bulwer, whose literary reputation was by this time fully established, produced another novel, called 'Paul Clifford,' the peculiarity of which was that the hero was a highwayman, the better parts of whose nature were developed by the influence of love. In this, as well as in the preceding novels, there was an abundance of satirical allusion to the vices and foibles of society; and the same satirical spirit was more expressly manifested in a poem entitled 'The Siamese Twins,' published in 1831.

It was in this year that Mr. Bulwer, then about twenty-six years of age, commenced his parliamentary career as member for St. Ives. It was the time of the Reform Bill agitation, and Mr. Bulwer attached himself ardently to the reform party. In 1832 he was returned to the reformed parliament as member for Lincoln, which seat he continued to hold till 1841, still as an adherent of the Whigs, or rather of that extreme party of the Whigs which had assumed the name of Radicals. As an adherent of this party he took a strong interest in, and spoke frequently and with effect on, liberal measures—more especially on questions, such as that of the newspaper stamp, affecting the free diffusion of knowledge.

Meanwhile, Mr. Bulwer was none the less assiduous as an author. In 1831—his first year in parliament—he published his celebrated novel of 'Eugene Aram;' and in the same, or in the following year, he succeeded Campbell in the editorship of the 'New Monthly Magazine.' To the pages of this periodical he contributed a series of papers, afterwards collected and republished (1835), in two volumes, under the title of 'The Student.' In 1833 he published his 'England and the English,' a series of witty and sarcastic sketches of English society, English literature, &c. This work provoked some severe criticism. It was followed in 1834 by his 'Pilgrims of the Rhine,' an illustrated book; and that again, almost immediately, by his powerful and glowing romance entitled 'The Last Days of Pompeii,' for the composition of which he had been prepared by a recent tour in Italy. Another novel, also full of Italian descriptions and historical portraiture of men and manners, though referring to a more modern epoch, was the splendid story of 'Rienzi,' the Roman tribune of the middle ages. Almost contemporaneous with this work of fiction was a political pamphlet entitled 'The Crisis,' published in 1835, during the brief interruption of the Whig government by the Conservative ministry of Sir Robert Peel. The pamphlet ran through many editions; several answers were published to it; and altogether its effect was such that its author (the importance of his political services being added to his literary reputation) was raised to a baronetcy by the Melbourne administration.

About this time, Sir Lytton, sated with his success as a novelist, broke new ground in a five-act play, 'The Duchess of La Vallière,' which was acted in 1836, but was on the whole a dramatic failure. In 1837, returning to the novel, he published 'Ernest Maltravers;' a continuation of which, entitled 'Alice, or the Mysteries,' subsequently appeared. In the same year he published a book of classical research and disquisition in two volumes, entitled 'Athens: its Rise and Fall; with Views of the Literature, &c., of the Athenian People;' a work some of the materials for which he had collected while at Cambridge. In 1838 appeared 'Leila, or the Siege of Granada,' and 'Calderon the Courtier,' works of fiction of a lighter order. Meantime, nothing daunted by his former ill success in the drama, Sir Lytton had returned to the same literary field, and produced in succession two five-act plays, 'The Lady of Lyons, or Love and Pride;' and 'Richelieu, or the Conspiracy,' both of which had a great success, and both of which retain their hold on the stage as among the most popular of our modern acting-plays. Passing over a series of works of fiction and description entitled 'Night and Morning,' 'Day and Night,' 'Lights and Shadows,' and 'Glimmer and Gloom,' we come to Sir Edward's next important novel, his 'Zanoni,' a tale of the supernatural and the magical, published in 1842. In the same year Sir Edward, still ambitious of the fame of a poet as well as of a novelist, gave to the world 'Eva, the Ill-Omened Marriage;' and other Tales and Poems.' Subsequent poetical compositions were 'The New Timon' (1846) and 'King Arthur' (1848), both of which were published anonymously, in order that pre-conceptions of the author might not interfere with the

public appreciation of their merits as poems, but which (the public easily detecting the authorship) were eventually acknowledged. As a poet however, except in the drama, Sir Edward has never taken so high a place in critical estimation as he has done as a novelist. In this walk his powers seem inexhaustible; his latest novels—'The Last of the Barons,' 'Harold, or the Last of the Saxon Kings,' 'Lucretia, or the Children of Night,' 'The Caxtons,' and 'My Novel, or Varieties of English Life'—having, each and all, been as eagerly received as any of their predecessors. The last two, differing from most of their predecessors in being novels of English domestic life, appeared originally in 'Blackwood's Magazine,' where also appeared a series of translations from the 'Poems and Ballads of Schiller,' republished collectively in 1844.

It was in 1844 that Bulwer, succeeding by his mother's death to the estates of Knebworth, &c. (worth, it is said, 12,000*l.* a year), exchanged by royal licence the surname of 'Bulwer,' which he had hitherto borne, for that of 'Bulwer Lytton,' which he now bears. At the date of this accession to his wealth and social influence however he was no longer in parliament, having lost his seat for Lincoln at the election of 1841. As was natural, the rich baronet of Knebworth felt this exclusion more than the comparatively poor author could have done; and accordingly, while plying his pen busily in the production of the two last-mentioned of the above novels (both of them written after his accession to the Knebworth property), he was again directing his attention towards active politics. Change in the circumstances of the country co-operating with inner and outer changes more immediately affecting himself, had so modified his views in politics, that it was as a Conservative, or Protectionist, that he now sought to return to parliament. In 1847 he was again an unsuccessful candidate for Lincoln; and it was not till July 1852 that (having in the previous year explained his Protectionist views in 'A Letter to John Bull, Esq., on Affairs connected with his Landed Property and the Persons who Live Thereon') he re-entered the House of Commons as member for the county of Herts. He still represents this county in parliament, and has of late taken a leading part in the debates of the house and in the councils of his party, auguring his elevation to a high place in the administration, should events bring that party again into power. His political opinions and position are thus briefly indicated in the 'Parliamentary Companion' for 1855:—"Concurs in the general policy espoused by Lord Derby; would 'readjust' the income-tax, and 'mitigate' the duties on malt, tea, and soap; 'some years ago advocated the ballot, but, seeing its utter inefficacy in France and America, can no longer defend that theory;' will support education on a religious basis, and vote for a repeal of the Maynooth grant."

Among Sir Edward Lytton's more recent writings, in addition to the 'Caxtons' and 'My Novel,' may be mentioned 'The Confessions of a Water-Patient, in a letter to W. H. Ainsworth, Esq.,' published in 1845, when the author, having received a wonderful renovation of his own health at a water-cure establishment, desired to recommend the same therapeutic treatment to others, and especially to men of letters, whose constitutions might be shattered by over-work. Another recent work of a different nature is 'Not so bad as we seem, or many Sides to a Question,' a five-act comedy, originally written for the benefit of the Guild of Literature and Art. The play was acted in London and in various British towns by amateur actors, under the management of Mr. Dickens; and since its publication in 1852, it has been acted on the regular stage. Besides the proceeds of this play, the Guild has received from Sir Edward an additional gift in the shape of a piece of land, as a site for a projected hospital for decayed and aged artists and literary men. In 1852 Sir Edward delivered a lecture to the Royston Mechanics Institution, published with the title of 'Outlines of the Early History of the East;' and in 1854, having been elected first honorary president of the associated societies of the University of Edinburgh, he visited Edinburgh, and delivered an 'Inaugural Address' to the students, which has also been published. At the very moment of our writing this notice (December 1856) another Scottish University—that of Glasgow—has conferred on him a similar honour, by electing him its lord rector; in which office he succeeds a splendid list of predecessors.

In a retrospect of Sir Edward Bulwer Lytton's career, the first thing that strikes one is his prodigious industry and voluminousness as an author. He is yet only in his fifty-second year, and has seen fourteen years of active parliamentary life, and yet he has given to the world upwards of forty distinct works, most of them originally in three volumes. No poor author labouring incessantly for subsistence could have worked harder than this man of patrician descent, born the heir to a large fortune. Next, what strikes one is the great versatility of talent displayed amid all this quantity of work. Besides novels of all orders—the historical, the sentimental, the fashionable, the domestic, the romantic, and the mysterious—we have dramas, non-dramatic poems, translations, essays, historical disquisitions, political pamphlets, and lectures and speeches. The author may not have attained equal success in all these kinds of literature, nor in those in which he has succeeded best—prose-fiction and the drama—may he have satisfied the preconceptions of some critics as to the highest possibilities of matter and art in these departments; but the fact of such varied and brilliant accomplishments, such breadth of achieved success, would alone entitle the author to his distinguished place in English literature.

And thus it is that, while among the most popular authors in Britain since Scott, he is perhaps of recent English authors the one whose works are best known on the Continent. His novels are read in translations not only in France, Germany, &c., but in the remote parts of Hungary. In America he is as popular as with us; and this, though Emerson, repeating a charge also made amongst ourselves, has said of him that he "is distinguished for his reverence of intellect as a temporality, and appeals to the worldly ambition of the student"—in which however according to the same critic, he but shares a spirit inherent in most English literature.

In 1827, Sir Edward, then Mr. Bulwer, married Rosina, only surviving daughter of Francis Wheeler, Esq., of Lizard-Connell, Limerick, Ire-

land. This lady has also led a literary career, being the authoress of the following novels—'Chevely, or the Man of Honour' (1839); 'The Budget of the Bubble Family' (1840); 'Bianca Capello,' a historical romance (1842); 'Memoirs of a Muscovite,' a story of modern Italian life (1844); and 'The Peer's Daughters,' 'Behind the Scenes,' and 'The School for Husbands, or the Life and Times of Molière.' Of two children of Sir Edward and Lady Bulwer Lytton, one, a daughter, died in early youth; the other, a son and the heir to his father's estate, was attached to the British embassy at Florence, and has recently (1856) proved the inheritance of literary genius, by a volume entitled 'Clytemnestra, the Earl's Daughter, and other Poems,' which was warmly received by the critics.

END OF VOLUME III.

THE following is a list of the names of persons who have died since the publication of the 'Penny Cyclopædia,' and of "those living names" which, in accordance with the announcement in the Prospectus, are included in the third volume of the Biographical Division of the 'English Cyclopædia.' The asterisk is prefixed to names of living persons:—

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|---------------------------------|--------------------------------|------------------------------------|------------------------------------|
| *Gaertner, Friedrich von | *Halliwell, James Orchard | Irving, Rev. Edward | *Lance, George |
| *Gagern, H. C. E. Freiherr von | Hamilton, Sir William | *Irving, Washington | Landon, Letitia Elizabeth |
| *Gagern, H. W. A. Freiherr von | *Hanka, Waclaw | *Isabel II. of Spain | *Landon, Walter Savago |
| *Gaj, Ljudevit | *Harding, James Duffield | Isabeau, Jean-Baptiste | Landseer, John |
| *Gallano, Antonio Alcala | Hardinge, Henry, Viscount | *Isabeau, Eugène-Louis-Gabriel | *Landseer, Thomas |
| Gallaudet, Rev. T. H. | *Hardwick, Philip, R.A. | *James, G. P. R. | *Landseer, Charles, R.A. |
| Garay, Jaues | *Hardwick, Philip Charles | *Jameson, Anna | *Landseer, Sir Edwin, R.A. |
| *Gaskell, Mrs. Elizabeth C. | *Hardy, Peter | *Janin, Jules-Gabriel | *Lankester, Edwin |
| Gauss, Karl Friedrich | Hare, Rev. Judith Charles | *Jasmin, Jacques | *Lansdowne, Marquis of |
| *Gavarni (Paul Chevalier) | *Harris, John, D.D. | Jay, Rev. William | *Lanyon, Charles |
| *Gavazzi, Padre Alessandro | *Harris, Sir Wm. Snow | Jeffrey, Francis | *Lappenberg, Johann Martin |
| *Gayangos, Pascual de | *Hart, S. A., R.A. | *Jellachich, Baron von | *Lardner, Dr. Dionysius |
| Gay-Lussac, Nicolas-François | *Harvey, William | *Jerdan, William | Larra, Mariano José de |
| *Geefs, Guillaume | *Hawthorne, Nathaniel | *Jerrold, Douglas | Latham, John |
| Geijer, Erik Gustaf | *Hay, David Ramsay | Johannot, C. H. A. | *Latham, Robert Gordon |
| Gérard, J. I. I. (Grandville) | *Head, Sir Edmund Walker | Johannot, Tony | Lauder, Sir Thomas Dick |
| Gérard, M. E., Comte | *Head, Sir Francis Bond | Johnston, A. K. | *Lawrence, William |
| *Gibson, John, R.A. | Head, Sir George | Johnston, George | *Layard, Austen Henry |
| *Gibson, Rt. Hon. T. Milner | Heiberg, Peter Andreas | Johnston, James F. W. | Leach, Dr. W. E. |
| *Gioberti, Vincenzo | *Heiberg, Johann Ludwig | *Jomini, Henri | *Leake, Lieut.-Col. W. M. |
| *Girardin, Emile de | Heine, Heinrich | *Jones, Owen | *Ledru-Rollin, Philippe |
| Girardin, Madame de | *Helps, Arthur | *Jones, Thomas Rymor | *Lee, Fred. Richard, R.A. |
| *Gladstone, Rt. Hon. W. E. | *Herbert, J. Rogers, R.A. | Jouka, Miklos | Lee, Rev. Samuel |
| *Gleig, Rev. G. R. | *Herbert, Rt. Hon. Sidney | Jouy, V. J. E. de | Lee, Sophia and Harriet |
| Glinka, G. Andreievich | Herschel, Caroline Lucretia | Judson, Rev. Adoniram | *Leech, John |
| Glinka, S. Nikolaevich | *Herschel, Sir J. F. W. | Jungmann, Josef | Le Keux, John |
| Glinka, T. Nicolaevich | *Hertz, Henrik | *Kane, Sir Robert, M.D. | *Lelewel, Joachim |
| *Godwin, George | *Hertzen, Alexander | *Karajich, Stephanovich | *Lennep, Mark |
| Gogol, Nikolay | *Hervey, T. K. | *Karr, J. B. Alphonse | *Lennep, Jacob van |
| *Goodall, Edward | *Hervey, Mrs. T. K. | *Kaulbach, Wilhelm | *Leopold, King of the Belgians |
| *Goodall, Frederic | Hill, Rowland, Viscount | *Kay-Shuttleworth, Sir J. P. | *Lepsius, Carl Richard |
| *Gordon, Sir J. W., R.A. | *Hill, Matthew Davenport | *Kazinczy, Ferencz | Lermontov, Mikhail Ivanovich |
| *Gorgei, Arthur | *Hill, Rowland | *Kean, Charles | *Leslie, Charles Robert, R.A. |
| *Gortschakoff, Prince Peter | *Hind, John Russell | Keane, John, Lord | *Leslie, Eliza |
| *Gortschakoff, Prince Michael | *Hitchcock, Dr. Edward | *Kemble, Rev. John | *Lessing, Carl Friedrich |
| *Gortschakoff, Prince Alexander | *Hittorf, Jacques-Ignace | Kembla, Charles | *Lever, Karl James |
| *Gosse, Philip Henry | *Hodgkinson, Eaton | Kembla, Fanny | *Leverrier, U. J. J. |
| *Gough, Hugh, Viscount | *Hofmanowa, Klementyna | *Kemble, John Mitchell | *Lewes, George H. |
| *Gough, John B. | Hofand, Thomas Christopher | Kemp, G. M. | *Lewis, Sir Geo. Cornewall |
| *Gould, John | Hofand, Barbara | Kent, James (Chancellor) | *Lewis, John Frederick |
| *Graham, Rt. Hon. Sir J. R. G. | *Hofmann, Dr. A. W. | *Key, Thomas Hewett | *Libelt, Karol |
| *Grainger, Richard | *Hogan, John | *Kingslake, John Alexander | *Libelt, Baron von |
| *Grant, Francis, R.A. | *Hogarth, George | *Kingsley, Rev. Charles | *Lind, Jenny |
| *Grant, Dr. Robert Edmund | *Holland, Sir Henry | Kirby, Rev. Wm. | Linde, Samuel Bogumil |
| *Granville, Earl | *Holman, James | Kisfaludy, Sandor | *Lindley, Dr. John |
| *Gray, John Edward | *Hook, J. Clarke, A.R.A. | *Kiss, Augustus | *Lindsay, Lord |
| *Green, N. Ivanovich | *Hook, Rev. W. F. | Kitto, Dr. John | Lingard, Rev. John |
| Greenough, Horatio | *Hooker, Sir W. J. | *Klapka, Gen. George | *Linnell, John |
| Gregan, John Edgar | *Hooker, Dr. J. Dalton | *Klenze, Leo von | *Linton, William |
| Gregory XVI., Pope | Hopper, Thomas | *Kmetz, Gen. George | Listay, Aragon, Alberto |
| Grenville, Lord | *Horne, Rev. T. Hartwell | *Knowles, James Sheridan | *Lister, Joseph Jackson |
| *Grey, H. G., Lord | *Horne, R. H. | *Kock, Charles Paul de | Loch, James |
| *Grey, Rt. Hon. Sir George | *Horner, Leonard | Kölcsy, Ferencz | *Locke, Joseph |
| Griboyedov, A. Sergievich | *Horsley, J. Calcott, A.R.A. | Kollar, Jan | Locker, Edw. Hawke |
| *Grimm, J. J. C. | *Hosking, William | *Kölliker, Albert | Loekhart, John Gibson |
| *Grimm, W. C. | Howard, Henry, R.A. | *Kosuth, Lajos | Londonderry, C. Wm., Marquis of |
| *Grote, George | *Howitt, Wm. and Mary | Kozlov, Ivan Ivanovich | *Long, George |
| Grouchy, Comte de | *Hugo, Victor | Krasinski, Count Valerian | *Longfellow, H. W. |
| *Gudin, Theodore | *Humboldt, F. H. A., Baron von | *Kraszewski, Josef Ignace | *Lough, John Graham |
| *Guizot, F. P. G. | Hume, Joseph | Kruiulov, Ivan Andreievich | Louis-Philippe, King of the French |
| Gurney, Joseph John | *Hunt, Leigh | Krummacher, F. A. | *Lover, Samuel |
| Gurwood, Col. John | *Hunt, Robert | Krummacher, G. D. | *Lubbock, Sir J. W. |
| Guyon, Gen. R. D. | *Hunt, William | *Krummacher, F. W. | Lucaas, Frederick |
| *Gwilt, George | *Hunt, Wm. Holman | *Kugler, Franz Theodor | *Ludwig, ex-King of Bavaria |
| *Gwilt, Joseph | *Hunter, Rev. Joseph | Laborde, Count A. L. J. de | *Lushington, Rt. Hon. S. |
| Haghe, Louis | *Hurlstone, Fred. Yeates | *Laborde, Count L. E. S. J. de | *Lynch, Sir Charles |
| *Halliburton, T. C. | *Ingemann, B. S. | Lachmann, Karl | *Lyndhurst, Lord |
| *Hall, Rt. Hon. Sir B. | Inghirami, Francesco | *Lamartine, Alphonse de | *Lyons, Lord |
| *Hall, Samuel Carter | Inglis, Sir Robert Harry | Lamennais, Abbé de | *Lyton, Sir E. Bulwer |
| *Hall, Mrs. S. C. | *Ingres, J. D. A. | Lamotte-Fouqué, F. H. K., Baron de | |
| *Hallam, Henry | Ireland, S. Wm. Henry | Lamotte-Fouqué, K., Baroness de | |

