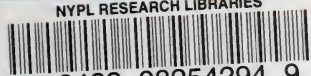


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A

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HEATH (THOMAS), an alderman of Exeter, and father of John Heath, Esq; one of the judges of the Common-pleas, was author of "An Essay towards a new English Version of the Book of Job, from the original Hebrew, with some account of his Life, 1755," 8vo.—His brother BENJAMIN, a lawyer of eminence, and town-clerk of Exeter, was likewise an author; and wrote, 1. "An Essay towards a demonstrative Proof of the Divine Existence, Unity, and Attributes; to which is premised, a short Defence of the Argument commonly called à priori, 1740 [A]." 2. "The Case of the County of Devon with respect to the Consequences of the new Excise Duty on Cyder and Perry. Published by the direction of the Committee appointed at a General Meeting of that County to superintend the Application for the Repeal of that Duty, 1763," 4to [B]. 3. "Notæ five Lectiōnes ad Tragicorum Græcorum veterum, Æschyli, &c. 1752," 4to; a work which places the author's learning and critical skill in a very conspicuous light. A principal object of the publication was to restore the metre of the Grecian Tragic Poets. It is much to be regretted that the distaste for ancient learning, which for some years past hath prevailed in this country, should have left it for foreigners to appreciate this work according to its intrinsic value. The same solidity of judgement apparent in the preceding, distinguished the au-

Anecdotes
 of Bowyer,
 by Nichols,
 p. 257.

[A] This pamphlet was dedicated to Dr. Oliver of Bath, and is to be ranked amongst the ablest defences of Dr. Clarke's, or rather Mr. Howe's, hypothesis; for it appears to be taken from Howe's "Living Temple."

[B] To this representation of the

circumstances peculiar to Devonshire, the repeal of the act is greatly to be ascribed. The piece indeed was considered as so well-timed a service to the public, that Mr. Heath received some honourable notice on account of it at a general meeting of the county.

VOL. VII.

B

thor's

thor's last production; 4. "A Revival of Shakspeare's Text, wherein the alterations introduced into it by the more modern editors and critics are particularly considered, 1765," 8vo. It appears from the list of Oxford graduates, that Mr. Benjamin Heath was created D. C. L. by diploma, March 31, 1762.

Anecdotes of Hogarth, by Nichols, p. 134; improved by subsequent communications.

Sir John Hawkins's History of Music, Vol. V. p. 142.

HEIDEGGER (JOHN JAMES), was the son of a clergyman, and a native of Zurich in Switzerland, where he married, but left his country in consequence of an intrigue. Having had an opportunity of visiting the principal cities of Europe, he acquired a taste for elegant and refined pleasures, which, united to a strong inclination for voluptuousness, by degrees qualified him for the management of public amusements. In 1708, when he was near 50 years old, he came to England on a negotiation from the Swiss at Zurich; but, failing in his embassy, he entered as a private soldier in the guards for protection. By his sprightly, engaging conversation, and insinuating address, he soon worked himself into the good graces of our young people of fashion; from whom he obtained the appellation of "the Swiss Count [A]." He had the address to procure a subscription, with which in 1709 he was enabled to furnish out the opera of "Thomyris [B]," which was written in English, and performed at the queen's theatre in the Haymarket. The music, however, was Italian; that is to say, airs selected from sundry of the foreign operas by Bononcini, Scarlatti, Steffani, Gasparini, and Albinoni. Most of the songs in "Thomyris" were excellent, those by Bononcini especially: Valentini, Margarita, and Mrs. Tofts sung in it; and Heidegger by this performance alone was a gainer of 500 guineas [C]. The judicious remarks he made on several defects in the conduct of our operas in general, and the hints he threw out for improving the entertainments of the royal theatre, soon established his character as a good critic. Appeals were made to his judgement; and some very magnificent and elegant decorations, introduced upon the stage in consequence of his advice, gave such satisfaction to George II. who was fond of operas, that, upon being informed to whose genius he was indebted for these improvements, his majesty was pleased from that time

[A] He is twice noticed under this title in the "Tatler," Nos. 12. and 13; and in Mr. Duncombe's "Collection of Letters of several eminent Persons deceased," is a humorous dedication of Mr. Hughes's "Vision of

"Chaucer;" to "the Swiss Count."

[B] There was another opera of the same name, by Peter Motteux, in 1719.

[C] "Thomyris" and "Camilla" were both revived in 1726; but neither of them then succeeded.

to countenance him, and he soon obtained the chief management of the Opera-house in the Haymarket. He then set about improving another species of diversion, not less agreeable to the king, which was the masquerades, and over these he always presided at the king's theatre. He was likewise appointed master of the revels. The nobility now caressed him so much, and had such an opinion of his taste, that all splendid and elegant entertainments given by them upon particular occasions, and all private assemblies by subscription, were submitted to his direction [D].

From the emoluments of these several employments, he gained a regular considerable income, amounting, it is said, in some years, to 5000*l.* which he spent with much liberality; particularly in the maintenance of perhaps a somewhat too luxurious table; so that it may be said, he raised an income, but never a fortune. His foibles, however, if they deserve so harsh a name, were completely "covered" by his "charity," which was boundless [E].

That he was a good judge of music, appears from his opera: but this is all that is known of his mental abilities [F]; unless we add, what we have good authority for saying in honour to his *memory*, that he walked from Charing-cross to Temple-bar, and back again; and when he came home, wrote down every sign on each side the Strand.

As to his person, though he was tall and well made, it was not very pleasing, from an unusual hardness of features [G]. But he was the first to joke upon his own ugliness; and he once laid a wager with the earl of Chesterfield, that, within a certain given time, his lordship would not be

[D] The writer of this note has been favoured with the sight of an amethyst snuff-box set in gold, presented to Heidegger in 1711, by the duke of Lorraine, afterwards emperor of Germany, which Heidegger very highly valued, and bequeathed to his executor Lewis Way, Esq; of Richmond, and which is now (July 1784) in the possession of his son Benjamin Way, Esq;

[E] After a successful masquerade, he has been known to give away several hundred pounds at a time. "You know poor objects of distress better than I do," he would frequently say to the father of the gentleman who furnishes this anecdote. "Be so kind as to give away this money for me." This well-known liberality, perhaps, contributed much to

his carrying on that diversion with so little opposition as he met with.

[F] Pope (Dunciad, l. 289.) calls the bird which attended on the goddess

"—— a monster of a fowl,

"Something betwixt a Heidegger and
"owl."

and explains Heidegger to mean "a strange bird from Switzerland, and not (as some have supposed) the name of an eminent person, who was a man of parts, and, as was said of Petronius, *Arbiter Elegantiarum.*"

[G] There is a metzotinto of Heidegger by J. Faber, 1742, (other copies dated 1749) from a painting by Vanloo, a striking likeness, now (1784) in the possession of Peter Crawford, Esq. His face is also introduced in more than one of Hogarth's prints.

able to produce so hideous a face in all London. After strict search, a woman was found, whose features were at first sight thought stronger than Heidegger's; but, upon clapping her head-dress upon himself, he was universally allowed to have won the wager. Jolly, a well-known taylor, carrying his bill to a noble duke; his grace, for evasion, said, "Damn your ugly face, I never will pay you till you bring me an uglier fellow than yourself!" Jolly bowed and retired, wrote a letter, and sent it by a servant to Heidegger; saying, "his grace wished to see him the next morning on particular business." Heidegger attended, and Jolly was there to meet him; and in consequence, as soon as Heidegger's visit was over, Jolly received the cash.

The late facetious duke of Montagu (the memorable author of the bottle conjuror at the theatre in the Haymarket) gave an entertainment at the Devil-tavern, Temple-bar, to several of the nobility and gentry, selecting the most convivial, and a few hard-drinkers, who were all in the plot. Heidegger was invited, and in a few hours after dinner was made so dead drunk that he was carried out of the room, and laid insensible upon a bed. A profound sleep ensued; when the late Mrs. Salmon's daughter was introduced, who took a mould from his face in plaster of Paris. From this a mask was made, and a few days before the next masquerade (at which the king promised to be present, with the countess of Yarmouth) the duke made application to Heidegger's valet de chambre, to know what suit of cloaths he was likely to wear; and then procuring a similar dress, and a person of the same stature, he gave him his instructions. On the evening of the masquerade, as soon as his majesty was seated (who was always known by the conductor of the entertainment and the officers of the court, though concealed by his dress from the company) Heidegger, as usual, ordered the music to play "God save the King;" but his back was no sooner turned, than the false Heidegger ordered them to strike up "Charly over the Water." The whole company were instantly thunderstruck, and all the courtiers, not in the plot, were thrown into a stupid consternation. Heidegger flew to the music-gallery, swore, stamped, and raved, accused the musicians of drunkenness, or of being set on by some secret enemy to ruin him. The king and the countess laughed so immoderately, that they hazarded a discovery. While Heidegger stayed in the gallery, "God save the King" was the tune; but when, after setting matters to rights, he retired to one of the dancing-rooms, to observe if decorum was kept by the company, the counterfeit stepping forward,
and

and placing himself upon the floor of the theatre, just in front of the music-gallery, called out in a most audible voice, imitating Heidegger, damned them for blockheads, had he not just told them to play "Charly over the Water?" A pause ensued; the musicians, who knew his character, in their turn thought him either drunk or mad; but, as he continued his vociferation, "Charly" was played again. At this repetition of the supposed affront, some of the officers of the guards, who always attended upon these occasions, were for ascending the gallery, and kicking the musicians out; but the late duke of Cumberland, who could hardly contain himself, interposed. The company were thrown into great confusion. "Shame! Shame!" resounded from all parts, and Heidegger once more flew in a violent rage to that part of the theatre facing the gallery. Here the duke of Montagu, artfully addressing himself to him, told him, "the king was in a violent passion; that his best way was to go instantly and make an apology, for certainly the music were mad, and afterwards to discharge them." Almost at the same instant, he ordered the false Heidegger to do the same. The scene now became truly comic in the circle before the king. Heidegger had no sooner made a genteel apology for the insolence of his musicians, but the false Heidegger advanced, and, in a plaintive tone, cried out, "Indeed, Sire, it was not my fault, but that devil's in my likeness." Poor Heidegger turned round, stared, staggered, grew pale, and could not utter a word. The duke then humanely whispered in his ear the sum of his plot, and the counterfeit was ordered to take off his mask. Here ended the frolic; but Heidegger swore he would never attend any public amusement, if that witch the wax-work woman did not break the mould, and melt down the mask before his face [H].

Being once at supper with a large company, when a question was debated, which national list of Europe had the greatest ingenuity; to the surprise of all present, he claimed that cha-

[H] To this occurrence the following imperfect stanzas, transcribed from the hand-writing of Pope, are supposed to relate. They were found on the back of a page containing some part of his translation, either of the "Iliad" or "Odyssey," in the British Museum.

XIII.

Then he went to the side-board, and call'd for much liquor,
And glass after glass he drank quicker and quicker;

So that Heidegger quoth,
Nay, faith on his oath,
Of two hogheads of Burgundy, Satan drank both.
Then all like a —— the Devil appear'd,
And strait the whole tables of dishes he clear'd :

Then a friar, then a nun,
And then he put on
A face all the company took for his own.
Even thine, O false Heidegger! who wert so wicked
To let in the Devil ——

raëter for the Swifs, and appealed to himself for the truth of it. "I was born a Swifs," said he, "and came to England without a farthing, where I have found means to gain 5000*l.* a year, and to spend it. Now I defy the most able Englishman to go to Switzerland, and either to gain that income, or to spend it there." He died Sept. 4, 1749, at the advanced age of 90 years, at his house at Richmond in Surrey, where he was buried. He left behind him one natural daughter, Miss Pappet, who was married Sept. 2, 1750, to captain (afterwards Sir Peter) Denis [1]. Part of this lady's fortune was a house at the north west corner of Queen-square, Ormond-street, which Sir Peter afterwards sold to the late Dr. Campbell, and purchased a seat in Kent, pleasantly situated near Westram, then called Valence, but now (by its present proprietor, the earl of Hillsborough) Hill Park.

[B] Who died June 12, 1778, being then vice-admiral of the red. See Memoirs of him in *Gent. Mag.* 1780, p. 268.

HEINECCIUS (JOHN-GOTTLIEB), a German lawyer, was born at Eifenberg in 1681, and trained in the study of philosophy and law. He became professor of philosophy at Hall in 1710, and of law in 1721, with the title of counsellor. In 1724, he was invited to Francker; and, three years after, the king of Prussia influenced him to accept the law-professorship at Francfort upon the Oder. Here he continued till 1733, when the same prince almost forced him to resume the chair at Hall, where he remained till his death in 1741, although he had strong invitations from Denmark, Holland, &c [A].

Baillet,
Jugemens
des Scavans,
passim.

HEINSIUS (DANIEL), a very ingenious and learned man, professor of politics and history at Leyden, and also librarian of the university there, was born at Gand in Flanders, May 1580, of an illustrious family, who had possessed the first places in the magistracy of that town. He was tossed a good deal about in the younger part of his life. He began his studies at the Hague, and afterwards went with his parents into Zeland, where he was instructed in polite literature and philosophy. He comprehended very well the prin-

[A] His principal works (for they are numerous) are, 1. "Antiquitatum Romanorum Jurisprudentiam illustrantium syntagma." 2. "Elementa Juris Civilis secundum ordinem Institutionum & Pandectarum," 2 vols. Svo. 3. "Elementa Philosophiæ Rationalis & Moralis, quibus præmissa

"historia Philosophica." This is reckoned a good abridgement of logic and morality. 4. "Historia Juris Civilis, Romani ac Germanici." 5. "Elementa Juris Naturæ & Gentium." And several academic dissertations upon various subjects.

ciples of morality and politics, but did not relish logic, and had an unconquerable aversion to grammar. He discovered early a strong propensity to poetry, and began to make verses, before he knew any thing of prosody or the rules of art. He composed a regular elegy, at ten years of age, upon the death of a play-fellow; and there are several epigrams and little poems of his, which were written when he was not above 12, and shew a great deal of genius and facility in that way.

He is represented however as having been a very idle boy, and not likely to make any progress in Greek and Latin learning; on which account his father sent him, at 14 years of age, to study the law at the university of Franeker. But, as if he had been influenced by a spirit of contradiction, now nothing would go down but classics; and he applied himself as obstinately to Greek and Latin authors here, as he had refused to look into them in Zeland. Afterwards he removed to Leyden, where he became a scholar of Joseph Scaliger; and he is obliged to the encouragement and care of this great man for that perfection to which he afterwards arrived in literature, and which at the beginning of his life there was so little reason to expect from him. He published an edition of "Silius Italicus" in 1600: and he added to it notes of his own, which he called "Crepundia Siliana," to shew that they were written when he was extremely young. He was made Greek professor at 18, and afterwards succeeded Scaliger in the professorship of politics and history. When he was made librarian to the university, he pronounced a Latin oration, afterwards published, in which he described the duties of a librarian, and the good order and condition that a library should be kept in. He died Feb. 25, 1655, after having done great honour to himself and country by various works of parts and learning. He distinguished himself as a critic by his labours upon Silius Italicus, Theocritus, Hesiod, Seneca, Homer, Hesychius, Theophrastus, Clemens Alexandrinus, Ovid, Livy, Terence, Horace, Prudentius, Maximus Tyrius, &c. He published two treatises "De Satyra Horatiana," which Balzac affirms to be master-pieces in their way. He wrote poems in various languages, which have been often printed, and always admired. He was the author of several prose works, some of which were written in an humorous and satyrical manner; as "Laus Afini," "Laus Pediculi," &c.

The learned have all joined in their eloges on Heinsius. Gerard Vossius says, that he was a very great man; and calls

him the ornament of the Muses and the Graces. Caufabon admires him equally for his parts and learning. Pareus calls him the Varro of his age. Barthius ranks him with the first writers. Bochart pronounces him a truly great and learned man; and Selden speaks of him, as “tam superiorum quam amœniorum literarum sol;” a light to guide us in our gay as well as severe pursuits in letters. Some however have thought, that he was not so well formed for criticism; and Le Clerc, in his account of the Amsterdam edition of Bentley’s “Horace,” has the following passage: “Daniel Heinsius,” says he, “was doubtless a learned man, and had spent his life in the study of criticism. Yet, if we may judge by his Horace, he was by no means happy in his conjectures, of which our author Bentley has admitted only one, if my memory does not deceive me; for I cannot recollect the place where he passes this judgement of Daniel Heinsius. But he speaks much more advantageously of his son Nicolas Heinsius; who, though not so learned a man as his father, had yet a better taste for criticism.”

We must not forget to observe, that Daniel Heinsius was highly honoured abroad as well as at home; and received uncommon marks of respect from foreign potentates. Gustavus Adolphus, king of Sweden, gave him a place among his counsellors of state: the republic of Venice made him a knight of their order of St. Mark: and Pope Urban VIII. was such an admirer of his fine parts and consummate learning, that he made him great offers, if he would come to Rome; “to rescue that city from barbarism,” as the pontiff is said to have expressed himself.

HEINSIUS (NICOLAS), the son of Daniel, was born at Leyden in 1620, and became as great a Latin poet, and a greater critic than his father. His poems have been several times printed: but the best edition is that of Amsterdam, 1666. Some have admired them so much, as to think him worthy to be called “The Swan of Holland.” He wrote notes upon, and gave editions of, Virgil, Ovid, Valerius Flaccus, Claudian, Prudentius, &c. Bentley, in a note upon Horace, 2 Sat. vi. 108. calls his edition of Virgil “editio castigatissima.” His Claudian is dedicated in a Latin poem to Christina queen of Sweden; and his Ovid to Thuanus. At his death, which happened at the Hague in 1681, he disowned all his works; and expressed the utmost regret at having left behind him so many “Monuments of his

Blount de
censura au-
thorum.

Bibl. Choif.
XXVI.
p. 262.

Paillet,
Tom. II.

“his vanity,” as he called them. Nicolas Heinfius was as much distinguished by his great employments in the state, as he was by his parts and learning. All the learned of his time speak well of him; and he is represented as having been possessed of good qualities as well as great ones.

HELIODORUS, a native of Emessa in Phœnicia, and bishop of Tricca in Thessaly, flourished in the reigns of Theodosius and Arcadius towards the end of the fourth century. In his youth he wrote a romance, by which he is now better known, than by his bishopric of Tricca, to which he was afterwards promoted. It is intituled, “Ethiopics,” and relates the amours of Theagenes and Chariclea, in ten books. The learned Huetius is of opinion, that Heliodorus was among the romance-writers, what Homer was among the poets; that is, we suppose, the source and model of an infinite number of romances, all inferior to his own. The first edition of it was printed at Basil, 1533, with a dedication prefixed to the senate of Nuremberg by Vincentius Opsopæus; who informs us, that a soldier preserved the MS. of it when the library of Buda was plundered. Bourdelot’s notes upon this romance are very learned; and were printed at Paris, 1619, with Heliodorus’s Greek original, and a Latin translation, published by Stanislaus Warfzewicki, a Polish knight, with the Greek, at Basil, 1551. There has gone a rumour, that a provincial synod, being sensible how dangerous the reading of Heliodorus’s “Æthiopics” was, to which the author’s rank was supposed to add great authority, required of the bishop, that he should either burn the book, or resign his dignity; and that the bishop chose the latter. But this story is thought to be entirely fabulous; as depending only upon the single testimony of Nicephorus, an ecclesiastical historian of great credulity and judgement: not to mention, how difficult it is suppose, that Socrates should omit so memorable a circumstance in the passage; where he observes, that Heliodorus “wrote a love-tale in his youth, which he intituled ‘Æthiopics.’” Valesius, in his notes upon this passage, does not only reject Nicephorus’s account as a mere fable, but seems inclined to think, that the romance itself was not written by Heliodorus bishop of Tricca; of which, however, Huetius does not doubt in the least. Some have fancied, as Opsopæus and Melancthon, that this romance was in reality a true history; but Fabricius thinks this as incredible, as that Heliodorus, according to others, wrote it originally in the Ethiopic tongue. Some again have asserted,

De origin.
Fabul. Ro-
manens,
p. 381.

Hist. Eccl.
l. xii. c. 34.

Hist. Eccl.
l. v. c. 22.

Biblioth.
Græc. Tom.
VI. p. 472.

asserted, that Heliodorus was not a Christian, from his telling us at the end of his book, that he is a Phœnician, born in the city of Emessa, and of the race of the sun; since, they say, it would be madness in a Christian, and much more in a bishop, to declare, that he was descended from that luminous body. This objection Bayle, who quotes it, answers in the following manner: "It is certain," says he, "that several Christians in the fourth century mentioned the ancientness of their nobility: why then should not we believe, that Heliodorus mentioned his? He did not believe that his family was really descended from the sun; but he might imagine, that he must distinguish it by that mark. This was a title, by which his family had been known a long time, and which was honourable to him: and though the principle was false, yet one might infer from it some consequences favourable to his family with regard to its antiquity. Such a motive might engage a Christian thus to distinguish the nobility of his extraction. Add to this, that Heliodorus was not yet a bishop, when he wrote his romance: he was still in all the fire of his youth; and as he did not put his name to his work, he might with more liberty make his descent known by the ancient tradition of his family." Bayle refers us, in the course of this solution, to a dissertation of Balzac at the end of his "Socrate Chretien:" where it is observed among other things, that St. Jerom makes St. Paul to be descended from Agamemnon, and that Synesius boasted his descent from Hercules.

Besides the "Æthiopics," Cedrenus tells us of another book of Heliodorus, concerning the Philosopher's Stone, or the art of transmuting metals into gold, which he presented to Theodosius the Great; and Fabricius has inserted in his "Bibliotheca Græca," a chemical Greek poem written in Iambic verse, which he had from a MS. in the king of France's library, and carries the name of Heliodorus, bishop of Tricca; but leaves it very justly questionable, whether it be not a spurious performance. Socrates relates, in the book and chapter above cited, that this bishop introduced the custom of deposing those ministers who lay with their wives after ordination: which Bayle thinks a profitable argument in favour of the prelate's chastity; and adds, that he appears from his romance to have been a lover of this virtue.

HELMONT (JOHN BAPTIST VAN), commonly called Van Helmont, from a borough and castle of that name in Brabant, was a person of quality, and a man of great learning,

Art. HE-
LIODO-
RUS, note
E.

Tom. VI.
p. 773.

ing, especially in physic and natural philosophy; and born at Brussels in 1577. But, instead of relating the particulars of his life, we will make him relate them himself, as he does in the two introductory chapters to his works: for nothing can give a juster notion of the man, or indeed be more entertaining to the curious reader.

“ In the year 1580,” says he, “ a most miserable one to
 “ the Low-countries, my father died. I, the youngest and
 “ least esteemed of all my brothers and sisters, was bred a
 “ scholar; and in the year 1594, which was to me the 17th,
 “ had finished the course of philosophy. Upon seeing none
 “ admitted to examinations at Louvain, but in a gown, and
 “ masked with a hood, as though the garment did promise
 “ learning, I began to perceive, that the taking degrees in
 “ arts was a piece of meer mockery; and wondered at the
 “ simplicity of young men, in fancying that they had learned
 “ any thing from their doating professors. I entered, there-
 “ fore, into a serious and honest examination of myself, that
 “ I might know by my own judgement, how much I was a
 “ philosopher, and whether I had really acquired truth and
 “ knowledge: but found myself altogether destitute, save
 “ that I had learned to wrangle artificially. Then came I
 “ first to perceive, that I knew nothing, or at least that which
 “ was not worth knowing. Natural philosophy seemed to
 “ promise something of knowledge, to which therefore I
 “ joined the study of astronomy. I applied myself also to
 “ logic and the mathematics, by way of recreation, when I
 “ was wearied with other studies; and made myself a master
 “ of ‘Euclid’s Elements,’ as I did also of ‘Copernicus’s Theory
 “ De revolutionibus orbium cœlestium:’ but all these things
 “ were of no account with me, because they contained little
 “ truth and certainty, little but a parade of science falsely
 “ so called. Finding after all, therefore, that nothing was
 “ found, nothing true, I refused the title of master of arts,
 “ though I had finished my course; unwilling, that profes-
 “ sors should play the fool with me, in declaring me a master
 “ of the seven arts, when I was conscious to myself that I
 “ knew nothing.

“ A wealthy canony was promised me then, so that I
 “ might, if I pleased, turn myself to divinity; but Saint
 “ Bernard affrighted me from it, saying, that ‘I should eat
 “ the sins of the people.’ I begged therefore of the Lord
 “ Jesus, that he would vouchsafe to call me to that profession,
 “ in which I might please him most. The Jesuits began
 “ at that time to teach philosophy at Louvain, and one of
 “ the

Ortus Me-
 dicinæ, p.
 14. Amst.
 1652.

“ the professors expounded the disquisitions and secrets of
 “ magic. Both these lectures I greedily received ; but in-
 “ stead of grain, I reaped only stubble, and fantastic con-
 “ ceits void of sense. In the mean time, lest an hour should
 “ pass without some benefit, I run through some writings
 “ of the Stoics, those of Seneca, and especially of Epictetus,
 “ who pleased me exceedingly. I seemed, in moral philoso-
 “ phy, to have found the quintessence of truth, and did veri-
 “ ly believe, that through Stoicism I advanced in Christian
 “ perfection ; but I discovered afterwards in a dream, that
 “ Stoicism was an empty and swollen bubble, and that by this
 “ study, under the appearance of moderation, I became in-
 “ deed most self-sufficient and haughty. Lastly, I turned
 “ over Mathiolus and Dioscorides ; thinking with myself
 “ nothing equally necessary for mortal man to know and
 “ admire, as the wisdom and goodness of God in vegeta-
 “ bles ; to the end that he might not only crop the fruit for
 “ food, but also minister of the same to his other necessi-
 “ ties. My curiosity being now raised upon this branch of
 “ study, I enquired, whether there were any book, which
 “ delivered the maxims and rules of medicine ? for I then
 “ supposed, that medicine was not altogether a mere gift,
 “ but might be taught, and delivered by discipline, like other
 “ arts and sciences : at least I thought, if medicine was a
 “ good gift coming down from the Father of lights, that it
 “ might have, as an human science, its theorems and au-
 “ thors, into whom, as into Bazaleel and Aholiab, the spirit
 “ of the Lord had infused the knowledge of all diseases and
 “ their causes, and also the knowledge of the properties of
 “ things. I enquired, I say, whether no writer had de-
 “ scribed the qualities, properties, applications, and propor-
 “ tions of vegetables, from the hyssop even to the cedar of
 “ Libanus ? A certain professor of medicine answered me,
 “ that none of these things were to be looked for either in
 “ Galen or Avicen. I was very ready to believe this, from
 “ the many fruitless searches I had made in books for truth
 “ and knowledge before ; however, following my natural
 “ bent, which lay to the study of nature, I read the institu-
 “ tions of Fuchius and Fernelius ; in whom I knew I had
 “ surveyed the whole science of medicine, as it were, in an
 “ epitome. Is this, said I, smiling to myself, the knowledge
 “ of healing ? Is the whole history of natural properties thus
 “ shut up in elementary qualities ? Therefore I read the
 “ works of Galen twice ; of Hippocrates once, whose Apho-
 “ risms I almost got by heart ; all Avicen ; as well as the
 “ Greeks,

“ Greeks, Arabians, and moderns, to the tune of 600 authors. I read them seriously and attentively through; and took down, as I went along, whatever seemed curious, and worthy of attention; when at length, reading over my common-place book, I was grieved at the pains I had bestowed, and the years I had spent, in throwing together such a mass of stuff. Therefore I straightway left off all books whatever, all formal discourses, and empty promises of the schools; firmly believing every good and perfect gift to come down from the Father of lights, more particularly that of medicine.

“ I have attentively surveyed some foreign nations; but I found the same sluggishness, in implicitly following the steps of their forefathers, and ignorance among them all. I then became persuaded, that the art of healing was a mere imposture, originally set on foot by the Greeks for filthy lucre’s sake; till afterwards the Holy Scriptures informed me better. I considered, that the plague, which then raged at Louvain, was a most miserable disease, in which every one forsook the sick; and faithless helpers, distrustful of their own art, fled more swiftly than the unlearned common people, and homely pretenders to cure it. I proposed to myself to dedicate one salutation to the miserable infected; and although then, no medicine was made known to me but trivial ones, yet God preserved my innocency from so cruel an enemy. I was not indeed sent for, but went of my own accord; and that not so much to help them, which I despaired of doing, as for the sake of learning. All that saw me, seemed to be refreshed with hope and joy; and I myself, being fraught with hope, was persuaded, that, by the mere free gift of God, I should sometimes obtain a mastery in the science. After ten years travel and studies from my degree in the art of medicine taken at Louvain, being then married, I withdrew myself, in 1609, to Vilvord; that being the less troubled by applications, I might proceed diligently in viewing the kingdoms of vegetables, animals, and minerals. I employed myself some years in chemical operations. I searched into the works of Paracelsus; and at first admired and honoured the man, but at last was convinced, that nothing but difficulty, obscurity, and error, was to be found in him. Thus tired out with search after search, and concluding the art of medicine to be all deceit and uncertainty, I said with a sorrowful heart, ‘ Good God! how long wilt thou be angry with mortal man, who hitherto has not

“ disclosed

H E L M O N T.

“ disclosed one truth, in healing, to thy schools? How long
 “ wilt thou deny truth to a people confessing thee, needful
 “ in these days, more than in times past? Is the sacrifice
 “ of Molech pleasing to thee? wilt thou have the lives of
 “ the poor, widows, and fatherless children, consecrated to
 “ thyself, under the most miserable torture of incurable dis-
 “ eases? How is it, therefore, that thou ceaseft not to de-
 “ stroy so many families through the uncertainty and igno-
 “ rance of physicians?” Then I fell on my face, and said,
 “ Oh, Lord, pardon me, if favour towards my neighbour
 “ hath snatched me away beyond my bounds. Pardon, par-
 “ don, O Lord, my indiscreet charity; for thou art the ra-
 “ dical good of goodness itself. Thou hast known my sighs;
 “ and that I confess myself to be, to know, to be worth,
 “ to be able to do, to have, nothing; and that I am poor,
 “ naked, empty, vain. Give, O Lord, give knowledge to
 “ thy creature, that he may affectionately know thy crea-
 “ tures; himself first, other things besides himself, all things,
 “ and more than all things, to be ultimately in thee.’

“ After I had thus earnestly prayed, I fell into a dream;
 “ in which, in the sight or view of truth, I saw the whole
 “ universe, as it were, some chaos or confused thing with-
 “ out form, which was almost a mere nothing. And from
 “ thence I drew the conceiving of one word, which did
 “ signify to me this following: ‘Behold thou, and what
 “ things thou seest, are nothing. Whatever thou dost urge,
 “ is less than nothing itself in the sight of the Most High.
 “ He knoweth all the bounds of things to be done: thou at
 “ least may apply thyself to thy own safety.’ In this concep-
 “ tion there was an inward precept, that I should be made a
 “ physician; and that, some time or other, Raphael him-
 “ self should be given unto me. Forthwith therefore, and for
 “ 30 whole years after, and their nights following in order,
 “ I laboured always to my cost, and often in danger of my
 “ life, that I might obtain the knowledge of vegetables and
 “ minerals, and of their natures and properties also. Mean-
 “ while, I exercised myself in prayer, in reading, in a nar-
 “ row search of things, in sifting my errors, and in writing
 “ down what I daily experienced. At length I knew with
 “ Solomon, that I had for the most part hitherto perplexed
 “ my spirit in vain; and I said, Vain is the knowledge of
 “ all things under the sun, vain are the searchings of the
 “ curious. Whom the Lord Jesus shall call unto wisdom,
 “ he, and no other, shall come; yea, he that hath come to
 “ the top, shall as yet be able to do very little, unless the
 “ bountiful

“ bountiful favour of the Lord shall shine upon him. Lo,
 “ thus have I waxed ripe of age, being become a man; and
 “ now also an old man, unprofitable, and unacceptable to
 “ God, to whom be all honour.”

From the account here given by himself, it is easy to conceive, that Van Helmont, at his first appearance in the world, would pass for no better than an enthusiast and a madman. He certainly had in him a strong mixture of both enthusiasm and madness: nevertheless he was very acute and very profound, and discovered in many cases a wonderful penetration and insight into nature. By his skill in physic, he performed such unexpected cures, that he was put into the inquisition, as a man that did things beyond the reach of nature. He cleared himself before the inquisitors; but, to be more at liberty, retired afterwards into Holland. He died Dec. 30, 1644, and the day before wrote a letter to a friend at Paris, in which were these words: “ Praise and glory be to God
 “ for evermore, who is pleased to call me out of the world;
 “ and, as I conjecture, my life will not last above 24 hours.
 “ For this day I find myself first assaulted by a fever, which,
 “ such is the weakness of my body, must, I know, finish me
 “ within that space.” A few days before that, he said to his son Francis Mercurius Van Helmont, “ Take all my
 “ writings, as well those that are crude and uncorrected,
 “ as those that are thoroughly purged, and join them together. I now commit them to thy care; finish and digest them according to thy own judgement. It hath so pleased the Lord Almighty, who attempts all things powerfully, and directs all things sweetly.”

Præfat. ad
 Oper.

John Caramuel Lobkowiz has given a good account of this physician and philosopher in a very few words “ Helmont,” says he, “ for I knew the man, was pious, learned, famous: a sworn enemy of Galen and Aristotle. The sick never languished long under his hands: being always killed or cured in two or three days. He was sent for chiefly to those who were given up by other physicians; and, to the great grief and indignation of such physicians, often restored the patient unexpectedly to health. His works were published in folio. They are one continued satire against the Peripatetics and Galenists; very voluminous, but not very profitable for instruction in physic.”

Blount,
 Censura
 Authorum,
 &c. p. 670.

HELOISA, the concubine, and afterwards the wife, of Peter Abelard; a nun, and afterwards prioress of Argenteuil;

and lastly, abbess of the Paraclete, was born about the beginning of the 12th century. The history of her amour with Abelard having been already related in our account of him, we refer the reader to it; and shall content ourselves here, with giving some particulars of Heloisa, which we have either not mentioned at all, or but very slightly, under that article.

This lady has usually been celebrated for her great beauty and her great learning. In the age she lived, a young girl with a very small share of erudition might easily pass for a miracle. However, we say not this, to derogate from Heloisa's merit in this particular, since it is certain that she deserves an honourable place among the very learned women: for she was skilled, not only in the Latin tongue, but also in the Greek and Hebrew. This Abelard expressly declares in a letter, which he wrote to the nuns of the Paraclete. As to those who ascribe to her a ravishing beauty, we may upon very good grounds presume them to be mistaken. Abelard must have been as good a judge of it as any one; he must have had more reason to exaggerate, than to diminish in his account of it, than any one; yet he contents himself with saying, that "as she was not the last of her sex in beauty, so in letters she was the first:" "Cum per faciem non esset infima, per abundantium literarum erat suprema:" a very flat eulogium, supposing her to have been an accomplished beauty, and by no means consistent with the passion which Abelard entertained for her. But Abelard's poetry may account for this supposed beauty in Heloisa: his verses were filled with nothing but love for her, which, making the name of this mistress to fly all over the world, would naturally occasion persons to ascribe charms to her, which nature had not given her. Her passion, on the other hand, was as extravagant for Abelard; and her encomiums upon him have set him perhaps as much too high in the opinion of the women, as she herself has stood in the opinion of the men. Take a little of her language by way of specimen: "What wife, what maid, did not languish for you when absent, and was not all in a flame with love, when you was near? What queen or great lady did not envy my joys and my bed? Two qualities you had, seldom to be found among the learned, by which you could not fail to gain all women's hearts: poetry, I mean, and music. With these you unbended your mind after its philosophic labours, and wrote many love verses, which by their sweetness and harmony have caused them to be sung in every corner of the world,

" so

“ so that even the illiterate found your praise. And as the
 “ greatest part of your songs celebrated our loves, they have
 “ spread my name to many nations, and kindled there the
 “ envy of the women against me.” In the mean time Ab- Abelard
 lard was very handsome and very accomplished; though prob- Op. p. 46.
 ably neither so handsome nor accomplished as, according
 to Heloisa, to make every woman frantic, who should cast
 her eyes upon him.

When Abelard consented to marry Heloisa, she used a
 thousand arguments to put him out of conceit with the con-
 jugal tie. “ I know my uncle’s temper,” said she to him; See ABE-
 “ nothing will appease his rage against you: and then what LARD.
 “ glory will it be to me to be your wife, since I shall ruin
 “ your reputation by it? What curses have I not reason to
 “ fear, if I rob the world of so bright a luminary as you
 “ are? What injury shall I not do the church? What sor-
 “ row shall I not give the philosophers? What a shame and
 “ injury will it be to you, whom nature has formed for the
 “ public good, to give yourself up entirely to a woman?
 “ Consider these words of St. Paul, ‘ Art thou loosed from a
 “ wife, seek not a wife.’ And if the counsel of this great
 “ apostle, and the exhortations of the holy fathers, cannot
 “ dissuade you from that heavy burden, consider at least
 “ what the philosophers have said of it. Hear Theophras-
 “ tus, who has proved by so many reasons, that a wise man
 “ ought not to marry. Hear what Cicero, when he had
 “ divorced his wife Terentia, answered to Hirtius, who pro-
 “ posed a match to him with his sister: that ‘ he could not
 “ divide his thoughts between philosophy and a wife.’ Be-
 “ sides, what conformity is there between maid servants and
 “ scholars, inkhorns and cradles, books and distaffs, pens
 “ and spindles? How will you be able to bear, in the midst
 “ of philosophical and theological meditations, the cries of
 “ children, the songs of nurses, and the disturbance of
 “ house-keeping?” And afterwards, in the correspondence Abelard
 which she kept up with him, when she had renounced the Op. p. 14.
 world many years, and engaged in a monastic life, she re-
 presented to him the disinterestedness of her affection; and
 how she had neither sought the honour of marriage, nor the
 advantages of a dowry, nor her own pleasure, but the single
 satisfaction of possessing her dear Abelard. She tells him,
 that although the name of wife seems more holy and of
 greater dignity, yet she was always better pleased with that
 of his mistress, his concubine, or even strumpet; and de-
 clares in the most solemn manner; that she had rather be the
 VOL. VII. C whore

whore of Peter Abelard, than the lawful wife of the emperor of the world [A]. “Deum testem invoco,” says she, “si me Augustus universo præsidens mundo matrimonii honore dignaretur, totumque mihi orbem confirmaret in perpetuo præsidendum, charius mihi & dignius videretur TUA DICI MERETRIX, quam illius imperatrix.” I know not, says Bayle, how this lady meant; but we have here one of the most mysterious refinements in love. It has been, continues he, for several ages believed, that marriage destroys the principal poignancy of this sort of salt, and that when a man does a thing by engagement, duty, and necessity, as a task and drudgery, he no longer finds the natural charms of it; so that, according to these nice judges, a man takes a wife “ad honores,” and not “ad delicias.” “Marriage,” as Montaigne observes, “has on its side, profit, justice, honour, and constancy; a flat but more universal pleasure. Love is founded only upon pleasure, which is more touching, sprightly, and exquisite; a pleasure inflamed by difficulty. There must be in it sting and ardour: ’tis no more love, if without darts and fire. The bounty of the ladies is too profuse in marriage: it blunts the edge of affection and desire.” And this perhaps made a Roman emperor say to his wife, “Patere me per alias exercere cupiditates meas; nam uxor nomen est dignitatis, non voluptatis:” that is, “suffer me to satisfy my desires with other women, for spouse is a name of dignity, not of pleasure.”

Abelard
Op. p. 45.

Essais, Liv.
iii. c. 5.

Ælius Ve-
rus apud
Spartian. in
Vit.

Heloisa died May 17, 1163, about 20 years after her beloved Abelard, and was buried in his grave. A most surprising miracle happened, as we learn from a MS. chronicle of Tours, when the sepulchre was opened, in order to lay Heloisa's body there, viz. “That Abelard stretched out his arms to receive her, and closely embraced her:” but many people think, that this may possibly be a fiction. The letters of Heloisa, together with their answers, may be found in Abelard's works, where more may be seen of this notable love affair. Love certainly begets much folly and madness among the sons of men: yet, upon comparing the loves of Abelard and Heloisa with the loves of the rest of mankind, one shall be apt to apply to the former, what the servant in the play said of his master's younger son, when he compared him with his elder: “Hic vero est, qui si occeperit amare, ludum jocumque dices fuisse illum alterum, præut hujus rabies quæ dabit:” that is, “If this frantic spark shall once take it into his head to be a lover, you will say that

[A] “Not Cæsar's empress would I deign to prove:
“No, make me mistress to the man I love.”

POPE.

“all

“ all that the other has done is but mere sport and jest,
 “ compared with the pranks which he will play.”

Terent.
 Eunuch,
 Act ii.
 Sc. iv.

HELVETIUS (ADRIAN), a physician of Holland, was born in 1656. He journeyed to Paris, without any design of fixing there, and only to see this new world: but accident detained him very unexpectedly. It seems, that the dysentery then prevailed in this town; and, that all who applied to him were infallibly cured. His success made a noise; and Lewis XIV. ordered him to publish the remedy, which produced such certain and surprizing effects. He declared it to be *Ipecacuana*, and received 1000 louis-d'ors for the discovery. He settled in Paris, became physician to the duke of Orleans, and was also made inspector-general of the military hospitals. He died in 1721, leaving some works behind him; the principal of which is, “ *Traité des Maladies de plus frequentes, & des Remedies spécifiques pour les guerir,*” 2 vols. 8vo.

HELVETIUS (JOHN-CLAUDE), son of the above, was born in 1685, and died in 1755. He was first physician to the queen, and greatly encouraged by the town as well as court. He was, like his father, inspector-general of the military hospitals. He was of the Academy of Sciences at Paris, of the Royal Society in London, and of the Academies of Prussia, Florence, and Bologne. He is the author of, 1. “ *Idée Générale de l'économie animale,* 1722,” 8vo. 2. “ *Principia Physico-Medica, in tyronum Medicinæ gratiam conscripta,*” 2 vols. 8vo. But this work, though drawn up for pupils, may yet be serviceable to masters.

We may just mention also, that he is the father of the *Monf. HELVETIUS*, who wrote the celebrated book “ *De l'Esprit;*” and whom Voltaire calls “ a true philosopher.” The same Voltaire says also, that he “ renounced the place of farmer-general, for the sake of cultivating letters; and, that he has had the fate of several philosophers, to be persecuted for his book and for his virtue.” His book was stigmatized by the authors of the “ *Journal de Trevoux,*” and suppressed by the government. We presume this gentleman to be still living (that is, in 1782).

Essai sur l'Hist. Gener. Tom. VIII.

HELVICUS (CHRISTOPHER), professor of the Greek and Eastern tongues, and of divinity, in the university of Giessen, was born, 1581, at Sprendlingen, a little town near Frankfort, where his father was minister. He went

Bayle's Dict.

through his studies in Marpurg, where he took his degree of M. A. in 1599, having taken his bachelor's in 1595. He was a most early genius; composed a prodigious number of Greek verses at 15; and was capable of teaching Greek, Hebrew, and even philosophy, before he was 20. The Hebrew he possessed so entirely, that he spoke it as fluently as if it had been his native language. He read thoroughly the Greek authors; and even studied physic for some time, though he had devoted himself to the ministry. In 1605, he was chosen to teach Greek and Hebrew in the college, which the landgrave had lately established in Giessen; and which the year after was converted into an university by the emperor, who endowed it with privileges. Having discharged for five years the several duties of his employment with great reputation, he was appointed divinity professor in 1610. He married this year; yet continued as assiduous as ever in the duties of his profession. A church was offered him in Moravia in 1611, and a professorship at Hamburg with a considerable stipend: however, he refused both those offers. In 1613, he took the degree of D. D. at the command of the landgrave; who sent him to Frankfort, in order to view the library of the Jews, lately driven away by popular tumults. Helvicus, fond of reading the rabbins, bought several of their books on that occasion. He died, in the flower of his age, 1617; and his loss was bewailed after a very peculiar manner. All the German poets of the Augsburg confession composed elegies, to deplore his immature death. A collection was made of his poems, which were printed with his funeral sermon and some other pieces, under the title of "Cippus Memorialis," by the care of Winckleman, colleague to Helvicus.

He was reputed to have had the most skilful and methodical way of teaching languages. He was a good grammarian; had published several grammars, a Latin, Greek, Hebrew, Chaldee, Syriac: but they were only abridgements. His Hebrew and Latin Lexicons were only, by way of essay, calculated for youth. He was not only a good grammarian, but also an able chronologer. His chronological tables have gone through several editions, and been greatly esteemed, though they are not, as it is difficult to conceive they should be, quite free from errors. He published them in 1609, under the title of "Theatrum Historicum, sive Chronologiæ System Novum, &c." and brought them down from the beginning of the world to 1612; but they were afterwards revised and continued by John Balthasar Schuppius, son-in-

law to the author, and professor of eloquence and history in the university of Marpurg. Helvicus had projected the writing a great number of books; and it is plain by the books he published, that, had he lived threescore years, his works might have made several volumes in folio. They are not interesting enough to make a particular and minute account of them necessary: his chronology being the only one, whose use has not been superseded.

HEMELAR (JOHN), a very learned man, born at the Hague, was a fine poet and orator; and to be compared, says Gronovius, with the Roman Atticus for his probity, tranquillity of life, and absolute disregard of honours and public employments. He went to Rome, and spent six years in the palace of cardinal Cesi. He wrote there a panegyric on Pope Clement VIII. which was so graciously received, that he was offered the post of librarian to the Vatican, or a very good benefice. He accepted the latter, and was made a canon in the cathedral at Antwerp. Lipsius had a great esteem for him, as appears from letters he wrote to him. He was Grotius's friend, and published verses to congratulate him on his delivery from confinement. He was uncle by the mother's side to James Golius, the learned professor at Leyden, who has gained so vast a reputation by his profound knowledge in the Oriental languages: but Golius, who was a zealous Protestant, was greatly disaffected to him, for having carried his brother Peter over to Popery. He applied himself much more to the study of polite literature and to the science of medals, than to theology. "He published extremely useful commentaries upon the medals of the Roman emperors, from the time of Julius Cæsar down to Justinian, taken from the cabinets of Charles Arschot and Nicholas Rocoxius: wherein he concisely and accurately explains by marks, figures, &c. whatever is exquisite, elegant, and suitable or agreeable to the history of those times, and the genius of the monarchs, whether the medals in question be of gold, silver, or brass, whether cast or struck in that immortal city. It is a kind of storehouse of medals; and nevertheless in this work, from which any other person would have expected prodigious reputation, our author has been so modest as to conceal his name."

Joann.
Fred. Gronov. in Orat.
Funeb. Jacobi Golii,
p. 7.

Gronovius,
p. 8.

This work of Hemelar's, which is in Latin, is not easily to be met with, yet it has been thrice printed: first at Antwerp, in 1614, at the end of a work of James Bizæus; secondly, in 1627, 4to; and thirdly, in 1654, folio. The

other works of this canon are some Latin poems and orations. We know not the year of his death.

HEMSKIRK (MARTIN), an eminent painter, was a peasant's son, and born at a village of his name in Holland, in 1498. In his youth he was extremely dull, and nothing was expected from him; but afterwards he became a correct painter, easy and fruitful in his inventions. He went to Rome, and intended to stay there a long time; but at the end of three years, returned to his own country. He settled at Haerlem, and lived there the remainder of his days. Most of his works were engraved. Vasari gives a particular account of them, commends them, and says, Michael Angelo was so pleased with one of the prints, that he had a mind to colour it. Nevertheless it is visible from the prints of Hemskirk's works, that he did not understand the *claro obscuro*, and that his manner of designing was dry. He died in 1574, at 76 years of age; having lived much longer than is usual for painters.

Lives of the
Painters.

HENAULT (CHARLES JOHN FRANCIS), was born at Paris, Feb. 8, 1685. His great grandfather, Remi Henault, used to be of Lewis XIIIth's party at tennis, and that prince called him "The Baron," because of a fief which he possessed near Triel. He had three sons, officers of horse, who were all killed at the siege of Casal. John Remi, his father, an esquire, and lord of Mouffy, counsellor to the king's secretary to the council, kept up the honour of the family, and becoming farmer-general, made its fortune. He was honoured with the confidence of the Count de Pontchartrain; and, being of a poetical turn, had some share in the criticisms which appeared against Racine's tragedies. He married the daughter of a rich merchant at Calais, and one of her brothers being president of that town, entertained the queen of England, on her landing there in 1689. Another brother, counsellor in the parliament of Metz, and secretary to the duke of Berry, was associated with Mr. Crozat in the armaments, and, dying unmarried, left a great fortune to his sister.

Young Henault early discovered a sprightly, benevolent disposition, and his penetration and aptness soon distinguished itself by the success of his studies. Claude de Lisle, father of the celebrated geographer, gave him the same lessons in geography and history which he had before given to the duke of Orleans, afterwards regent. These instructions have been

been printed in seven volumes, under the title of "Abridgement of Universal History."

On quitting college, Henault entered the oratory, where he soon attached himself to the study of eloquence: and, on the death of the Abbé Rene, reformer of La Trappe, he undertook to pronounce his panegyric, which not meeting the approbation of Father Maffilon, he quitted the Oratory after two years, and his father bought for him, of Mareschal Villeroi, the *lieutenance des chasses*, and the government of Corbeil. At the marshal's he formed connections and even intimate friendships with many of the nobility, and passed the early part of his life in agreeable amusements, and in the liveliest company, without having his religious sentiments tainted. He associated with the wits till the dispute between Rousseau and De la Motte soon gave him a disgust for these trifling societies. In 1707, he gained the prize of eloquence at the French Academy, and another next year, at the Academy des jeux Floraux. About this time, M. Reaumur, who was his relation, came to Paris, and took lessons in geometry under the same master, Guinée. Henault introduced him to the Abbé Bignon, and this was the first step of his illustrious course. In 1713 he brought a tragedy on the stage, under the disguised name of Fuselier. As he was known to the public only by some slighter pieces, "Cornelia the Vestal" met with no better success. He therefore locked it up, without printing. In his old age his passion for these subjects reviving, and Mr. Horace Walpole being at Paris in 1768, and having formed a friendship with him as one of the amiable men of his nation, obtained this piece, and had it printed at a press which he has at his country seat, from whence a beautiful edition of Lucan had before issued. In 1751, Mr. Henault, under a borrowed name, brought out a second tragedy, intituled "Marius," which was well received and printed.

He had been admitted counsellor in parliament in 1706, with a dispensation on account of age, and in 1710, president of the first chamber of inquests. These important places, which he determined to fill in a becoming manner, engaged him in the most solid studies. The excellent work of Mr. Domat charmed him, and made him eager to go back to the fountain head. He spent several years in making himself master of the Roman law, the ordonances of the French king, their customs, and public law.

M. de Morville, procureur-general of the great council, being appointed ambassador to the Hague in 1718, engaged

Henault to accompany him. His personal merit soon introduced him to the acquaintance of the most eminent personages at that time there. The grand pensionary, Heinfius, who, under the exterior of Lacedemonian simplicity, kept up all the haughtiness of that people, lost with him all that hauteur which France itself had experienced from him in the negotiations of the treaty of Utrecht.

The agitation which all France felt by Law's system, and the consequent sending of the parliament into exile, was a trial to the wise policy of the president Henault. His friendship for the first president, De Mesmes, led him to second all the views of that great magistrate: he took part in all the negotiations, and was animated purely by the public good, without any private advantage. On the death of the cardinal du Bois, in 1723, he succeeded in his place at the French Academy. Cardinal Fleury recommended him to succeed himself as director, and he pronounced the eulogium of M. de Malezieux.

History was his favourite study; not a bare collection of dates, but a knowledge of the laws and manners of nations; to obtain which he drew instruction from private conversations, a method he so strongly recommends in his preface. After having thus discussed the most important points of our public law, he undertook to collect and publish the result of his inquiries, and he is deservedly accounted the first framer of chronological abridgements; in which, without stopping at detached facts, he attends only to those which form a chain of events that perfect or alter the government and character of a nation, and traces only the springs which exalt or humble a nation, extending or contracting the space it occupies in the world. His work has had the fortune of those literary phenomena, where novelty and merit united excite minds eager after glory, and fire the ardour of young writers to press after a guide whom few can overtake. The first edition of the work, the result of 40 years reading, appeared in 1744, under the auspices of the chancellor Daguesseau, with the modest title of "An Essay." The success it met with surprized him. He made continual improvements in it, and it has gone through nine editions, and been translated into Italian, English, and German, and even into Chinese. As the best writings are not secure from criticism, and are indeed the only ones that deserve it, the author read to the Academy of Belles Lettres a defence of his abridgement.

All the ages and events of the French monarchy being present to his mind, and his imagination and memory being
a vast

a vast theatre whereon he beheld the different movements and parts of the actors in the several revolutions, he determined to give a specimen of what past in his own mind, and to reduce into the form of a regular drama, one of the periods of French history, the reign of Francis II. which, though happy only by being short, appeared to him one of the most important by its consequences, and most easy to be confined within the stage bounds. His friend the chancellor highly approved the plan, and wished it to be printed. It accordingly went through five editions; the harmony of dates and facts is exactly observed in it, and the passions interested without offence to historic truth.

In 1755 he was chosen an honorary member of the Academy of Belles Lettres, being then a member of the Academies of Nanci, Berlin, and Stockholm. The queen appointed him superintendant of her house. His natural sprightliness relieved her from the serious attendance on his private morning lectures. The company of persons most distinguished by their wit and birth, a table more celebrated for the choice of the guests than its delicacies, the little comedies suggested by wit, and executed by reflections united, at his house, all the pleasures of an agreeable and innocent life. All the members of this ingenious society contributed to render it agreeable, and the president was not behind any. He composed three delightful comedies: "La Petite Maison," "La Jaloux de Soi-meme," and "Le Reveil d' Epiménide." The subject of the last was the Cretan philosopher, who is pretended to have slept 27 years. He is introduced fancying that he had slept but one night, and astonished at the change in the age of all around him: he mistakes his mistress for his mother; but, discovering his mistake, offers to marry her, which she refuses, though he still continues to love her. The queen was particularly pleased with this piece. She ordered the president to restore the philosopher's mistress to her former youth: he introduced Hebe, and this episode produced an agreeable entertainment.

He was now in such favour with her majesty, that, on the place of superintendant becoming vacant by the death of M. Bernard de Conbert, master of requests, and the sum he had paid for it being lost to his family, Henault solicited it in favour of several persons, till at last the queen bestowed it on himself, and consented that he should divide the profits with his predecessor's widow.—On the queen's death he held the same place under the dauphiness.

A deli-

A delicate constitution made him liable to much illness, which, however, did not interrupt the serenity of his mind. He made several journies to the waters of Plombieres: in one of these he visited the deposed king Stanislaus at Luneville; and in another accompanied his friend the marquis de Pauliny, ambassador to Switzerland.

In 1763 he drew near his end. One morning, after a quiet night, he felt an oppression, which the faculty pronounced a suffocating cough. His confessor being sent to him, he formed his resolution without alarm. He has since said, that he recollected having then said to himself, "What do I regret?" and called to mind that saying of Madame de Sevigne, "I leave here only dying creatures." He received the sacraments. It was believed the next night would be his last; but by noon next day he was out of danger. "Now," said he, "I know what death is. It will not be new to me any more." He never forgot it during the following seven years of his life, which, like all the rest, were gentle and calm. Full of gratitude for the favours of Providence, resigned to its decrees, offering to the Author of his being a pure and sincere devotion; he felt his infirmities without complaining, and perceived a gradual decay with unabated firmness. He died Dec. 24, 1771, in his 86th year. He married, in 1714, a daughter of M. le Bas de Montargis, keeper of the royal treasure, &c. who died in 1728, without leaving any issue. He treated as his own children, those of his sister, who married, in 1713, the count de Jonfac, by whom she had three sons and two daughters: the two youngest sons were killed, one at Brussels, the other at Lafelt, at the head of the regiment of which they were colonels; the eldest, yet living, is lieutenant-general and governor of Collioure and Port Vendre in Roussillon: the daughter married M. le Veneur, count de Tillieres, and died in 1757; the second married the marquis d'Aubetterre, ambassador to Vienna, Madrid, and Rome.

HENAUT (JOHN D'), a French poet, was the son of a baker at Paris, and at first a receiver of the taxes at Fores. Then he travelled into Holland and England, and was employed by the superintendant Fouquet, who was his patron. After his return to France, he soon became distinguished as one of the finest geniuses of his age; and gained a prodigious reputation by his poetry. His sonnet on the miscarriage of Mad. de Guerchi is looked upon as a master-piece, though it is not written according to the rules of art, and though there

there happened to be a barbarism in it. He also wrote a satirical poem against the minister Colbert, which is reckoned by Boileau among his best pieces. This was written, by way of revenging the disgrace and ruin of his patron Fouquet, which Henaut ascribed to Colbert: but the minister did not act upon this occasion as Richelieu would have done, but with more good sense and generosity. Being told of this sonnet, which made a great noise, he asked, "Whether there were any satirical strokes in it against the king?" and being informed there were not, "Then," said he, "I shall not mind it, nor shew the least resentment against the author." Henaut was a man who loved to refine on pleasures, and to debauch with art and delicacy: and so far, considering him as a poet, proper allowances might be made. But he was strangely wrongheaded in one respect; for he professed Atheism, and gloried in it with uncommon affectation. He went to Holland, on purpose to visit Spinoza, who nevertheless did not much esteem him. Spinoza considered him probably as one of those fashionable gentry, which every country abounds with, who are ready to take up singularities in religion, not from rational conviction, but from a profligate spirit of vain-glory: and on this account might be led to despise the man, whatever he might determine of his opinions. Spinoza did not mistake him, if he considered him in this light; for when sickness and death came to stare him in the face, things took a very different turn. Henaut then became a convert, and was for carrying matters to the other extreme; for his confessor was forced to prevent his receiving the Viaticum or Sacrament, with a halter about his neck, in the middle of his bed-chamber. This is almost always the case: men believe or disbelieve, have religion or none, without ever consulting reason, but just as constitution and humour direct; and so it is, that they usually behave ridiculously in whichever state we view them. He died in 1682.

He had printed at Paris, 1670, in 12mo. a small collection of his works, under the title of "Oeuvres Diverses," "Miscellanies:" containing sonnets, and letters in verse and prose to Sappho, who was probably the celebrated madam des Houlieres, to whom he had the honour to be preceptor. Among these is the following imitation from this passage in the second act of Seneca's "Thyestes:"

" Illi mors gravis incubat,
 " Qui notus nimis omnibus,
 " Ignotus moritur sibi."

" Heureux

See Art:
 GRAN-
 DIER.

- “ Heureux est l'inconnu, qui s'est bien sù connoître :
 “ Il ne voit pas de mal à mourir plus qu'à naître :
 “ Il s'en va comme il est venu.
 “ Mais hélas ! que la mort fait une horreur extrême :
 “ A qui meurt de tous trop connu,
 “ Et trop peu connu de soy-même !”

That is, “ Happy is the obscure man, who is well known
 “ to himself: he sees no more harm in dying, than in being
 “ born: he leaves the world as he came into it. But alas!
 “ how extremely horrible must death be to that man, who
 “ dies too much known to others, and too little to himself !”
 This shews the philosopher as well as the poet, and is equal-
 ly distant from atheism and superstition: “ O, si sic omnia
 “ dixisset.”—Henaut had translated three books of Lucret-
 tius: but his confessor having raised in him scruples and
 fears, he burnt this work, so that there remains nothing of
 it, but the first 100 lines, which had been copied by his
 friends. Voltaire says, that “ he would have gained great
 “ reputation, had these books that were lost been preserved,
 “ and been equal to what we have of this work.”

Siècle de
 Louis XIV.
 Tom. II.

Memoirs of
 Illustrious
 Persons,
 1712,
 p. 531.

HENLEY (ANTHONY, Esq;), was the son of Sir Robert Henley, of the Grange in Hampshire, descended from the Henleys of Henley in Somersetsshire; of whom Sir Andrew Henley was created a baronet in 1660. This Sir Andrew had a son of the same name, famous for his frolics and profusion. His seat, called Brameley, near Hartley-row, in the county of Southampton, was very large and magnificent. He had a great estate in that and the other Western counties, which was reduced by him to a very small one, if any. Sir Robert Henley of the Grange, his uncle, was a man of good sense and œconomy. He held the master's place of the King's-bench court, on the pleas side, many years; and by the profits of it, and good management, left his son, our Anthony Henley, of the Grange, Esq; possessed of a very fine fortune, above 3000l. a year, part of which arose from the ground-rents of Lincoln's-inn-fields.

Anthony Henley was bred at Oxford, where he distinguished himself by an early relish of polite learning. He made a great proficiency in the study of the classics, and particularly the ancient poets, by whom he formed a good taste for poetry, and practised it with success. Upon his coming to London, he was presently taken into the friendship and familiarity of persons of the first rank, for quality
 and

and wit, particularly the earls of Dorset and Sunderland: the latter had especially a great esteem and affection for him; and every one knowing what a secret influence he had on affairs in king William's court, it was thought strange that Mr. Henley, who had a genius for any thing great, as well as any thing gay, did not rise in the state, where he would have shone as a politician, as much as he did at Will's and Tom's as a wit. But the Muses and pleasure had engaged him. He had something of the character of Tibullus, and, except his extravagance, was possessed of all his other qualities; his indolence, his gallantry, his wit, his humanity, his generosity, his learning, his share of letters. There was hardly a contemporary author, who did not taste of his bounty. They soon found him out, and attacked him with their dedications; which, though he knew how to value as they deserved, were always received as well as the addressers could wish; and the returns he made, done so handsomely, that the manner he did it in, was as grateful as the present.

There was, for a long time, a strict friendship between Mr. Henley and Richard Norton of Southwick in Hampshire, Esq; who was often chosen knight of the shire for the county of Southampton. This gentleman had the same passion for the Muses; and the semblance there was in their pleasures and studies, made that friendship the more firm and affectionate. They both lived to a good age before they married, and perhaps the breach that happened between them was one reason of their entering both into the state of matrimony much about the same time; Mr. Henley marrying Mary youngest daughter and co-heir of the Hon. Peregrine Bertie, sister to the countess Pawlet, with whom he had 30,000*l.* fortune, and by her he left several children; of whom Anthony, the eldest, died in 1745; and Robert, the second son, was created baron Henley and lord keeper of the great seal in 1760; became lord chancellor in 1761; and earl of Northington in 1764.

It was the change of Mr. Henley's condition, that altered that of his humour from the gay to the serious; and he consented to be chosen a member of parliament for Andover in 1698; after which he was constantly the representative for either Weymouth, or Melcomb Regis, in the county of Dorset. He was always a zealous assertor of liberty in the house of commons, and on all other occasions constant to that course which has furnished Britain with so many patriots; the greatest instance of which was, his moving in the house for

an address to her majesty, that she would be graciously pleased to give Mr. Benjamin Hoadly some dignity in the church, for his strenuous asserting and vindicating the principles of that revolution which is the foundation of our present establishment in church and state. This made him odious to all the Jacobites, Nonjurors, and some others; and some impotent endeavours were used to have him laid aside in the queen's last parliament; but he carried it both at his corporation, and afterwards in the house of commons.

Mr. Henley wrote several things, though he did not put his name to them; and very frequently assisted the writers of the "Tatler" and "Medley [A]." No man wrote with more wit and more gaiety. He affected a low simplicity in his writings, and in particular was extremely happy in touching the manners and passions of parents and children, masters and servants, peasants and tradesmen, using their expressions so naturally and aptly, that he has very frequently disguised by it both his merit and character.

His most darling diversion was music, of which he was entirely master; his test the standard of the beau monde; and after the Italian music came in, there was not an opera could be sure of applause, till it had had his approbation. He was such an admirer of Purcell's music, and the English manner, that he did not immediately relish the Italian; but his good judgement soon threw off that partiality, and he was at last more fond of it. Whether he composed himself, we know not; but he sung with art, and played on several instruments with judgement. He wrote several poems for music, and almost finished the opera of "Alexander," set by Purcell. As Mr. Henley's taste inclined him to music, Mr. Norton's was led by the drama, having a theatre at Southwick, where Betterton, Booth, Mills, Wilks, Mrs. Barry, Mrs. Bracegirdle, Mrs. Oldfield, and the most noted players in town, were entertained for two or three months in the vacation, and acted comedies and tragedies, in which the owner of the house had frequently a part; the gentlemen and ladies coming thither from the neighbouring country 20 miles about, and a band of music always attending. The scenes and all other dramatic representations were in form.

Such were the refined pleasures of these two gentlemen; of the latter (says the author of Mr. Henley's life in 1712) the

[A] No. XXXI, of "The Medley," in particular was his; and several "Tatlers," both in the four volumes of Steele, and in Harrison's fifth volume.

less must be said, because he is still living. Of the former, one cannot say too much. He was one of the Kit-Cat club, a society of more distinction than any of the *illustrati* in Italy, consisting of persons of the first quality and merit, who meet weekly, and divert themselves with wine, wit, and good humour; offending none, and pleasing all, every one being in his turn master of the feast. This conversation necessarily brought Mr. Henley into an intimacy with all the great and the gay. And he added always as much honour to whatever company he was in, as he received from it. But his friend Dr. Garth has done him so much justice, in a dedication of his "Dispensary," that it would be wrong to omit it [B].

The too early and much-lamented death of this incomparable person happened in Aug. 1711.

Mr. Henley had two sisters; Williamsa, married to that eminent merchant Sir Theodore Janssen, knight, who for the peace of his conscience, and the maintenance of his religion, many years ago retired with what fortune he could bring along with him, which was very considerable, from France into England; the other sister was the wife of Henry Cornish, Esq; a very worthy merchant and citizen, some time commissioner of the Stamp-office, and member of the house of commons in divers parliaments.

[B]. "A man of your character," says the doctor, "can no more prevent a dedication, than he would encourage one; for merit, like a virgin's blushes, is still most discovered, when it labours most to be concealed.—'Tis hard, that to think well of you, should be but justice, and to tell you so, should be an offence: thus, rather than violate your modesty, I must be wanting to your virtues, and, to gratify one good quality, do wrong to a thousand—The world," continues he, "generally measures our esteem by the ardour of our pretences, and will scarce believe that so much zeal in the heart can be consistent with so much faintness in the expressions; but when they reflect on your readiness to do good, and your industry to hide it; on your passion to oblige, and your pain to hear it owned; they'll conclude that acknowledgements would be un-

grateful to a person, who even seems to receive the obligations he confers."—He adds; "but though I should not persuade myself to be silent on all occasions, those more polite arts, which till of late have languished and decayed, would appear under their present advantages, and own you for one of their generous restorers: inasmuch, that sculpture now breathes, painting speaks, music ravishes, and as you help to refine our taste, you distinguish your own."—He concludes thus: "Your approbation of this poem, is the only exception to the opinion the world has of your judgement, that ought to relish nothing so much as what you write yourself: but you are resolved to forget to be a critic, by remembering to be a friend: to say more would be uneasy to you, and to say less would be unjust in your humble servant."

HENLEY (JOHN), better known by the appellation of "Orator Henley," has furnished the world [A] with memorials of himself, which are certainly worth preserving. He was born at Melton Mowbray, Leicestershire, Aug. 3, 1692. His father, the Rev. Simon Henley, and his grandfather, by his mother's side (John Dowel, M. A.) were both vicars of that parish. His grandfather by his father's side, John Henley, M. A. was likewise a clergyman, rector of Salmonby and Thetford in Lincolnshire. He was educated among the Dissenters, and conformed at the Restoration. Mr. J. Henley was bred up first in the free-school of Melton, under Mr. Daffy, a diligent and expert grammarian: his passion for learning, his desire of excelling others, and his unwearied attachment to study, shewed themselves in him very early, and were the principles of his life. From this school he was removed to that of Okeham in Rutland, where, under Mr. Wright, eminent for his command of the Greek and Hebrew tongues, he still improved: there he was led by his genius to cultivate the graces of English and Latin poetry; the earl of Nottingham often declared his approbation of his juvenile performances: there never was occasion to make use of severity, or impose any task upon him; his maxim and resolution was always to be the first of his class, and captain of the school. He likewise made several exercises in the Hebrew tongue [B].

He was hence translated about the age of 17 to St. John's-college in Cambridge; where, on his examination by Dr. Gower then master, Dr. Lambert, Dr. Edmundson, and others, he was particularly approved. He began here to be uneasy; he was impatient, that systems of all sorts were put into his hands, and that he incurred the danger of losing his interest, and the scandal of heterodoxy, if (as his genius led him) he freely disputed all propositions, &c. He was always impatient under these fetters of the free-born mind, and privately resolved, some time or other, to enter his protest against any person's being bred like a slave, who is born an Englishman. Here he observed, likewise, that the space of four years was employed, on the forming of such qualifications as might be mastered to more perfection in a fourth part of the time. He passed his exercises here, and his examination for the degree of B. A. with the particular appro-

[A] In the "Oratory Transactions," N^o I. under the fictitious name of Welstede.

[B] Whilst an undergraduate at St.

John's, he wrote a letter to the "Spectator," dated from that college, Feb. 3, 1712, signed Peter de Quir, abounding with quaintness and local wit.

bation

Oratory Transactions, p. 1, 2.

Ibid. p. 2, 3.

Ibid. p. 5.

bation of Mr. Field, Mr. Smales, and the master of the college. He likewise found it a great defect, that though he was brought up for a clergyman, he was not instructed to preach, or pray, or read prayers, or speak, or catechise, or confer, or resolve a case of conscience, or understand the Scriptures, or form any natural and clear idea of the Christian religion. He determined there some time to lay a foundation for removing such a complaint, that men may be educated for their proper business, and not be under the greatest disadvantages in that station, where they ought to be the most excellent. After he had commenced B. A. he was first desired by the trustees of the school in Melton to assist in, and then to take the direction of, that school; which he increased and raised from a declining to a flourishing condition. He established here a practice of improving elocution by the public speaking of passages in the classics, morning and afternoon, as well as orations, &c. Here he was invited by a letter from the Rev. Mr. Newcome, to be a candidate for a fellowship in St. John's; but as he had long been absent, and therefore lessened his personal interest, he declined appearing for it. Here likewise he began his "Universal Grammar," and finished ten languages, with dissertations prefixed, as the most ready introduction to any tongue whatever. In the beginning of this interval he wrote his poem on "Esther," which was approved by the town, and well received. On the occasion of his "Grammars," Dr. Hutchinson wrote him a complimentary letter [c].

Ibid. p. 4.

Ibid. p. 5.

He was ordained a deacon by Dr. Wake, then bishop of Lincoln; and after having taken his degree of M. A. was admitted to priest's orders by Dr. Gibson, his successor in that see. The examination for orders was very short and superficial, and, by Henley's account of the qualifications, "it is not necessary to conform to the Christian religion, in order to the deaconship or the priesthood; but to subscribe (whether you have studied the matter, or believe it or no) to the system of the church."

Ibid. p. 10.
11.

He formed an early resolution to improve himself in all the advantages of books and conversation the most effectually, on the first opportunity, at London. But he laid the basis of future proficiency in assisting at the curacy of his native town; where he preached many occasional sermons, particularly one at the assizes at Leicester: he then gave a voluntary warning for the choice of a new master and curate,

[c] See this in "Oratory Transactions," p. 7.

and came to town recommended by above 30 letters from the most considerable men in the country, both of the clergy and laity, but against the inclination of his neighbours and his school, which was now, as from his first entrance upon it, still advancing: and his method being established and approved, one of his own scholars was appointed to succeed him.

Ibid. p. 11,
32.

In town, he published several pieces, as a translation of Pliny's "Epistles," of several works of Abbé Vertot, of Montfaucon's "Italian Travels" in folio, and many other lucubrations. His most generous patron was the earl of Macclesfield, who gave him a benefice in the country, the value of which to a resident would have been above 80*l.* a year; he had likewise a lecture in the city; and preached more charity-sermons about town, was more numerously followed, and raised more for the poor children, than any other preacher, however dignified or distinguished. This popularity, with his enterprising spirit, and introducing regular action into the pulpit, were "the true causes," he says, "why some obstructed his rising in town, from envy, jealousy, and a distrelish of those who are not qualified to be complete spaniels. For there was no objection to his being tossed into a country benefice by the way of the sea, as far as Galilee of the Gentiles (like a pendulum swinging one way as far as the other)." Two eminent convocation-men, Mr. Ellis and Mr. Barnard, with Dr. Pearce, vicar of St. Martin's, signed his credentials. He was employed as an assistant preacher by Dr. Burscough, afterwards bishop of Limerick, by many who were of the first rank in the church, and the late celebrated lord Molesworth presented him with a scarf, as his chaplain. But when he pressed his desire, and promise from a great man, of being fixed in town, it passed in the negative. He took the people too much from their parish-churches; and as he was not so proper for a London divine (in the speech, not the sentiments, of one who had engaged to place him there) he was very welcome, notwithstanding all difficulties, to be a rural pastor. But it was not for a second rustication, that he left the fields and the swains of Arcadia to visit the great city: and as he knew it was as lawful to take a licence from the king and parliament, at Hicks's-hall, as at Doctors Commons ("since the ministerial powers of this kingdom are and ought to be parliamentary only") he freely, without compulsion, or being desired or capable of being compelled to reside in the country, gave up his benefice and lecture, certainties for an uncertainty,

Ibid. p. 12.

certainty, believing the public would be a more hospitable *Ibid.* p. 13, protector of learning and science, than some of the upper ¹⁴ world in his own order.

“ That he should have the assurance to frame a plan, *Ibid.* p. 15
 “ which no mortal ever thought of; that he should singly
 “ execute what would sprain a dozen of modern doctors of
 “ the tribe of Issachar; that he should have success against
 “ all opposition; challenge his adversaries to fair disputa-
 “ tions, without any offering to dispute with him; write,
 “ read, and study 12 hours a day, and yet appear as un-
 “ touched by the yoke, as if he never wore it; compose
 “ three dissertations each week, on all subjects, however un-
 “ common, treated in all lights and manners by himself,
 “ without assistance, as some would detract from him; teach
 “ in one year, what schools and universities teach in five;
 “ offer to learn—to speak and—to read; not be terrified
 “ by cabals, or menaces, or insults, or the grave nonsense of
 “ one, or the frothy satire of another; that he should still
 “ proceed and mature this bold scheme, and put the church,
 “ and all that, in danger;—This man must be a— a— a—
 “ a— &c. The gaieties of youth and conversation,” he *Ibid.* p. 16
 adds, “ are often an effect of vivacity and fire, which is cor-
 “ rected by years and experience; St. Athanasius, St. Au-
 “ gustin, St. Ambrose, Eustathius, Luther, Calvin, num-
 “ bers of grave bishops and weighty men, have been charged
 “ with them; but the sins of the elder clergy would fill more
 “ volumes than those of the younger, or than their own good
 “ works; and ecclesiastical gallantry would be, perhaps,
 “ the most copious topic of ecclesiastical history. Mr.
 “ Henley has given in his youth more demonstrations to the
 “ public of his industry and desire to improve himself and
 “ the world (in proportion to his years and opportunities)
 “ than all his antagonists put together. His discourses are *Ibid.* p. 17
 “ clear, full, and diversified according to his subject. His
 “ academical and theological lectures are a rigorous enquiry
 “ into the truth of the question proposed, to inform and con-
 “ vince; his sermons and orations are more rhetorical and
 “ persuasive; and speaking is peculiar to himself, and nat-
 “ ural. He improves daily in all acquirements of an uni- *Ibid.* p. 18
 “ versal scholar. What one man in England professes to
 “ have the spirit of encouraging literature, but this gentle-
 “ man, in the utmost extent of rational liberty? And what *Ibid.* p. 19
 “ greater crime is it to contribute something to animate
 “ the parts and merit of Englishmen, than millions other-
 “ wise? I can vouch for the authenticity of any particular *Ibid.* p. 20.

“ in this narrative ; and as I have here represented facts
 “ only, and what some have required, no apology is neces-
 “ sary, nothing is overstrained in favour of the person, or the
 “ undertaking, though many things have been overstrained
 “ to their prejudice. A. WELSTEDE.”

Ibid. p. 22.

Mr. Henley, in answer to a cavil [that he borrowed from books] proposed, “ that if any person would single out
 “ any celebrated discourse of an approved writer, dead or
 “ living, and point out what he thought excellent in it, and
 “ the reasons ; he would submit it to the world, whether the
 “ most famed composition might not be surpassed in their
 “ own excellency, either on that, or any different subject.”

Henley preached on Sundays upon theological matters, and on Wednesdays upon all other sciences. He declaimed some years against the greatest persons, and occasionally, says Warburton, did Pope that honour. The poet in return thus blazons him to infamy :

“ But, where each science lifts its modern type,
 “ History her pot, Divinity his pipe,
 “ While proud Philosophy repines to show,
 “ Dishonest fight ! his breeches rent below ;
 “ Imbrownd with native bronze, lo Henley stands,
 “ Tuning his voice, and balancing his hands.
 “ How fluent nonsense trickles from his tongue !
 “ How sweet the periods, neither said, nor sung !
 “ Still break the benches, Henley ! with thy strain,
 “ While Kennet, Hare, and Gibson preach in vain.
 “ O great restorer of the good old stage,
 “ Preacher at once, and Zany of thy age !
 “ O worthy thou of Ægypt’s wife abodes,
 “ A decent priest, where monkies were the gods !
 “ But Fate with butchers plac’d thy priestly stall,
 “ Meek modern faith to murder, hack and maul :
 “ And bade thee live to crown Britannia’s praise,
 “ In Toland’s, Tindal’s, and in Woolston’s days.”

This wonderful person (who died Oct. 14, 1756) struck medals, which he dispersed as tickets to his subscribers : a star rising to the meridian, with this motto, “ ad summa ;” and below, “ Inveniam viam, aut faciam.” Each auditor paid 1s. He was author of a weekly paper called “ The Hyp Doctor,” for which he had 100l. a year given him. Henley used, every Saturday, to print an advertisement in “ The Daily Advertiser,” containing an account of the subjects he intended to discourse on the ensuing evening, at his Oratory near

near Lincoln's-inn-fields, with a sort of motto before it, which was generally a sneer at some public transaction of the preceding week [D].

Orator Henley is a principal figure in two of the very humorous plates of Hogarth; in one of which he is "christening a child;" in the other, called "The Oratory," he is represented on a scaffold, a monkey (over whom is written *Amen*) by his side. A box of pills and "The Hyp Doctor" lying beside him. Over his head "The Oratory: *Inveniam viam, aut faciam.*" Over the door, "Ingrederere ut proficias." A parson receiving the money for admission. Under him, "The Treasury." A butcher stands as porter. On the left hand, Modesty in a cloud; Folly in a coach; and a gibbet prepared for Merit; people laughing. One marked "The Scout" introducing a Puritan divine [E].

[D] In 1737, March 24, the subject of his sermon, which was, "On the unknown God," suggested the following epigram:

"When from the tub, sublime in
"masquerade,
"Fully review'd 'the unknown God'
"display'd:
"Clare butchers, mixt with saints of
"Drury-lane,
"Astonish'd heard the learned lofty
"strain;
"Which, like the theme, th' Athe-
"nian-God unknown
"Still left, but manifested plain his
"own."

rodry of his text appeared as a motto to Henley's advertisement:

"Away with the wicked before the
"king,
"And away with the wicked behind
"him;
"His throne it will bless,
"With righteousness,
"And we shall know where to find
"him."

His audience was generally composed of the lowest ranks; and it is well known, that he even collected an infinite number of shoe-makers, by announcing that he could teach them a speedy mode of operation in their business, which proved only to be, the making of shoes by cutting off the tops of ready-made boots.

[E] This description is taken from the "Biographical Anecdotes of Hogarth," by Mr. Nichols, who doubts, however, whether "The Oratory" be a genuine production of Hogarth.

Dr. Cobden, one of George II's chaplains, having, in 1748, preached a sermon at St. James's, from these words, "Take away the wicked from before the king, and his throne shall be established in righteousness;" it gave so much displeasure, that the Doctor was struck out of the list of chaplains; and the next Saturday the following pa-

HENRY (PHILIP), one of the fathers of Nonconformity, or, as he was called, "the good, the heavenly Mr. Henry," was born at Whitehall, in 1631: his father, John Henry, was page of the back-stairs to the king's second son, James duke of York. About 12 years old he was admitted into Westminster-school, under Mr. Thomas Vincent, then usher; very diligent in his business, but who grieved so much at the dulness of many of his scholars, that

The Life of Mr. Philip Henry, by Matthew Henry, 1765.

he fell into a consumption, and was said to be "killed with false Latin." A while after, he was taken into the upper school under Dr. Busby, with whom he was a great favourite; and was employed by him, with some others, in collecting materials for that excellent Greek grammar he afterwards published. Soon after the civil wars broke out, there was a daily morning lecture, set up at the abbey-church, by the assembly of divines. His pious mother requested Dr. Busby to give her son leave to attend this, and likewise took him with her every Thursday to Mr. Case's lecture, at St. Martin's: she also took him to the monthly fasts at St. Margaret's, where the House of Commons attended; and where the service was carried on with great strictness and solemnity, from eight in the morning till four in the evening: in these, as he himself hath recorded it, he had often sweet meltings of soul.

He was chosen from Westminster to Christ-church in Oxford, where he was admitted a student in 1648, and vigorously applied himself to the proper studies of the place. When he had completed his master's degree, he was entertained in the family of judge Puleston, at Emerald in Flintshire, to take the oversight of his sons, and to preach at Worthenbury. He was ordained to the work of the ministry in this place in 1657, according to the known directory of the assembly of divines, and the common usage of the Presbyterians. He soon after married the only daughter and heiress of Mr. Daniel Mathews, of Broad-Oak, near Whitchurch, by whom he became possessed of a competent estate. When the king and episcopacy were restored, he refused to conform; was ejected, and retired with his family to Broad-Oak. Here and in this neighbourhood, he spent the remainder of his life, about 28 years; relieving the poor, employing the industrious, instructing the ignorant, and exercising every opportunity of doing good. His moderation in his Nonconformity was eminent and exemplary; and upon all occasions he bore testimony against uncharitable and schismatical separation. In church-government, he desired and wished for Abp. Usher's reduction of episcopacy. He thought it lawful to join in the common-prayer in the public assemblies; which, during the time of his silence and restraint, he constantly attended with his family, with reverence and devotion.

Upon the whole, his character seems to have been highly exemplary and praise-worthy: and it may be asked, as Dr. Busby asked him, "What made him a Nonconformist?"

the

the reason which he principally insisted on was, that he could not submit to be re-ordained. He was so well satisfied with his call to the ministry, and solemn ordination to it, by the laying on the hands of the Presbytery, that he durst not do that which looked like a renunciation of it, as null and sinful, and would at least be a tacit invalidating and condemning of all his ministrations.

Despairing to see an accommodation, he kept a meeting at Broad-Oak, and preached to a congregation in a barn.

HENRY (MATTHEW), an eminent Dissenting teacher, and voluminous writer, was the son of the foregoing, and born in 1662. He continued under his father's eye and care, till about 18; and had the greatest advantages of his education from him, both in divine and human literature. He was very expert in the learned languages, especially in the Hebrew, which had been made familiar to him from his childhood; and from first to last, the study of the Scriptures was his most delightful employment. For further improvement, he was placed in 1680, at an academy at Islington. He was afterwards entered in Gray's-inn for the study of the law; where he went on with his usual diligence, and became acquainted with the civil law, and the municipal law of his own country. His proficiency was soon observed; and it was the opinion of those who knew him, that his great industry, quick apprehension, tenacious memory, and ready utterance, would have rendered him very eminent in that profession. But he stuck to his first resolution of making divinity his study and business, and attended the most celebrated preachers about the town; and, as an instance of his judgement, he was best pleased with Dr. Stillingfleet for his serious practical preaching; and with Dr. Tillotson, for his admirable sermons against Popery, at his lectures at Lawrence Jewry. In 1686, he returned into the country, and preached several times as a candidate for the ministry with such success and approbation, that the congregation at Chester invited him to be their pastor. To this place he was ordained in 1687, where he lived about 25 years. He had several calls from London, which he constantly declined; but was at last prevailed on to accept a very important and unanimous one from Hackney. He died in 1714, at Nantwich, of an apoplectic fit upon a journey, and was interred at Trinity-church in Chester.

He was universally lamented; every pulpit of the Dissenters gave notice of the great breach that was made upon the

church of God; every sermon was a funeral sermon for Mr. Henry. The writings he published, besides several single sermons, are, 1. "A Discourse concerning the Nature of Schism, 1689." 2. "The Life of Mr. Philip Henry, 1696." 3. "A Scripture Catechism, 1702." 4. "Family Hymns, 1702." 5. "The Communicant's Companion, 1704." 6. "Four Discourses against Vice and Immorality, 1705." 7. "A Method for Prayer, 1710." 8. "Directions for daily Communion with God, 1712." 9. "Expositions of the Bible," 5 vols. fol.

HERACLITUS, a famous philosopher of antiquity, and founder of a sect, was born at Ephesus, and flourished about the 69th Olympiad, in the time of Darius Hystaspes. He gave early signs of profound wisdom, and was of an exceedingly high spirit. Being desired to take upon him the supreme power, he flighted it, because the city in his opinion was prepossessed with an ill way of governing. He retired to the temple of Diana, and played at dice there with the boys; saying to the Ephesians that stood about him, "Worst of men, what do ye wonder at? is it not better to do thus, than to govern you?" Darius wrote to this philosopher to come and live with him: but he refused the monarch's offer, and returned the following rude and insolent answer to his letter: "All men living refrain from truth and justice, and pursue unfeignableness and vain-glory, by reason of their folly: but I, having forgot all evil, and shunning the society of inbred pride and envy, will never come to the kingdom of Persia, being contented with a little according to my own mind." He is said to have continually bewailed the wicked lives of men, and, as often he came among them, to have fallen a-weeping; in which, by the way, he was not near so wise as Democritus, who made the follies of men the constant object of his laughter. At last, growing into a great hatred of mankind, he retired into the mountains, and lived there, feeding upon grass and herbs. But this diet bringing him into a dropy, he was constrained to return to the city: where he asked the physicians, "Whether they could of a shower make a drought?" They not understanding his enigmatical manner, which he constantly used, he shut himself up in an ox-stall, hoping that the hydropical humours would be extracted by the warmth of the dung: which doing him no good, he died at 60 years of age. His writings gained so great a reputation, that his followers were called Heraclitians. Laertius speaks of a treatise

treatise upon nature, divided into three books; one concerning the universe, the second politic, the third theologic. This work he deposited in the temple of Diana; and, as some affirm, he affected to write obscurely, that he might only be read by the more learned. It is related, that Euripides brought this book of Heraclitus to Socrates to be read; and afterwards asking his opinion of it, "The things," said Socrates, "which I understand in it, are excellent, and so I suppose are those which I understand not; but they require a Delian diver."

HERALDUS (DESIDERIUS), in French Herault, a counsellor of the parliament of Paris, has given good proofs of uncommon learning by very different works. His "Adversaria" appeared in 1599: which little book, if the "Scaligerana" may be credited, he repented the having published. His notes on Tertullian's "Apology," on "Minutius Felix," and on "Arnobius," have been esteemed. He also wrote notes on Martial's "Epigrams." He disguised himself under the name of David Leidhresser, to write a political dissertation on the independence of kings, some time after the death of Henry IV. He had a controversy with Salmasius "de jure Attico ac Romano:" but did not live to finish what he had written on that subject. What he had done, however, was printed in 1650. He died in June 1649. Guy Patin says, that "he was looked upon as a very learned man, both in the civil law and in polite literature, and wrote with great facility on any subject he pitched on." Daille, speaking of such Protestant writers as condemned the executing of Charles I. king of England, quotes the "Pacifique Royal en deuil," by Herault. This author, son to our Desiderius Heraldus, was a minister in Normandy, when he was called to the service of the Walloon-church of London under Charles I. and he was so zealous a royalist, that he was forced to fly to France, to escape the fury of the commonwealths men. He returned to England after the Restoration, and resumed his ancient employment in the Walloon-church at London: some time after which he obtained a canonry in the cathedral of Canterbury, and enjoyed it till his death.

HERBELOT (BARTHOLOMEW D'), an eminent Orientalist of France, was born at Paris Dec. 14, 1625. When he had gone through classical literature and philosophy, he applied himself to the Oriental languages; and especially to the

Lett. Tom. I. dated Nov. 3, 1649. Daille, Replique à Adam & Cottibi, part. ii. c. 21.

Niceron, Homme Illustres, Tom. IV.

the Hebrew, for the sake of understanding the original text of the Old Testament. After a continual application for several years, he took a journey to Rome, upon a persuasion that conversing with Armenians, and other Eastern people who frequented that city, would make him perfect in the knowledge of their languages. Here he was particularly esteemed by the cardinals Barberini and Grimaldi, and contracted a firm friendship with Lucas Holstenius and Leo Allatius. Upon his return from this journey, in which he did not spend above a year and a half, Fouquet invited him to his house, and settled on him a pension of 1500 livres. The disgrace of this minister, which happened soon after, did not hinder Herbelot from being preferred to the place of interpreter for the Eastern languages; because, in reality, there was nobody else so fit for it: for Voltaire says, "he " was the first among the French who understood them." Some years after, he took a second journey into Italy, where he acquired so great a reputation, that persons of the highest distinction for their rank and learning solicited his acquaintance. The grand duke of Tuscany Ferdinand II. whom he had the honour to see first at Leghorn, gave him extraordinary marks of his esteem; had frequent conversations with him; and made him promise to visit him at Florence. Herbelot arrived there July 2, 1666, and was received by a secretary of state, who conducted him to an house prepared for him, where he was entertained with great magnificence, and had a chariot kept for him, at the expence of the grand duke. Very uncommon honours indeed! But this was not all. For a library being at that time exposed to sale at Florence, the duke desired Herbelot to see it, to examine the MSS. in the Oriental languages, and to select and value the best: and when this was done, the generous prince made him a present of them; and it was undoubtedly the most acceptable present he could have made him.

The distinction, with which he was received by the duke of Tuscany, taught France to know his merit, which had hitherto been but little regarded; and he was afterwards recalled and encouraged by Colbert, who encouraged every thing that might do honour to his country. The grand duke was very unwilling to let him go, and even refused to consent, till he had seen the express order of the minister for his return. When he came to France, the king often did him the honour to converse with him, and gave him a pension of 1500 livres. During his stay in Italy, he began his "Bibliothèque Orientale, or Universal Dictionary, contain-

"ing

ing whatever related to the Knowledge of the Eastern "World;" and he finished it in France. This work, equally curious and profound, comprizes the substance of a great number of Arabic, Persian, and Turkish books, which he had read; and informs us of an infinite number of particulars unknown before in Europe. He wrote it at first in Arabic; and Colbert had a design to print it at the Louvre, with a set of types cast on purpose. But after the death of that minister, this resolution was waved; and Herbelot translated his work into French, in order to render it more universally useful. He committed it to the press, but had not the satisfaction to see the impression finished: for he died Dec. 8, 1695, and it was not published till 1697. It is a large folio. What could not be inserted in this work, was digested by him under the title of "Antologie:" but this was never published, any more than a Turkish, Persian, Arabian, and Latin dictionary, to which, as well to other works, he had given the last hand.

He was no less conversant in the Greek and Latin learning, than in the Oriental languages and history. He was indeed an universal scholar; and, what was very valuable in him, his modesty was equal to his erudition, and his uncommon abilities were accompanied with the utmost probity, piety, charity, and other Christian virtues, which he practised uniformly through the course of a long life.

HERBERT (MARY), countess of Pembroke, and a very illustrious female, became wife of Henry earl of Pembroke in 1576, and lived in the reigns of Elizabeth and James I. She was also the sister of Sir Philip Sidney; whose "Arcadia," from being dedicated to her, has been constantly called "the Countess of Pembroke's Arcadia." She was a great encourager of letters; a quality, says my author, not very frequently met with among the fair: and not only an encourager in others, but a careful cultivator of them herself. She translated from the French a tragedy, called "Annius, 1595," in 12mo. She is supposed to have made an exact translation of "David's Psalms" into English metre; and some Psalms by her are printed in Harrington's "Nugæ Antiquæ, 1779," in 3 vols. 12mo. She died at her house in Aldersgate-street, London, Sept. 25, 1621. Osborn, in his memoirs of the reign of king James, gives her this character. "She was," says he, "that sister of Sir Philip Sidney, to whom he addressed his 'Arcadia;' and of whom he had no other advantage, than what he received from the

Biographia
Dramatica.

"partial

HERBERT.

“ partial benevolence of fortune in making him a man :
 “ (which yet she did, in some judgements, recompense in
 “ beauty) her pen being nothing short of his, as I am ready
 “ to attest,—having seen incomparable letters of her’s. But,
 “ lest I should seem to trespass upon truth, which few do
 “ unshorned, (as I protest I am, unless by her rhetoric)
 “ I shall leave the world her epitaph, in which the author
 “ doth manifest himself a poet in all things but untruth :

“ Underneath this fable hearse
 “ Lies the subject of all verse :
 “ Sidney’s sister, Pembroke’s mother.
 “ Death ! ere thou kill’st such another,
 “ Fair, and good, and learn’d, as she,
 “ Time shall throw a dart at thee.”

Walton’s
 Life of Mr.
 George
 Herbert.

HERBERT (EDWARD), lord Herbert of Cherbury in Shropshire, an eminent English writer, was descended of a very antient family, and born, 1581, at Montgomery castle in Wales. At the age of 14, he was entered a gentleman-commoner of University-college in Oxford, where he laid, says Wood, the foundation of that admirable learning, of

Ath. Oxon.

which he was afterwards a compleat master. From thence he travelled abroad, and applied himself to military exercises in foreign countries, by which he became a most accomplished gentleman. After his return he was made K. B. when prince Henry was installed K. G. July 2, 1603. He

Camden
 Apparatus,
 &c. sub-
 joined to his
 Epistolæ,
 &c. p. 2.
 Lond. 1697.
 in 4to.

was afterwards one of the counsellors to king James for military affairs. Next he was sent ambassador to Lewis XIII. of France, to mediate for the relief of the Protestants of that realm, then besieged in several parts; but was recalled in July 1621, on account of a dispute between him and the constable de Luines. Camden informs us, that he had treated the constable irreverently, “ irreverenter tractasset :” but

Wood, as
 above.
 Apparatus,
 &c. p. 73.

Walton gives a different account, and tells us, that while he continued at the court of France, he “ could not subject
 “ himself to a compliance with the humours of the duke de
 “ Luines, who was then the great and powerful favourite
 “ at court: so that, upon a complaint to our king, he was
 “ called back into England in some displeasure; but at his
 “ return gave such an honourable account of his employ-
 “ ment, and so justified his comportment to the duke and
 “ all the court, that he was suddenly sent back upon the
 “ same embassy.”

Walton, &c.
 p. 263.

Another

Another writer relates this more particularly. Sir Edward, while he was in France, had private instructions from England to mediate a peace for the Protestants in France; and, in case of a refusal, to use certain menaces. Accordingly being referred to de Luines, he delivered to him the message, reserving his threatenings till he saw how the matter was relished. De Luines had concealed behind the curtain a gentleman of the Reformed religion; who, being an ear-witness of what passed, might relate to his friends what little expectations they ought to entertain of the king of England's intercession. De Luines was very haughty, and would needs know what our king had to do in this affair. Sir Edward replied, "It is not to you, to whom the king
 " my master oweth an account of his actions; and for me
 " it is enough that I obey him. In the mean time I must
 " maintain, that my master hath more reason to do what he
 " doth, than you to ask why he doth it. Nevertheless, if
 " you desire me in a gentle fashion, I shall acquaint you
 " farther." Upon this de Luines bowing a little, said,
 " Very well." The ambassador then gave him some reasons; to which de Luines said, "We will have none of
 " your advices." The ambassador replied, "that he took
 " that for an answer, and was sorry only, that the affection
 " and good-will of the king his master was not sufficiently
 " understood; and that, since it was rejected in that manner,
 " he could do no less than say, that the king his master knew
 " well enough what to do." De Luines answered, "We
 " are not afraid of you." The ambassador smiling a little,
 replied, "If you had said you had not loved us, I should
 " have believed you, and given you another answer. In
 " the mean time all that I will tell you more is, that we
 " know very well what we have to do." De Luines upon
 this, rising from his chair with a fashion and countenance a
 little discomposed, said, "By God, if you were not Monsieur
 " the ambassador, I know very well how I would use you." Sir Edward Herbert rising also from his chair, said, that
 " as he was the king of Great-Britain's ambassador, so he
 " was also a gentleman; and that his sword, whereon he
 " laid his hand, should give him satisfaction, if he had taken
 " any offence." After which, de Luines making no reply,
 the ambassador went on towards the door; and de Luines
 seeming to accompany him, Sir Edward told him, that
 " there was no occasion to use such ceremony after such
 " language," and so departed, expecting to hear farther from
 him. But no message being brought from de Luines, he
 had,

had, in pursuance of his instructions, a more civil audience from the king at Coignac; where the marshal of St. Geran told him, that "he had offended the constable, and was not in a place of security there:" to which he answered, that "he thought himself to be in a place of security, wheresoever he had his sword by him." De Luines resenting the affront, procured Cadinet his brother, duke of Chaun, with a train of officers, of whom there was not one, as he told king James, but had killed his man, to go as an ambassador extraordinary: who misrepresented the affair so much to the disadvantage of Sir Edward, that the earl of Carlisle, who was sent to accommodate the misunderstanding which might arise between the two crowns, got him recalled; until the gentleman who had stood behind the curtain, out of a regard to truth and honour, related all the circumstances so, as to make it appear, that though de Luines gave the first affront, yet Sir Edward had kept himself within the bounds of his instructions and honour. He afterwards fell on his knees to king James before the duke of Buckingham, requesting, that a trumpeter, if not an herald, might be sent to de Luines, to tell him, that he had made a false relation of the whole affair; and that Sir Edward Herbert would demand satisfaction of him sword in hand. The king answered, that he would take it into consideration; but de Luines died soon after, and Sir Edward was sent again ambassador to France.

Lloyd, &c.
p. 1018.

In 1625, Sir Edward was advanced to the dignity of a baron of the kingdom of Ireland by the title of lord Herbert of Castle-Island; and, in 1631, to that of lord Herbert of Cherbury in Shropshire. After the breaking out of the civil wars, he adhered to the parliament; and, Feb. 25, 1644, had an allowance granted him for his livelihood, having been spoiled by the king's forces," as Whitelocke says; or as Wood relates it, "received satisfaction from the members of that house, for their causing Montgomery castle to be demolished." He died at his house in Queen-street, London, Aug. 20, 1648; and was buried in the chancel of St. Giles's in the Fields, with this inscription upon a flat marble stone over his grave: "Heic inhumatur corpus Edwardi Herbert equitis Balnei; baronis de Cherbury & Castle-Island, auctoris libri, cui titulus est, De Veritate. Reddor ut herbæ, vicesimo die Augusti anno Domini 1648."

Memorials
of the Eng-
lish Affairs,
p. 104.

Ath. Oxon.

This noble lord was the author of some very singular and memorable works: the first of which was his book "De Veritate,"

“ Veritate,” which we have seen just mentioned in his epigraph. It was printed at Paris in 1624, and reprinted there in 1633; after which it was printed in London, in 1645, under this title; “ De Veritate, prout distinguitur à revelatione, à verisimili, à possibili, à falso. Cui operi additi sunt duo alii tractatus: primus de causis errorum; alter de Religione Laici.” The design of it to assert the sufficiency, universality, and absolute perfection of natural religion, with a view to discard all extraordinary revelation as needless; and on this account it is, that his lordship, though he did not write directly against revelation, has usually been ranked among the Deists. A learned and candid author, however, has lately published a most extraordinary anecdote relating to him, which, if true, shews him to have been a most conscientious Deist: and true this writer seems to suppose it, since he does not appear to doubt it, but tells us, that it is taken “ from a MS. life of lord Herbert drawn up from memorials penned by himself, and which is now in the possession of a gentleman of distinction.” His book “ De Veritate” was, it seems, his favourite work; yet as it was written in a manner so very different from what had been heretofore written on that subject, his lordship had great doubts within himself, whether he should publish or rather suppress it. This the MS. life, we are told, sets forth in his lordship’s own words; after which it represents him relating the following ‘surprising incident,’ as he calls it. “ Being thus doubtful in my chamber,” says lord Herbert, “ one fair day in the summer, my casement being open towards the south, the sun shining clear, and no wind stirring, I took my book, ‘ De Veritate,’ in my hands, and kneeling on my knees, devoutly said these words: O thou eternal God, author of this light, which now shines upon me, and giver of all inward illuminations, I do beseech thee, of thine infinite goodness, to pardon a greater request than a sinner ought to make. I am not satisfied enough, whether I shall publish this book: if it be for thy glory, I beseech thee give me some sign from heaven; if not, I shall suppress it.” I had no sooner spoken these words, but a loud, though yet gentle noise, came forth from the heavens, for it was like nothing on earth, which did so cheer and comfort me, that I took my petition as granted, and that I had the sign I demanded; whereupon also I resolved to print my book. This, how strange soever it may seem, I protest before the eternal God, is true: neither am I any way superstitiously deceived herein, since I did not

“ only

Leland's
View of
Deistical
Writers,
Vol. I. p.
469.

“ only clearly hear the noise, but in the sereneſt ſky that
 “ ever I ſaw, being without all cloud, did, to my thinking,
 “ ſee the place from whence it came.” The celebrated
 Gaſſendi wrote a confutation of this book “ De Veritate,”
 at the deſire of Peireſcius and Elias Diodati, and finiſhed it at
 Aix, without publiſhing it: and when lord Herbert paid him
 a viſit in Sept. 1647, Gaſſendi was ſurprized to find, that
 this piece had not been delivered to him, for he had ſent
 him a copy: upon which he ordered another copy to be taken
 of it, which that nobleman carried with him to England.
 It was afterwards publiſhed in Gaſſendi’s works, under the
 title of “ Ad librum D. Edvardi Herberti Angli de Veritate
 “ epiſtola;” but is imperfect, ſome ſheets of the original
 being loſt.

His “ History of the Life and Reign of Henry VIII.”
 was publiſhed in 1649, a year after his death, and is a work
 which has always been much admired. Nicolſon, in his
 Engliſh “ Historical Library,” ſays, that lord Herbert “ ac-
 “ quitted himſelf in this history with the like reputation, as
 “ the lord chancellor Bacon gained by that of Henry VIIth.
 “ For in the public and martial part this honourable author
 “ has been admirably particular and exact from the beſt re-
 “ cords that were extant; though as to the eccleſiaſtical,
 “ he ſeems to have looked upon it as a thing out of his pro-
 “ vince, and an undertaking more proper for men of ano-
 “ ther profeſſion.” In 1663, appeared his book “ De Re-
 “ ligione Gentilium, errorumque apud eos cauſis.” The
 firſt part was printed at London, in 1645; and that year he
 ſent the MS. of it to Gerard Voſſius, as appears from a let-
 ter of his lordſhip’s, and Voſſius’s answer. An Engliſh
 tranſlation of this work was publiſhed in 1705, under this
 title: “ The ancient Religion of the Gentiles, and Cauſes
 “ of their Errors conſidered. The Miſtakes and Failures
 “ of the Heathen Priests and wiſe Men, in their Notions of
 “ the Deity and Matters of Divine Worſhip, are examined
 “ with regard to their being deſtitute of Divine Revelation.”
 Lord Herbert wrote alſo in 1630, “ Expeditio Buckinghami
 “ ducis in Ream inſulam,” which was publiſhed in 1656;
 and “ Occaſional Verſes” publiſhed in 1665 by his ſon Hen-
 ry Herbert, and dedicated to Edward lord Herbert, his grand-
 ſon. He was, upon the whole, as Wood tells us, “ a per-
 “ ſon well ſtudied in the arts and languages, a good philo-
 “ ſopher and hiſtorian, and underſtood men as well as books,”
 let Chriſtian Kortholt ſay what he will; who, on account of
 his book “ De Veritate,” has ranked him with Hobbes and
 Spinoſa,

Ireland, &c.
 P. 470.

Part i. p.
 226. 1696.
 8vo.

Clarorum
 Virorum ad
 Voſſ. Epiſt.
 & Voſſii
 Epiſtolæ.

Ath. Oxon.

Spinosa, in his dissertation, intituled, “ De tribus impostori-
bus magnis, Edvardo Herbert, Thoma Hobbes, & Be-
nedicto Spinosa Liber,” printed at Kilon in 1680.

HERBERT (GEORGE), an English poet and divine, was brother of the preceding, and born at Montgomery-castle in Wales, Apr. 3, 1593. He was educated at Westminster-school; and being king’s scholar, was elected to Trinity-college in Cambridge, about 1608. He took both the degrees in arts, and became fellow of his college: and in 1619, he was chosen orator of the university, which office he held eight years. During that time he had learned the Italian, Spanish, and French tongues very perfectly: hoping, says his biographer, that he might in time, as his predecessors Sir Robert Naunton and Sir Francis Nethersole had done, obtain the place of secretary of state; for he was at that time highly esteemed by the king and the most eminent of the nobility. This and the love of a court-conversation, “ mixed
“ with a laudable ambition to be somewhat more than he
“ then was,” drew him often from Cambridge to attend his majesty, wherever the court was: who gave him a sinecure, which queen Elizabeth had formerly conferred on Sir Philip Sidney, worth about 120l. per ann. His biographer, we see, makes no scruple to call this sort of ambition laudable, though it is commonly the source of all the mischiefs which infest society, and the very opposite to that happy frame and turn of temper, which makes a man content with whatsoever state he shall happen to be placed in. This laudable ambition however was unfortunately disappointed: for upon the deaths of the duke of Richmond and the marquis of Hamilton, his hopes of preferment were at an end, and he entered into orders. July 1626, he was collated to a prebend in the church of Lincoln; and about 1630, he married a lady, who was nearly related to the earl of Danby. The same year, he was inducted into the rectory of Bemerton near Sarum; where he discharged the duties of his function in a most exemplary manner. We have no exact account of the time of his death; but it is supposed to have happened about 1635. His poems, intituled, “ The Temple,” were printed at London in 1635, 12mo: and his “ Priest to the Temple, or, “ The Country Parson’s Character and Rules of holy Life,” was published in 1652. His works have since been published together in a volume, 12mo, but are now little read. Nevertheless, he was highly valued by the most eminent persons of his age. Dr. Donne inscribed to him a copy of Latin

Walton’s
Life of Her-
bert, with
the Lives of
Donne, &c.
p. 262.
Lond. 1675.

verses ; and the lord Bacon dedicated to him his “ Translation of some Psalms into English Metre.”

HERBERT (WILLIAM), earl of Pembroke, was born at Wilton in Wiltshire, April 8, 1580, and admitted of New-college in Oxford in 1592, where he continued about two years. In 1601, he succeeded to his father's honours and estate ; was made K. G. in 1604 ; and governor of Portsmouth six years after. In 1626, he was elected chancellor of the university of Oxford ; and about the same time made lord steward of the king's household. He died suddenly at his house called Baynard's castle, in London, April 10, 1630 ; according to the calculation of his nativity, says Wood, made several years before by Mr. Thomas Allen, of Gloucester-hall. Clarendon relates concerning this calculation, that, some considerable persons connected with lord Pembroke being met at Maidenhead, one of them at supper drank a health to the lord steward : upon which another said, that he believed his lordship was at that time very merry ; for he had now outlived the day, which it had been prognosticated upon his nativity he would not outlive : but he had done it now, for that was his birth-day, which had completed his age to 50 years. The next morning, however, they received the news of his death. Whether the noble historian really believed this and other accounts relating to astrology, apparitions, providential interpositions, &c. which he has inserted in his history, we do not presume to say : he delivers them, however, as if he did not actually disbelieve them. Lord Pembroke was not only a great favourer of learned and ingenious men, but was himself learned, and endued with a considerable share of poetic genius. All that are extant of his productions in this way, were published with this title : “ Poems written by William Earl of Pembroke, &c. many of which are answered by way of repartee by Sir Benjamin Rudyard, with other Poems written by them occasionally and apart, 1660,” 8vo.

Hist. of Rebellion, b. 1.

The character of this noble person is not only one of the most amiable in lord Clarendon's history, but is one of the best drawn. “ He was,” says the great historian, “ the most universally beloved and esteemed of any man of that age ; and having a great office in the court, he made the court itself better esteemed, and more revered in the country : and as he had a great number of friends of the best men, so no man had ever the confidence to avow himself to be his enemy. He was a man very well bred, and of excel-

"lent parts, and a graceful speaker upon any subject, hav-
 "ing a good proportion of learning, and a ready wit to ap-
 "ply it, and enlarge upon it: of a pleasant and facetious
 "humour, and a disposition affable, generous, and mag-
 "nificent.—He lived many years about the court before in
 "it, and never by it; being rather regarded and esteemed
 "by king James, than loved and favoured.—As he spent
 "and lived upon his own fortune, so he stood upon his own
 "feet, without any other support than of his proper virtue
 "and merit.—He was exceedingly beloved in the court,
 "because he never desired to get that for himself which
 "others laboured for, but was still ready to promote the
 "pretences of worthy men: and he was equally celebrated
 "in the country, for having received no obligations from
 "the court, which might corrupt or sway his affections and
 "judgement.—He was a great lover of his country, and of
 "the religion and justice which he believed could only sup-
 "port it: and his friendships were only with men of those
 "principles.—Sure never man was planted in a court who
 "was fitter for that soil, or brought better qualities with
 "him to purify that air. Yet his memory must not be
 "flattered, that his virtues and good inclinations may be
 "believed: he was not without some alloy of vice, and
 "without being clouded by great infirmities, which he had
 "in too exorbitant a proportion. He indulged to himself
 "the pleasures of all kinds, almost in all excesses. He died
 "exceedingly lamented by men of all qualities, &c."

HERBERT (THOMAS), an eminent person of the same
 family, was born at York, where his grandfather was an al-
 derman, and admitted of Jesus-college, Oxford, in 1621:

Ath. Oxon.
 Vol. II.

but before he took a degree, removed to Trinity-college in
 Cambridge. He made a short stay there, and then went to
 wait upon William earl of Pembroke, recorded in the pre-
 ceding article; who owning him for his kinsman, and in-
 tending his advancement, sent him in 1626 to travel, with
 an allowance to bear his charges. He spent four years in
 visiting Asia and Africa; and then returning, waited on his
 patron at Baynard's castle in London. The earl dying sud-
 denly, his expectations of preferment were at an end; upon
 which he left England a second time, and visited several
 parts of Europe. After his return he married, and now be-
 ing settled, gave himself up to reading and writing. In
 1634, he published in folio, "A Relation of some Years
 "Travels into Africa and the great Asia, especially the Ter-

“ ritories of the Persian Monarchy, and some Parts of the
 “ Oriental Indies, and Isles adjacent.” The edition of 1677
 is the fourth, and has several additions. This work was
 translated by Wiquefort into French, with “ An Account of
 “ the Revolutions of Siam in 1647, Paris, 1663,” in 4to.
 All the impressions of Herbert’s book are in folio, and adorn-
 ed with cuts.

Upon the breaking out of the civil wars, he adhered to
 the parliament; and, by the endeavours of Philip earl of
 Pembroke, became not only one of the commissioners of par-
 liament to reside in the army of Sir Thomas Fairfax, but a
 commissioner also to treat with those of the king’s party for
 the surrender of the garrison at Oxford. He afterwards at-
 tended that earl, especially in Jan. 1646, when he, with
 other commissioners, was sent from the parliament to the
 king at Newcastle about peace, and to bring his majesty
 nearer London. While the king was at Oldenby, the par-
 liament commissioners, pursuant to instructions, addressed
 themselves to his majesty, and desired him to dismiss such of
 his servants as were there and had waited on him at Oxford:
 which his majesty with great reluctance consented to do.
 He had taken notice in the mean time of Mr. James Har-
 rington, the author of the “ Oceana,” and Mr. Thomas
 Herbert, who had followed the court from Newcastle; and
 being certified of their sobriety and education, he was wil-
 ling to receive them as grooms of his bedchamber with the
 others that were left him; which the commissioners approv-
 ing, they were that night admitted. Being thus settled in
 that honourable office, and in good esteem with his majesty,
 Herbert continued with him when all the rest of the chamber
 were removed; even till his majesty was brought to the block.
 The king, though he found him, says Wood, to be presby-
 terianly affected; yet withal found him very observant and
 loving, and therefore entrusted him with many matters of
 moment. At the Restoration he was made a baronet by
 Charles II. “ for faithfully serving his royal father during
 “ the two last years of his life;” as the letters patent for
 that purpose run. He died at his house in York, March 1,
 1681-2.

Besides the travels already mentioned, he was the author
 of other things. He wrote in 1678, “ Threnodia Carolina,
 “ containing an historical Account of the two last Years of
 “ the Life of King Charles I.” and the occasion of it was
 this. The parliament having a little before taken into con-
 sideration the appointing of 70,000*l.* for the funeral of that
 king,

king, and for a monument to be erected over his grave, Sir William Dugdale, then Garter king of arms, sent to our author, living at York, to know of him, whether the king had ever spoke in his hearing, where his body should be interred. To this Sir Thomas Herbert returned a large answer, with many observations concerning his majesty; which Sir William Dugdale being pleased with, desired him by another letter, to write a treatise of the actions and sayings of the king, from his first confinement to his death: and accordingly he did so. He wrote also an account of the last days of that king, which was published by Wood in the 2d volume of his "Athenæ Oxonienses." At the desire of his friend John de Laet of Leyden, he translated some books of his "India Occidentalis:" he assisted also Sir William Dugdale, in compiling the third volume of his "Monasticon Anglicanum." A little before his death, he gave several MSS. to the public library at Oxford, and others to that belonging to the cathedral at York; and in the Ashmolean Museum at Oxford, there are several collections of his, which he made from the registers of the archbishops of York, given to it by Sir William Dugdale.

HERMAS Pastor, or Hermas commonly called the Shepherd, was an ancient father of the church, and is generally supposed to have been the same, whom St. Paul mentions in Rom. xvi. 14. He is ranked amongst those who are called Apostolical Fathers, from his having lived in the times of the Apostles: but who he was, what he did, and what he suffered, for the sake of Christianity, is in a great measure, if not altogether, unknown to us. He seems to have belonged to the church of Rome, when Clement was bishop of it; that is, according to Dodwell, from the year 64 or 65 to the year 81. This circumstance we are able to collect from his "Second Vision," of which, he tells us, he was commanded to communicate a copy to Clement. What his condition was before his conversion, we know not; but that he was a man of some consideration, we may conclude from what we read in his "Third Vision;" where he owns himself to have been formerly unprofitable to the Lord, upon the account of those riches, which afterwards he seems to have dispensed in works of charity and beneficence. What he did after his conversion we have no account; but that he lived a very strict life we may reasonably conjecture, since he is said to have had several extraordinary revelations vouchsafed to him, and to have been employed in several messages to the church,

Cave's Hist.
Liter. Vol.
I. p. 30.

Vif. ii.
§. 4.

Vif. iii.
§. 6.

both to correct their manners, and to warn them of the trials that were about to come upon them. His death, if we may believe the "Roman Martyrology," was conformable to his life; where we read, that being "illustrious for his miracles, he at last offered himself a worthy sacrifice unto God." But upon what grounds this is established, Baronius himself could not tell us; insomuch that in his "Annals" he durst not once mention the manner of his death, but is content to say, that "having undergone many labours and troubles in the time of the persecution under Aurelius, and that too without any authority, he at last rested in the Lord July the 26th, which is therefore observed in commemoration of him." And here we may observe a very pleasant mistake, and altogether worthy of the "Roman Martyrology." For Hermas, from a book of which we shall speak immediately, being sometimes called by the title of "Pastor, or Shepherd," the martyrologist has very gravely divided the good man into two saints: and they observe the memorial of Hermas May the 9th, and of Pastor July the 26th.

The book just mentioned, and for which chiefly we have given Hermas a place in this work, is, as we have observed, intituled "The Shepherd;" and is the only remains of this father. Ancients and moderns are not a little divided in their judgements of this book. Some there are, and those the nearest to the time when it was written, who put it almost upon a level with the canonical Scriptures. Irenæus quotes it under the very name of Scripture. Origen, though he sometimes moderates his opinion of it, upon the account of those who did not think it canonical, yet in his "Comments on the Epistle to the Romans," gives this character of it, that "he thought it to be a most useful writing, and was, as he believed, divinely inspired." Eusebius tells us, that "though being doubted of by some, it was not esteemed canonical, yet was it by others judged a most necessary book, and as such read publicly in the churches." And Jerome, having in like manner observed that it was "read in some churches," makes this remark upon it, that it "was indeed a very profitable book." And yet after all we find this same book, not only doubted of by others among the ancient fathers, but slighted even by some of those who had elsewhere spoken well of it. Thus Jerome in his "Comments" exposes the absurdity of that apocryphal book, as he calls it, which in his "Catalogue of Writers" he had so highly applauded. Tertullian, who spake of it decently, if not honourably, while a Catholic, rejected it with scorn, after

he

Baron. An-
nal. Eccl. ad
ann. 164.

Martyrolog.
Rom. ad
Maij ix. &
Jul. xxvi.

Lib. iv.
Advers.
Hæres.

Hist. Eccles.
l. iii. c. 3.

Catalog.
Script. Ec-
cles.

In Habac. i.
34.

he was turned Montanist. And most of the other fathers, who have spoken of it well themselves, yet plainly enough insinuate, that there were those who did not put the same value upon it. The moderns in general have not esteemed it so highly; and indeed, as Dupin observes, “whether we consider the manner it is written in, or the matter it contains, it does not appear to merit much regard.” The first part, for it is divided into three, is called “Visions,” and contains many visions, which are explained to Hermas by a woman, who represents the church. These visions regard the state of the church, and the manners of the Christians. The second, which is the most useful, is called “Commands,” and comprehends many moral and pious instructions, delivered to Hermas by an angel: and the third is called “Similitudes.” Many useful lessons are taught in these books, but the visions, allegories, and similitudes are apt to tire; and Hermas had probably been more agreeable as well as more profitable, if he had enforced his precepts with that simplicity with which the Apostles themselves were content.

The original Greek of this piece is lost, and we have nothing but a Latin version of it, except some fragments preserved in the quotations of other authors; which, it is observable, are sufficient to evince the fidelity of this version. The best edition of it is that of 1698; where it is to be found among the other apostolical fathers, illustrated with the notes and corrections of Cotelerius and Le Clerc. With them also it is translated into English by archbishop Wake, and published with a large preliminary discourse relating to each father; the best edition of which translation is that of 1710.

HERMES, an Egyptian legislator, priest, and philosopher, lived, as some think, in the year of the world 2076, in the reign of Ninus, after Moses: and was so skilled in all profound arts and sciences, that he acquired the surname of Trismegistus, or “thrice great.” Clemens Alexandrinus has given us an account of his writings, and a catalogue of some of them; such as, the book containing the Hymns of the Gods; another “De rationibus vitæ regiæ;” four more “De astrologia,” that is, “De ordine fixarum stellarum, & de conjunctione & illuminatione Solis & Lunæ;” ten more intitled, “Ἱερατικά,” or which treat of laws, of the gods, and of the whole doctrine and discipline of the priests. Upon the whole, Clemens makes Hermes the author of 36 books of divinity and philosophy, and six of physic; but

De Orat.
c. xii.
De Pudic.
c. x.

Biblioth.
des Aut.
Eccles.
Tom. I. p.
28.

Strom.
lib. vi.

they are all lost. There goes indeed one under his name, whose title is "Poemander;" but this is agreed by all to be supposititious, and Casaubon imagines it to be written about the beginning of the second century, by some Platonizing Christian; who, to enforce Christianity with a better grace upon Pagans, introduces Hermes Trismegistus delivering, as it were long before, the greatest part of those doctrines which are comprized in the Christian's creed.

This philosopher has stood exceedingly high in the opinion of mankind, ancients as well as moderns; higher perhaps than he would have done if his works had been extant; for there is an advantage in being not known too much of. However, very great things have been said of him in all ages. Thus Plato tells us, that he was the inventor of letters, of ordinary writing and hieroglyphics. Cicero says, that he was governor of Egypt, and invented letters, as well as delivered the first laws to the people of that country. Suidas says, that he flourished before Pharaoh, and acquired the surname of Trismegistus, because he gave out something oracular concerning the Trinity. Though the ancients are by no means precise in their encomiums, yet they seem to have conceived a wonderful opinion of him; and the moderns have done the same. Hermes, says Gyraldus, was called Thrice Great, because he was the greatest philosopher, the greatest priest, and the greatest king. Polydore Vergil observes, that he divided the day into 12 hours, from his observation of a certain animal consecrated to Serapis by the Egyptians, which made water 12 times a day at a certain interval: such was his marvellous sagacity and insight into things. And lastly, when the great lord chancellor Bacon, that "wisest, brightest, meanest of mankind," endeavoured to do justice to the merits of our James I. a prince of whom nothing without doubt could be said too highly; he could think of no better means for this purpose, than by comparing him to Hermes Trismegistus. These are his words addressed to that king, in the entrance of his immortal work "De Augustis Scientiarum:" "Tuæ vero majestati etiam illud accedit, quod in eodem pectoris tui scrinio sacre literæ cum profanis recondantur; adeo ut cum Hermete illo Trismegisto triplici gloria insigniaris, potestate regis, illuminatione sacerdotis, eruditione philosophi:" that is, "but this is peculiar to your majesty, that the treasures of sacred as well as profane learning are all reposed in your royal breast; so that you may justly be compared to that famous Hermes Trismegistus of old, who was at once

"distin-

Exercitat.
I. in Baron.
Num. 10.
P. 75.

In Phædro
& Philebo.

De Natur.
Deor. I. iii.

In Dial. ii.
de Poet.

De Invent.
Rer. I. ii.
c. 5.

“ distinguished by the glory of a king, the illuminations of
“ a priest, and the learning of a philosopher.”

HERODIAN, a Greek historian, who flourished under the reigns of Severus, Caracalla, Heliogabalus, Alexander, and Maximin. His history contains eight books; at the beginning of the first of which he declares, that he will only write of the affairs of his own time, such as he had either known himself, or received information of from creditable persons: and for this he was indeed very well qualified, on account of the public employments he was engaged in, for he might boast of having passed through the greatest offices of the state. About the end of his second book he acquaints us, that his history shall comprehend a period of 72 years, and relate the government of all the emperors that succeeded one another, from the reign of Marcus Aurelius Antonius the philosopher, to that of the younger Gordianus: and accordingly his eighth book ends with the unworthy slaughter of the two old men Balbinus and Maximin, which was committed on them by the Prætorian soldiers, for the sake of advancing Gordian to the throne.

This historian is greatly admired for his exact judgement, and for furnishing out a vast variety of councils and events, which chiefly contribute to make history useful. An attentive reader will observe in him frequent examples of the frowns and smiles of fortune, as she is ever changing: “ he
“ will discover,” says Politian, “ plenty of materials for the
“ improvement of life and manners; and perceive as it were
“ a looking-glass of humanity, by inspecting which he will
“ be able to draw instructions, upon all exigences and occa-
“ sions, for the better management of public as well as pri-
“ vate affairs.” Herodian was translated into Latin by An-
gelus Politianus, and may therefore be read, as the Camde-
nian professor observed, either in Greek or Latin; “ for,”
says he, “ I don’t know which of the two deserves the greater
“ praise; Herodian, for writing so well in his own language,
“ or Politian, for translating him so happily, as to make him
“ appear like an original in a foreign one.” This however
is paying no small compliment to Politian; for Photius tells
us, that Herodian’s style is very elegant and perspicuous;
and adds, to complete his character, that, considering all the
virtues of an historian, there are few to whom Herodian
ought to give place. Julius Capitolinus mentions Herodian,
in his “ Life of Clodius Albinus,” as a good historian; but
accuses him, in his “ two Maximins,” of bearing too hard
upon

Præfat:
Herodian. ad
Innocent.
viii.

Whear de
legend. Hi.
&c. p. 74.
Cant. 1684.

Bibliothec.
c. 99.

Caus. in
notis ad
Capit. in
Maxim.—
Bœcl. præ-
fat. in He-
rod.

upon the memory of Alexander Severus, and his mother Mammea. This charge however does not seem to be well supported, and Causabon and Bœcler incline to acquit him of it. It is remarkable, that he speaks very respectfully of the clemency of Severus, who reigned 14 years, without taking away the life of any one, otherwise than by the ordinary course of justice; which he notes as an instance very rare, and without example since the reign of Antoninus the philosopher. And as to Mammea, though he justly blames her ill conduct in the government of the state, yet he very much commends her care in the education of her son; especially for excluding from him all those pests of courts, which flatter the corrupt inclinations of princes, and cherish in them the seeds of vice, and for admitting only persons that were virtuous in their lives and of approved behaviour. We are obliged to this historian, as well as to Dion Cassius, for acquainting us with the ceremonies which the Pagans used at the consecration of their emperors. In the beginning of his fourth book he has given us so particular a description of all the funeral honours done to the ashes of Severus, which his children transported in an alabaster chest from England, that it would be difficult to find a relation more exact and instructive.

Histor. lib.
xxii. sub
fin.

Though we have considered Herodian hitherto as an historian only, yet Suidas informs us, that he wrote many other books, which are not preserved out of the ruins of time. He was originally a grammarian of Alexandria, the son of Apollonius, surnamed Dyscolus: and perhaps it is for this reason, that Ammianus Marcellinus calls him “*Artium minutissimarum sciscitatore.*” However he passed the best part of his life at Rome, in the courts of the emperors; where he had the opportunity and means to inform himself, with that curiosity visible throughout his history, of many excellent particulars, which are no where else to be found. Herodian has been published by Henry Stephens in 1581, 4to; by Bœcler at Strasbourg in 1662, 8vo; and by Hudson at Oxford in 1669, 8vo.

Suidas in
voce
Ἡροδοτος.

HERODOTUS, an ancient Greek historian of Halicarnassus in Caria, was born in the first year of the 74th Olympiad; that is, about 484 years before Christ. The time of his birth is generally agreed on, which made Vossius censure Gaultier the Jesuit very severely for placing him, in his Tables printed at Cologne in 1616, under Constantine the Great and his children: “*an error,*” says he, “*really not to*”
“*be*”

“ he borne in a chronologer.” The city of Halicarnassus being at that time under the tyranny of Lygdamis, grandson of Artemisia queen of Caria, Herodotus quitted his country, and retired to Samos; from whence he travelled over Egypt, Greece, Italy, &c. and in his travels acquired the knowledge of the history and origin of many nations. He then began to digest the materials he had collected into order, and composed that history, which has preserved his name amongst men ever since. He wrote it in the isle of Samos, according to the general opinion; but the elder Pliny is of another mind, and affirms it to have been written at Thurium, a town in that part of Italy then called Magna Græcia, whither Herodotus had retired with an Athenian colony, and where he is supposed to have died, not however before he had returned into his own country, and by his influence expelled the tyrant Lygdamis. Lucian informs us, that when Herodotus left Caria to go into Greece, he began to consider with himself,

De Græcis
Hist. p. 13.
L. Bat.
1651, 4to.

Hist. Nat.
l. xii. c. 4.

Lucian.
Opera, Tom.
I. p. 571.
Amst. 1687.

“ What he should do to be for ever known,
“ And make the age to come his own,”

in the most expeditious way, and with as little trouble as possible. His history, he presumed, would easily procure him fame, and raise his name among the Grecians, in whose favour it was written: but then he foresaw, that it would be very tedious, if not endless, to go through the several cities of Greece, and recite it to each respective city; to the Athenians, Corinthians, Argives, Lacedæmonians, &c. He thought it most proper therefore to take the opportunity of their assembling all together; and accordingly recited his work at the Olympic games, which rendered him more famous than even those who had obtained the prizes. None were ignorant of his name, nor was there a single person in Greece, who had not either seen him at the Olympic games, or heard those speak of him who had seen him there; so that wherever he came, the people pointed to him with their fingers, saying, “ This is that Herodotus, who has written “ the Persian wars in the Ionic dialect; this is he who has “ celebrated our victories.”

His work is divided into nine books, which, according to the computation of Dionysius Halicarnassensis, contain the most remarkable occurrences within a period of 240 years; from the reign of Cyrus the first king of Persia, to that of Xerxes, when the historian was living. These nine books are called after the nine Muses, each of which is distinguished by

by the name of a Muse : and this has given birth to two disquisitions among the learned, first, whether they were so called by Herodotus himself ; and secondly, for what reason they were so called. As to the first, it is generally agreed that Herodotus did not impose these names himself ; but it is not agreed why they were imposed by others. Lucian, in the place referred to above, tells us, that those names were given them by the Grecians at the Olympic games, when they were first recited, as the best compliment that could be paid the man who had taken pains to do them so much honour. Others have thought, that the name of Muses have been fixed upon them by way of reproach, and were designed to intimate, that Herodotus, instead of true history, had written a great deal of fable. But be this as it will : with regard to the truth of his history, it is well known that he has been accused by several authors. Thucydides is supposed to have had him in his eye, though he only speaks of authors in general, when he blames those histories which were written for no other end but to divert the reader. Strabo accuses Herodotus particularly of this fault, and says, that he trifles very agreeably, interweaving extraordinary events with his narration, by way of ornament. Juvenal likewise aims at him in that memorable passage :

Thucyd.
Hist. l. i.

Geograph.
l. xvii.

Sat. x.

“ ——— creditur olim
“ Velificatus Athos, & quicquid Græcia mendax
“ Audet in historia.” ———

But none have ventured to attack him with so much freedom as Plutarch, who conceived a warm resentment against him, for casting an odium upon his countrymen the Thebans. This he owns to have been the motive to his writing that little treatise, to be found in his works, “ Of the Malignity of Herodotus ;” in which he accuses the historian, says La Mothe le Vayer, of having maliciously taxed the honour, not only of the Thebans and Corinthians, but almost all the Greeks, out of partiality to the Medes, and in order to raise the glory of his country higher in the person of Artemisia queen of Halicarnassus ; whose heroic actions in the battle of Salamis he so exaggerates, that this princess alone takes up the greatest part of the narration. Plutarch indeed confesses, that it is one of the best written and most agreeable pieces that can be read ; but adds, that amidst the charms of his narrative, he makes his readers swallow the poison of detraction ; and he compares the malignity he imputes to him, to cantharides covered with roses. Some think
Plutarch’s

Jugemens
des Historiens
Grecs
& Latins.

Plutarch's criticism is written with all the ill-nature which he ascribes to Herodotus: but, says the author just cited, "I have too much veneration for that worthy master of Trajan, to be fully satisfied with such an answer; and, to say the truth, it is hard to consider, how Herodotus speaks of Themistocles, especially in his *Urania*, where he accuses him of rapines and secret correspondence with the Persians, without believing that Plutarch had reasons for what he said." However, Herodotus has not wanted persons to defend him: Aldus Manutius, Joachim Camerarius, and Henry Stephens, have written apologies for him; and among other things, have very justly observed, Camerarius in particular, that he seldom relates any thing of doubtful credit, but produces the authority on which his narration is grounded; and if he has no certain authority to fix it upon, uses always the terms, "ut ferunt, ut ego audivi, &c." And for fear he should be mistaken when he relates any thing wonderful, he declares expressly of a particular in his "Polyhymnia," what he desires may be applied to his history in general, that "though he thinks it right to relate what he has heard, yet he is far from believing, or delivering as true and well-grounded facts, all which he relates." As for those relations, such as seeing the sun on the northern side of the heavens, and other things which passed for natural wonders among the ancients, and made him pass for a fabulous writer, it is well known, that modern voyages and discoveries have abundantly confirmed the truth of many of them.

La Mothe-
le Vayer,
&c.

Polyb. c.
152. and
Camerarii
Proem. in
Herodotum.

De Græc.
Hist. ut
supra.

Hist. Ani-
mal. l. viii.
c. 18.

Besides this history, he promised, in two places of his first book, to write another of Assyria: but this, says Vossius, was never finished, at least not published; otherwise it would have been mentioned probably by some of the ancient writers. Not but Aristotle, says he, has blamed Herodotus for saying, that "an eagle drank during the siege of Nineveh, because that bird was known never to drink:" which passage, not being found in the nine books extant, has made some imagine, that Aristotle took it from the history of Assyria. But this is hardly a sufficient proof; not to mention, that where Aristotle mentions this mistake, some read Hesiod instead of Herodotus. There is ascribed also to Herodotus a "Life of Homer," which is usually printed at the end of his works; but, as Vossius observes, there is no probability that this was written by the historian, because the author of that Life does not agree with him about the time when the poet lived; for he says, that Homer flourished about 168

years

years after the Trojan war, and 622 years before Xerxes's expedition into Greece: but Herodotus in his "Euterpe" affirms, that Homer and Hesiod preceded him 400 years, and consequently flourished a much longer time after the taking of Troy. Besides, the style of this piece is very different from that of Herodotus; and the author mentions several things of Homer, which do not at all agree with what the ancients have said of that poet:

Vide Xi-
landri An-
notationes
in Plutar-
chum de
vita Homerici.

Herodotus wrote in the Ionic dialect, and his style and manner have ever been admired by all people of taste. Cicero in his second book "De Oratore" says, that "he is so very eloquent and flowing, that he pleased him exceedingly;" and in his "Brutus," that "his style is free from all harshness, and glides along like the waters of a still river." He calls him also the Father of History; not because he was the most ancient, for there were many before him, but because he judged him the most excellent of historians: Father being a title, which the Romans always used to denote an illustrious person, and one that had deserved highly of the commonwealth. Thus Cicero himself was called "Pater Patriæ," because he had saved the commonwealth in the Catilinarian conspiracy. Quintilian has given the same judgement of Herodotus. "Besides the flowing sweetness of his style, even the dialect he uses has a peculiar grace, and seems to express the harmony of numbers. Many," says he, "have written history well; but every body owns, that there are two historians preferable to the rest, though extremely different from each other. Thucydides is close, concise, and sometimes even crowded in his sentences: Herodotus is sweet, copious, and exuberant. Thucydides is more proper for men of warm passions; Herodotus for those of a sedate turn. Thucydides excels in orations: Herodotus in narrations. The one is more forcible; the other more agreeable." Dionysius of Halicarnassus says, that Herodotus is the model of the Ionic dialect, as Thucydides is of the Attic: and in his comparison of these two historians, gives almost throughout the preference to Herodotus. But this determination, we think, will depend a good deal upon the tempers and views of those who read these historians; they, who seek nothing but pleasure and entertainment, will probably like Herodotus the best; but they who would reap the fruits which just history always affords, will, in our humble opinion, find their ends better answered by reading Thucydides. There have been several editions of Herodotus; two by Henry Stephens,

De legibus,
l. 1.

Inst. Orat.
l. ix. & x.

in 1570 and 1592; one by Gale at London in 1679; and one by Gronovius at Leyden in 1715, which is the last and best, though not the best printed.

HERRING (Dr. THOMAS), was the son of the Rev. John Herring, rector of Walsoken, in Norfolk; at which place he was born, 1693. He was educated at Wisbech school, in the Isle of Ely; and at Jesus-college in Cambridge, where he was entered 1710. He was chosen fellow of Corpus-Christi-college in 1716; and continued a tutor there upwards of seven years. He entered into priest's orders in 1719, and was successively minister of Great Shelford, Stow cum Qui, and Trinity in Cambridge. In 1722, Fleetwood, bishop of Ely, made him his chaplain, and soon after presented him to Rettindon in Essex, and to the rectory of Barly in Hertfordshire. In 1726, the hon. society of Lincoln's-Inn chose him their preacher; and, about the same time, he took his doctor's degree, and was appointed chaplain in ordinary to his majesty. In 1731, he was presented to the rectory of Blechingley in Surrey; and, towards the close of the year, promoted to the deanery of Rochester. In 1737, he was consecrated bishop of Bangor; and, in 1743, translated to the archiepiscopal see of York, on the demise of Dr. Blackburn.

When the rebellion broke out in Scotland, and the Highlanders defeated the king's troops at Preston-Pans, the archbishop contributed much to remove the general panic, and awaken the nation from its lethargy. He convened the nobility, gentry, and clergy of his diocese, and addressed them in a noble and animated speech; which had such an effect upon his auditory, that a subscription ensued to the amount of 40,000*l.* and the example was successfully followed by the nation in general. On the death of Dr. Potter, in 1747, he was translated to the see of Canterbury. In 1753, he was seized with a violent fever, which brought him to the brink of the grave; and though he did in some measure recover, yet from that time he might be rather said to languish, than to live. He retired to Croydon, declined all public business, and saw little other company than his relations and particular friends.

After languishing about four years, he expired March 13, 1757; and, agreeably to the express direction of his will, was interred in a private manner, in the vault of Croydon church. He expended upwards of 6000*l.* in repairing and adorning the palaces and gardens of Lambeth and Croydon.
He

He possessed the virtues of public and private life in a most eminent degree, and was a true friend to civil and religious liberty.

In 1763, a volume of his "Sermons on public Occasions" was printed, which bear the strongest marks of unaffected piety and benevolence: and the profits of the edition were given to the treasurer of the London Infirmary, for the use of that charity. There is inserted in the preface an elegy, sacred to his memory, by the Rev. Mr. Fawkes. A volume of his "Letters" has also been published by the Rev. Mr. Duncombe.

HERVEY (JAMES), an English divine of exemplary virtue and piety, was born at Hardingsstone, in Northamptonshire, 1714; had his education at the grammar-school at Northampton, and at Lincoln-college in Oxford. After a residence of seven years, he left the university; and became, in 1736, curate to his father, then possessed of the living of Weston-Favell. He was afterwards curate at Biddeford, and several other places in the West. In 1750, at his father's death, he succeeded to the livings of Weston and Collingtree; which being within five miles of each other, he attended alternately with his curate, till his ill health confined him to Weston. Here he afterwards constantly resided, and diligently pursued his labours both in his ministerial office and in his study, as long as possible, under the disadvantage of a weak constitution of body. He died on Christmas-day, 1758, in his 45th year. His charity was remarkable. It was always his desire to die just even with the world, and to be, as he called it, his own executor. His fund almost expired with his life: what little remained, he desired might be given in warm cloathing to the poor in that severe season. In point of learning, though not in the first class of scholars, yet he was far from being deficient. He was master of the three learned languages, and well read in the classics. But for a more minute account of every part of his character, we must refer the reader to his life, prefixed to his "Letters" published in two volumes, 8vo.

His other writings are, 1. "Meditations and Contemplations: containing Meditations among the Tombs; Reflections on a Flower Garden; and a Descant on Creation, 1746," 8vo. He sold the copy, after it had passed through several editions; which sale, and the profits of the former impressions, amounted to about 700l. The whole of this he gave in charity; saying, that as Providence had blessed

See Art.
NEW-
COMB.

blesed his attempt, he thought himself bound to relieve his fellow-creatures with it. 2. "Contemplations on the Night and stary Heavens; and a Winter Piece, 1747," 8vo. Both these have been turned into blank verse, in imitation of Dr. Young's "Night Thoughts," by Mr. Newcomb. 3. "Remarks on Lord Bolingbroke's Letters on the Study and Use of History, so far as they relate to the History of the Old Testament, &c. in a Letter to a Lady of Quality, 1753," 8vo. 4. "Theron and Aspasio; or, a Series of Dialogues and Letters on the most important Subjects, 1755," 3 vols. 8vo. Some of the principal points which he endeavours to illustrate in this work, are the following: the beauty and excellence of the Scriptures; the ruin and depravity of human nature; its happy recovery founded on the atonement, and effected by the Spirit of Christ. But the grand article is, the imputed righteousness of Christ; his notion of which has been objected to, and written against by several. He introduces most of his dialogues with descriptions of some of the amiable scenes of the creation. To diversify the work too, short sketches of philosophy are occasionally introduced, easy to be understood, and calculated to entertain the imagination, as well as improve the heart. 5. Some "Sermons," the third edition published after his death, 1759. 6. An edition of "Jenks's Meditations, 1757," with a strong recommendatory preface. 7. A recommendatory Preface to "Burnham's pious Memorials," published in 1753, 8vo. 8. "Eleven Letters to Wesley." 9. "Letters to Lady Frances Shirley, 1782," 8vo. In the younger part of his life he wrote some copies of verses, which shewed no contemptible genius for poetry; but these were suppressed by his own desire.

HERVEY (AUGUSTUS-JOHN), third earl of Bristol, the second son of John lord Hervey, by Mary, daughter of brigadier-general Lepell, and one of the maids of honour to queen Caroline when princess of Wales, was born May 19, 1724. Choosing a maritime life, after passing through the subordinate stations, we find him a lieutenant in the royal navy in the year 1744, a remarkable æra in his life, as being at Winchester races he then first saw Miss Chudleigh at her aunt's, Mrs. Hanmer's, at Lainstone in Hampshire, where they were privately married at about 11 in the evening of August 4, 1744. A few days after, Mr. Hervey was obliged to embark at Portsmouth for Jamaica, in vice-admiral Davers's fleet: at his return they lived together as man and wife, in Conduit-street, Hanover-square, and were visited

Gent. Mag.
1782, p. 10.

by their relations as such. On Jan. 17, 1746-7, he was appointed a post captain in the navy; and in the same year, if we mistake not, his lady (though strange to say, then, and till the year 1764, she continued maid of honour to the princess of Wales) presented him with a son, born at Chelsea, who died an infant. The following epigrammatical ænigma, said to be written by the late earl of Chesterfield, may not improperly be here inserted:

- “ A wife, whom yet no husband dares to name,
 “ A mother, whom no children dare to claim,
 “ All this is true, but it may yet be said,
 “ This wife, this mother, still remains a *maid*.”

Soon after this a coolness ensued between the captain and his wife, which increasing to an indifference, made them both wish for a separation. In Jan. 1747 he was appointed to the command of the *Princessa*, of 70 guns, and served in the Mediterranean under the admirals Medley and Byng; and after the peace, in Jan. 1752, to that of the *Phoenix*, of 22 guns. About this time Mr. Hervey desired Mr. Cæsar Hawkins to wait on his wife with proposals respecting a divorce; but she then refusing to listen to any terms, no step of any consequence was taken till seven years after. In the parliament that met May 31, 1754, his uncle Felton and he were both returned (with lord Petersham) for St. Edmund's Bury; but the house declared the former the sitting member. On lord Petersham's succeeding to the peerage in 1756, Captain Hervey was chosen in his room for St. Edmund's Bury, and in the month of April 1756, we find him serving in the *Phoenix*, under commodore (now lord) Edgcumbe in the Mediterranean, and (being sent by him to Leghorn in order to gain intelligence) giving our ministry, from Villa Franca, the earliest advice of the attack of Minorca. He joined admiral Byng off Majorca May 17, who on the 20th sent him a-head with two more frigates to endeavour to land a letter for general Blakeney, and to make the private signal agreed upon between him and captain Scrope, but upon the appearance of the French fleet to the south-east they were called off. In the indecisive engagement that followed, captain Hervey bravely offered, and prepared his ship to serve as a fire-ship, and was stationed a-breast the admiral to repeat signals. Capt. Andrews being slain in the action, he was appointed to succeed him, in the *Defiance* of 64 guns. In his evidence on admiral Byng's trial, in December following, he gave it as his opinion, that more sail might have

been made with the rear division. In July 1757, then commanding the Hampton-Court, of 64 guns, he drove the Nymph, a French frigate of 32 guns, upon the rocks of the island of Majorca, and, on her refusal to surrender, there sunk her; and afterwards took a French ship, laden with timber and other materials, and retook two English vessels laden with corn, which he carried to Nice. Feb. 28, 1758, in the same ship, he supported Capt. Gardiner in his spirited attack and capture of the Foudroyant, who being unfortunately slain in the action, he succeeded him in the Monmouth, the best sailing ship then in the navy, in which he burnt, in July following, the Rose, a French frigate of 36 guns, in the island of Malta; an insult of which the Maltese complained loudly. In 1759, being then commodore, he, with three ships more, closely watched the French fleet in Brest, and on July 14, seeing four ships with stores coming down to Brest, between the shore and some rocks, about the passage Du Tour, with the Pallas frigate, Capt. Clements, he plied close up to them, under the fire and bombardment of the forts and a battery, and with his boats cut out the vessels, and made sail with them, with Swedish colours flying. That two ships should take out four, from under such a fire, in sight of 20 ships of the line in their own port, and four flags flying, was just matter of exultation to Sir Edward Hawke and the whole fleet, and a presage of what happened off Belleisle on Nov. 20. On Sept. 28, Capt. Hervey again distinguished himself on the same station, by rowing at night in the Monmouth's barge, with four others, into a bay close to the French fleet, and boarding and bringing out a little yacht, belonging to the French admiral, in the midst of incessant firing from the shore; and the commodore, who received no hurt, a shot only passing through his coat, generously gave up his share of the prize and head-money to the seamen who went in the barges with him. In the first parliament of his present majesty, which met Nov. 3, 1761, Capt. Hervey was re-elected for St. Edmund's Bury, and in the same year was appointed to the Dragon, a new ship of 74 guns. On the breaking out of the Spanish war, in which his brother the earl discovered equal spirit and address as a negociator, he acted a distinguished part at the siege and reduction of the Havannah under Sir George Pococke, in 1662, battering and silencing fort Coximar, June 6, which enabled the earl of Albemarle and the army to pass that river unmolested; and on July 1, he commanded a very gallant attack on the north-east part of the Moro castle, with

three large ships, which he placed very judiciously, keeping a constant fire for six hours, though, the fortress being so high, the ships could make but little impression, and were all much damaged. The Dragon also, on the water's falling, touched the ground, and was forced to stave her water-casks to lighten her. She had 16 men killed, and 37 wounded. On the surrender of the Havannah, Capt. Hervey had the honour to be dispatched by the admiral, with the account to England, where he arrived Sept. 29, taking in his passage a large French frigate for Newfoundland (then in the enemy's possession) with military stores. Nov. 6, he was rewarded with the appointment of colonel of the Plymouth division of marines; this vacated his seat in parliament, in which he was succeeded by his youngest brother, William. After the peace, Jan. 12, 1763, the corporation of Plymouth transmitted to him the freedom of their borough, in consideration of the many great and eminent services he had rendered his king and country, during the war. In October following he was nominated to the command of one of the king's yachts. In Nov. he was appointed one of the grooms of his majesty's bed-chamber, and was chosen soon after for Saltash, in Cornwall. In Sept. 1766, the earl of Bristol, justly esteemed by the earl of Chatham (then lord privy-seal) for his spirited conduct at Madrid, being declared by his majesty lord-lieutenant of Ireland, he appointed his brother Augustus his secretary, who in consequence was sworn of the Irish privy-council; but that, and his brother Frederic's promotion to the bishopric of Cloyne, were the only fruits of his lordship's administration, as he never went over to that kingdom. In 1767, Capt. Hervey presented to the house of commons, a petition of the lieutenants of his majesty's navy, beseeching an augmentation of their half-pay; which he seconded with such energy [A], that an address was voted to his majesty, "intreating him to make further provision for "so useful and deserving a corps." In the parliament summoned to meet May 10, 1768, he was again chosen for St. Edmund's Bury.

In the same year, the scene or farce which had been eagerly acting for nine years, was finally completed, by Miss Chudleigh obtaining her suit of jactitation of marriage in the ecclesiastical court against her imputed husband, that court declaring, that "the parties, as far as appeared to them, "were never legally married, and that Miss C. was, and

[A] See his speech, in *Gent. Mag.* Vol. XXXVII. p. 284.

is, a spinster; and free to marry, especially in respect to the Hon. Augustus Hervey." The witness who could, and afterwards did prove the marriage, was at this time sent by the lady into Lincolnshire, on a pension of 20*l.* a year, and that there was a collusion on both sides there is now no doubt. In consequence of this sentence, thus fraudulently obtained, Mr. Hervey, as the civilians express it, was enjoined perpetual silence as to the premises; he vainly flattered himself that a more eligible matrimonial connection might now be safely formed, and she thought herself at liberty to give her hand to the late duke of Kingston, and they were married, by a special licence, at St. George's, Hanover-square, March 8, 1769.

In Jan. 1771, Mr. Hervey was appointed one of the lords commissioners of the admiralty. In the parliament which met Nov. 29, 1774, he was a fourth time returned for St. Edmund's Bury. On Feb. 6, 1775, he opposed with great spirit the re-commitment of the address respecting the situation of affairs in America, strongly defending the supremacy of parliament and its legislative authority over the colonies. This was his last speech as a commoner [B]. His brother dying unmarried, March 18, 1775, he succeeded to the family honours and estates, and was called to the house of peers as earl of Bristol. He now resigned his post of lord of the admiralty, groom of the bed-chamber, and colonel of marines; and was advanced to the rank of rear-admiral of the blue. An indictment being preferred against the duchess of Kingston for bigamy, she appeared in the court of king's-bench, May 24, having come over from Rome for that purpose, and entered into a recognizance, herself in 400*l.* and her four sureties in 100*l.* each, that she should appear to answer it when called upon by the king and her peers. April 15, 1776, her grace's trial came on in Westminster-hall, and, after lasting five days, her marriage with Mr. Hervey being fully established, by the evidence of Anne Craddock, who was present at it, and the register, &c. all her peers but one [c] found her guilty; but, in consideration of her peerage, she claimed, and was allowed, the benefit of clergy. Her noble husband had taken in the mean time a tour to the continent, from whence he did not return, till the storm was blown over, but time enough to appear in the

[B] See it, *Gent. Mag.* Vol. XLV. said, "Erroneously, but not intention-ally guilty."

P. 157.
[c] The duke of Newcastle, who

house the first day of the ensuing session, Oct. 30, where he closed the debate on the motion for an address with a consolatory account of the flourishing state of the navy, and a high eulogium on the attention and abilities of lord Sandwich; said, "he loved his country and his profession, abhorred the American cause, and was ready to shed his blood in defence of his country, which he would never desert while he had a foot to stand on." In Jan. 24, 1777, as the first court of judicature in the kingdom had now given his lordship a wife, while an inferior tribunal had as positively declared that he had none, he called upon his countess to appear in the consistory court of London, to shew cause why the sentence given in that court, in 1768, should not be revoked. There, after many learned pleadings, the chancellor of London (Dr. Bettsworth) discharged the rule, and obliged the lady to shew cause why lord Bristol should not be admitted to prove the marriage. Jan. 28, 1778, his lordship was promoted to the rank of vice-admiral of the blue. In a debate in the house of lords, Feb. 16, now joining with the opposition, he talked of the heavy burdens and melancholy prospects of Great-Britain, the bad condition of our ships, &c. which lord Sandwich denying, and adding, that "in case of a French war, a ship [the Royal George] had been assigned for the noble earl, and that at least might be presumed to be amply supplied;" he answered, "he was very willing to serve his country in the line of his profession; but God forbid that he should set his foot in the ship which had been assigned him, so wretchedly as it was at present manned." Feb. 19, his lordship in debate differed from lord Sandwich as to the number of ships in commission, producing a list of the names of 64, without 50 gun ships, which, however, he insisted were also of the line: this lord Sandwich would not allow; and affirmed that there were only 58 line of battle ships. March 6, lord Bristol spoke against the three American conciliatory bills, "which, far from obtaining peace," he said, "the favourite object of his desires, he firmly believed would be the means of sounding the trumpet of war to all the neighbouring powers." May 25, in the debate on the necessity of having a fleet stationed in the Mediterranean, his lordship took an active part, though then in an ill state of health, controverting the doctrines maintained by lord Sandwich, pointed out several material mismanagements and the remedies, and saying, that, "as an Englishman, he blushed for the honour of his country." June 2, he spoke in favour of the motion

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tion for addressing his majesty only to adjourn instead of proroguing the parliament. On the first day of the ensuing session, Nov. 26, his lordship gave his negative to the proposed address, and insisted on a previous enquiry into the causes of all our miscarriages, particularly that of the 27th of July, in respect to the conduct of Sir Hugh Palliser. He was also one of the 12 admirals who subscribed and presented the memorial to his majesty on that occasion, Dec. 30; and on the acquittal of admiral Keppel, Bristol-house, in St. James's-square, was distinguished by its elegant illuminations. Feb. 11, the earl of Bristol being confined by the gout, on Feb. 19, the duke of Richmond, by commission from his lordship, read the following motion; "That an address be presented to his majesty, that he will be pleased to order the proper officer to lay before the house an account of the state of the navy from the year 1751 to the year 1758, both years included;" which was agreed to. April 23, having made a motion (which had been long deferred by his illness) for addressing his majesty to remove lord Sandwich from his office, which passed in the negative, he not only joined with 24 other lords in a protest, but also entered his particular reasons for making it in the journals of the house. May 7, the attack of Jersey, "the very anti-chamber," as he called it, "of this kingdom," his lordship said, was a powerful confirmation of the opinions he had before maintained; and called upon men in office to inform him in what light they considered admiral Arbuthnot's going without orders to relieve it, left the ill consequences which might, perhaps, arise in America, should hereafter be imputed to his brave friend. No answer being given, lord Bristol called the silence of the first lord of the admiralty a contempt of the house. Lord Sandwich then explained his motives; said, an irregular charge did not require a serious defence, which, however, he was ready to make on any given day; and as to admiral Arbuthnot, he was secured from any future attack that might originate in the admiralty, by having had his praises personally, and theirs collectively. May 11, his lordship supported the marquis of Rockingham's motion for taking the affairs of Ireland into immediate consideration, and dwelling particularly on the bad management of the navy, which in its present state, he said, could not furnish ships for the defence of Ireland, if attacked by the French, without exposing England; and to lord Gower's motion, which was substituted, he made some objections. About this time his lordship, with the other principal members

of opposition, constantly assembled, when his health permitted, every Sunday evening at Gloucester-house. May 13, on the subject of the mutiny in the Defiance, he insisted that this was but one indication of a general disposition, of which the consequences would soon appear in more places than one. June 28, he argued against the principle of lord North's bill for augmenting the militia, as the navy, marine, and the regular forces, all more important than the militia, would be materially injured in the passing it. In this the majority agreed with him, and no augmentation was made but that of volunteers. The gout now had ruined his constitution, and at length seizing his stomach, put a period to his life, Dec. 22, 1779, at his house in St. James's-square. Leaving no legitimate issue, the titles and entailed estate devolved to his next brother, the Hon. and Rev. Frederic lord bishop of Derry; but all that part of his fortune which was in his power to alienate, he devised to others, not excepting the deer in his park at Ickworth, or his sheep, to the amount of 1500. All his personals, including an estate which he had purchased of 1200l. a year in Yorkshire, he left to Mrs. Nesbitt (whom with his youngest brother, the Hon. colonel William Hervey, and the earl of Coventry, he appointed his executors) on this condition only, that she should allow his natural son, Augustus Hervey, 300l. a year, during his minority, and 400l. a year afterwards. The other personals, to a very large amount, are divided equally among them [D].

[D] The following is an authentic copy of the last codicil to his lordship's will: "By way of codicil I write this
 " with my own hand, and hereby give
 " to my natural son, Augustus Hervey, the box or chest, with all my
 " father's MS. writings therein contained; and in case of his death, I
 " give the same to my brother William
 " Hervey, but with strict injunction
 " both to the one and the other, never
 " to print or publish them, or my father's memoirs, during the reign of
 " his present majesty; or for any time,
 " or at any time, to give or lend, or
 " leave them to my brother Frederic,
 " the present bishop of Derry; as witness my hand this 20th day of May,
 " 1779. BRISTOL."

Friends as we are to polite and political knowledge, and, from the specimens that have been published, convinced of the genius of the late lord Hervey, and also, from general report, of the taste of the present earl-bishop*; this last clause gives us real concern, and seems so unreasonable, that we should think it "more honoured in the breach than in the observance." What his present majesty has to do with these MSS. and Memoirs we cannot conjecture, as the noble author died five years only after he was born; unless meanly extending some personal resentment beyond the grave, the testator wished to deprive his sovereign of the literary pleasure and political information which these works might afford.

* Thus Alvarez, prime-minister of Spain in the last century, was styled, "The Count-Duke." See Gil Blas, Vol. IV.

“ The active zeal and diligent assiduity with which the earl of Bristol served [E], had for some years impaired a constitution, naturally strong, by exposing it to the unwholesomeness of variety of climates, and the infirmities incident to constant fatigue of body and anxiety of mind. His family, his friends, his profession, and his country, lost him in the 56th year of his age.

“ The detail of the merits of such a man cannot be uninteresting, either to the profession he adorned, or the country which he served, and the remembrance of his virtues must be pleasing to those who were honoured with his esteem; as every hour and every situation of his life afforded fresh opportunities for the exercise of such virtues, they were best known to those who saw him most—but however strong and perfect their impression, they can be but inadequately described, by one who long enjoyed the happiness of his friendship, and advantage of his example, and must ever lament the privation of his society.

“ He engaged in the sea-service when he was ten years old: the quickness of his parts, the decision of his temper, the excellency of his understanding, the activity of his mind, the eagerness of his ambition, his indefatigable industry, his unremitting diligence, his correct and extensive memory, his ready and accurate judgement, the promptitude, clearness, and arrangement with which his ideas were formed, and the happy perspicuity with which they were expressed, were advantages peculiar to himself; his early education under captain William Hervey, and admiral Byng, (two of the best officers of their time) with his constant employment in active service from his first going to sea, till the close of the last * war, had furnished ample matter for experience, from which his penetrating genius, and just observation, had deduced that extensive and systematic knowledge of minute circumstances and important principles, which is necessary to form an expert seaman and a shining officer: with the most consummate professional skill, he possessed the most perfect courage that ever fortified an heart, or brightened a character; he loved enterprize, he was cool in danger, collected in distress, decided in difficulties, ready and judicious in his expedients, and persevering in his determinations; his orders in the most critical situations, and for

For this well-drawn character our readers are indebted to a living Peer, who is no less an ornament to literature than to the royal navy; See Gent. Mag. Dec. 1783.

* This was written in 1780.

[E] “ Haud dubie illa ætate nemo unus erat vir quo magis innixa res nostra
“ staret.”

Liv.

“ the

“ the most various objects, were delivered with a firmness
 “ and precision, which spake a confidence in their propriety,
 “ and facility in their execution, that ensured a prompt and
 “ successful obedience in those to whom they were ad-
 “ dressed.

“ Such was his character as an officer, which made him
 “ deservedly conspicuous in a profession, as honourable to
 “ the individual, as important to the public: nor was he
 “ without those qualifications and abilities, which could give
 “ full weight to the situation in which his rank and connec-
 “ tions had placed him in civil life; his early entrance into
 “ his profession had indeed deprived him of the advantages
 “ of a classical education; this defect was however more
 “ than balanced by the less ornamental, but more solid in-
 “ struction of the school he studied in: as a member of par-
 “ liament, he was an eloquent, though not a correct speaker:
 “ those who differed from him in politics, confessed the ex-
 “ tent of his knowledge, the variety of his information, and
 “ the force of his reasoning, at the same time that they ad-
 “ mired the ingenuity with which he applied them to the
 “ support of his opinions.

“ He was not more eminent for those talents by which a
 “ country is served, than distinguished by those qualities
 “ which render a man useful, respected, esteemed, and be-
 “ loved in society. In the general intercourse of the world,
 “ he was an accomplished gentleman, and agreeable com-
 “ panion; his manners were noble as his birth, and en-
 “ gaging as his disposition; he was humane, benevolent,
 “ compassionate, and generous; his humanity was conspi-
 “ cuous in his profession; when exercised towards the sea-
 “ men, the sensibility and attention of a commander they
 “ adored, was the most flattering relief that could be af-
 “ farded to the sufferings or distresses of those who served
 “ with him; when exerted towards her enemies, it did ho-
 “ nour to his country, by exemplifying, in the most striking
 “ manner, that generosity which is the peculiar characteristic,
 “ and most distinguished virtue of a brave, free, and en-
 “ lightened people. In other situations his liberality was ex-
 “ tensive without ostentation, and generally bestowed where
 “ it would be most felt and least seen, upon modest merit,
 “ and silent distress; his friendships were warm, and per-
 “ manent beyond the grave, extending their influence to
 “ those who shared the affections, or enjoyed the patronage
 “ of their objects. His resentment was open, and his for-
 “ giveness sincere; it was the effect, perhaps the weakness,

“ of an excellent mind, that with him, an injury which he
 “ had forgiven, was as strong a claim to his protection, as a
 “ favour received could be to his gratitude.

“ This bright picture is not without its shades ; he had
 “ faults ; the impetuosity of his nature, and the eagerness
 “ with which he pursued his objects, carried him sometimes
 “ lengths not justifiable ; and the high opinion he justly
 “ entertained of his own parts, made him too easily the
 “ dupe and prey of interested and designing persons, whom
 “ his cooler judgement would have detested and despised,
 “ had they not had cunning enough to discover and flatter
 “ his vanity, and sufficient art to avail themselves of abili-
 “ ties which they did not possess.—But let it be remembered,
 “ that his failings were those of a warm temper, and un-
 “ guarded disposition ; his virtues those of an heart formed
 “ for every thing amiable in private, every thing great in
 “ public life.”

HESIOD, a very ancient Greek poet, but whether con-
 temporary with, or older or younger than Homer, is not
 yet agreed among the learned ; nor is there light enough in
 antiquity to settle it exactly. His father, as he tells us, was
 an inhabitant of Cuma, in one of the Æolian Isles, now
 called Taio Nova ; and removed from thence to Ascra, a
 village of Bœotia at the foot of mount Helicon, where He-
 siod was probably born, and called, as he often is, Ascraeus
 from it. Of what quality his father was, is no where said ;
 but that he was driven by misfortunes from Cuma to Ascra,
 Hesioid himself informs us. His father seems to have prospered
 better at Ascra, than he did in his own country ; yet
 Hesioid could arrive at no higher fortune, than keeping of
 sheep at the top of Helicon. Here the Muses met with him,
 and entered him into their service. To this account, which
 is to be found in the beginning of his “ *Generatio Deorum*,”
 Ovid alludes in these two lines :

Opera &
 dies.

“ *Nec mihi sunt visæ Clio, Cliusque sorores,
 “ Servanti pecudes vallibus, Ascra, tuis.*”

Nor Clio nor her sisters have I seen,
 As Hesioid saw them in th’ Ascraean green.

Upon the death of the father, an estate was left, which
 ought to have been equally divided between the two brothers
 Hesioid and Perseus ; but Perseus defrauded him in the division,
 by corrupting the judges. Hesioid was so far from resenting
 this

this injustice, that he expresses a concern for those poor mistaken mortals, who placed their happiness in riches only, even at the expence of their virtue. He lets us know, that he was not only above want, but capable of assisting his brother in time of need; which he often did, though he had been so ill used by him. The last circumstance he mentions relating to himself, is his conquest in a poetical contention. Archidamas king of Eubœa had instituted funeral games in honour of his own memory, which his sons afterwards took care to have performed. Here Hesiod was a competitor for the prize in poetry, and won a tripod, which he consecrated to the Muses. Plutarch, in his "Banquet of the Seven Wise Men," makes Periander give an account of the poetical contention at Chalcis, in which Hesiod and Homer are made antagonists. Hesiod was the conqueror, and dedicated the tripod, which he received for his victory, to the Muses, with this inscription:

" This Hesiod vows to th' Heliconian nine,
" In Chalcis won from Homer the divine."

We are told, that Philip of Macedon and his son Alexander had a dispute on this subject. The prince declared in favour of Homer: his father tells him, "the prize had been given to Hesiod;" and asks him, whether "he had never seen the verses Hesiod had inscribed upon the tripod, and dedicated to the Muses on mount Helicon?" Alexander allows it; and says, that Hesiod "might well get the better, when kings were not the judges, but ignorant ploughmen and rustics." But the authority of these relations is questioned by learned men; especially by such as will not allow these two poets to have been contemporaries, but make Hesiod between 30 and 40 years the older of the two.

Hesiod, having entered himself into the service of the Muses, left off the pastoral life, and applied himself to the study of arts and learning. When he was grown old, for it is agreed by all that he lived to a very great age, he removed to Locris, a town about the same distance from Parnassus, as Ascra was from Helicon. The story of his death, as told by Solon in Plutarch's "Banquet," is very remarkable. The man with whom Hesiod lived at Locris, a Milesian born, ravished a maid in the same house: and though Hesiod was entirely ignorant of the fact, yet being maliciously accused to her brothers as an accomplice, he was injuriously slain with the ravisher, and thrown with him into the sea. We have the knowledge of some few monuments,
which

which were framed in honour of this poet. Pausanias, in his "Bœotics," informs us, that his countrymen the Bœotians erected to him an image with a harp in his hand: and relates in another place, that there was likewise a statue of Hesiod in the temple of Jupiter Olympicus. Urfinus and Boiffard have exhibited a breast with a head, a trunk without a head, and a gem of him; and Urfinus says, that there is a statue of brass of him in the public college at Constantinople. The "Theogony" and "Works and Days" are the only undoubted pieces of this poet now extant: though it is supposed, that these poems have not descended perfect and finished to the present times. The "Theogony, or Generation of the Gods," Fabricius makes indisputably the work of Hesiod; "nor is it to be doubted," adds he, "that Pythagoras took it for his, who feigned that he saw in hell the soul of Hesiod tied in chains to a brass pillar, for what he had written concerning the nature of the Gods." And this doubtless was the poem, which gave Herodotus occasion to say, that Hesiod and Homer were the first who introduced a Theogony among the Grecians; the first who gave names to the Gods, ascribed to them honours and arts, and gave particular descriptions of their persons. The "Works and Days" of Hesiod, Plutarch assures us, were used to be sung to the harp. Virgil has shewn great respect to this poet, and taken occasion to pass a very high compliment on him:

Biblioth.
Græc. V. 1.

Lib. ii.

"Hos tibi dant calamos, en accide, Musæ,
"Ascrao quos ante feni, quibus ille solebat
"Cantando rigidas deducere montibus ornus."

He was indeed much obliged to him, and proposed him as his patron in his "Georgics," how much soever he may have excelled him. Manilius also has given a high character of Hesiod and his works. Heinsius in the preface to his edition of Hesiod remarks, that among all the poets, he scarce knew any but Homer and Hesiod, who could represent nature in her true native dress; and tells us, that nature had begun and perfected at the same time her work in these two poets, whom for that very reason he makes no scruple to call Divine. However, in general, Hesiod's merit has not been set so high; and it is certain that, when compared with Homer, he must pass for a very moderate poet: though in estimating their different degrees of merit, it may perhaps be but reasonable to consider the different subjects, on which the genius of each was employed. A good edition

In Astro-
nom.

tion

tion of Hesiod's works was published by Le Clerc at Amsterdam in 1701.

HESYCHIUS, a celebrated grammarian of Alexandria; whom Isaac Caufabon has declared to be, in his opinion, of all the ancient critics, whose remains are extant, the most learned and useful work for those who would apply themselves in good earnest to the study of the Greek language. Who or what Hesychius was, and indeed at what time he lived, are circumstances which there is not light enough in antiquity to determine; as Fabricius himself owns, who has laboured abundantly about them. He has left us a learned Lexicon or Vocabulary of Greek words, from which we may perceive, that he was a Christian, or, at least, that he had a thorough and intimate knowledge of Christianity; for he has inserted in his work the names of the apostles, evangelists, and prophets, as well as of those ancient writers who have commented upon them. Some say, that he was a disciple of Gregory of Nazianzen, and that he was extremely well versed in the Sacred Scriptures: and Sixtus Sinensis is of opinion, that he ought to be placed about the end of the fourth century. The first edition of Hesychius's Lexicon was published in folio by Aldus at Venice in 1513; but the last and best came out at Leyden in 4to, in 1668, under the care of Schrevelius, all Greek, "cum notis variorum." A better was expected afterwards from the learned Kuster, who published Suidas; but this critic died before he had made any considerable progress in it: and indeed, if he had lived, he could not have reduced him, according to Bentley, to any tolerable degree of correctness. "In profane authors," says this Aristarchus, "whereof one manuscript only had the luck to be preserved, as Velleius among the Latins, and Hesychius among the Greeks; the faults of the scribes are found so numerous, and the defects so beyond all redress, that notwithstanding the pains of the learnedest and acutest critics for two whole centuries, these books still are, and are like to continue, a mere heap of errors."

Philoleuth.
Lipf. p. 92.
edit. 1743.

Julius Scaliger has spoken with great contempt of Hesychius, and calls him a frivolous author, who has nothing that is good in him: "but," says Baillet, "I believe this critic is very singular in his opinion. His son Joseph on the contrary declares, that Hesychius is a very good author, though we have nothing left of him but an epitome, and though his citations are lost beyond recovery. Meric Casaubon also esteems him a most excellent grammarian; and

“ and Menage calls him the most learned of all the makers
 “ of dictionaries. Well therefore might Barthius pronounce
 “ it, as he does, a most unpardonable crime in him, who
 “ took upon him to epitomize Hefychius, and to separate
 “ from the vocabulary the testimonies of ancient authors.”

Jugemens
 des Scavans,
 Tom. II.
 p. 585.
 Paris, 1722.

HEVELIUS (JOHN), a celebrated astronomer and mathematician, was born at Dantzick, Jan. 28, 1611. His parents, who were of rank and fortune, gave him a liberal education; in which he discovered early a propensity to natural philosophy and astronomy. He studied mathematics under Peter Crugerus, in which he made a wonderful progress; and learned also to draw, to engrave, and to work both in wood and iron in such a manner, as to be able to frame mechanical instruments. In 1630, he set out upon his travels, in which he spent four years, passing through Holland, England, France, and Germany; and upon his return was so taken up with civil affairs, that he was obliged to intermit his studies for some years. Mean while, his master Crugerus, knowing well the force of his genius, and entertaining no small expectations from him, used all the means he could think of to bring him back to astronomy; and succeeded so well, that, in 1639, Hevelius began to apply himself entirely to it. He considered very wisely, that hypotheses, however they might shew the ingenuity of their inventors, were of but little use in the promotion of real knowledge; but facts were the only foundation, on which any solid science could be raised; and therefore, the first thing he did, built an observatory upon the top of his house, and furnished it with instruments, which were proper for making the most accurate observations. He constructed excellent telescopes himself, and began his observations with the moon, whose various phases and spots he noted very accurately; “ with a view,” as he says, “ of taking lunar eclipses
 “ with greater exactness, and removing those difficulties,
 “ which frequently arise for want of being able to settle more
 “ precisely the quantity of an eclipse.” When he had finished his course of observations, and prepared a great number of fine engravings upon copper with his own hands, he published his work at Dantzick, 1647, under the title of, “ Selenographia, sive, Lunæ descriptio; atque accurata tam
 “ macularum ejus quam motuum diversorum, aliarumque
 “ omnium vicissitudinum phasiumque, telescopii ope depre-
 “ henfarum, delineatio:” to which he added, by way of appendix, the phases of the other planets, as they are seen
 through

Præfat. ad
 Selenograp.

through the telescope, with observations upon them, upon the spots of the Sun and Jupiter in particular; all engraved by himself upon copper, and distinctly placed before the eyes of the reader. At the entrance of this work there is a handsome mezzotinto of himself, as he then was in his 36th year, with an elege in Latin verse engraved under it by Falek; which, as we take it to contain no more than what is strictly due to his merit, shall here be transcribed for the entertainment of the reader:

- “ Contemplare virum, qui cœli sydera primus,
 “ Quæ vidit, sculpsit; mente manaque valens.
 “ Hactenus ut nemo: quod testareris, Alhasen,
 “ Si in vivis esses; tu, Galilæe, quoque.
 “ Expressit cœlo Faleki celeberrima dextra
 “ Hevelium, patriæ nobile sidus humi.”

After this, he continued to make his observations upon the heavens, and to publish, from time to time, whatever he thought might tend to the advancement of astronomy. In 1654, he published two epistles: one to the famous astronomer Ricciolus, “De motu Lunæ libratorio;” another to the no less famous Bulialdus, “De utriusque luminaris defectu:” In 1656, a dissertation “De natura Saturni faciei, ejusque phasibus certa periodo redeuntibus:” In 1661, “Mercurius in sole visus:” In 1662, “Historiola de nova stella in collo Ceti:” In 1665, “Prodromus Cometicus, or the History of a Comet, which appeared in 1664:” In 1666, “The History of another Comet, which appeared in 1665:” and, in 1668, “Cometographia, cometarum naturam & omnium à mundo condito historiam exhibens.” He sent copies of this work to several members of the Royal Society at London, and among the rest to Hooke; whom we mention particularly, because of a very warm dispute which this present accidentally occasioned between these gentlemen soon after. In return for the “Cometographia,” Hooke sent Hevelius a description of the dioptric telescope, with an account of the manner of using it; and at the same time recommended it to him, as greatly preferable to telescopes with plain sights. This gave rise to the dispute between them; the point of which was, “whether distances and altitudes could be taken with plain sights any nearer than to a minute.” Hooke asserted that they could not; but that, with an instrument of a span radius, by the help of a telescope, they might be determined to the exactness of a second. Hevelius, on the other hand, insisted, that, by the
 advantage

advantage of a good eye and long use, he was able with his instruments to come up even to that exactness; and, appealing to experience and facts, sent by way of challenge eight distances, each between two different stars, to be examined by Hooke. Thus the affair rested for some time with outward decency, but not without some inward grudge between the parties. In 1673, Hevelius published the first part of his "Machina Cœlestis," as a specimen of the exactness both of his instruments and observations; and sent several copies as presents to his friends in England, but left Hooke out. This, it is supposed, occasioned Hooke to print, in 1674, "Animadversions on the first Part of the Machina Cœlestis;" in which he treated Hevelius with a very magisterial air, and threw out several unhandsome reflections, which were greatly resented; and the dispute grew afterwards so notorious, and to such a height, that, in 1679, Halley went, at the request of the Royal Society, to examine both the instruments and the observations made therewith. Halley gave a favourable judgement of both, in a letter to Hevelius; and Hooke managed the controversy so ill, that he was universally condemned, though the preference has since been given to telescopic sights. However, Hevelius could not be prevailed with to make use of them: whether he thought himself too experienced to be informed by a young astronomer, as he considered Hooke; or whether, having made so many observations with plain sights, he was unwilling to alter his method, lest he might bring their exactness into question; or whether, being by long practice accustomed to the use of them, and not thoroughly apprehending the use of the other, nor well understanding the difference, is uncertain. Besides Halley's letter, Hevelius received many others in his favour, which he took the opportunity of inserting among the astronomical observations in his "Annus Climactericus," printed in 1685. In a long preface prefixed to this work, he spoke with more confidence and greater indignation than he had done before; and particularly exclaims against Hooke's dogmatical and magisterial manner of assuming a kind of dictatorship over him. This revived the dispute, and caused several learned men to engage in it. The book itself being sent to the Royal Society, an account was given of it at their request by Dr. Wallis; who among other things took notice, that "Hevelius's observations had been misrepresented, since it appeared from this book, that he could distinguish by plain sights to a small part of a minute." About the same time Molyneux also wrote a letter to the society, in vindication

dication of Hevelius against Hooke's "Animadversions." Hooke drew up an answer to this letter, which was read likewise before the society; wherein he observed, "that he
 " was not the first aggressor to print, as appeared from the
 " 293^d to the 300th page in the 'Machina Cœlestis' itself;
 " that in his 'Animadversions' he had no where expressed
 " his doubt, whether Hevelius's observations could be made
 " true, and always the same, to two or three minutes, as
 " Mr. Molyneux had asserted, nor that an instrument of a
 " span radius might be made, that should perform observa-
 " tions sixty times more accurate than could be done with
 " his best instruments; that as for any disrespectful or un-
 " dervaluing sentiments he had of Hevelius or his perform-
 " ances, the contrary appears from the following passage,
 " where he says, that he would not be understood by these
 " animadversions, to undervalue the works and perform-
 " ances of a person so highly meriting the thanks of the
 " learned world, for his great expence and vast pains in per-
 " forming a work so highly useful to astronomy and navi-
 " gation; that he did not the least doubt but it would be a
 " work of perpetual esteem, and much preferable to any
 " thing of the like kind yet done in the world; and that he
 " had gone as far as it was possible for human industry to go
 " with instruments of that kind, which were as complete
 " and exact as instruments with plain sights could be made;
 " and that Mr. Hevelius had calculated them with all ima-
 " ginable care and skill, and delivered them with the like
 " candour and integrity; but yet that it was his opinion,
 " that this ought not to discourage others from making use
 " of telescopic sights, and to make better observations with
 " instruments by that means more exact."

In 1679, Hevelius had published the second part of his
 "Machina Cœlestis;" but the same year, while he was at
 a seat in the country, he had the misfortune to have his house
 at Dantzick burnt down. By this calamity he is said to
 have sustained several thousand pounds damage; having not
 only his observatory and all his valuable instruments and as-
 tronomical apparatus destroyed, but also a great number of
 copies of his "Machina Cœlestis;" which accident has made
 this second part very scarce, and consequently very dear. In
 1690, were published a description of the heavens, called,
 "Firmamentum Sobiescianum," in honour of John III.
 king of Poland; and "Prodromus astronomiæ, & novæ ta-
 "bulæ solares, una cum catalogo fixarum," in which he
 lays down the necessary preliminaries for taking an exact ca-
 talogue

catalogue of the stars. But both these works were posthumous; for Hevelius died January 28, 1687, which was the day of his birth, and on which he entered upon his 77th year. He was a man greatly esteemed by his countrymen, not only on account of his skill in astronomy, but as an excellent and worthy magistrate. He was made a burgomaster of Dantzick; which office he is said to have executed with the utmost integrity and applause. He was esteemed also very highly by foreigners; and not only by foreigners skilled in astronomy and the sciences, but by foreign princes and potentates: as appears abundantly evident from a collection of their letters, which were printed at Dantzick in 1683.

HEURNIUS (JOHN), a celebrated physician, born at Utrecht in 1543. After having made himself master of every thing belonging to his art at Louvain, Paris, Padua, Turin, he was invited to Leyden to be professor there. He is said to have been the first in this place who taught anatomy by lectures upon dead carcases. He died of the stone in 1601. There are several productions of his, but his capital one is, "A Treatise upon Disorders of the Head:" it is, says Julius Scaliger, "as much superior to his other works, as the head "is superior to other parts of the body;" but Scaliger's praises as well as his censures were for the most part *outrées*, bigger than the truth. He published Hippocrates in Greek and Latin, with explanatory commentaries, which have undergone many editions: the fourth was at Amsterdam, 1688, in 12mo: Gerard Vossius calls him *summum Medicum*; and says, that he was his master in *scientiâ naturali*.

De Philosophia, p. 95.
Hagæ Com.
1658, 4to.

HEYLIN (Dr. PETER), an English divine, descended from an ancient family at Pentric-Heylin in Montgomeryshire, was born at Burford in Oxfordshire, Nov. 29, 1600. In 1613, he was entered of Hart-hall in Oxford, and two years after chosen a demy of Magdalen-college. He had, while at school, given a specimen of his genius for dramatic poetry in a tragi-comedy on the wars and fate of Troy; and now composed a tragedy, intituled "Spurius," which was so approved by his society, that the president, Dr. Langton, ordered it to be acted in his apartments. After this he read cosmographical lectures in the college, which being a very unusual thing, and he very conversant in that branch of science, did so recommend him to the society, that he was chosen fellow thereof in 1619. In 1621, he published his "Microscopus, or, Description of the Great World;" the

Ath. Oxon.
Barnard's
Life of Heylin, p. 74.

Barnard,
p. 81. 86.

Ath. Oxon.

chief materials of which were the lectures just mentioned. It was universally liked, and speedily bought up; so that, in 1624, it was reprinted in the same size, but with considerable additions, and again presented to prince Charles, to whom it had been dedicated. It was soon after put into the hands of the king, who seemed at first greatly pleased with it; till meeting with a passage in it, where Heylin gave precedency to the French king, and stiled France the more famous kingdom, he was, forsooth, so exceedingly offended, that he ordered the lord-keeper to suppress the book. Heylin, to make his peace with the king, declared, that the error, in one of the exceptionable passages, was entirely the printer's, who had put *is* instead of *was*; and that when he himself mentioned the precedency of France before England, "besides that he did not speak of England, as it then stood augmented by Scotland, he took what he did say from Camden in his 'Remains.'" James was hereby satisfied, and Heylin took care, on the other hand, that the whole clause, which gave so much disgust, should be left out in all future impressions: for the work was successively enlarged, till it became a great folio, and has since been often reprinted in that size.

Microscopus, p. 441. L. i. edit. 1624.

Barnard, p. 94—101.

In 1625, he went over to France, where he continued about six weeks, and took down in writing an account of his journey; the original MS. of which he gave to his friend the lord Danvers, but kept a copy for himself, which was published about 30 years after. April 1627, he answered, *pro forma*, upon these two questions: 1. "An ecclesia unquam fuerit invisibilis?" that is, whether the church was ever invisible? 2. "An ecclesia possit errare?" that is, whether the church can err? both which determining in the affirmative, a great clamour was raised against him as a Papist, or at least a favourer of Popery. Wood says, that Prideaux, the divinity-professor, "fell foul upon him for it, calling him "Bellarminian, Pontifician, and I know not what." Heylin was not easy under the charge of being Popishly affected; for which reason, to clear himself from that imputation, he took an opportunity, preaching before the king on John iv. 20. of declaring vehemently against some of the errors and corruptions of the Romish church. In 1628, the lord Danvers, then earl of Danby, recommended him to Laud, then bishop of Bath and Wells; by whose interest also, in 1629, he was made one of the chaplains in ordinary to his majesty. On Aſt-Sunday 1630, he preached before the university of Oxford at St. Mary's on Matth. xiii. 25. from whence he

Ath. Oxon.

Barnard, p. 3.

Ath. Oxon. and Barnard, p. 120.

took

took occasion to deliver his sentiments very freely in regard to an affair, which at first sight had a specious appearance of promoting the honour and emolument of the ecclesiastical state, but was in reality a most iniquitous scheme, to the prejudice of the laity, and of no service where it was pretended to avail. This was a feoffment, that some designing persons had obtained, for the buying in of impropriations; but Heylin, seeing through the disguise, exposed very clearly the knavery of the designers. About this time he resigned his fellowship, having been married near two years; in concealing which marriage he acted very unstatutably, not to say dishonestly, nor did his friends attempt to justify him for it.

In 1631, he published his "History of that most famous Saint and Soldier of Jesus Christ, St. George of Cappadocia, &c. to which he subjoined, the Institution of the most Noble Order of St. George, named the Garter;" &c. which work he presented to his majesty, to whom he was introduced by Laud, then raised to the see of London. It was graciously received by the king, and Heylin soon after reaped the fruits of it; for, Oct. 1631, he was presented to the rectory of Hemmingford in Huntingdonshire, to a prebend of Westminster Nov. following, and shortly after to the rectory of Houghton in the bishopric of Durham, worth near 400l. per annum. April 1633, he was created Ath. Oxon. D.D. and gave fresh offence to the divinity-professor Prideaux by the questions he put up; which were, 1. "Whether the church hath authority in determining controversies of faith?" 2. "Whether the church hath authority of interpreting the Sacred Scriptures?" 3. "Whether the church hath authority of appointing rites and ceremonies?" Of all which he maintained the affirmative. Prideaux however, in the course of this dispute, is said to have laid down some tenets, which gave as much offence to Laud, who was chancellor of Oxford, and to the king, whom Laud informed of them, as Heylin's had given to him; as, "That the church was a mere chimera—That it did not teach or determine any thing."—"That controversies had better be referred to universities than to the church, and might be decided by the literati there, even though bishops were laid aside." Ibid. Heylin afterwards found an opportunity of revenging himself on Prideaux, for the rough treatment he had received from him. This divine, it seems, had delivered a lecture on the sabbath, somewhat freer than suited the rigid orthodoxy of the times; which, however, was not taken much notice of.

But shortly after, when the king, by publishing the book of sports on Sundays, had raised a violent outcry throughout the nation against himself and Laud, Heylin translated this lecture into English, and published it with a preface in 1633-4, to the great vexation of Prideaux, who hereby suffered much in the esteem and affection of the Puritans.

Ath. Oxon.

Barnard,
p. 172, &c.

Williams, bishop of Lincoln and dean of Westminster, having incurred the king's and Laud's displeasure, was now suspended and imprisoned, whereupon Heylin was made treasurer of the church of Westminster in 1637; and was also presented by the prebendaries, his brethren, to the rectory of Islip near Oxford. This he exchanged in 1638, for that of South-Warnborough in Hampshire; and the same year was made one of the justices of the peace for that county. In 1639, he was employed by Laud to translate the Scotch liturgy into Latin; and was chosen by the college of Westminster their clerk, to represent them in convocation. But the season was coming on, when men of his principles had reason to be afraid. A cloud was gathered, which threatened to overwhelm all who, like him, had distinguished themselves as champions for royal or ecclesiastical prerogative. To shelter himself therefore from the impending storm, he withdrew from the metropolis, where he had long basked in the shine of a court, to his parsonage; but not thinking himself secure there, retreated to Oxford, then garrisoned by the king, and the seat of his residence. On this the parliament voted him a delinquent, and dispatched an order to their committee at Portsmouth, to sequester his whole estate, and seize upon his goods. In consequence of this severe decree, he was deprived of his most curious and valuable library, it being carried with his household furniture to that town. He was employed by the king at Oxford to write a periodical paper, which was published weekly in that city, intituled "Mercurius Aulicus;" but in 1645, when the king's affairs became desperate, and the "Mercurius Aulicus" no longer supported, he quitted Oxford, and wandered from place to place, himself and his family reduced to the utmost straits. At Winchester he stayed for a while with his wife, &c. but that city being at length delivered up to the parliament, he was forced to remove again. In 1648, he went to Minster-Lovel in Oxfordshire, the seat of his elder brother, which he farmed for the six or seven years following of his nephew colonel Heylin, where he spent much of his time in writing. On quitting this farm, he went to Abingdon in Berkshire, where he also employed himself much

in composing treatises, which he published from time to time. Upon the Restoration of Charles II. he was restored to all his spiritualities, and undoubtedly expected from that prince some very eminent dignity in the church, as he had heroically exerted himself in behalf of it, as well as of the crown; and endured so much on that account, during their suffering condition. However, he was utterly disappointed, being never raised above the subdeanery of Westminster. This was matter of great vexation to him, and of wonder to many others, who did not sufficiently consider the qualities of the man; which, though well enough for the tool of a party, were not the properest recommendations to preferment, or most suitable to such a station. He died May 8, 1662, and was interred before his own stall, within the choir of the Barnard, p. 202, &c. abbey.

Wood has given this character of him, and tells us, that he was “ a person endowed with singular gifts, of a sharp and pregnant wit, solid and clear judgement. In his younger years he was accounted an excellent poet, but very conceited and pragmatical; in his elder, a better historian, a noted preacher, and a ready or extemporanean speaker. He had a tenacious memory to a miracle. He was a bold and undaunted man among his friends and foes, though of very mean port and presence; and therefore by some of them he was accounted too high and proud for his function. A constant assertor of the church’s right and the king’s prerogative; a severe and vigorous opposer of rebels and schismatics. In some things too much a party-man to be an historian, and equally an enemy to Popery and Puritanism.” His writings are numerous, but not Ath. Oxon. very valuable; and almost the only work he is known by now, is his “ Cosmography,” which, however, is in no very high esteem, being superseded by things abundantly superior in the kind.

HEYWOOD (JOHN), a noted English poet and jester of his time, was born in London, and educated at Oxford: Ath. Oxon. Vol. II. but the severity of an academical life not suiting his gay and airy temper, he retired to his native place, and became known to all the men of wit, and especially to Sir Thomas More, with whom he was very familiar. He was one of the first who wrote English plays; and is said also to have been very well skilled in vocal and instrumental music. He found means to become a favourite with Henry VIII. and was well rewarded by that monarch, for the mirth and quickness of his

his conceits. He was afterwards equally valued by queen Mary, and had often the honour to display his wit and humour before her; which he did; it seems, even when she lay languishing on her death-bed. After the decease of that princess, being a bigoted Papist, and finding the Protestant religion likely to prevail under queen Elizabeth, he entered into a voluntary exile, and went and settled at Mechlin in Brabant; where he died in 1565. He wrote several plays; "A Dialogue in Verse concerning English Proverbs;" "500 Epigrams;" "The Spider and Fly, a Parable, 1556," in a pretty thick 4to. Before the title of this last work is his picture from head to foot, printed from a wooden cut, with a fur gown on, on his head a round cap, his chin and lips close shaved, and a dagger hanging at his girdle. There are 77 chapters in this work, at the beginning of each of which is the author's picture, either standing or sitting before a table, with a book on it, and a window near it hung round with cobwebs, flies, and spiders. What would this generation say of an author, whose book should be so full of himself? He left two sons, both eminent men: the eldest of which was Ellis Heywood, who was born in London, and educated at All-souls-college in Oxford, of which he was elected fellow in 1547. Afterwards he travelled into France and Italy; continued some time at Florence, under the patronage of cardinal Pole; and became such an exact master of the Italian tongue, that he wrote a book in that language, intituled, "Il Moro, Fiorenz. 1556," 8vo. Then he went to Antwerp, and from thence to Louvain, where he died in the 12th year after his entrance into the society of the Jesuits: which was about 1572. He had a younger brother,

Wood, &c.

JASPER HEYWOOD, born also at London about 1535, and educated at Merton-college in Oxford; of which he was chosen fellow, but obliged to resign, for fear of expulsion, on account of his immoralities, in 1558. He was then elected fellow of All-souls, but left the university, and soon after England. In 1561, he became a Popish priest; and the year after, being at Rome, was entered among the Jesuits. After he had spent two years in the study of divinity, he was sent to Diling in Switzerland; from whence being called away by Pope Gregory XIII. in 1581, he was sent into England, where he was provincial of the Jesuits. After many peregrinations, he died at Naples in 1597. Before he left England the first time, he translated three tragedies of Seneca; and wrote "Various Poems and Devices;" some
of

of which are printed in a book, intituled, "The Paradise of Dainty Devises, 1573," 4to.

There was also one THOMAS HEYWOOD an actor, and most voluminous play-writer, in the reigns of queen Elizabeth and James I. He is said to have been the author of 220 plays; of which only 24 are now extant. Langbaine observes of him, that he was a general scholar and tolerable linguist, as his translations from Lucian, Erasmus, and from other Latin as well as Italian authors, sufficiently shew: however, the wits and poets have always held him cheap.

HEYWOOD (ELIZA), a most voluminous female writer, was the daughter of a tradesman in London, and died in 1756, aged about 63. Her genius lay for the novel kind of writing; and, taking Mrs. Manley's "Atalantis" for her model, she produced "The Court of Arimania," "The New Utopia," and other pieces of a like kind. The looseness of these works were the ostensible reason to Pope for putting her into his "Dunciad:" but it is ten to one, that some provocation of a private and personal nature was the real motive to it. She seemed, however, to be convinced of her error; since in the numerous volumes she published afterwards, no author has appeared more a votary of virtue, or preserved stricter purity and delicacy of sentiment. Her latter writings are, 1. "The Female Spectator," 4 vols. 2. "Epistles for the Ladies," 2 vols. 3. "Fortunate Foundling," 1 vol. 4. "Adventures of Nature," 1 vol. 5. "History of Betty Thoughtless," 4 vols. 6. "Jenny and Jemmy Jessamy," 3 vols. 7. "Invisible Spy," 2 vols. 8. "Husband and Wife," 2 vols. all in 12mo: and a pamphlet, intituled, "A Present for a Servant Maid."

Biographia
Dramatica.

When young, she dabbled in dramatic poetry, but with no great success: none of her plays being either much approved at first, or revived afterwards. She had also an inclination for the theatre as a performer, and was on the stage at Dublin in 1715. It would be natural to impute gallantry to such a kind of woman, yet nothing criminal was ever laid to her charge. On the contrary, she is represented as not only good-natured, affable, lively, and entertaining, but as a woman also of strict decorum, delicacy, and prudence; whatever errors, from a gaiety and vivacity of spirit, she might have committed in her younger years.

HICKES (GEORGE), an English divine of uncommon parts and learning, was born June 20, 1642, at Newsham
in

in Yorkshire, where his parents were settled on a very large farm. He was sent to the grammar-school at North Allerton, and from thence in 1659, to St. John's-college in Oxford. Soon after the Restoration, he removed to Magdalen-college, and from thence to Magdalen-hall; and at length, in 1664, was chosen fellow of Lincoln-college, taking the year after the degree of M. A. June 1666, he went into orders, became an eminent tutor soon after, and discharged this office with great reputation for seven years. Being then in a bad state of health, he was advised to ramble about the country: upon which Sir George Wheeler, who had been his pupil, and had conceived a filial affection for him, invited him to accompany him in his travels. They set out in Oct. 1673, and made the tour of France: after which they parted, Hickes being obliged to return to take his degree of B. D. At Paris, where he staid a considerable time, he became acquainted with Mr. Henry Justell, who in confidence told him many secret affairs; particularly, that of the intended revocation of the edict of Nants, and of a design in Holland and England to set aside the family of the Stuarts. He committed to him also his father's MS. of the "Codex canonum ecclesiæ universalis," to be presented in his name to the university of Oxford.

After his return home, in May 1675, he took the degree just mentioned, being about that time rector of St. Ebbe's church in Oxford: and, Sept. 1676, was made chaplain to the duke of Lauderdale. May 1677, his grace being to be made high-commissioner of Scotland, took his chaplain with him into that kingdom; and, April 1678, sent him up to court, with Dr. Burnet, archbishop of Glasgow, to lay before the king the proceedings in Scotland. He returned the month following, and was desired by Sharp, archbp. of St. Andrew's, to accept the degree of D. D. in that university, as a testimony of his and his country's great esteem for him, which request the duke of Lauderdale approving, Hickes was dignified in a full convocation: and afterwards, when he returned with his patron into England, the archbp. in his own name, and that of all his brethren, presented him with the 18 volumes of Labb's "Councils," as an acknowledgment of his services to that church.

Sept. 1679, he married; and, Dec. following, was created D. D. at Oxford. March 1679-80, the king promoted him to a prebend of Worcester; and, in August, he was presented by Sancroft, archbp. of Canterbury, to the vicarage of All-hallows Barking near the Tower of London. Dec.

1681, he was made chaplain in ordinary to the king; and, Aug. 1683, dean of Worcester. The bishopric of Bristol was vacant the next year, and Hickes, it is said, might have had it if he would: but missing his opportunity, the king died, and there was an end of his advancement; for though his church principles were very high, yet he had distinguished himself too much by his zeal against Popery, to be any favourite with James II. May 1686, he left the vicarage of Barking, and went to settle on his deanery; the bishop of Worcester having offered him the rectory of All-church, not far from that city, which he accepted.

Upon the Revolution in 1688, he with many others, refusing to take the oaths of allegiance, fell under suspension in Aug. 1689, and was deprived the Feb. following. He continued however in possession till the beginning of May; when reading in the "Gazette," that the deanery of Worcester was granted to Talbot, afterwards bishop of Oxford, Salisbury, and Durham successively, he immediately drew up in his own hand-writing a claim of right to it, directed to all the members of that church; and, in 1691, affixed it over the great entrance into the choir, that none of them might plead ignorance in that particular. The earl of Nottingham, then secretary of state, called it "Dr. Hickes's Manifesto against Government;" and it has since been published by Dr. Francis Lee, in the appendix to his "Life of Mr. Kettlewell," with this title, "The Protestation of Dr. George Hickes, and Claim of Right, fixed up in the Cathedral Church of Worcester." Expecting hereupon the resentment of the government, he privately withdrew to London, where he absconded for many years; till, May 1699, Somers, then lord chancellor, out of regard to his uncommon abilities, procured an act of council, by which the attorney-general was ordered to cause a *Noli Prosequi* to be entered to all proceedings against him.

Soon after their deprivation, archbp. Sancroft and his colleagues began to consider about maintaining and continuing the episcopal succession among those who adhered to them; and having resolved upon it, they sent Dr. Hickes over, with a list of the deprived clergy, to confer with king James about that matter. The doctor set out in May 1693, and going by the way of Holland, made it six weeks ere he arrived at St. Germain's. He had several audiences of the king, who complied with all he asked; and would have soon returned to England, but was detained some months by an ague and fever. He arrived in Feb. and on the eve of St.

Matthias,

Matthias, the consecrations were performed by Dr. Lloyd Bp. of Norwich, Dr. Turner Bp. of Ely, and Dr. White Bp. of Peterborough, at the Bp. of Peterborough's lodgings at the Rev. Mr. Giffard's house in Southgate. Hickes was consecrated suffragan Bp. of Thetford, and Wagstaffe suffragan of Ipswich: at which solemnity Henry earl of Clarendon is said to have been present. It has indeed been averred in print, that Hickes was once in the mind to take the oaths, in order to save his preferments: but this is not probable. He was a person very strict in his principles of morality; and what he was convinced was his duty, he closely adhered to, chusing to suffer any thing rather than violate his conscience. Some years before he died, he was grievously tormented with the stone; and at length his constitution, though naturally strong, gave way to that distemper, Dec. 15, 1715, in his 74th year.

He was a person of universal learning; but his temper, situation, and connections were such, as to suffer him to leave us but few monuments of it, that are worth remembering: for though he wrote a great deal, the greatest part consists of controversial pieces on politics and religion, which are generally thrown aside after they have been once read, and which are very unworthy to employ almost the whole time of a man of real parts and learning, as Dr. Hickes certainly was. He was particularly skilful in the old Northern languages and in antiquities, and has given us some works in this way, which will probably be valued, when all his other writings are forgotten. He was deeply read in the primitive fathers of the church, whom he considered as the best expositors of Scripture; and as no one better understood the doctrine, worship, constitution, and discipline of the Catholic church in the first ages of Christianity, so it was his utmost ambition and endeavour to prove the church of England perfectly conformable thereto.

The first thing he published, as far as we are able to trace out, was, I. "A Letter sent from beyond the Seas to one of the chief Ministers of the Nonconforming Party, &c. 1674;" which was afterwards reprinted in 1684, under the title of, "The Judgement of an anonymous Writer concerning these following Particulars: first, a Law for disabling a Papist to inherit the Crown; secondly, the Execution of penal Laws against Protestant Dissenters; thirdly, a Bill of Comprehension: all briefly discussed in a Letter, sent from beyond the Seas to a Dissenter ten Years ago." This letter was in reality an answer to his elder brother

brother Mr. John Hickes, a Dissenting minister, bred up in Cromwell's time at the college of Dublin; whom the doctor always endeavoured to convince of his errors, but without success: for the said John persisted in them to his death, and at last suffered from his rebellion under the duke of Monmouth; though, upon the doctor's unwearied application, the king would have granted him his life, but that he had been falsely informed, that this Mr. Hickes was the person who advised the duke of Monmouth to take upon him the title of king.

2. "Ravillac Redivivus, being a Narrative of the late Trial of Mr. James Mitchel, a Conventicle Preacher, who was executed Jan. 18, 1677, for an Attempt on the Person of the Archbishop of St. Andrew's, &c."

3. "The Spirit of Popery speaking out of the Mouths of fanatical Protestants: or, the last Speeches of Mr. John Kid and Mr. John King, two Presbyterian Ministers, who were executed for high Treason at Edinburgh, on Aug. 14, 1679." These pieces were published in 1680, and their writing was occasioned by his attending the duke of Lauderdale in quality of chaplain: otherwise there was no need of his parts and learning for such sort of performances. The spirit of faction, however, made them much read, and did the author considerable service with several great personages, and even with the king.

4. "Jovian; or, an Answer to Julian the Apostate;" printed twice in 1683, 8vo. This is an ingenious and learned piece, in defence of passive obedience and non-resistance, against the celebrated Samuel Johnson, the author of "Julian."

5. "The Case of Infant Baptism, 1683;" printed in the 2d volume of the "London Cases, 1685," in 4to.

6. "Speculum beatæ Virginis, a Discourse on Luke i. 28. of the due Praise and Honour of the Virgin Mary, by a true Catholic of the Church of England, 1686."

7. "An Apologetical Vindication of the Church of England, in Answer to her Adversaries, who reproach her with the English Heresies and Schisms, 1686," 4to; reprinted, with many additions, a large preface, and an appendix of "Papers relating to the Schisms of the Church of Rome, 1706," 8vo.

8. "The celebrated Story of the Thebæan Legion no Fable: in Answer to the Objections of Dr. Gilbert Burnet's Preface to his Translation of Lactantius de mortibus persecutorum, with some Remarks on his Discourse of Persecution;" written in 1687, but not published till 1714, for reasons given in the preface.

9. "Reflections upon a Letter out of the Country to a
"Member

“ Member of this present Parliament, occasioned by a Letter to a Member of the House of Commons, concerning the Bishops lately in the Tower, and now under Suspension, 1689.” The author of the letter, to which these reflections are an answer, was generally presumed to be Dr. Burnet; though that notion was afterwards contradicted in print. 10. “ A Letter to the Author of a late Paper, intitled, ‘ A Vindication of the Divines of the Church of England, &c. in Defence of the History of passive Obedience, 1689.’” The author of the “ Vindication” was Dr. Fowler, Bp. of Gloucester, though his name was not to it. 11. “ A Word to the Wavering, in Answer to Dr. Gilbert Burnet’s Enquiry into the present State of Affairs, 1689.” 12. “ An Apology for the new Separation, in a Letter to Dr. Sharp, Archbishop of York, &c. 1691.” 13. “ A Vindication of some among ourselves against the false Principles of Dr. Sherlock, &c. 1692.” 14. “ Some Discourses on Dr. Burnet and Dr. Tillotson, occasioned by the late Funeral Sermon of the former upon the latter, 1695.” It is remarkable, that in this piece Hickes has not scrupled to call Tillotson an Atheist; which may serve to convince the reader, that no talents, natural or acquired, can secure a man from fanaticism, whose zeal is under no restraint from reason. 15. “ The Pretences of the Prince of Wales examined and rejected, &c. 1701.”

What employment hitherto for parts and learning! The three next works, however, make some little amends. 16. “ Institutiones Grammaticæ Anglo-Saxonicæ & Mæso-Gothicæ. Grammatica Islandica Runolphi Jonæ. Catalogus librorum Septentrionalium. Accedit Edwardi Bernardi Etymologicum Britannicum, Oxon. 1689,” 4to, inscribed to archbishop Sancroft. While the dean was writing the preface to this book, there were great disputes in the house of commons, and every where else, about the original contract; which occasioned him to insert therein the ancient coronation oath of our Saxon kings, to shew, forsooth, that there is not the least footstep of any such contract. 17. “ Antiquæ literaturæ Septentrionalis libri duo: quorum primus G. Hiccesii S. T. P. Linguarum Veterum Septentrionalium thesaurum grammatico-criticum & Archæologicum, ejusdem de antiquæ literaturæ Septentrionalis utilitate dissertationem epistolarem, & Andræ Fountaine equitis auri numismata Saxonica & Dano-Saxonica, complectitur: alter continet Humfredi Wanleii librorum Veterum Septentrionalium, qui in Angliæ Bibliothecis extant, catalogo
“ gum

" gum historico-criticum, nec non multorum veterum codi-
 " cum Septentrionalium alibi extantium notitiam, cum to-
 " tius operis sex indicibus, Oxon. 1705," folio. Foreign-
 ers as well as Englishmen, who had any relish for antiqui-
 ties, have justly admired this splendid and laborious work.
 The great duke of Tuscany's envoy sent a copy of it to his
 master, which his highness looking into, and finding full of
 strange characters, called a council of the Dotti, and com-
 manded them to peruse and give him an account of. They
 did so, and reported it to be an excellent work, and that they
 believed the author to be a man of a particular head; for
 this was the envoy's compliment to Hickes, when he went
 to him with a present from his master. 18. A letter in the
 " Philosophical Transactions," intituled, " Epistola viri Rev. No. 302, p.
 " D. G. Hickefiii S. T. P. ad D. Hans Sloane, M. D. & 2076.
 " S. R. Secr. de varia lectione inscriptionis, quæ in statua
 " Tagis exaratur per quatuor alphabeta Hetrusca."
 We now relapse into our old way; as, 19. " Several Let-
 " ters which passed between Dr. G. Hickes and a Popish
 " Priest, &c. 1705." The person, on whose account this
 book was published, was the lady Theophila Nelson, wife of
 Robert Nelson, Esq; 20. " A second Collection of con-
 " troversial Letters, relating to the Church of England and
 " the Church of Rome, as they passed between Dr. G.
 " Hickes and an honourable Lady, 1710." This lady was
 the lady Gratiana Carew of Hadcomb in Devonshire. 21.
 " Two Treatises: one of the Christian Priesthood, the other
 " of the Dignity of the Episcopal Order, against a book in-
 " tituled, The Rights of the Christian Church." The third
 edition in 1711, enlarged into two vols. 8vo. 22. " A sea-
 " sonable and modest Apology in behalf of the Rev. Dr.
 " Hickes and other Nonjurors, in a Letter to Thomas Wise,
 " D. D. 1710." 23. " A Vindication of Dr. Hickes, and
 " the Author of the seasonable and modest Apology, from
 " the Reflections of Dr. Wise, &c. 1712." 24. Two vo-
 lumes of Sermons, most of which were before printed, with a
 preface by Mr. Spinckes, 1713, 8vo. 25. " Two Letters
 " to Robert Nelson, Esq; relating to Bishop Bull;" publish-
 ed in Bull's life. 26. " Some Queries proposed to civil,
 " canon, and common Lawyers, 1712;" printed after se-
 veral editions, in 1714, with another title, " Seasonable
 " Queries relating to the Birth and Birth-right of a certain
 " Person." After his death were published another volume
 of his Sermons, and some pieces relating to schism, separa-
 tion, &c. Besides these works, there are many prefaces and
 recom-

recommendations written by him, at the earnest request of others, either authors or editors: but it would be very tedious and unentertaining to detain the reader with a particular account of them; and it is not the least necessary, because such an account would not illustrate his character a jot more than is done already.

HIEROCLES, a great persecutor of the Christians in the beginning of the fourth century, was at first president of Bithynia, and afterwards governor of Alexandria: in both which situations he carried himself very furiously against the Christians. Lactantius relates, that at the time he was teaching rhetoric in Bithynia, and the Christian church under persecution, two authors set themselves to insult and trample upon the truth that was oppressed. One of these writers was a philosopher, who managed so very ill, that, although he had the magistrate to support his arguments, his work was despised and soon neglected. "There was another," says Lactantius, meaning Hierocles, "who wrote more sharply upon the subject. He was then one of the judges, and had been the chief promoter of the bloody persecution, which the Christians suffered under the emperor Dioclesian: but not contented with crushing them by his power, he endeavoured also to destroy them with his pen. For he composed two small books, not indeed professedly against the Christians, lest he should seem to inveigh against them as an enemy; but addressed to the Christians, that he might be thought to advise them kindly as a friend." Though Lactantius has not mentioned the name of Hierocles in this passage, yet it may be put past all doubt, that he meant him: for speaking of this author a little farther, he says, "Ausus est libros suos nefarios, ac Dei hostes φιλαληθείς annotare;" that is, he had the assurance to intitle his abominable and impious books, **LOVERS OF TRUTH**. Now Eusebius wrote a book, which is still extant, against these two books of Hierocles, and, together with his name, has produced their title at full length; *Λογοὶ φιλαληθείς πρὸς Χριστιανούς*, i. e. "Sermones veri amantes ad Christianos:" which circumstance, joined to the account given by both Eusebius and Lactantius of these *Λογοὶ φιλαληθείς*, proves beyond all reply, that the writer Lactantius spoke of was no other than Hierocles.

In these books Hierocles, as we learn from the writings of these fathers, and from the fragments preserved of him by Eusebius, endeavoured to prove, that the Holy Scripture is false,

Instit. Di.
vin. l. v.
s. 2.

Lib. v. c. 3.

Euseb.
Dem.
Evang.
p. 111, 112.

false, by shewing it to be inconsistent with itself. He insisted upon some points, which seemed to him to contradict each other; and he collected so many peculiarities relating to Christianity, that, as Lactantius says, he may well appear to have been a Christian himself. He abused Peter and Paul, and the other disciples, as though they had been the contrivers of the cheat; and yet he confessed at the same time, that they wanted skill and learning, for that some of them gained their livelihood by fishing. He asserted also, that Christ himself, being banished by the Jews, assembled 900 men, at the head of whom he robbed and plundered the country: and to evade the consequence of Christ's miracles, which he did not deny, but imputed to magic, he pretended to prove, that Apollonius had performed such or even greater wonders. Eusebius undertook, in his book against Hierocles, to confute the latter part of this work; but, as Cave says, "he has done it very indifferently, his confutation being little more than a bare running over of Philostratus's "Life of Apollonius." Lactantius did not design to make a particular answer to Hierocles; for he is so far from following him closely, that he never answers directly any objection transcribed from his books. His design was, to establish the foundations of the gospel, and to ruin those of Paganism; and he thought, as he tells us, that this would be answering at once all that the adversaries of Christianity had published, or would publish for the future.

Histor. Litterar. Tomo I. p. 344. Edit. 1740.

Lib. v. c. 4.

It is reported, that the martyr Ædesius, transported with an holy zeal, ventured to approach Hierocles, while he was presiding at the trial of some Christians of Alexandria, and to give him a box on the ear; upbraiding him at the same time with his infamous cruelty. The remains of Hierocles were collected into one vol. 8vo, by bishop Pearson, and published at London in 1654, with a learned dissertation upon him and his writings prefixed.

Euseb. de Martyr. Palest. c. 5. & Valef. Notæ.

HIEROCLES, a Platonic philosopher of the fifth century, taught at Alexandria with great reputation, and was admired for the strength of his mind, and the beauty and nobleness of his expressions. He wrote seven books upon Providence and Fate, and dedicated them to the philosopher Olympiodorus, who by his embassies did the Romans great services, under the emperors Honorius and Theodosius the younger. These books however are lost; and all we know of them is by the extracts, which are to be met with in Photius. This philosopher married only with a design to get children, as did also

Biblioth. Cod. 2424

his disciple Theosebius; which shews us, that the most celebrated Platonic philosophers were persuaded, that these were the true rules and real bounds of matrimony; and that all beyond these limits was a disorder, or at least a licentiousness, in which wise men ought not to indulge themselves. Thus Theosebius, finding that his wife was barren, made a ring of chastity, and gave it her. "Formerly," said he to her, "I made you a present of a ring of generation; but now I give you a ring which will help you to lead a continent life. You may continue with me, if you please, and if you can contain yourself; but if you do not like this condition, you may marry another man. I consent to it; and the only favour I beg of you is, that we may part friends." This Photius relates, who tells us also, that she accepted the offer; but whether the former or latter offer, we know not.

Hierocles wrote also "A Commentary upon the Golden Verses of Pythagoras," which is still extant, and has several times been published with those verses.

HIERONYMUS, or, as he is commonly called, Jerom, a very celebrated father of the church, was born of Christian parents at Strido, a town formerly situated upon the confines of Pannonia and Dalmatia, about 329. His father Eusebius, who was a man of rank and substance, took the greatest care of his education; and, after grounding him well in the language of his own country, sent him to Rome, where he was placed under the best masters in every branch of literature. Donatus, well known for his "Commentaries upon Virgil and Terence," was his master in grammar, as Jerom himself tells us: and under this master he made a prodigious progress in every thing relating to the belles lettres. He had also masters in rhetoric, Hebrew, and in divinity, who conducted him through all parts of learning, sacred and profane; through history, antiquity, the knowledge of languages, and of the discipline and doctrines of the various sects in philosophy; so that he might say of himself, as he afterwards did, with some reason, "Ego philosophus, rhetor, grammaticus, dialecticus, Hebræus, Græcus, Latinus, &c." He was particularly careful to accomplish himself in rhetoric, or the art of speaking, because, as Erasmus says, he had observed, that the generality of Christians were despised as a rude illiterate set of people; on which account he thought, that the unconverted part of the world would sooner be drawn over to Christianity, if it were but

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Cave's Hist.
Liter. Vol.
I. p. 267.
Oxon. 1740.

Apolog. 1.
adv. Ruff.

Apolog. 2.
adv. Ruff.

Hieronymi
Vita ab
Erasmo
præfix. ope-
rib. Basil.
1526.

set off and enforced in a manner suitable to the dignity and majesty of it: "Sperans futurum," says Erasmus, "ut plures sacris literis delectarentur, si quis theologiæ majestatem dignitate sermonis æquasset." However, as conversant as he was with profane learning in his youth, he renounced it entirely afterwards, and did all he could to make others renounce it too: for he relates a vision, which he pretended was given to him, "in which he was dragged to the tribunal of Christ, and terribly threatened, and even scourged, for the grievous sin of reading secular and profane writers, Cicero, Virgil, and Horace, whom for that reason he resolved never to take into his hands any more."

If Jerom, as an Italian Ciceronian facetiously observed upon this passage, was whipped for being a Ciceronian, that is, for writing altogether in the style and manner of Cicero, he suffered what he did not deserve, and might have pleaded Not guilty: in the mean time, as a certain author remarks, Jerom "was a very good writer for the time in which he lived;" and we may add, would not in any time have been reckoned a bad one.

Hieron.
Oper. Tom.
IV. P. ii. p.
414. Edit.
Benedict.

Jortin's Re-
marks on
Ecclesiasti-
cal History,
Vol. II. p.
228.

But to go on with his history. When he had finished his education at Rome, and reaped all the fruits which books and good masters could afford, he resolved, for his farther improvement, to travel. He had a mind, says Erasmus, to imitate Pythagoras, Plato, Apollonius, and other great men, who visited foreign countries for the sake of enlarging and perfecting that knowledge abroad, which they had acquired by study and application at home. After being baptized therefore at Rome, which he was when an adult, he made the tour of Gaul; and stayed a long time in every city through which he passed, that he might have opportunity and leisure to examine the public libraries, and to visit the men of letters, with which that country then abounded. He staid so long at Treveris, that he transcribed with his own hand a large volume of Hilary's concerning Synods, which some time after he ordered to be sent to him in the deserts of Syria. From hence he went to Aquileia, where he became first acquainted with Ruffinus, who was a presbyter in that town, and with whom he contracted an intimate friendship. When he had travelled as long as he thought expedient, and seen every thing that was curious and worth his notice, he returned to Rome; where he began to deliberate with himself, what course of life he should take. Study and retirement were what he had set his heart upon, and he had collected an excellent library of books; but Rome, he thought,

Hieron.
Vit.

would not be a proper place to reside in: it was not only too noisy and tumultuous for him, but as yet had too much of the old leaven of Paganism in it. He had objections likewise against his own country, Dalmatia, whose inhabitants he represents, in one of his epistles, as entirely sunk in sensuality and luxury, regardless of every thing that was good and praise-worthy, and gradually approaching to a state of barbarism: "in mea patria rusticitatis vernacula," says he, "deus venter est, & in diem vivitur; & sanctior est ille, qui ditior est." After a consultation therefore with his friends, he determined to retire into some very remote region; and so leaving his country, parents, substance, and taking nothing with him but his books, and as much money as would be sufficient for his journey, he set off from Italy for the Eastern parts of the world. Having passed through Dalmatia, Thrace, and some provinces of Asia Minor, his first care was to pay a visit to Jerusalem; for in those days such a journey was considered as a necessary act of religion, and incumbent upon all who were in a condition to take it; and a man would have had but a low reputation for piety, who had not visited the holy ground, and adored the blessed footsteps of his Saviour. From Jerusalem he went to Antioch, where he fell into a dangerous fit of illness; but having the good luck to recover from it, he left Antioch, and set forward in quest of some more retired habitation; and after rambling over several cities and countries, with all which he was dissatisfied on account of the customs and manners of the people, he settled at last in a most frightful desert of Syria, which was scarcely inhabited by any thing but wild beasts. This however was no objection to Jerom: it was rather a recommendation of the place to him; for, says Erasmus, "he thought it better to cohabit with wild beasts and wild men, than with such sort of Christians as were usually found in great cities; men half Pagan, half Christian; Christians in nothing more than in name."

He was in his 31st year, when he entered upon this monastic course of life; and he carried it, by his own practice, to that height of perfection, which he ever after enforced upon others so zealously by precept. He divided all his time between devotion and study: he exercised himself much in watchings and fastings; slept little, eat less, and hardly allowed himself any recreation at all. He applied himself very severely to the study of the Holy Scriptures, which he is said to have gotten by heart; as well as to the study of the
 Oriental

Hieron.
Vita ab
Erasmo.

Hieros.
Vit.

Oriental languages, which he considered as the only keys, that could let him into the true sense and meaning of them. After he had spent four years in this dreadful situation and laborious way of life, his health grew so impaired, that he was obliged to return to Antioch: where the church at that time was divided by factions, Meletius, Paulinus, and Vitalis all claiming a right to the bishopric of that place. Jerom being a son of the church of Rome, where he was baptized, could not espouse any party, till he knew the sense of his own church upon this contested right. Accordingly he wrote to Damasus, then bishop of Rome, to know whom he must consider as the lawful bishop of Antioch; and upon Damasus's naming Paulinus, Jerom acknowledged him as such, and was ordained a priest by him in 378.

From this time his reputation for piety and learning began to spread abroad, and he was known in the world. He went soon after to Constantinople, where he spent a good deal of time with Gregory Nazianzen; whom he did not disdain to call his master, and to own, that he learned of him the right method of expounding the Holy Scriptures. Afterwards, in 382, he went to Rome with Paulinus bishop of Antioch, and Epiphanius bishop of Salamis in the isle of Cyprus; where he soon became known to Damasus, and was made his secretary. He acquitted himself in this post very well, and yet found time to compose several works. Upon the death of Damasus, which happened in 385, he began to entertain thoughts of travelling to the East again: to which he was moved chiefly by the disturbances and vexations he met with from the Origenists, or followers of Origen, at Rome. For these, when they had in vain endeavoured, says Cave, to draw him over to their party, raised infamous reports and calumnies against him. They charged him, among other things, with a criminal passion for one Paula, an eminent matron, in whose house he had lodged during his residence at Rome, and who was as illustrious for her piety as for the splendor of her birth and the dignity of her rank. For these and other reasons he was determined to quit Rome, and accordingly embarked for the East in August 385, attended by a great number of monks and ladies, whom he had persuaded to embrace the ascetic way of life. He sailed to Cyprus, where he paid a visit to Epiphanius; and arrived afterwards at Antioch, where he was kindly received by his friend Paulinus. From Antioch he went to Jerusalem; and the year following from Jerusalem into Egypt. Here he visited several monasteries; but finding to his great grief the monks

Hist. Liter.
as above.

every where infatuated with the errors of Origen, he returned to Bethlehem, a town near Jerusalem, that he might be at liberty to cherish and propagate his own errors, without any disturbance or interruption from abroad. This whole peregrination is particularly related by himself, in one of his pieces against Rufinus; and, as it is very characteristic, and shews much of his spirit and manner of writing, we think it may not be disagreeable to the reader to see it in his own language. “*Vis nosse perfectionis meæ de urbe ordinem?*”

Apolog. 2.
adv. Ruff.

says he to Rufinus: “*Narrabo breviter. Mense Augusto, flantibus Etesis, cum sancto Vincentio presbytero, & aliis monachis, qui nunc Hierosolymæ commorantur, navim in Romano portu securus ascendi, maxima me sanctorum frequentia prosequente. Veni Rhegium: in Scyllæo littore paululum steti; ubi veteres didici fabulas, & præcipitem fallacis Ulixidis cursum, & Syrenarum cantica, & infatiabilem Charybdis voraginem. Cumque mihi accollæ illius loci multa narrarent, darentque consilium, ut non ad Protei columnas, sed ad Ionæ portum navigarem; hunc enim fugientium & turbatorum, illum securi hominis esse cursum; malui per Malæas & Cycladas Cyprum pergere, ubi susceptus à venerabili Episcopo Epiphano, cujus tu testimonio gloriaris: veni Antiochiam, ubi fruitus sum communionem pontificis confessorisque Paulini; & deductus ab eo, media hieme & frigore gravissimo, intravi Hierosolymam. Vidi multa miracula; & quæ prius ad me fama pertulerat, oculorum indicio comprobavi. Inde contendi Ægyptum: lustravi monasteria nitriæ; & inter sanctorum choros aspides latere perspexi. Protinus concito gradu Bethlehem meam reversus sum, ubi adoravi præsepe & incunabula Salvatoris, &c.*”

He had now fixed upon Bethlehem, as the properest place of abode for him, and best accommodated to that course of life which he intended to pursue; and was no sooner arrived here, than he met with Paula, and other ladies of quality, who had followed him from Rome, with the same view of devoting themselves to a monastic life. His fame for learning and piety was indeed so very extensive, that numbers of both sexes flocked from all parts and distances, to be trained up under him, and to form their manner of living according to his instructions. This moved the pious Paula to found four monasteries; three for the use of females, over which she herself presided, and one for males, which was committed to Jerom. Here he enjoyed all that repose which he had long desired; and he laboured abundantly in the vineyard, as well
for

for the souls committed to his care, as in composing great and useful works. He had enjoyed it probably to the end of his life, if Origenism had not prevailed so mightily in those parts: but, as Jerom had an abhorrence for every thing that looked like heresy, it was impossible for him to continue passive, while these assps, as he calls them above, were insinuating their deadly poison into all who had the misfortune to fall in their way. This engaged him in terrible wars with John bishop of Jerusalem and Ruffinus of Aquileia, which lasted many years. Ruffinus and Jerom had of old been intimate friends; but Ruffinus having of late years settled in the neighbourhood of Jerusalem, and espoused the part of the Origenists, the enmity between them was on that account the more bitter. Jerom had also several other quarrels upon his hands; for as heresy was to receive no quarter from this saint, so his righteous soul was perpetually vexed by Satan from one quarter or another. In 410, when Rome was besieged by the Goths, many fled from thence to Jerusalem and the Holy Land, and were kindly received by Jerom into his monastery. He died in 420, which was the 91st year of his age; and is said to have preserved his vivacity and vigour to the last.

Erasmus, who wrote his life, and gave the first edition of his works in 1526, says, that he was "undoubtedly the greatest scholar, the greatest orator, and the greatest divine, that Christianity had then produced." Supposing this true, as perhaps it is, may we not wonder at Erasmus for his partiality to Jerom, and his prejudices against Origen? Origen, says a certain writer, "was very learned and ingenious, and indefatigably industrious: his whole life from his early years was spent in examining, teaching, and explaining the Scriptures, to which he joined the study of philosophy and polite literature." So much, would Erasmus reply, may be fairly said of Jerom. But Origen "was humble, modest, and patient under great injuries and cruel treatment," which cannot be so fairly said of Jerom; who, it is well known, was of a temper just the reverse of this. Jerom, says a late noble author, was "an impudent and scurrilous Hungarian, and wrote against his adversaries with all the ferocity of a modern hussar:" which, though the language of an enemy, is not advanced altogether without reason; for let us only hear what a friend would say. Cave in particular, who never yet was charged with want of justice to the fathers, and who therefore may reasonably be supposed to speak the truth, how disadvantageous soever to the

Erasm.
Epist. l. v.
19.

Jortin's Re-
marks on
Eccles. Hist.
Vol. II.
p. 234.

Ibid.

Boling-
broke's Phi-
losophical
Works, Es-
say iv. Sect.
41.

party concerned. Jerom, says this historian of the ecclesiastical writers, "was, with Erasmus's leave, a hot and furious man, who had no command at all over his passions. When he was once provoked, he treated his adversaries in the roughest manner, and did not even abstain from invective and satire: witness what he has written against Ruffinus, who was formerly his friend; against John bishop of Jerusalem, Jovinian, Vigilantius, and others. Upon the slightest provocation, he grew excessively abusive, and threw out all the ill language he could rake together, *tota convitiatorum plustra evomit*, without the least regard to the situation, rank, learning, and other circumstances, of the persons he had to do with. And what wonder," says Cave, "when it is common with him to treat even St. Paul himself in very harsh and insolent terms? charging him, as he does, with solecisms in language, false expressions, and a vulgar use of words?" We do not quote this with any view of detracting from the real merit of Jerom, but only to note the partiality of Erasmus, in defending, as he does very strenuously, this most exceptionable part of his character; this want of candour and spirit of persecution, to which Erasmus himself was so averse, that he has ever been highly praised by Protestants, and as highly dispraised by Papists, for placing all his glory in moderation.

Critical and learned excursions are not agreeable to the plan we have proposed to follow in these memoirs; else we might easily shew, that Jerom was as exceptionable in many parts of his literary character, as he was in his moral, whatever Erasmus or his panegyrist's may have said to the contrary: that, instead of an orator, he was only a declaimer; that, though he undertook to translate so many things out of Greek and Hebrew, he was not accurately skilled in either of those languages; and that he did not reason clearly, consistently, and precisely, upon any subject whatever. This has been shewn in part already by Le Clerc, in a book intituled, "Quæstiones Hieronymianæ," printed at Amsterdam in 1700, by way of critique upon the Benedictine edition of his works. In the mean time we are ready to acknowledge, that the writings of Jerom are useful, and deserve to be read by all who have any regard for sacred antiquity. They have many uses in common with other writings of ecclesiastical authors, and many peculiar to themselves. The writings of Jerom teach us the doctrines, the rites, the manners, and the learning of the age in which he lived; and these also we learn from the writings of other fathers. But the peculiar

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Hist. Liter.
Tom. I.
p. 268.

In vit.
Hieron.

For use of Jerom's works is, 1. Their exhibiting to us more fragments of the ancient Greek translators of the Bible, than the works of any other father; 2. Their informing us of the opinions which the Jews of that age had of the signification of many Hebrew words, and of the sense and meaning they put upon many passages in the Old Testament; and, 3. Their conveying to us the opinion of Jerom himself; who, though he must always be read with caution, on account of his declamatory and hyperbolical style, and the liberties he allowed himself of feigning and prevaricating upon certain occasions, will perhaps, upon the whole, be found to have had more judgement as well as more learning than any father who went before him.

There have been several editions of his works: the first, as we have observed above, by Erasmus at Basil in 1526, which, by the way, was dedicated to Warham, archbishop of Canterbury; the last at Paris, in 1693, by a Benedictine monk, whom Le Clerc, in the book above-mentioned, has shewn not to have been perfectly qualified for the work he undertook, though his edition is reckoned the best that has been given.

HIGGONS (Sir THOMAS), son of Dr. Thomas Higgons, some time rector of Westburgh in Shropshire, was born in that county; became a commoner of St. Alban's-hall in the beginning of 1638, at the age of 14; when he was put under the tuition of Mr. Edward Corbet, fellow of Merton-college, and lodged in the chamber under him in that house. Leaving the university without a degree, he retired to his native country. He married the widow of Robert earl of Essex; and delivered an oration at her funeral, Sept. 16, 1656. "Oratione funebri, à marito ipso, more prisco laudata fuit," is part of this lady's epitaph. He married, secondly, Bridget daughter of Sir Bevil Greenvill of Stow, and sister to John earl of Bath; and removed to Grewell in Hampshire; was elected a burges for Malmesbury in 1658, and for New Windsor in 1661. His services to the crown were rewarded with a pension of 500l. a year, and gifts to the amount of 4000l [A]. He was afterwards knighted;

Nichols's
Select
Collection
of Poems,
Vol. V.
P. 42.

[A] "King Charles II. sold Dun-
" kirk to Louis XIV. and gave him
" English oak enough to build the
" very fleet that afterwards attacked
" and defeated one of ours in Bantry

" Bay on the coast of Ireland. This
" puts me in mind of the foresight of a
" gentleman, who had been some time
" envoy from the king to the prince
" and states of Italy, and who, in his
" return

knighted; and in 1669, was sent envoy extraordinary to invest John George duke of Saxony with the order of the Garter. About four years after he was sent envoy to Vienna, where he continued three years. In 1685 he was elected burges for St. Germain's, "being then," says Wood, "accounted a loyal and accomplished person, and a great lover of the regular clergy." He died suddenly, of an apoplexy, in the King's-bench court, having been summoned there as a witness, Nov. 24, 1691; and was buried in Winchester cathedral near the relics of his first wife. His literary productions are, 1. "A Panegyric to the King, 1660," folio. 2. "The Funeral Oration on his first Lady, 1656." 3. "The History of Ifoof Bassa, 1684." He also translated into English "The Venetian Triumph;" for which he was complimented by Waller; in his Poems; who has also addressed a poem to Mrs. Higgons. Mr. Granger, who styles Sir Thomas "a gentleman of great merit," was favoured by the duchess dowager of Portland with a MS. copy of his Oration; and concludes, from the great scarcity of that pamphlet, that "the copies of it were, for certain reasons, industriously collected and destroyed, though few pieces of this kind have less deserved to perish. The countess of Essex had a greatness of mind which enabled her to bear the whole weight of infamy which was thrown upon her; but it was, nevertheless, attended with a delicacy and sensibility of honour which poisoned all her enjoyments. Mr. Higgons had said much, and I think, much to the purpose, in her vindication: and was himself fully convinced from the tenor of her life, and the words

"return home, made the coast of France his road; in order to be as useful to his country as possible, and to his sovereign too, as he thought. In his audience of the king, he told his majesty, that the French were hard at work, building men of war in several of their ports, and that such a hasty increase of the naval power of France could not but threaten England's sovereignty of the seas, and consequently pretend destruction to her trade. The gentleman was in the right, for our trade and sovereignty of the seas are dependent on each other; they must live or die together. But what a recompense do you think he met with for his fidelity? really such a one as

"I would hardly have believed, had I been told it by any person but his own son, the late Mr. Bevil Higgons, whose works, both in prose and verse, have made him known to all the men of letters in Britain, and whose attachment to the family of Stuart, even to his dying day, puts his veracity in this point out of dispute. The recompense was a severe reprimand from the king, as the forerunner to the laying him aside, for talking of things which his majesty told him it was not his business to meddle with." I forget (says Mr. Nichols) from which of the political writers between 1730 and 1740 this anecdote was transcribed; most probably "The Craftsman."

"which

“ which she spoke at the awful close of it, that she was perfectly innocent.—In reading this interesting oration, I fancied myself standing by the grave of injured innocence and beauty ; was sensibly touched with the pious affection of the tenderest and best of husbands doing public and solemn justice to an amiable and worthy woman, who had been grossly and publicly defamed. Nor could I withhold the tribute of a tear ; a tribute which, I am confident, was paid at her interment by every one who loved virtue, and was not destitute of the feelings of humanity. This is what I immediately wrote upon reading the oration. If I am wrong in my opinion, the benevolent reader, I am sure, will forgive me. It is not the first time that my heart has got the better of my judgement.” “ I am not afraid,” Mr. Nichols adds, “ of being censured for having transcribed this beautiful passage.”

HIGGONS (BEVIL), younger son of Sir Thomas (and first cousin to the late earl of Granville) by Bridget his second wife ; at the age of 16, became a commoner of St. John's-college, Oxford, in Lent term 1686 ; and went afterwards to Cambridge, and then to the Middle Temple. Wood enumerates five of his poems. He wrote some others ; and was the author of a tragedy, intituled, “ The Generous Conqueror, or the Timely Discovery,” acted at Drury-lane, and printed in 4to, 1702 [A]. He was a steady adherent to the cause of the exiled family ; and accompanied king James into France, where he maintained his wit and good-humour undepressed by his misfortunes. He published a poem “ on the Peace of Utrecht.” On the publication of Bishop Burnet's “ History of his own Times,” he wrote some strictures on it, in a volume, intituled, “ Historical and Critical Remarks ;” the second edition of which was printed in 8vo, 1727 ; and, in the same year, published “ A short View of the English History ; with Reflections, Political, Historical, Civil, Physical, and Moral ; on the Reigns of the Kings ; their Characters, and Manners ; their Successions to the Throne, and other remarkable Incidents to the Revolution 1688. Drawn from authentic Memoirs and MSS.” “ These papers,” he tells us in his preface, “ lay covered with dust 36 years, till every person concerned in the transactions mentioned were removed from the stage.”

Nichols's
Select Col-
lection of
Poems,
Vol. I.
p. 128.

[A] See the prologue to this tragedy in lord Lansdowne's Poems, p. 226.

Gent. Mag.
1780, p.
176.

HIGHMORE (JOSEPH, Esq;) an eminent painter, was born in the parish of St. James, Garlickhithe, London, June 13, 1692, being the third son of Mr. Edward Highmore [A], a coal-merchant in Thames-street. Having such an early and strong inclination to painting, that he could think of nothing else with pleasure, his father endeavoured to gratify him in a proposal to his uncle, who was serjeant-painter to king William, and with whom Mr. (afterwards Sir James) Thornhill [B] had served his apprenticeship. But this was afterwards for good reasons declined, and he was articled as clerk to an attorney, July 18, 1707; but so much against his own declared inclination, that in about three years he began to form resolutions of indulging his natural disposition to his favourite art, having continually employed his leisure hours in designing, and in the study of geometry, perspective, architecture, and anatomy, but without any instructors except books. He had afterwards an opportunity of improving himself in anatomy, by attending the lectures of Mr. Cheselden, besides entering himself at the Painters Academy in Great Queen-street, where he drew 10 years, and had the honour to be particularly noticed by Sir Godfrey Kneller, who distinguished him by the name of "the Young Lawyer." On June 13, 1714, his clerkship expired; and on March 26, 1715, he began painting as a profession, and settled in the city. In the same year Dr. Brook Taylor published his "Linear Perspective: or, a new Method of representing justly all Manner of Objects as they appear to the Eye, in all Situations." On this complete and universal theory our artist grounded his subsequent practice; and it has been generally allowed, that few, if any, of the profession at that time, were so thorough masters of that excellent, but intricate system. In 1716, he married Miss Susanna Hiller, daughter and heiress of Mr. Anthony Hiller, of Effingham in Surrey; a young lady in every respect worthy of his choice. For Mr. Cheselden's "Anatomy of the Human Body," published in 1722, he made drawings from the real subjects at the time of dissection, two of which were engraved for that work, and appear, but without his name, in tables

[A] His grandfather, Abraham, who was first cousin to Nathaniel, the celebrated physician, being a lieutenant-colonel in the royal service, had, in return for his losses, an honourable augmentation to his arms, as mentioned in the "Gentleman's Magazine for

"1772," p. 449.

[B] The Highmores and Thornhills were connected by marriage; Edward, the uncle of Sir James, marrying Susanna, the daughter of Nathaniel Highmore, rector of Purse Candell, Dorsetshire, sister to the physician.

xii. and xiii. In the same year, on the exhibition of "The Conscious Lovers," written by Sir Richard Steele, Mr. Highmore addressed a letter to the author on the limits of filial obedience, pointing out a material defect in the character of Bevil, with that clearness and precision for which, in conversation and writing, he was always remarkable; as the pencil by no means engrossed his whole attention [c]. His reputation and business increasing, he took a more conspicuous station, by removing to a house in Lincoln's-Inn Fields, in March 1723-4; and an opportunity soon offered of introducing him advantageously to the nobility, &c. by his being desired, by Mr. Pine the engraver, to make the drawings for his prints of the Knights of the Bath, on the revival of that order, in 1725. In consequence, several of the knights had their portraits also by the same hand, some of them whole lengths; and the duke of Richmond, in particular, was attended by his three esquires, with a perspective view of king Henry VIIIth's chapel. This capital picture is now at Godwood. And our artist was sent for to St. James's, by George I. to draw the late duke of Cumberland, from which Smith scraped a mezzotinto.

In 1728, Mr. Hawkins Browne, then of Lincoln's-Inn, who had ever a just sense of his talents and abilities, addressed to him a poetical epistle "On Design and Beauty;" and, some years after, an elegant Latin Ode, both now collected in his poems [D]. In the summer of 1732, Mr. Highmore visited the continent, in company with Dr. Pemberton, Mr. Benj. Robins, and two other friends, chiefly with a view of seeing the gallery of pictures belonging to the elector Palatine at Dusseldorp, collected by Rubens, and supposed the best in Europe. At Antwerp also he had peculiar pleasure in contemplating the works of his favourite master. In their return they visited the principal towns in Holland. In 1734, he made a like excursion, but alone, to Paris, where he received great civilities from his countrymen then there, particularly the duke of Kingston, Dr. Hickman (his tutor), Robert Knight, Esq; (the late cashier), &c. Here he had the satisfaction of being shewn, by cardinal de Polignac, his famous group of antique statues, the court of Lycomedes, then just brought from Rome, and since purchased by the king of Prussia, and destroyed at Charlottenbourg, in 1760, by the Russians. In 1742, he had the honour to paint the

[c] This he allowed to be published, for the first time, in the "Gentleman's Magazine for 1762," p. 404.

[D] See the latter, with a translation, in the "Gentleman's Magazine for 1768," p. 392.

late prince and princess of Wales, for the duke of Saxo Gotha; as he did some years after, the late queen of Denmark, for that court. The publication of "Pamela," in 1744, gave rise to a set of paintings by Mr. Highmore, which were engraved by two French engravers, and published by subscription in 1745. In the same year he painted the only original of the late general Wolfe, then about 18. His Pamela introduced him to the acquaintance and friendship of the excellent author, whose picture he drew, and for whom he painted the only original of Dr. Young. In 1750 he had the great misfortune to lose his excellent wife. On the first institution of the Academy of Painting, Sculpture, &c. in 1753, he was elected one of the professors; an honour, which, on account of his many avocations, he desired to decline. In 1754 he published "A critical Examination of those two Paintings [by Rubens] on the Ceiling of the Banqueting-House at Whitehall, in which Architecture is introduced, so far as relates to Perspective; together with the Discussion of a Question which has been the Subject of Debate among Painters:" printed in 4to, for Nourse. In the solution of this question, he proved that Rubens, and several other great painters, were mistaken in the practice, and Mr. Kirby, and several other authors, in the theory. And in the XVIIIth Vol. of the "Monthly Review," he animadverted (anonymously) on Mr. Kirby's unwarrantable treatment of Mr. Ware, and detected and exposed his errors, even when he exults in his own superior science. Of the many portraits which Mr. Highmore painted, in a large practice of 46 years, (of which several have been engraved) it is impossible and useless to discuss particulars. Some of the most capital in the historical branch, which was then much less cultivated than it is at present, shall only be mentioned, viz. "Hagar and Ishmael," a present to the Foundling-hospital: "The good Samaritan," painted for Mr. Shepherd of Campsey Ash: "The finding of Moses," purchased at his sale by Col. (now Gen.) Lister: "The Harlowe Family," as described in "Clarissa," now in the possession of Thomas Watkinson Payler, Esq; at Heden in Kent: "Clarissa," the portrait mentioned in that work: "The Graces unveiling Nature," drawn by memory from Rubens: "The Clementina of Grandison," and "the Queen-mother of Edward IV. with her younger Son, &c. in Westminster-abbey:" the three last in the possession of his son.

In 1761, on the marriage of his daughter to the Rev. Mr. Duncombe, son to one of his oldest friends, he took a resolution of retiring from business, and disposing of his collection of pictures, which he did by auction, in March, 1762, and soon after removed to his son-in-law's at Canterbury, where he passed the remainder of his life, without ever revisiting the metropolis. But though he had laid down the pencil, he never wanted employment: so active and vigorous was his mind, that, with a constitutional flow of spirits, and a relish for instructive society, he was never less "alone than when alone;" and, besides his professional pursuits (above mentioned), to philosophy, both natural and moral, and also divinity, he laudably dedicated his time and attention. No man had more clearness and precision of ideas, or a more ardent desire to know the truth; and, when known, conscientiously to pursue it. With strong passions, ever guided by the strictest virtue, he had a tender, susceptible heart, always open to the distresses of his fellow-creatures, and always ready to relieve them. His capital work of the literary kind was his "Practice of Perspective, on the Principles of Dr. Brook Taylor, &c." written many years before, but not published till 1763, when it was printed for Nourse, in one vol. 4to. This not only evinced his scientific knowledge of the subject, but removed, by its perspicuity, the only objection that can be made to the system of Dr. Taylor. It accordingly received, from his friends and the intelligent public, the applauses it deserved. In 1765 he published (without his name) "Observations on a Pamphlet intituled, 'Christianity not founded on Argument' [by 'Dodwell];" in which, after shewing that it is a continued irony, and lamenting that so ample a field should be offered the author of it for the display of his sophistry; he gives up creeds, articles, and catechisms, as out-works raised by fallible men, and, confining himself to the defence of the Gospel, or citadel, shews, that pure primitive Christianity, though assaulted by infidels, will ever remain impregnable. His opinion of Rubens may be seen in the *Gent. Mag.* for 1766, p. 353, under the title of "Remarks on some Passages in Mr. Webb's 'Enquiry into the Beauties of Painting, &c.'" In the same year he published, with only his initials, "J. H." two small volumes of "Essays, moral, religious, and miscellaneous; with a Translation in Prose of Mr. Browne's Latin Poem on the Immortality of the Soul," selected from a large number written at his leisure,

at different periods of life. "As such," says Dr. Hawkeſworth [E], "they do the author great credit. They are not "excursions of fancy, but efforts of thought, and indubitable "indications of a vigorous and active mind." In the *Gent. Mag.* for 1769, p. 287, he communicated "A natural and "obvious Manner of constructing Sun-dials, deduced from "the Situation and Motion of the Earth with respect to the "Sun," explained by a scheme. And in that for 1778, p. 526, his remarks on colouring, suggested by way of a note on the "Epistle to an eminent Painter;" will shew that his talents were by no means impaired at the age of 86. Indeed, he retained them to the last, and had even strength and spirit sufficient to enable him to ride out daily on horseback, the summer before he died. A strong constitution, habitual temperance, and constant attention to his health in youth as well as in age, prolonged his life, and preserved his faculties to his 88th year, when he gradually ceased to breathe; and, as it were, fell asleep, on March 3, 1780. He was interred in the south aisle of Canterbury cathedral [F], leaving one son, Anthony, educated in his own profession; and a daughter, Susanna, mentioned above.

His abilities as a painter appear in his works, which will not only be admired by his contemporaries, but by their posterity; as his tints, like those of Rubens and Vandyck, instead of being impaired, are improved by time, which some of them have now withstood above 60 years. His idea of beauty, when he indulged his fancy, was of the highest kind; and his knowledge of perspective gave him great advantages in family-pieces, of which he painted more than any one of his time. He could take a likeness by memory as well as by a sitting, as appears by his picture of the duke of Lorraine (the late emperor), which Faber engraved; and those of king George II. (in York assembly-room); Queen Caroline, the two Miss Gunnings, &c. Like many other great painters, he had "a poet for his friend," in the late Mr. Browne; to which may be added a poem addressed to him in 1726, by the Rev. Mr. Bunce, at that time of Trinity-hall, Cambridge, who succeeded Mr. Highmore, and in 1780, was vicar of St. Stephen's near Canterbury.

[E] In his Review of them, *Gent. Mag.* Vol. XXXV. p. 238. was printed in *Gent. Mag.* 1780, p. 144; and verses to him by Mr. Bunce

[F] "A Thought at his Grave," in p. 195.

HILARIUS, an ancient father of the Christian church, who flourished in the fourth century, was born, as Jerom tells us, at Poictiers in France; but in what year, is not any where mentioned. His parents were of rank and substance, and had him liberally educated in the Pagan religion, which they themselves professed, and which Hilary did not forsake till many years after he was grown up: when reflecting, as Dupin says, upon the gross errors of Paganism, he was by little and little conducted to the truth, and at last confirmed in it by reading the Holy Scriptures. After he was perfectly instructed in the Christian religion, he was baptized, together with his wife and daughter, who were also converted with him. He was advanced to the bishopric of Poictiers in 355, as Baronius fixes it; though Cave sees no reason why he might not be made bishop of that place some years before. As soon as he was raised to this dignity, he became a most zealous champion of the orthodox faith, and distinguished himself particularly against the Arians, whose doctrines were at that time gaining ground in France. In 356, he was sent by Constantius to support the party of Athanasius at the synod of Beterra, or Beziers, against Saturninus bishop of Arles, who had just before been excommunicated by the bishops of France; but Saturninus intrigued with so much art against him, that he prevailed with the emperor, who was then at Milan, to order him to be banished. Accordingly, Hilary was banished to Phrygia, where he continued four years, and applied himself during that time to the composing of several works. He wrote his 12 books upon the Trinity, which Cave calls "a noble work," and which have been so much admired by the orthodox believers. He wrote also "A Treatise concerning Synods," which he addressed to the bishops of France; wherein he explains to them the sense of the Eastern churches upon the doctrine of the Trinity, and also their manner of holding councils. This treatise was drawn up by Hilary, after the council of Ancyra in 358, whose canons he sets forth in it; and before the councils of Rimini and Seleucia, which were called in the beginning of 359. Some time after he was sent to the council of Seleucia, where he defended the Gallican bishops from the imputation of Sabellianism, which the Arians had fixed upon them; and boldly asserted the sound and orthodox faith of the Western bishops. He was so favourably received, and so much respected by this council, that they admitted him as one, who should give in his opinion, and assist in a determination among their bishops: but finding the greater

Præfat. ad
lib. ii.
Comment.
in Galat.

Biblioth.
des Aut.
Eccles.

Histor. Li-
ter. Tom. I.
p. 213.
Oxon. 1740.

Hist. Lit.
ut supra.

part of them to be Arian, he would not act. Nevertheless he continued at Seleucia, till the council was over; when, seeing the orthodox faith in the utmost peril, he followed the deputies of the council to Constantinople, and petitioned the emperor for leave to dispute publicly with the Arians. The Arians, perceiving what a powerful adversary they were likely to find in Hilary, contrived to have him sent to France, whither passing through Italy he arrived in 360, without being absolved in the mean time from the sentence of banishment. However, after the catholic bishops had recovered their usual liberty and authority under Julian the Apostate, Hilary assembled several councils in France, to re-establish the ancient orthodox faith, and to condemn the determinations of the synods of Rimini and Seleucia. He condemned Saturninus bishop of Arles, but pardoned those who acknowledged their error; and, in short, he bestirred himself so heartily in this great affair, that, as Sulpicius Severus says, it was agreed on all hands, that France was in great measure freed from Arianism by the single influence and endeavours of Hilary. He extended his care likewise on this account to Italy and foreign churches, and was particularly qualified, as Rufinus observes, to recover men from the error of their ways, because he was “*vir natura lenis, placidus, simulque eruditus, & ad persuadendum commotissimus:*” “an excellent observation,” says the candid Dupin, “and very proper lesson of instruction to all who are employed in the conversion of Heretics.”

About 367, Hilary had another opportunity of distinguishing his zeal against Arianism. The emperor Valentinian coming to Milan, issued forth an edict, by which he obliged all to acknowledge Auxentius for their bishop. Hilary, persuaded that Auxentius was at the bottom an Arian, presented a petition to the emperor, in which he declared Auxentius to be a blasphemer, whose opinions were opposite to those of the church. Upon this the emperor ordered Hilary and Auxentius to dispute publicly; where Auxentius, after many subtleties and evasive shifts to prevent being deposed from his bishopric, was forced to own, that Jesus Christ “was indeed God, of the same substance and divinity with the Father.” The emperor believed this profession sincere, and embraced his communion; but Hilary continued still to call him an Heretic, and most wicked prevaricator with God and man: on which account he was ordered to depart from Milan, as one who disturbed the peace of the church. Hilary died the latter end of this year, after many struggles
and

Hist. Sacr.
lib. ii. c. 46.

Biblioth.
&c. as above

and endeavours to support the catholic faith. His works have been published several times : but the last and best edition of them was given by the Benedictines in 1693 at Paris. Of his 12 books upon the Trinity, Jerom has spoken thus : “ Hilarius meorum confessor temporum & episcopus duodecim Quintiliani libros & stylo imitatus est & numero.” Epist. ad Mag. Tern. II. p. 328. And Erasimus, in the preface to that edition which he gave of Hilary’s works, says, that in these books he seems to have taken pains to shew, “ quicquid ingenio, quicquid eloquentia, quicquid sacrarum literarum cognitione possit.” He was likewise a man of great piety as well as great parts and learning, of which the ancient author of his life, attributed to Fortunatus, has given us this instance. He tells us, that when Hilary went to Phrygia into banishment, leaving his wife and daughter behind him at Poictiers, he had a vision, which informed him, that a young man of great wealth and power wanted to marry his daughter ; but that Hilary prevented the match by his prayers, in which he earnestly begged, that she might only be married to Jesus Christ. The author adds, that after his return from exile, upon her expressing an inclination to be married, Hilary prayed the Lord again, to take her from this vain world to himself : the result of which, it seems, was, that the young lady, as well as her mother, whom we must suppose to have been upon this occasion too much in her interest, died in a very short time after. To be serious, we do not mean to produce these Dupin, as above. stories as proofs of Hilary’s piety, but rather of that spirit of fiction and lying, which possessed the zealous advocates and encouragers of a monkish life in the fifth age of the church, and indeed ever after.

HILDEBERT, bishop of Mans, and afterwards Archbp. of Tours, in the 12th century, was born at Lavardin, a town in France. He is commemorated by Bayle for a circumstance, as it appears, on account of which, in our humble opinion, he had better have been forgotten ; and that is, for having led a very dissolute life, before he was raised to the episcopal character. Even after he was promoted to an archdeaconry, he took so many concubines, that he had a very great number of bastard sons and daughters. This is what Ivo bishop of Chartres wrote to him. “ Some of the most ancient persons of the church of Mans, who say they are very well acquainted with your former way of living, assert, that, you indulged yourself in sensual pleasures to that degree, that after you was made an archdeacon, you

Ivo's Lett.
the 27th.

“ used to lie with a whole tribe of concubines, by whom
 “ you have had many boys and girls.” Hildebert, however,
 was a man of great learning, as well as merit in many re-
 spects. Maimbourg commends him highly, calls him the
 blessed Hildebert, and asserts him to have been one of the
 most holy and most learned prelates, the Gallican church
 ever had. “ We have some letters,” says he, “ and other
 “ beautiful works of his in the collection of the fathers. St.
 “ Bernard styles him the excellent pontiff and chief support
 “ of the church; whom the most celebrated writers mention
 “ with great elogium, and whose holiness God himself was
 “ pleased to shew, and to honour by the miracles which
 “ were performed at his tomb. And on this occasion, to
 “ do his memory the justice it deserves, I think myself obliged
 “ to observe, that they who, on the credit of a letter of Ivo
 “ of Chartres, have asserted the dissoluteness of his life, when
 “ he was made bishop of Mans, have entirely mistaken him
 “ for another; being misled by the inscription of that letter,
 “ in which they found Ildeberto instead of Aldeberto, as the
 “ ancient manuscripts read it.” But Maimbourg’s criticism,
 which is taken from Juret’s “ Notes on Ivo of Chartres’s
 “ Life,” has not availed at all in Hildebert’s favour; since it
 is well known, that no other person was elected bishop of
 Mans in Ivo’s time, but Hildebert; who was raised from an
 archdeacon to bishop, which Ivo also observes.

Hist. du
Luthera-
nisme, Liv.
ii. p. 192.

Menage,
Hist. de
Sable, p.
107, &c.

Maimbourg relates afterwards, how Hildebert was trans-
 lated from the bishopric of Mans to the archbishopric of
 Tours by Pope Honorius II. in 1125; and observes, that
 this prelate, finding king Lewis the Big to have given two
 canonships in his diocese during the vacancy of that see, went
 himself to court to make his humble representations to the
 king. His majesty heard him; but, as he would not be sa-
 tisfied with the sentence that was given, and demanded a
 canonical judgement, all the income of his archbishopric was
 seized upon, on account of his obstinacy. This made him have
 recourse to the most humble petitions; and he recommended
 his case to a bishop, for whom the king had a great esteem.
 “ I do not write to you,” says he, “ with a design to com-
 “ plain of the king’s proceedings against me; nor to rouse
 “ you by my expostulation; nor to raise clamours, troubles,
 “ seditions, and storms against the Lord’s Anointed; nor to
 “ demand, that the severities and censures of the church be
 “ made use of against him. Far from it; I only beg of
 “ you, that by your kind and charitable offices, you would
 “ prevail upon his majesty, not to exert the weapons of his
 “ anger

“ anger and indignation against a poor bishop, full of years,
 “ and who desires nothing but rest.”

Hildebert wrote a very smart letter against the court of Rome. The description he gives of the vices of that court, is very lively and elegant; and we find as lively and elegant a translation of it, in French, by M. du Pleffis Mornay, in his “ *Myftère d’Iniquité*. He was but bishop of Mans when he wrote that letter; but when he wrote another to Pope Honorius II. complaining that all the causes were carried to Rome by way of appeal, he was archbishop of Tours. He wrote a description of Rome in Latin verse, which ends with these two lines:

Hild. Epist.
vi. apud
Lucam Da-
cherium,
Tom. XIII.

P. 280.

“ *Urbs felix, si vel Dominis urbs illa careret,
 “ Vel Dominis esset turpe carere fide.*”

That is,

“ Happy city, if it had no masters; or if it were scandalous for those masters to be unfaithful.”

HILDESLEY (MARK), a truly primitive priest and bishop, was son of Mark Hildesley, rector of Houghton and Witton in the county of Huntingdon, who died about 1724 or 1725, when the living was offered to his son by Sir John Barnard, to hold on terms for a minor, which he declined. He was born at Marston in the county of Kent, 1698, educated at the Charter-house, at 19 removed to Trinity-college, Cambridge, whereof he was elected fellow 1723. In 1724 he was appointed Whitehall preacher by bishop Gibson; in 1731 presented by his college to the vicarage of Hitchen, and in 1735 to the neighbouring rectory of Holwell in the county of Bedford, by R. Radcliffe, Esq; who had a singular respect for his many amiable and engaging qualities, and always called him Father Hildesley. This rectory he retained with the mastership of an hospital in Durham, given him by the bishop of that see after his promotion to the see of Sodor and Man. He distinguished himself by a diligent attendance on the duties of his extensive parish, which had been much neglected by his predecessor, took his constant rounds in visiting his parishioners both in town and country, and preaching alternately with his curate at both livings; and every Friday evening in the year at seven instructed and catechized the younger part in the church, and on Good Fridays distributed books to them. He generally preached from memory or short notes, and at a visitation at Baldock delivered the whole discourse to the clergy from

History of
the Gentle-
men's Soci-
ety at Spald-
ing, p. xxiv.

memory, with a very agreeable address. His constant attention to the duties of his function, and his inability to keep a curate before he had Holwell, impaired his weakly constitution. He bestowed great expence, soon after his institution, on his vicarage house, which was before a poor mean dwelling; and he took four or six select boarders into his house for instruction. His exemplary conduct in this humble station recommended him to the duke of Athol as a fit successor to the worthy Bp. Wilson, whose noble design of printing a translation of the whole Bible in the Manks language he brought to most happy conclusion, immediately after his consecration in 1755, and died within ten days of its completion, of a paralytic stroke, Dec. 7, 1772, and was buried according to his desire as near to his predecessor as possible. His farewell sermon at Hitchen drew tears from all who heard it; and when he visited the parish two years after, on his return to England from his see, he recognized affectionately the meanest of his friends and catechumens. He preached another affectionate discourse to them, and when he left the town, the streets were crowded with multitudes to pay him every mark of reverence, which he returned with equal kindness.

HILL (AARON), a poet, whose father was a gentleman of Malmesbury-Abbey in Wiltshire, was born in Beaufort-Buildings, London, Feb. 10, 1684-5. He was sent to Westminster-school, which, however, he left, on account of his narrow circumstances occasioned by his father's mismanagement, at 14 years of age. Shortly after he formed a resolution of paying a visit to his relation lord Paget, then ambassador at Constantinople; and accordingly embarked on board a ship, going there, March 2, 1700. When he arrived, lord Paget received him with much surprise, as well as pleasure; wondering, that a person so young should run the hazard of such a voyage, to visit a relation whom he only knew by character. The ambassador immediately provided for him a very learned ecclesiastic in his own house; and, under his tuition, sent him to travel, so that he had an opportunity of seeing Egypt, Palestine, and a great part of the eastern country. With lord Paget he returned home about 1703, and in his journey saw most of the courts in Europe. A few years after, he was desired to accompany Sir William Wentworth, who was then going to make the tour of Europe; and with him he travelled two or three years. About 1709, he published his first poem, intituled, "Camillus,"

“Camillus,” in honour of the earl of Peterborough, who had been general in Spain: and being the same year made master of the theatre in Drury-lane, he wrote his first tragedy, “Elfrid, or the Fair Inconstant,” at the desire of the famous actor Booth, which from his first beginning of it he completed in a little more than a week. In 1710, he was master of the opera-house in the Hay-market; and then wrote an opera called “Rinaldo,” which met with great success, and was the first that Handel composed after he came to England. His genius seems to have been best adapted to the business of the stage; and while he held the management, he conducted both the theatres to the satisfaction of the public; but, having some misunderstanding with the then lord chamberlain, he relinquished it in a few months.

But Hill was not only a poet, he was also a great projector. Among the Harleian MSS. 7524, is a letter of his to the lord-treasurer, dated April 12, 1714, on a subject by which “the nation might gain a million annually.” In 1715, he undertook to make an oil, as sweet as that from olives, of the beech-nuts, and obtained a patent for the purpose; but, some how or other, the undertaking came to nothing. In 1716, he wrote another tragedy, called “The Fatal Vision, or The Fall of Siam:” to which he prefixed this motto out of Horace,

“I not for vulgar admiration write:

“To be well read, not much, is my delight.”

About 1718, he wrote a poem, called “The Northern Star,” upon the actions of the Czar Peter the Great; and several years after was complimented with a gold medal from the empress Catherine, according to the Czar’s desire before his death. He was also to have written his life from papers of the Czar’s, which were to have been sent to him: but the death of the Czarina, quickly after, prevented it. In 1728, he made a journey to the North of Scotland, where he had been about two years before; having contracted with the York-buildings company, concerning many woods of great extent in that kingdom, for timber for the uses of the navy. He found some difficulties in this affair: for when the trees were by his order chained together into floats, the Highlanders refused to venture themselves on them down the river Spey, till he first went himself, to convince them there was no danger. However, in this passage he found a great obstacle in the rocks, on which he ordered fires to be made when the river was low, and great quantities of water to be

thrown; by which means they were broken to pieces, and thrown down, so that the passage became easy for the floats. This project, however, like the former, came to nought; upon which, after a stay of several months in the Highlands, he quitted Scotland, and went to York. In that retirement in the North, he wrote a poem, called "The Progress of Wit, being a Caveat for the use of an eminent Writer." This was intended for Pope, who, it seems, had been the aggressor in the "Dunciad," and, as Hill's friends say, was made very uneasy by it. The first eight lines are as follows:

"Tuneful Alexis, on the Thame's fair side,
 "The ladies play-thing, and the muses pride,
 "With merit popular, with wit polite,
 "Easy though vain, and elegant though light:
 "Desiring and deserving others praise,
 "Poorly accepts a fame he ne'er repays:
 "Unborn to cherish, sneakingly approves,
 "And wants the soul to spread the worth he loves."

In 1731, he met the greatest shock affliction ever gave him, though it is said he was born to combat it in all its shapes: and that was in the loss of a wife, to whom he had been married 20 years. She was the only daughter of Edmund Morris, Esq; of Stratford in Essex, by whom he had nine children, and also a handsome fortune. He wrote the following epitaph for a monument he designed to erect over her grave:

"Enough, cold stone! suffice her long-lov'd name;
 "Words are too weak to pay her virtues claim.
 "Temples, and tombs, and tongues shall waste away,
 "And power's vain pomp in mould'ring dust decay.
 "But ere mankind a wife more perfect see,
 "Eternity, O Time! shall bury thee."

It would be tedious to enumerate all his pieces in poetry and prose. Four volumes have been published, in 8vo, since his death; but we do not find that they are in any great vogue with the public, which may make it less necessary for us to be particular about them. Perhaps this gentleman's being too strained and affected, both in his thoughts, and manner of expressing them, rather than want of either genius or judgement, may in some measure account for the cool reception they have met with. His last production was a tragedy called "Merope," which was brought upon the stage

stage in Drury-lane by Garrick. There are some lines in the beginning of it, which may be considered as a prophecy of his own approaching dissolution :

“ Cover'd in fortune's shade, I rest reclin'd :
 “ My griefs all silent ; and my joys resign'd.
 “ With patient eye life's evening gloom survey :
 “ Nor shake th' out-hastening sands, nor bid them stay.
 “ Yet while from life my setting prospects fly,
 “ Fain would my mind's weak offspring shun to die, &c.”

He died Feb. 8, 1749, as it is said, in the very minute of the earthquake, after enduring a twelvemonth's torment of body with great calmness and resignation. He was interred in the same grave with his wife, in the great cloister of Westminster-abbey. An author is just come to our hands, who passes the following judgement of Mr. Hill : “ whose
 “ character,” he says, “ seems to have been almost as sin-
 “ gular as his adventures. Born of a good family, and en-
 “ dowed with some natural talents, he might perhaps have
 “ arrived at that eminence to which he aspired, could he
 “ have confined himself to any single pursuit. But he was
 “ one of those enterprising spirits, that attempt every thing ;
 “ and, for want of discerning their proper province, bring
 “ nothing to perfection. He travelled much, read much,
 “ and wrote much ; and all, as it should seem, to very little
 “ purpose. His intimate acquaintance with the most emi-
 “ nent persons of an age so fruitful in *Beaux Esprits* inflamed
 “ his natural ardor to distinguish himself in the Belles Let-
 “ tres. He fancied that he was destined to be a great poet ;
 “ and the high compliments he received from one that was
 “ really such (namely, Mr. Pope) confirmed him in that
 “ error.—From poetry to music the passage was natural and
 “ easy : but from composing dramas, to be set to the ex-
 “ tracting oil from beech-nuts, was a transition quite pecu-
 “ liar to such a versatile genius as M. Hill.”

Memoirs of
 the Life of
 Handel, p.
 80.

HILL (Sir JOHN), an English writer, and most extra-ordinary character, was the son of a clergyman of Peterborough or Spalding, and born about the year 1716. He was bred an apothecary, and set up in St. Martin's-lane, Westminster ; but marrying early, and without a fortune, he was obliged to look round for other resources than his profession. Having, therefore, in his apprenticeship, attended the botanical lectures, which are periodically given under the patronage of the apothecary's company, and being possessed of quick

Annual Re-
 gister, for
 the year
 1775.—
 Biographia
 Dramatica.

quick natural parts, he soon made himself acquainted with the theoretical, as well as practical parts of botany; from whence, being recommended by the late duke of Richmond and lord Petre, he was by them employed in the inspection and arrangement of their botanic gardens. Assisted by the liberality of these noblemen, he executed a scheme of travelling over several parts of this kingdom, to gather certain of the most rare and uncommon plants, which he afterwards published by subscription; but, after great researches and uncommon industry, which he possessed in a peculiar degree, this undertaking turned out by no means adequate either to his merits or expectations.

The stage next presented itself, as a soil in which genius might stand a chance of flourishing: but this plan proved likewise abortive; and, after two or three unsuccessful attempts at the Hay-market and Covent-garden, he was obliged to relinquish all pretensions to the sock and buskin, and apply again to his botanical advantages, and his business as an apothecary. In the course of these pursuits, he was introduced to the acquaintance of Martin Folkes and Henry Baker, Esqrs; both of the Royal Society, and through them to the literary world; where he was received and entertained on every occasion with much candour and friendly warmth: in short, he was considered by them as a young man of great natural and acquired knowledge, struggling against the tide of misfortune, and in this view pitied and encouraged.

At length, about 1746, at which time he had the trifling appointment of being apothecary to a regiment or two in the Savoy, he translated from the Greek a small tract, written by Theophrastus, "On Gems," which he published by subscription; and this, being well executed, procured him friends, reputation, and money. Encouraged by this, he engaged in works of greater extent and importance. The first he undertook, was "A General Natural History," 3 vols. folio. He next engaged in conjunction with George Lewis Scott, Esq; for a "Supplement to Chambers's Dictionary." He at the same time started the "British Magazine;" and, when engaged in a number of these and other works, some of which seemed to require a man's whole attention, carried on a daily essay under the title of "Inspector." All this employment notwithstanding, he was a constant attendant upon every place of public amusement; where he collected, by wholesale, a great variety of private intrigue and personal scandal, which he as freely retailed again to the public, in his "Inspectors" and "Magazines."

It

It would be a folio, instead of an article in this work, were we to trace Mr. late Dr. Hill (for he had obtained a diploma from the college of St. Andrew's, Scotland) through all his various pursuits in life. Let it suffice to say, that from this successful period, he started a man of fashion, kept his equipage, dressed, went into all polite companies, laughed at the drier studies, and in every respect claimed the character of a man of *bon ton*. His writings supported him for a while in all this; and, notwithstanding the graver part of them were only compilations, and the lighter part such as could produce no great copy-money, yet there is no doubt of his making, for several years, an amazing income.

But now, it seems, the disposition of this gentleman was greatly changed with his circumstances: from humble and diffident, he became vain and self-sufficient: there appeared in him a pride, which was perpetually claiming a more than ordinary homage; and a vindictive spirit, which could never forgive the refusal of it. Hence in his writings, personal abuse and licentious scurrility, and public attacks on the understandings, morals, or peculiarities of others. These engaged him frequently in disputes and quarrels; and an Irish gentleman, supposed to be ridiculed in an "Inspector," proceeded so far as even to cane him, in the public gardens of Ranelagh. He had a paper-war with Woodward the comedian; was engaged with Henry Fielding in the affair of Elizabeth Canning; and concerned in a contest with the Royal Society. He attacked this body, first in a pamphlet, intituled, "A Dissertation on Royal Societies;" and afterwards in a 4to volume, called "A Review of the Works of the "Royal Society." The latter work was ushered into the world with an abusive dedication to Martin Folkes; against whom, and Henry Baker above-mentioned, the weight of his malignity was aimed. The cause of both these productions was the discouragement he met with, when suing to offer himself as a candidate for admittance into this Society.

By personal abuse, by malign altercation, by proud and insolent behaviour, together with the slovenliness and inaccuracy of careless and hasty productions, he wrote himself out of repute both with booksellers and the town; and, after some time, sunk in the reputation of the public, nearly as fast as he had risen. He found however, as usual, resources in his own invention. He applied himself to the preparation of certain simple medicines: namely, "the Essence of "Water-dock; Tincture of Valerian; Pectoral Balsam of "Honey; and Tincture of Bardana." The well-known simplicity

simplicity of these medicines made the public judge favourably of their effects; insomuch that they had a rapid sale, and once more enabled the doctor to figure away as usual.

Soon after the publication of the first of these medicines, he obtained the patronage of the earl of Bute; under which, he published a very pompous and voluminous botanical work, intituled, "A System of Botany." To wind up the whole of so extraordinary a life, having, a year or two before his death, presented an elegant set of his botanical works to the king of Sweden, that Monarch invested him with one of the orders of his court. He died Nov. 1775, of the gout, though he professed to cure it in others. As to his literary character, and the rank of merit which his writings ought to stand in, Dr. Hill's greatest enemies could not deny that he was master of considerable abilities, and an amazing quickness of parts. The rapidity of his pen was ever astonishing, and we have even been credibly informed, that he has been known to receive, within one year, no less than 1500*l.* for the works of his own single hand; which, as he was never in such estimation as to be entitled to any extraordinary price for his copies, is, we believe, at least three times as much as ever was made by any one writer in the same period of time. But, had he wrote much less, he would probably have been much more read. The vast variety of subjects he handled, certainly required such a fund of universal knowledge, and such a boundless genius, as were never, perhaps, known to center in any one man; and therefore it is not to be wondered at, if, in regard to some, he appears very inaccurate, in some very superficial, and, in others, very inadequate to the task he had undertaken. His works in the philosophical way are what he seemed most likely to have purchased future fame by, had he allowed himself time to have digested the knowledge he was possessed of, or adhered to that precision with regard to veracity which the relation of literary facts so rigidly demands. His novels, of which he has written many, such as "The History of Mr. Lovell," (in which he had endeavoured to persuade the world he had given the detail of his own life), "The Adventures of a Creole," "The Life of Lady Frail," &c. have, in some parts of them, incidents not disagreeably related, but the most of them are no more than narratives of private intrigues; containing, throughout, the grossest calumnies, and aiming at the blackening and undermining the private characters of many respectable and amiable personages. In his "Essays," which are by much the best of his writings, there is, in general,

neral, a liveliness of imagination, and a prettiness in the manner of extending perhaps some very trivial thought, which, at the first *coup d'œil*, is pleasing enough, and may, with many, be mistaken for wit; but, on a nearer examination, the imagined sterling will be found to dwindle down into mere French plate. A continued use of smart short periods, bold assertions, and a routine of egotisms, for the most part give a glitter to them; which, however, presently sullies to the eye, and seldom tempts the spectator to a second glance. In a word, the utmost that can be said of Dr. Hill is, that he had talents, but that he, in general, either greatly misapplied them, or most miserably hackneyed them out. As a dramatic writer he stands in no estimation, nor has been known in that view by any thing but three very insignificant little pieces.

HILLIARD (NICHOLAS), a celebrated English limner, who drew Mary queen of Scots in water-colours, when she was but 18 years of age; wherein he succeeded to admiration, and gained a general applause. He was both goldsmith, carver, and limner to queen Elizabeth, whose picture he drew several times; particularly once, when he made a whole length of her, sitting on her throne. The famous Donne has celebrated this painter in a poem, called "The Storm;" where he says,

" An hand, an eye,
" By Hilliard drawn, is worth an history."

HINCKLEY (JOHN), son of Robert Hinckley of Coton in Warwickshire, was born in that county in 1617. His parents being puritanically inclined, he was bred in that persuasion under Mr. Vynes, the celebrated schoolmaster of Hinckley. In Midsummer or April term, 1634, he was admitted a student in St. Alban's-hall, under the tuition of Mr. Robert Sayer; but before he became B.A. was converted, by the preaching of Dr. Wentworth, from the opinions he had imbibed in infancy.

About the time that he had completed the degree of M.A. he entered into orders, was a retainer to the family of Purefoy of Wadley, near Faringdon, Berks; vicar of Coleshill in that county, afterwards of Drayton in Leicestershire, on the presentation of George Purefoy, Esq; in 1662, rector of Northfield in Worcestershire; and in 1679, B. and D.D. He died April 13, 1691, and was buried in the chancel

chancel of Northfield church, where the following epitaphs record part of the history of his family :

“ John Hinckley, D.D. was rector of this place 35
“ years ; he expended a great deal of money in defence of
“ the rights of this church ; ob. April 13, 1695, æt. suæ
“ 78, and lies interred under the second stone from this
“ wall. He had two wives ; the first was Susannah, daugh-
“ ter of Henry Shelly of Suffex, Esq; she lived with him 24
“ years, by whom he had 9 children ; ob. July 24, 1671,
“ æt. suæ 50 : lies under the 3d stone. Walter his eldest
“ son was student of Christ-church, Oxon. 28 years, rec-
“ tor of this place four ; rebuilt the middle part of this par-
“ sonage-house ; ob. July 13, 1699, æt. suæ 51, and was
“ interred in this chancel.

“ John his second son was fellow of University-college in
“ Oxon. 12 years, rector of this place six ; rebuilt both
“ ends of this parsonage-house, all the barns, stables, and
“ out-houses ; as also the house, barn, and stable, belonging
“ to the glebe land at Coston, ob. April 24, 1705, æt. suæ
“ 51, and lies interred under a stone tomb on the north side
“ of this chancel. These died unmarried.

“ His third son Henry is now settled in the parish of Har-
“ borne ; three daughters married three neighbouring gentle-
“ men ; the rest died young.

“ His second wife was Frances, daughter of Robert lord
“ Tracy ; she lived with him 20 years, died childless, Sept.
“ 17, 1701, æt. suæ 76, and lies interred under the stone
“ adjoining to this wall.”

“ To the memory of Isabella wife of Stanford Wolferstan,
“ minister of Wotton Wauen ; he was the son of Francis
“ Wolferstan of Stotfield, Esq; She was the daughter of
“ John Hinckley, D.D. rector of this place : she had one
“ only son, Francis, who lieth interred by her.

“ Febre puerperii malignâ heu nimium cito rapta, animam
“ optatissimam pietatis bonitatis Deoque spei plenam expi-
“ ravit x April, an. Dom. 1680, ætatis suæ 24.

“ Relinquens filium ad dentitionem tantum & tristissimum
“ orbatum virum, ubi cum Deo opt. max. visum fuerit spe-
“ rantem se juxta reponendum.”

The publications of Dr. Hinckley are, 1. “ Four Ser-
“ mons ; viz. 1. at the Assizes at Reading ; 2. at Abing-
“ don ; 3. and 4. at Oxford, 1657,” 8vo. 2. “ Matri-
“ monial Instruction to Persons of Honour,” printed with
“ the “ Four Sermons.” 3. “ Epistola veridica ad homines
“ φιλανθρωπιώτατος, 1659,” 4to, (reprinted in his “ Fasciculus
“ Literarum”).

“ Literarum”). 4. “ Oratio pro statu Ecclesiæ fluctuantis,” printed with art. 3. 5. “ Sermon at the Funeral of George Purefoy the Elder, of Wadley in Berks, Esq; who was buried by his Ancestors at Drayton in Leicestershire, 21 April, 1661; 1661,” 4to. 6. “ A Persuasive to Conformity, by Way of Letter to the Dissenting Brethren, 1670,” 8vo. 8. “ Fasciculus Literarum; or, Letters on several Occasions [A], 1680,” 8vo.

[A] The first half part of this book contains Letters between Mr. Baxter and our author, wherein many things are discussed which are repeated in Baxter’s “ Plea for the Nonconformists.” There are four in number, written by each, and our author’s third Letter was written soon after Baxter’s book “ Of Church Divisions” came forth; he having not only obliquely reflected on, but let fall direct and downright expres-

sions against, Dr. Hinckley’s second Letter, articulately signifying his discontent both of Hinckley and his book. The reason of the publication of these Letters five years after their first penning, was occasioned by that mean and scornful account which Baxter had given in many of his writings of our author’s Letters: the last of which Letters was answered by Baxter in his third, “ Of the Cause of Peace, &c.”

HIPPARCHIA, a celebrated lady of antiquity, was born at Maronea, a city of Thrace, and flourished in the time of Alexander. She addicted herself to philosophy, and was so charmed with the Cynic Crates’s discourse, that she was determined to marry him at any rate. She was courted by a great many lovers, who were handsome men, and distinguished by their rank and riches; and her relations pressed her to choose an husband from these. But she answered, that she had sufficiently considered the affair, and was persuaded no one could be richer and handsomer than Crates; and that, if they would not marry her to him, she would stab herself. Upon this her friends had recourse to Crates himself; desired him to exert all his eloquence, and to use all his authority with this maid, in order to cure her of her passion. He did so; but she still continued obstinate and resolved. At last, finding arguments ineffectual, he displayed his poverty before her: he shewed her his crooked back, his cloak, his bag; and told her, that she could not be his wife, without leading such a life as his sect prescribed. She declared herself infinitely pleased with the proposal, and took the habit of the order. She loved Crates to such a degree, that she rambled every where, and went to entertainments, with him; though this was what the other Grecian ladies never did. Nay, she did not even scruple to pay him conjugal duty in the open streets: for, as Apuleius relates, he led her to the portico, which was one of the most stately public buildings in Athens,

Diogen.
Laert. de
vit. Ph.
lib. vi.

Apuleius,
in Floridis.

Athens, and where the greatest number of people continually resorted; and there consummated his marriage. All the world would have seen it, and the bride was determined to entertain them with that shew; but one of Crates's friends spread his cloak about them, and made thus a kind of curtain, which prevented the people from seeing them. This was love's grand triumph; and the virtue of shame, which is most natural to the fair sex, was made a sacrifice to it. It was indeed one of the tenets of the Stoics, not to be ashamed of any thing that was natural, on which pretence they used to lie with their wives in public; yet it cannot be imagined, that the cold principle of conformity could ever have brought this lady to submit to so wild a custom. She wrote some things, which have not been transmitted down to us: among which were "Tragedies; Philosophical Hypotheses, or Suppositions; some Reasonings and Questions proposed to Theodorus, surnamed the Atheist." She once dined with Theodorus at Lyfimachus's house, and proposed a subtle objection to him, which he only refuted by action: she said, "If I should commit the same action, which you had lawfully committed, I could not be charged with committing an unlawful action. Now if you should beat yourself, you would act lawfully; if therefore I should beat you, I could not be charged with committing an unlawful action." Theodorus did not lose time in answering like a logician, and shewing her that different objects, circumstances, and connexions, make different actions; but went immediately up to her, and untied her gown: that is, according to our dress and manner of speaking, took up her petticoats.

Strab.
Geogr. lib.
xii. and
Suidas in
voce Hipp.

HIPPARCHUS, a great astronomer among the ancients, was born, as Strabo and Suidas inform us, at Nice in Bithynia, and flourished between the 154th and the 163d Olympiads; that is, between 160 and 125 before the birth of Christ. That he flourished within this period, we have as strong a proof as can be desired; since it is taken from the astronomical observations he made in that space of time. Hipparchus is reckoned to have been the first, who from vague and scattered observations reduced astronomy into a science, and prosecuted the study of it systematically. Pliny mentions him very often, and always in terms of high commendation. He was the first, he tells us, who attempted to take the number of the fixed stars, "rem," says he, "Deo improbam:" and his catalogue is preserved in Ptolemy's "Almagest,"

Hist. Natur.
lib. ii. c. 26.

Lib. vii. 5.

“Almagest,” where they are all noted according to their longitudes and apparent magnitudes. Pliny places him amongst those men of a sublime genius, who, by foretelling the eclipses, taught mankind, that they ought not to be frightened at these phænomena. Thales was the first among the Greeks, who could discover when there was to be an eclipse. Sulpitius Gallus among the Romans began to succeed in this kind of prediction; and gave an essay of his skill very seasonably, the day before a battle was fought. After these two, Hipparchus improved that science very much; for he made Ephemerides, or catalogues of eclipses, for 600 years. “After them,” says Pliny, “came Hipparchus, Lib. ii. c. 128
“who foretold the course of the sun and moon for 600
“years, calculated according to the different manner of reckoning the months, days, and hours used by several nations, and for the different situations of places.” He admires him for making a review of all the stars, and for acquainting us with their situations and magnitudes: for by this means, says he, posterity will be able to discover, not only whether they are born and die, but also whether they change their places, and whether they increase or decrease. Hipparchus is also memorable for being the first who discovered the precession of the equinoxes, or a very slow apparent motion of the fixed stars from west to east, by which in a great number of years they will seem to have performed a complete revolution.

The first observations he made were in the isle of Rhodes, which gained him the name Rhodius, and has made some moderns imagine, that there were two ancient astronomers of that name; afterwards he cultivated this science in Bithynia and Alexandria only. One of his works is still extant, namely, his “Commentary upon Aratus’s Phænomena.” It is properly a criticism upon Aratus; for Hipparchus charges him with having plundered Eudoxus’s books, and transcribed even those observations in which Eudoxus was mistaken. He makes the same remarks against Aratus the grammarian, who wrote “A Commentary on Aratus’s Phænomena.” Peter Victorius is the first, who published this “Commentary” of Hipparchus. Petavius gave afterwards a more correct edition of it: to which he added a Latin translation made by himself. Hipparchus composed several other works, of which honourable mention is made by many writers of antiquity; and upon the whole, it is universally agreed, that astronomy is greatly obliged to him for laying originally that rational

Vossius de
Scient. Ma-
them. p.
160.

and solid foundation, on which all succeeding professors of this science have built ever since.

HIPPOCRATES, the father of physic and prince of physicians, was born in the island of Cos in the 80th Olympiad, and flourished at the time of the Peloponnesian war. He was the first man we know of, who laid down precepts concerning physic; and, if we may believe the author of his life, who goes under the name of Soranus, drew his original from Hercules and Æsculapius. He was first a pupil of his own father Heraclides, then of Herodicus, then of Gorgias of Leontinum the orator, and according to some, of Democritus of Abdera. After being instructed in physic and all the liberal arts, and losing his parents, he left his own country: but what were his motives, authors are not agreed. Some say, that he was obliged to fly for burning the library in Cnidus, of which he had been appointed the keeper. This Pliny relates from Varro, and assigns also the motive which induced him to commit so atrocious an act; viz. that, “having transcribed from ancient books every thing relating to his own art, he might, by destroying them afterwards, pass the better for an original himself.” Soranus in the mean time tells us, that he was divinely admonished in a dream, to go and settle in Theffaly; as Galen, we know, pretended since to be put upon the study of physic by a dream which his father had. Be this as it will, it is certain that he left Cos, and practised physic all over Greece; where he was so much admired for his skill, as to be sent for publicly with Euryphon, a man superior to him in years, to Perdiccas king of Macedonia, who was then thought to be consumptive. But Hippocrates, as soon as he arrived, pronounced the disorder to be entirely mental, as it really was found to be. For upon the death of his father Alexander, Perdiccas fell in love with Philas, his father’s mistress; and this Hippocrates discerning by the great change her presence always wrought upon him, soon effected a cure, which one would think might easily have been effected without the help of such a physician, or even of any physician at all. He was also entreated by the people of Abdera, to come and cure Democritus of a supposed madness. Their epistle to him on this occasion is to be found in most of the editions of his works; and, as it is curious, and gives a just and full idea of his very extensive fame, we will here present it to the reader in a translation.

“Our

Fabricii
Bibl. Græc.
Tom. 1.
p. 342.

Tzetzes
Chiliad.
p. 139.

Plin. Nat.
Hist. lib.
xxix. 1.

“ Our city, Hippocrates, is in very great danger, together
 “ with that person, who, we hoped, would ever have been
 “ a great ornament and support to it. But now, O ye
 “ gods ! it is much to be feared, that we shall only be capa-
 “ ble of envying others, since he through extraordinary study
 “ and learning, by which he gained it, is fallen into sick-
 “ ness ; so that it is much to be feared, that if Democritus
 “ become mad, our city will become desolate. For he is
 “ got to such a pitch, that he entirely forgets himself, watches
 “ day and night, laughs at all things little and great, esteem-
 “ ing them as nothing, and spends his whole life in this
 “ frantic manner. One marries a wife ; another trades ;
 “ another pleads ; another performs the office of a magis-
 “ trate, goeth on an embassy, is chosen officer by the peo-
 “ ple, is put down, falls sick, is wounded, dies. He laughs
 “ at all these, observing some to look discontented, others
 “ pleased : moreover, he enquires what is done in the in-
 “ fernal places, and writes of them : he affirms the air to
 “ be full of images, and says, he understands the language
 “ of birds. Rising in the night, he often sings to himself ;
 “ and says, that he sometimes travels to the infinity of things,
 “ and that there are innumerable Democritus’s like him :
 “ thus, together with his mind, he destroyeth his body.
 “ These are the things which we fear, Hippocrates : these
 “ are the things which trouble us. Come therefore quickly,
 “ and preserve us by your advice, and despise us not, for
 “ we are not inconsiderable ; and if you restore him, you
 “ shall not fail either of money or fame. Though you pre-
 “ fer learning before wealth, yet accept of the latter, which
 “ shall be offered to you in great abundance. If our city
 “ were all gold, we would give it to restore Democritus to
 “ health : we think our laws are sick, Hippocrates : come
 “ then, best of men, and cure a most excellent person.
 “ Thou wilt not come as a physician, but as a guardian of
 “ all Ionia, to encompass us with a sacred wall. Thou
 “ wilt not cure a man, but a city, a languishing senate, and
 “ prevent its dissolution : thus becoming our lawgiver,
 “ judge, magistrate, and preserver. To this purpose we
 “ expect thee, Hippocrates : all these, if you come, you
 “ will be to us. It is not a single obscure city, but all
 “ Greece, which beseecheth thee to preserve the body of
 “ wisdom. Imagine, that Learning herself comes on this
 “ embassy to thee, begging, that thou wilt free her from this
 “ danger. Wisdom is certainly nearly allied to every one,
 “ but especially to us, who dwell so near her. Know for

“ certain, that the next age will own itself much obliged to
 “ thee, if thou desert not Democritus, for the truth which he
 “ is capable of communicating to all. Thou art allied to
 “ Æsculapius by thy family, and by thy art : he is descended
 “ from the brother of Hercules, from whom came Abderas,
 “ whose name, as you have heard, our city bears : wherefore
 “ even to him will the cure of Democritus be acceptable.
 “ Since therefore, Hippocrates, you see a most excellent per-
 “ son falling into madness, and a whole people into distress,
 “ hasten, we beseech you, to us. It is strange, that the exu-
 “ berance of good should become a disease : that Democri-
 “ tus, by how much he excelled others in acuteness of wis-
 “ dom, should so much the sooner fall into madness, while
 “ the ordinary unlearned people of Abdera enjoy their wits
 “ as formerly : and that even they, who before were esteem-
 “ ed foolish, should now be most capable of discerning the
 “ indisposition of the wisest person. Come therefore, and
 “ bring along with you Æsculapius, and Epione the daugh-
 “ ter of Hercules, and her children, who went in the expe-
 “ dition against Troy : bring with you receipts and reme-
 “ dies against sickness : as the earth plentifully affords fruits,
 “ roots, herbs, and flowers to cure madness, she can never
 “ do it more happily than now, for the recovery of Demo-
 “ critus. Farewell.”

Hippocrates, after writing an answer to this letter from
 the senate of Abdera, in which he commended their love of
 wisdom and wise men, went ; but upon his arrival, instead of
 finding Democritus mad, found all his fellow-citizens so, and
 him the only man in his senses. He heard many lectures,
 and learned much philosophy from him ; which has made
 Celsus and others imagine, that Hippocrates was the disciple
 of Democritus, though it is probable they never saw each
 other till this interview, which was occasioned by the Ab-
 derites. Hippocrates had also public invitations to other
 countries. Thus when a plague invaded the Illyrians and the
 Pæonians, the kings of those countries begged of him to
 come to their relief : he did not go, but learning from the
 messengers the course of the winds there, he concluded how-
 ever that the distemper would come to Athens ; and, fore-
 telling what would happen, applied himself to take care of
 the city and the students. He was indeed such a lover of
 Greece, that when his fame had reached as far as Persia, and
 upon that account Artaxerxes had intreated him, by his go-
 vernor of the Hellespont, to come to him upon an offer of
 great rewards, he refused to leave it. He also delivered his

Fabricius,
 as above.

own country from a war with the Athenians, that was just ready to break out, by prevailing with the Thessalians to come to their assistance: for which he received very great honours from the Coans. The Athenians also conferred great honours upon him: they admitted him next to Hercules in the Eleusinian ceremonies; gave him the freedom of the city; and voted a public maintenance for him and his family in the Prytanæum, or council-house at Athens, where none were maintained at the public charge, but such as had done signal service to the state. He died among the Larissæans about the time that Democritus is said to have died; some say, in his 90th year, others in his 85th, others in his 104th, and others in his 109th. He was buried between Gyrtion and Larissa, where his monument is shewn even to this day. It would be endless to transcribe the fine things that have been said of him, or to relate the honours that have been done to his memory. His countrymen the Coans kept his birth-day as a festival; and indeed no wonder that he should have divine honours paid him, since, on account of his wonderful skill and foresight in this art, he passed with the Grecians for a God. He taught his art, as he practised it, with great candour and liberality; so that Macrobius had reason to say, that he knew not how to deceive any more than to be deceived. We have already had occasion to mention one specimen of his open and ingenuous temper under the article of Celsus; but to give a larger view of it, we will here subjoin his oath, which is a curiosity the English reader will not be displeas'd with.

Somnium
Scip. l. i.

The OATH of HIPPOCRATES.

“ I swear by Apollo the physician, by Æsculapius, by his daughters Hygeia and Panacea, and by all the Gods and Goddesses, that, to the best of my power and judgement, I will faithfully observe this oath and obligation. The master that has instructed me in the art, I will esteem as my parents; and supply, as occasion may require, with the comforts and necessaries of life. His children I will regard as my own brothers; and if they desire to learn, I will instruct them in the same art, without any reward or obligation. The precepts, the explanations, and whatever else belongs to the art, I will communicate to my own children, to the children of my master, to such other pupils as have subscribed the Physicians Oath, and to no other persons. My patients shall be treated by me, to the best of my power and judgement, in the most salutary manner,

“ manner, without any injury or violence : neither will I
 “ be prevailed upon by another to administer pernicious phy-
 “ sic, or be the author of such advice myself : nor will I
 “ recommend to women a pessary to procure abortion, but
 “ will live and practise chastely and religiously. Cutting
 “ for the stone I will not meddle with, but will leave it to
 “ the operators in that way. Whatever house I am sent for
 “ to, I will always make the patient’s good my principal aim,
 “ avoiding as much as possible all voluntary injury and cor-
 “ ruption, especially all venereal matters, whether among
 “ men or women, bond or free. And whatever I see or hear
 “ in the course of a cure, or otherwise, relating to the affairs
 “ of life, nobody shall ever know it, if it ought to remain
 “ a secret. May I be prosperous in life and business, and
 “ for ever honoured and esteemed by all men, as I observe
 “ this solemn oath : and may the reverse of all this be my
 “ portion, if I violate it, and forswear myself.”

His works have often been printed in separate pieces, as
 well as together ; and amongst them this Oath, which has
 been much admired, and commented on by several persons ;
 by Meibomius in particular, who published it by itself in
 4to, at Leyden, 1643.

Niceron,
 Hommes
 Illustres,
 Tom. V.

HIRE (PHILIP DE LA), an eminent French mathema-
 tician and astronomer, was born at Paris, March 18, 1640.
 His father Laurence, who was painter in ordinary to the
 king, and professor in the academy of painting and sculpture,
 intended him also for the same occupation ; and with that
 view taught him the principles of design, and such branches
 of mathematics as related thereto : but died, when Philip
 was no more than 17. Afterwards falling into an ill habit
 of body, he projected a journey into Italy ; which he con-
 ceived might contribute not less to the recovery of his health,
 than to bring him to perfection in his art. Accordingly he
 set out in 1660, and was not deceived in his expectations ;
 for he soon found himself well enough to contemplate the
 remains of antiquity, with which Italy abounds. He applied
 himself also to geometry, of which he was indeed fonder
 than of painting, and which soon afterwards engrossed him
 entirely. The retired manner in which he spent his time in Italy,
 was very much to his humour ; and he would willingly have
 continued longer in that country, but for the importunity of
 his mother, who prevailed with him to come home, after an
 absence of about four years,

On his return to Paris, he continued his mathematical studies, to which he now wholly applied himself with the utmost intenseness: and he afterwards published works, which gained him so much reputation, that he was made a member of the academy of Sciences in 1678. The minister Colbert having formed a design of a better chart or map of the kingdom than any which had hitherto been taken, de la Hire was nominated, with Picard, to make the necessary observations for this purpose. He went to Bretagne in 1679, to Guyenne in 1680, to Calais and Dunkirk in 1681, and to Provence in 1682; yet in these peregrinations did not confine his attention to the main object of them, but philosophised upon every thing that occurred, and particularly upon the variations of the magnetic needle, upon refractions, and upon the height of mountains, as determined by the barometer. In 1683, he was employed in continuing the meridian line, which Picard had begun in 1669. De la Hire continued it to the north of Paris, while Cassini pushed it on to the south: but Colbert dying the same year, the work was dropped before it was finished. He was next employed, with other geometricians of the academy, in taking the necessary levels for those grand aqueducts, which Lewis XIV. was about to make.

Geometry however did not take up all his time and labour; he employed himself upon other branches of mathematics and philosophy. Even painting itself, which he may seem to have discarded so long ago, had a place in those hours which he set apart for amusement. The great number of works which he published, together with his continual employments as professor of the Royal College and of the Academy of Architecture, to which places his great merit had raised him, give us a vast idea of the labours he underwent. His days were always spent in study, his nights very often in astronomical observations; and he seldom sought any other relief from his labours, but a change of one for another. He was twice married, and had eight children. He had the exterior politeness, circumspection, and prudence of Italy, for which country he had a singular regard; and on this account appeared too reserved, and retired as it were into himself, in the eyes of the French. Nevertheless, he was a very honest disinterested man, and a good Christian. He died April 21, 1718, aged 78.

He was the author, as we have said, of a vast number of works: the principal of which are as follow: 1. "Nouvelle
" Methode en Geometrie pour les sections des superficies co-
" niques

“ niques & cylindriques, 1673,” 4to. 2. “ De Cycloide, 1677,” 12mo. 3. “ Nouveaux Elemens des sections coniques : les lieux Geometriques : la construction ou effection des equations, 1679,” 12mo. 4. “ La Gnomonique, &c. 1682,” 12mo. 5. “ Sectiones Conicæ in novem libros distributæ, 1655,” folio. This was considered as an original work, and gained the author a great reputation all over Europe. 6. “ Tabulæ Astronomicæ, 1687, and 1702,” 4to. 7. “ Veterum Mathematicorum Opera, Græcè & Latine pleraque nunc primum edita, 1693,” folio. This edition had been begun by M. Thevenot; who dying, the care of finishing it was committed to de la Hire. It shews, that our author’s strong application to mathematical and astronomical studies had not hindered him from acquiring a very competent knowledge of the Greek tongue. Besides these and other smaller works, there are a vast number of his pieces scattered up and down in journals, and particularly in the “ Memoirs of the Academy of Sciences.” M. de Fontenelle has written his elege.

HOADLY (BENJAMIN), a prelate of uncommon excellence, was the son of the Rev. Samuel Hoadly, who kept a private school many years, and was afterwards master of the public grammar-school at Norwich. He was born at Westerham in Kent, Nov. 14, 1676. His academical education [A] he had at Catharine-hall in Cambridge, where he was entered 1692, and afterwards became a fellow of that society. In 1706, he published “ Some Remarks on Dr. Atterbury’s Sermon at the Funeral of Mr. Bennet;” and two years afterwards “ Exceptions” against another Sermon by the same author, on the power of “ Charity to cover Sin.” In 1709, a dispute arose between these combatants, concerning the doctrine of non-resistance, occasioned by a work of Hoadly’s, intituled, “ The Measures of Obedience;” some positions in which Atterbury endeavoured to confute in a Latin Sermon, preached that year before the London clergy. Hoadly signalized himself so eminently in

[A] His father, who was a sensible, religious, and worthy man, and instructed him and his brother John in school-learning, observing his parts, and the parts also of his brother, though not equal to his, said occasionally, being in company with some

of his friends, “ My son John will probably one day be a bishop and Ben archbishop.” What he said (though no prophet) proved in general true; only with this difference, that his elder son was made a bishop, and his younger an archbishop.

this

this debate, that the house of commons gave him a particular mark of their regard, by representing in an address to the queen, the signal services he had done to the cause of civil and religious liberty. At this time, when his principles were unpopular, and the fury of party virulence let loose upon him, Mrs. Howland spontaneously presented him to the rectory of Streatham in Surry. Soon after the accession of George I. his abilities and attachment were properly regarded; and he was made bishop of Bangor in 1715, which see, however, from an apprehension of party fury, as was said, he never visited, but still remained in town, preaching against what he considered as the inveterate errors of the clergy. Among other discourses he made at this crisis, one was upon these words, "My kingdom is not of this world:" which, producing the famous Bangorian controversy, as it was called, employed the press for many years. The manner in which he explained the text was, that the clergy had no pretensions to any temporal jurisdictions; but this was answered with great vehemence by Dr. Snape; and, in the course of the debate, the argument insensibly changed, from the rights of the clergy to that of princes, in the government of the church. Bp. Hoadly strenuously maintained, that temporal princes had a right to govern in ecclesiastical polities, and by this means drew on himself the indignation of almost all the clergy. But, according to the old adage, it might be said of him, that he was "nec pluribus impar:" he almost singly opposed them all in the beginning, and every day some new reinforcements came in to him. He was afterwards involved in another dispute with Dr. Hare, upon the nature of prayer: he maintained, that a calm, rational, and dispassionate manner of offering up our prayers to heaven, was the most acceptable method of address. Hare, on the contrary, insisted, that the fervour of zeal was what added merit to the sacrifice; and that prayer, without warmth, and without coming from the heart, was of no avail. This dispute, like the former, once more excited a ferment among the clergy, which, however, hath long since subsided. From the bishopric of Bangor, he was translated successively to those of Hereford, Salisbury, and Winchester, of which last see he continued bishop more than 26 years.

A monument is erected to his memory in the west isle of the cathedral at Winchester. The inscription is in Latin, drawn up by himself. The principal contents and dates as follows: "He was the son of Samuel Hoadly, a presbyter of the church of England, and for many years instructor of a private

private school, and afterwards of the public school at Norwich; and of Martha Pickering, daughter of the Rev. Benjamin Pickering, born at Westerham in Kent, Nov. 14, 1676. Admitted into Catharine-hall, Cambridge, 1692; of which hall he was afterwards chosen a fellow. Afternoon-lecturer for ten years at St. Mildred in the Poultry, London, from 1701. Rector of St. Peter's Poor, London, for 16 years, from 1704. Also rector of Streatham in Surrey, for 13 years, from 1710. Consecrated bishop of Bangor, March 18, 1715. Confirmed bishop of Hereford, Nov. 23, 1721. Confirmed bishop of Salisbury, Oct. 19, 1723. Confirmed bishop of Winchester, Sept. 26, 1734. His first wife was Sarah Curtis, by whom he had two sons, Benjamin, M. D. and John, LL. D. chancellor of the diocese of Winchester. His second wife was Mary Newey, daughter of the Rev. Dr. John Newey, dean of Chichester. He died April 17, 1761, aged 85. On a small tablet underneath, are these words: "Patri amantissimo, veræ religionis ac libertatis publicæ vindici, de se, de patriâ, de genere humano optimè merito, hoc marmor posuit J. Hoadly, filius superstes."

His constant motto was, "Veritas & Patria."

As a writer, he possessed uncommon talents; his greatest defect was in his style, extending his periods to a disagreeable length, for which Pope has thus recorded him:

"——— Swift for closer style,

"But Hoadly for a period of a mile."

As to his character, he was naturally facetious, easy, and complying, fond of company, from which however he would frequently retire, for the purposes of study or devotion; happy in every place, but peculiarly so in his own family, where he took all opportunities of instructing by his influence and by example. "In a conversation," says Mr. Jones, "which I had the honour of having with the bishop of Winchester many years ago in London, he told me, that he thought our liturgical forms ought to be revised and amended, only for our own sakes, though there were no Dissenters in the land. He added, that the strict measures taken at the last review were not approved by the famous Dr. Whichcott, but were thought by him to be much too severe, and the effects only of a strong party-prejudice. 'I plainly see,' said the Dr. 'what they would be at; but I shall disappoint them. I can myself, with a good conscience, conform, though others cannot; whom I greatly

“ greatly pity, heartily wishing them more liberty, as really
 “ due to them by the laws of nature, and those of the gospel.
 “ I, speaking for myself only, considering things upon a
 “ much larger bottom, I see that I can still promote the
 “ Christian religion in general, though cramped in some
 “ points, which I judge not to be very essential to it. This
 “ is the rule by which I conduct myself in these matters.

“ At another interview with this worthy bishop (when I
 “ had some scruples relating to certain particulars enjoined by
 “ law), he told me, that for his own part he had constantly,
 “ whilst a parish-minister, observed the rules prescribed;
 “ and, among other injunctions, that he had never omitted
 “ the Athanasian Creed, when ordered to be read in the
 “ church. But you,” said he, with an agreeable smile upon
 his countenance, “ are, I see, of much the same mind with
 “ my late excellent friend Dr. Clarke; who, though having
 “ scruples to some things, would yet continue in his ministry
 “ to the church established, but was not willing to enter
 “ into new engagements by repealing the subscriptions, &c.
 “ I leave you to God, and to your own judgement and con-
 “ science: for I never go farther! At the same time he
 “ added, when I mentioned bishop Secker as a person to
 “ whom lord Lyttelton had, the same morning, wished me
 “ to apply for a relief of my scruples; I somewhat wonder at
 “ this proposal: my lord of Oxford’s lips are *glewed* [B].”

It would far exceed the limits of our scanty page to name all the pamphlets and tracts Bp. Hoadly wrote; but a complete catalogue of them may be found at the end of the life written by his son the chancellor, which is copied also in the “Biographia Britannica.” The admirable Ode of Akenfide, there also inserted, reflects equal honour on the poet and the bishop. The following humble tribute, written soon after the death of our great prelate, is less generally known:

“ While Fortune smiles, let Pride’s vain minions claim
 “ From Wilton’s hand their scanty share of fame:
 “ From Parian statues let their names be fought,
 “ How well the Patriot liv’d, or Hero fought.
 “ No proud inscriptions Hoadly’s worth demands,
 “ On firmer grounds its surer basis stands.
 “ When fails the sculptur’d urn, the breathing bust
 “ Sinks down to ruin, mouldering in the dust,

[B] In return, archbishop Secker company, to be Christians, replied,
 one day, at his table, when the Month- “ If they were, it was certainly ‘se-
 ly Reviewers were said, by one of the “ cundum usum Winton.”

“ Thy

“ Thy works, illustrious Hoadly, shall survive,
 “ And there embalm'd thy honour'd name shall live ;
 “ The latest ages there shall wondering find
 “ How great thy learning, and how pure thy mind.”

HOADLY (BENJAMIN), M. D. eldest son of the bishop of Winchester, was born Feb. 10, 1705-6, in Broad-street, educated, as was his younger brother, at Dr. Newcome's at Hackney, and Benet-college, Cambridge; being admitted pensioner April 8, 1722, under the worthy archbishop Herring, then tutor there. Here he took a degree in physic in 1727; and, particularly applying to mathematical and philosophical studies, was well known (along with the learned and ingenious Drs. David Hartley and Davies, both late of Bath, who with him composed the whole class) to make a greater progress under the blind professor Saunderson than any young gentleman then in the university. When his late majesty was at Cambridge in April 1728, he was upon the list of gentlemen to be created doctors of physic; but, either by chance or management, his name was not found in the last list; and he had not his degree of M. D. till about a month after by a particular mandamus. Through this transaction it appeared, that Snape had not forgotten or forgiven the name of Hoadly; for he not only behaved to him with great ill-manners, but obstructed him in it as much as lay in his power. He was F. R. S. very young, and had the honour of being made known to the learned world as a philosopher, by “ A Letter from the Rev. Dr. Samuel Clarke to Mr. Benjamin Hoadly, F. R. S. occasioned by the present Controversy among the Mathematicians concerning the Proportion of Velocity and Force in Bodies in Motion.” He was made registrar of Hereford while his father filled that see; and was appointed physician to his majesty's household so early as June 9, 1742. It is remarkable, that he was for some years physician to both the households together; having been appointed to that of the prince of Wales, Jan. 4, 1745-6, in the place of Dr. Lamotte, a Scotchman with a French name (whom the prince had himself ordered to be struck out of the list, on his imprudent behaviour at the Smyrna coffee-house at the time of the rebellion, 1745); and with particular circumstances much to his honour: the prince himself, before the warrant could be finished, ordering the style to be altered; and that he should be called “ physician to the household,” and not “ in extraordinary,” as the other had been: observing, that this would secure

secure that place to him in case of a demise, and be a bar against any one getting over him. Nay, not content with this, his royal highness voluntarily wrote a letter to the bishop with his own hand—"that he was glad of this opportunity of giving him a token of his gratitude for his services formerly to his family; and that he was his affectionate Fren-
 deric, P."—This, being at a time when the families were not upon the best terms, is a proof that Dr. Hoadly was a most unexceptionable man. He is said to have filled the posts with singular honour. He married, 1. Elizabeth daughter of Henry Betts, Esq; of Suffolk, counsellor at law, by whom he had one son, Benjamin, that died an infant. 2. Anne daughter and coheirefs of the honourable general Armstrong, by whom he left no issue. He died in the life-time of his father, Aug. 10, 1757, at his house at Chelsea, since Sir Richard Glyn's, which he had built ten years before. He published, 1. "Three Letters on the Organs of Respiration, read at the Royal College of Physicians, London, A. D. 1737, being the Gulstonian lectures for that Year. To which is added, an Appendix, containing Remarks on some Experiments of Dr. Houston, published in the Transactions of the Royal Society for the Year 1736, by Benjamin Hoadly, M. D. Fellow of the College of Physicians, and of the Royal Society, London, 1740," 4to. 2. "Oratio Anniversaria in Theatro Coll. Medicor. Londinensium, ex Harveii instituto habita, die 18^o Oct. A. D. 1742, à Benj. Hoadly, M. D. Coll. Med. & S. R. S. 1742," esteemed a very elegant piece of Latin. 3. "The Suspicious Husband, a Comedy." 4. "Observations on a Series of Electrical Experiments, by Dr. Hoadly and Mr. Wilson, F. R. S. 1756," 4to. The doctor was, in his private character, an amiable humane man, and an agreeable sprightly companion. In his profession, he was learned and judicious; and, as a writer, there needs no farther testimony to be borne to his merit, than the very pleasing comedy he has left behind him, which, whenever represented, continually affords fresh pleasure to the audience. We scarce have need to mention to any one, the least conversant with theatrical affairs, that we mean "The Suspicious Husband, a Comedy, 1747," 8vo.

HOADLY (JOHN), LL. D. This gentleman was the youngest son of Dr. Benjamin Hoadly, bishop of Winchester. He was born in Broad-street, Oct. 8, 1711, and educated at Mr. Newcome's school in Hackney, where he got great applauſe

plause by performing the part of Phocyas in "The Siege of Damascus." In June 1730, he was admitted at Corpus-Christi-college, in Cambridge, and about the same time at the Temple, intending to study the law. This design, however, he soon abandoned; for in the next year we find he had relinquished all thoughts of the law as a profession. He took the degree of LL. B. in 1735; and, on the 29th of November following, was appointed chancellor of Winchester, ordained deacon by his father, Dec. 7, and priest the 21st of the same month. He was immediately received into the prince of Wales's household as his chaplain, as he afterwards was in that of the princess dowager, May 6, 1751.

His several preferments he received in the following order of time: The rectory of Michelmersh, March 8, 1737; that of Wroughton, in Wiltshire, Sept. 8, 1737; and that of Alresford, and a prebend of Winchester, 29th of November in the same year. On June 9, 1743, he was instituted to the rectory of St. Mary near Southampton, and on Dec. 16, 1746, collated to that of Overton. He had the honour to be the first person on whom archbishop Herring conferred the degree of a doctor. In May 1760, he was appointed to the mastership of St. Cross; and all these preferments he enjoyed until his death, except the living of Wroughton and the prebend of Winchester. He wrote some Poems in "Doddsley's Collection," and is supposed to have very materially assisted his brother in "The Suspicious Husband." He likewise published an edition of his father's work in 3 vols. folio. After living to the age of 64, the delight of his friends, he died March 16, 1776, and with him the name of Hoadly became extinct. He was the author of five dramatic pieces, revised Lillo's "Arden of Feversham;" and wrote the fifth act of Miller's "Mahomet." He left several dramatic works in MS. behind him; and, among the rest, "The House-keeper, a Farce," on the plan of "High Life below Stairs," in favour of which piece it was rejected by Mr. Garrick, together with a tragedy on a religious subject. So great, however, was the doctor's fondness for theatrical exhibitions, that no visitors were ever long in his house before they were solicited to accept a part in some interlude or other. He himself, with Garrick and Hogarth, once performed a laughable parody on the scene in "Julius Cæsar," where the Ghost appears to Brutus. Hogarth personated the spectre; but so unretentive was his memory, that, although his speech consisted only of a few lines, he was unable to get them by heart. At last they hit on the following

expedient in his favour. The verses he was to deliver were written in such large letters on the outside of an illuminated paper lanthorn, that he could read them when he entered with it in his hand on the stage. Hogarth prepared the play-bill on this occasion, with characteristic ornaments. The original drawing is still preserved, and we could wish it were engraved: as the slightest sketch from the design of so grotesque a painter, would be welcome to the collectors of his works.

Dr. Hoadly's tragedy was on the story of lord Cromwell, and he once intended to give it to the stage. In a letter dated June 27, 1765, he says, "My affair with Mr. Garrick is coming upon the carpet again;" Aug. 1, 1765, he thus apologizes to Mr. Bowyer, to whom he intended to present the copy-right: "Your kind concern, &c. demanded an earlier acknowledgement, had I not delayed till an absolute answer came from my friend David Garrick with his fixed resolution never more 'to strut and fret his hour upon the stage again.' This decree has unhinged my schemes with regard to lord Cromwell, for nothing but the concurrence of so many circumstances in my favour (his entire disinterested friendship for me and the good doctor's memory; Mrs. Hoadly's bringing on a piece of the doctor's at the same time; the story of mine being on a religious subject, &c. and the peculiar advantage of David's unparalleled performance in it), could have persuaded me to break through the prudery of my profession, and (in my station in the church) produce a play upon the stage."

HOBBS (THOMAS), was born at Malmesbury in Wiltshire, April 5, 1588, his father being minister of that town. The Spanish Armada was then upon the coast of England; and his mother is said to have been so frightened at the alarm which it occasioned, that she was brought to bed of him before her time. After having made a considerable progress in the learned languages at school, he was sent, in 1603, to Mary Magdalen-hall in Oxford; and, in 1608, by the recommendation of the principal, taken into the family of the right honourable William Cavendish lord Hardwicke, soon after created earl of Devonshire, in quality of tutor to his son William lord Cavendish. Hobbes ingratiated himself so effectually with this young nobleman, and with the peer his father, that he was sent abroad with him on his travels in 1610, and made the tour of France and Italy. Upon his return with lord Cavendish, he became known to persons of the highest rank, and eminently distinguished for their parts

Thomæ
Hobbes
Malmesburien-
ensis vita,
à seipso con-
scripta, &c.
Vitæ Hob-
bianæ Auc-
tarium, &c.
Historia &
Antiquita-
tes Oxo-
nienses, &c.

and

Vita Hob-
besii, &c.
P. 3.

and learning. The chancellor Bacon admitted him to a great degree of familiarity, and is said to have made use of his pen, for translating some of his works into Latin. He was likewise much in the favour of the lord Herbert of Cheshire; and the celebrated Ben Jonson had such an esteem for him, that he revised the first work which he published, viz. his "English Translation of the History of Thucydides." This Hobbes undertook, as he tells us himself, "with an honest view of preventing, if possible, those disturbances, in which he was apprehensive his country would be involved, by shewing in the history of the Peloponnesian war the fatal consequences of intestine troubles." This has always been esteemed one of the best translations that we have of any Greek writer; and the author himself took care of the maps and indexes. But while he meditated this design, his patron the earl of Devonshire died in 1626; and in 1628, the year his work was published, his son died also. This loss affected him to such a degree, that he very willingly accepted an offer made him of going abroad a second time with the son of Sir Gervase Clifton, whom he accordingly accompanied into France, and stayed there some time. But while he continued there, he was solicited to return to England, and to resume his concern for the hopes of that family, to which he had attached himself so early, and owed so many and so great obligations.

It was in 1631, when the countess dowager of Devonshire desired to put the young earl under his care, who was then about the age of 13. This was very suitable to his inclinations, and he discharged that trust with great fidelity and diligence. In 1634, he republished his translation of Thucydides, and prefixed to it a dedication to that young nobleman, in which he gives a great character of his father, and represents in the strongest terms the obligations he was under to that illustrious family. The same year he accompanied his noble pupil to Paris, where he applied his vacant hours to natural philosophy, and more especially to mechanism, and the causes of animal motion. He had frequent conversations upon these subjects with father Mersenne, a man deservedly famous, and who kept up a correspondence with almost all the learned in Europe. From Paris he attended his pupil into Italy, where at Pisa he became known to Galileo, who communicated to him his notions very freely; and after having seen all that was remarkable in that country, he returned in 1637 with the earl of Devonshire into England. The troubles in Scotland now grew high; and, as popular discontent

discontent is always contagious, began to spread themselves southward, and to threaten disturbance throughout the kingdom. Hobbes, seeing this, thought he might do good service, by turning himself to politics, and composing something by way of antidote to the pestilential opinions which then prevailed. This engaged him to commit to paper certain principles, observations, and remarks, out of which he composed his book "De Cive," and which grew up afterwards into that system he called his "Leviathan."

Not long after the meeting of the long parliament Nov. 3, 1640, when all things fell into confusion, he withdrew, for the sake of living in quiet, to Paris; where he associated himself with those learned men, who, under the protection of cardinal Richelieu, sought, by conferring their notions together, to promote every kind of useful knowledge. He had not been long there, when, by the good offices of his friend Merfenne, he became known to Des Cartes, and afterwards held a correspondence with him upon mathematical subjects, as appears from the letters of Hobbes published in the works of Des Cartes. But when this philosopher printed afterwards his "Meditations," wherein he attempted to establish points of the highest consequence from innate ideas, Hobbes took the liberty of dissenting from him; as did also Gassendi, with whom Hobbes contracted a very close friendship, which was not interrupted till the death of the former. In 1642, he printed a few copies of his book "De Cive," which raised him many adversaries, who charged him with instilling principles of a dangerous tendency. Immediately after the appearance of this book, Des Cartes gave this judgment upon it to a friend: "I am of opinion," says he, "that the author of the book 'De Cive' is the same person who wrote the third objection against my 'Meditations.' I think him a much greater master of morality, than of metaphysics or natural philosophy; though I can by no means approve of his principles or maxims, which are very bad and extremely dangerous, because they suppose all men to be wicked, or give them occasion to be so. His whole design is to write in favour of monarchy, which might be done to more advantage than he has done, upon maxims more virtuous and solid. He has wrote likewise greatly to the disadvantage of the church and the Roman Catholic religion, so that if he is not particularly supported by some powerful interest, I do not see how he can escape having his book censured." The learned Conringius censures him very roughly for boasting in regard to this

Vitæ Hob-
bianæ Auc-
torium,
p. 53, &c.

Epist. Ren-
des Cart.
Tom. III.
p. 104.

De Civil.
Prudent.
cap. xiv.

performance, "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:' whereas," says Conringius, "there is nothing good in that work of his, "that was not always known."

Among many illustrious persons, who upon the shipwreck of the royal cause retired to France for safety, was Sir Charles Cavendish, brother to the duke of Newcastle; and this gentleman, being skilled in every branch of mathematics, proved a constant friend and patron to Hobbes, who, by embarking in 1645 in a controversy about the quadrature of the circle, was grown so famous, that in 1647 he was recommended to instruct Charles prince of Wales, afterwards Charles II. in that kind of learning. His care in the discharge of this office gained him the esteem of that prince in a very great degree: and though he afterwards withdrew his public favour towards Hobbes on account of his writings, yet he always retained a sense of the services he had done him; shewed him various marks of his favour, after he was restored to his dominions; and, as some say, had his picture hanging in his closet. This year also was printed in Holland, by the care of M. Sorbriere, a second and more complete edition of his book "De Cive," to which are prefixed two Latin letters to the editor, one by Gassendi, the other by Mersenne, in commendation of it. While Hobbes was thus employed at Paris, he was attacked by a violent fit of illness, which brought him so low, that his friends began to despair of his recovery. Among those who visited him in this weak condition, was his friend Mersenne; who, taking this for a favourable opportunity, began, after a few general compliments of condolence, to mention the power of the church of Rome to forgive sins: but Hobbes immediately replied, "Father, all these matters I have debated with myself long ago. Such kind of matters would be troublesome to me now; and you can entertain me on subjects more agreeable: when did you see Mr. Gassendi?" Mersenne easily understood his meaning, and, without troubling him any farther, suffered the conversation to turn upon general topics. Yet some days afterwards, when Dr. Cosins, afterwards bishop of Durham, came to pray with him, he very readily accepted the proposal, and received the sacrament at his hands, according to the forms appointed by the church of England.

In 1650, was published at London a small treatise of Hobbes's, intituled, "Human Nature," and another, "De corpore

Vita Hobbesii, &c.
p. 6.

Vitæ Hobbesianæ Auctorium,
p. 93.

“corpore politico, or, of the Elements of the Law.” This latter piece was presented to Gassendus, and read by him a few months before his death; who is said first to have kissed it, and then to have delivered his opinion of it in these words: “This treatise is indeed small in bulk, but in my judgement the very marrow of science.” All this time Hobbes had been digesting with great pains his religious, political, and moral principles into a complete system, which he called the “Leviathan,” and which was printed in English at London in that and the year following. He caused a copy of it, very fairly written on vellum, to be presented to Charles II.; but after that monarch was informed, that the English divines considered it as a very bad book, and tending to subvert both religion and civil government, he is said to have withdrawn his countenance from the author, and by the marquis of Cromwell to have forbidden him to come into his presence. After the publication of his “Leviathan,” he returned to England, and passed the summer commonly at his patron the earl of Devonshire’s seat in Derbyshire; and his winters in town; where he had for his intimate friends some of the greatest men of the age; such as Dr. Harvey, Selden, Cowley, &c. In 1654, he published his “Letter upon Liberty and Necessity,” which occasioned a long controversy between him and Bramhall, bishop of London-derry. About this time likewise he began the controversy with Wallis, the mathematical professor at Oxford, which lasted as long as Hobbes lived, and in which he had the misfortune to have all the mathematicians against him. It is indeed said, that he came too late to this study, to excel in it; and that, though for a time he maintained his credit, while he was content to proceed in the same track with others, and to reason in the accustomed manner from the established principles of the science, yet when he began to digress into new paths, and set up for a reformer, inventor, and improver of geometry, he lost himself extremely. But notwithstanding these debates took up much of his time, yet he published several philosophical treatises in Latin.

Such were his occupations till 1660, when upon the king’s restoration he quitted the country, and came up to London. He was at Salisbury-house with his patron, when the king passing by one day accidentally saw him. He sent for him, gave him his hand to kiss, enquired kindly after his health and circumstances; and some time after directed Cooper, an eminent limner, to go to him and draw his picture. His majesty likewise afforded him another private audience, spoke

Sorbier.
Præfat. in
Oper.
Gassend.

Hobbes,
Vita, p. 14.
—Vitz
Hobbianæ
Auctarium,
P. No.—
Ath. Oxon.

to him very kindly, assured him of his protection, and settled a pension upon him of 100l. per ann. out of his privy purse. Yet this did not render him entirely safe; for, in 1666, his “Leviathan” and treatise “De Cive” were censured by parliament, which alarmed him much; as did also the bringing of a bill into the house of commons to punish atheism and profaneness. When this storm was a little blown over, he began to think of procuring a beautiful edition of his pieces that were in Latin; but finding this impracticable in England, he caused it to be undertaken abroad, where they were published in 1668, 4to, from the press of John Bleau. In 1669, he was visited by Cosmo de Medicis, then prince, afterwards duke of Tuscany, who gave him ample marks of his esteem; and having received his picture, and a complete collection of his writings, caused them to be repositied, the former among his curiosities, the latter in his library at Florence. The like visits he received from foreign ambassadors and other strangers of distinction; who were curious to see a person, whose singular opinions and numerous writings had made so much noise all over Europe. In 1672, he wrote his own life in Latin verse, when, as he observes, he had compleated his 84th year: and, in 1674, he published in English verse four books of Homer’s “Odyssey,” which were so well received, that it encouraged him to undertake the whole “Iliad” and “Odyssey,” which he likewise performed, and published in 1675. These were not the first specimens of his poetic genius, which he had given to the public: he had published many years before, about 1637, a Latin poem intituled, “De Mirabilibus Pecci, or, Of the Wonders of the Peak.” But his poetry is below criticism, and has long been exploded. In 1674, he took his leave of London, and went to spend the remainder of his days in Derbyshire; where however he did not remain inactive, notwithstanding his advanced age, but published from time to time several pieces to be found in the collection of his works, viz. in 1676, his “Dispute with Laney, Bishop of Ely, concerning Liberty and Necessity;” in 1678, his “Decameron Physiologicum, or, Ten Dialogues of Natural Philosophy;” to which he added a book, intituled, “A Dialogue between a Philosopher and a Student of the Common Law of England.” June 1679, he sent another book, intituled, “Behemoth, or, A History of the Civil Wars from 1640 to 1660,” to an eminent bookseller, with a letter setting forth the reasons for his communication of it, as well as for the request he then made, that

he

he would not publish it till a proper occasion offered. The book however was published as soon as he was dead, and the letter along with it; of which we shall give an extract, because it is curious.—“ I would fain have published my Dialogue of the Civil Wars of England long ago, and to that end I presented it to his majesty; and some days after, when I thought he had read it, I humbly besought him to let me print it. But his majesty, though he heard me graciously, yet he flatly refused to have it published: therefore I brought away the book, and gave you leave to take a copy of it; which when you had done, I gave the original to an honourable and learned friend, who about a year after died. The king knows better, and is more concerned in publishing of books than I am; and therefore I dare not venture to appear in the business, lest I should offend him. Therefore I pray you not to meddle in the business. Rather than to be thought any way to further or countenance the printing, I would be content to lose twenty times the value of what you can expect to gain by it. I pray do not take it ill; it may be I may live to send you somewhat else as vendible as that, and without offence. I am, &c.” However he did not live to send his bookseller any thing more, this being the last piece that went from himself: for, October following, he was afflicted with a suppression of urine; and his physician plainly told him, that he had little hopes of curing him. Nov. 20, the earl of Devonshire removing from Chatsworth to another seat called Hardwick, Hobbes obstinately persisted in desiring that he might be carried too, though this could no way be done, but by laying him upon a feather-bed. He was not much discomposed with his journey, yet within a week after lost, by a stroke of the palsy, the use of his speech, and of his right side entirely; in which condition he remained for some days, taking little nourishment, and sleeping much, sometimes endeavouring to speak, but not being able. He died Dec. 4, 1679, in his 92d year. Wood tells us, that, after his physician gave him no hopes of a cure, he said, “ Then I shall be glad to find a hole to creep out of the world at.” He observes also, that his not desiring a minister, to receive the sacrament before he died, ought in charity to be imputed to his being so suddenly seized, and afterwards deprived of his senses; the rather, because the earl of Devonshire’s chaplain declared, that within the two last years of his life he had often received the sacrament from his hands with seeming devotion.

Vitzæ Hob-
bianæ Auc-
tarium,
p. 157.
Ath. Oxon.

He was a man of prodigious capacity, and went to the bottom of whatever he undertook to examine: his genius lively and penetrating, but at the same time studious and indefatigable in his enquiries. Considering his great age, he was a man of no great reading. Homer, Virgil, Thucydides, and Euclid, were authors with whom he was most delighted. He used to say upon this subject, that "if he had read as much as others, he should have been as ignorant as they." As to his character and manners, they are thus described by Dr. White Kennet, in his "Memoirs of the Cavendish Family." "The earl of Devonshire," says he, "for his whole life entertained Mr. Hobbes in his family, as his old tutor rather than as his friend or confidant. He let him live under his roof in ease and plenty, and in his own way, without making use of him in any public, or so much as domestic affairs. He would often express an abhorrence of some of his principles in policy and religion; and both he and his lady would frequently put off the mention of his name, and say, 'He was a humourist, and nobody could account for him.' There is a tradition in the family of the manners and customs of Mr. Hobbes somewhat observable. His professed rule of health was to dedicate the morning to his exercise, and the afternoon to his studies. And therefore at his first rising 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 in a sweat: recommending that practice upon this opinion, that an old man had more moisture than heat, and therefore by such motion heat was to be acquired, and moisture expelled. 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 12 o'clock, when he had a little dinner provided for him, which he eat always by himself without ceremony. Soon after dinner he retired to his study, and had his candle with 10 or 12 pipes of tobacco laid by him; then shutting his door, he fell to smoaking, thinking, and writing for several hours. He retained a friend or two at court, and especially the lord Arlington, to protect him if occasion should require. He used to say, that it was lawful to make use of ill instruments to do ourselves good: 'If I were cast,' says he, 'into a deep pit, and the devil should put down his cloven foot, I would take hold of it to be drawn

“ drawn out by it.’ Towards the end of his life he had
 “ very few books, and those he read but very little; think-
 “ ing he was now able only to digest what he had formerly
 “ fed upon. If company came to visit him, he would be
 “ free in discourse till he was pressed or contradicted; and
 “ then he had the infirmities of being short and peevish,
 “ and referring to his writings for better satisfaction. His
 “ friends, who had the liberty of introducing strangers to
 “ him, made these terms with them before their admission,
 “ that they should not dispute with the old man, nor con-
 “ tradict him.”

After mentioning the apprehensions Hobbes was under, when the parliament censured his book; and the methods he took to escape persecution, he proceeds in the following terms: “ It is not much to be doubted, that upon this occa-
 “ sion he began to make a more open shew of religion and
 “ church communion. He now frequented the chapel,
 “ joined in the service, and was generally a partaker of the
 “ holy Sacrament: and whenever any strangers in conver-
 “ sation with him seemed to question his belief, he would al-
 “ ways appeal to his conformity in divine services, and re-
 “ ferred them to the chaplain for a testimony of it. Others
 “ thought it a mere compliance to the orders of the family,
 “ and observed, that in city and country he never went to
 “ any parish church; and even in the chapel upon Sundays,
 “ he went out after prayers, and turned his back upon the
 “ sermon; and when any friend asked the reason of it, he
 “ gave no other but this, ‘ they could teach him nothing,
 “ but what he knew.’ He did not conceal his hatred to the
 “ clergy; but it was visible that the hatred was owing to
 “ his fear of their civil interest and power. He had often a
 “ jealousy, that the bishops would burn him; and of all the
 “ bench he was most afraid of the bishop of Sarum, because
 “ he had most offended him; thinking every man’s spirit to
 “ be remembrance and revenge. After the Restoration, he
 “ watched all opportunities to ingratiate himself with the
 “ king and his prime ministers; and looked upon his pen-
 “ sion to be more valuable, as an earnest of favour and pro-
 “ tection, than upon any other account. His following
 “ course of life was to be free from danger. He could not
 “ endure to be left in an empty house. Whenever the earl
 “ removed he would go along with him, even to his last
 “ stage, from Chatworth to Hardwick. When he was in
 “ a very weak condition, he dared not to be left behind, but
 “ made his way upon a feather-bed in a coach, though he
 “ survived

“ survived the journey but a few days. He could not bear
 “ any discourse of death, and seemed to cast off all thoughts
 “ of it: he delighted to reckon upon longer life. The
 “ winter before he died, he made a warm coat, which he
 “ said must last him three years, and then he would have
 “ such another. In his last sickness his frequent questions
 “ were, Whether his disease was curable? and when inti-
 “ mations were given that he might have ease, but no re-
 “ medy, he used this expression, ‘I shall be glad to find a
 “ hole to creep out of the world at;’ which are reported to
 “ have been his last sensible words; and his lying some days
 “ following in a silent stupefaction, did seem owing to his
 “ mind more than to his body. The only thought of death,
 “ that he appeared to entertain in time of health, was to
 “ take care of some inscription on his grave. He would
 “ suffer some friends to dictate an epitaph, among which he
 “ was best pleased with this humour, ‘This is the true phi-
 “ losopher’s stone, &c.’”

After this account of Hobbes, which, though undoubtedly
 true in the main, seems rather coloured too strongly, it will
 be but justice to subjoin what lord Clarendon has said of him.
 This noble person, during his banishment, wrote a book in
 1670, which was printed six years after at Oxford with this
 title, “A brief View of the dangerous and pernicious Er-
 “ rors to Church and State in Mr. Hobbes’s Book, intituled,
 “ Leviathan.” In the introduction the earl observes, that
 Mr. Hobbes’s “Leviathan” “contains in it good learning
 “ of all kinds, politely extracted, and very wittily and cun-
 “ ningly digested in a very commendable, and in a vigorous
 “ and pleasant style: and that Mr. Hobbes himself was a
 “ man of excellent parts, of great wit, some reading, and
 “ somewhat more thinking; one who has spent many years
 “ in foreign parts and observations; understands the learned
 “ as well as the modern languages; hath long had the re-
 “ putation of a great philosopher and mathematician; and
 “ in his age hath had conversation with very many worthy
 “ and extraordinary men: to which it may be, if he had
 “ been more indulgent in the more vigorous part of his life,
 “ it might have had greater influence upon the temper of
 “ his mind; whereas age seldom submits to those questions,
 “ enquiries, and contradictions, which the laws and liberty
 “ of conversation require. And it hath been always a la-
 “ mentation among Mr. Hobbes’s friends, that he spent too
 “ much time in thinking, and too little in exercising those
 “ thoughts in the company of other men of the same, or of
 “ as

“ as good faculties ; for want whereof his natural constitution, with age, contracted such a morosity, that doubting and contradicting men were never grateful to him. In a word, Mr. Hobbes is one of the most ancient acquaintance I have in the world ; and of whom I have always had a great esteem, as a man, who, besides his eminent parts, learning, and knowledge, hath been always looked upon as a man of probity, and of a life free from scandal.”

There have been few persons, whose writings have had a more pernicious influence in spreading irreligion and infidelity than Hobbes's ; and yet none of his treatises are directly levelled against revealed religion. He sometimes affects to speak with veneration of the sacred writings, and expressly declareth, that though the laws of nature are not laws, as they proceed from nature, yet “ as they are given by God in Holy Scripture, they are properly called laws ; for the Holy Scripture is the voice of God, ruling all things by the greatest right.” But though he seems here to make the laws of Scripture the laws of God, and to derive their force from his supreme authority, yet elsewhere he supposes them to have no authority, but what they derive from the prince or civil power. He sometimes seems to acknowledge inspiration to be a supernatural gift, and the immediate hand of God ; at other times he treats the pretence to it as a sign of madness, and represents God's speaking to the prophets in a dream, to be no more than the prophets dreaming that God spake unto them. He asserts, that we have no assurance of the certainty of Scripture, but the authority of the church, and this he resolves into the authority of the commonwealth ; and declares, that till the sovereign ruler had prescribed them, “ the precepts of Scripture were not obligatory laws, but only counsel or advice, which he that was counselled might without injustice refuse to observe, and being contrary to the laws could not without injustice observe ;” that the word of the interpreter of Scripture is the word of God, and that the sovereign magistrate is the interpreter of Scripture, and of all doctrines, to whose authority we must stand. Nay, he carries it so far as to pronounce, that Christians are bound in conscience to obey the laws of an infidel king in matters of religion ; that “ thought is free, but when it comes to confession of faith, the private reason must submit to the public, that is to say, to God's lieutenant.” And accordingly he allows the subject, being commanded by the sovereign, to deny Christ in words, holding

De Cive,
c. iii. s. 33.

Leviath.
p. 196.

De Cive,
c. 17. Leviathan, p.
169. 283,
284.

holding the faith of him firmly in his heart; it being in this
 “not he, that denieth Christ before men, but his governor
 “and the laws of his country.” In the mean time he ac-

Leviathan, p. 238. 271. knowledge the existence of God, and that we must of necessity ascribe the effects we behold to the eternal power of

all powers, and cause of all causes; and he reproaches those as absurd, who call the world, or the soul of the world, God. But then he denies that we know any thing more of him than that he exists, and seems plainly to make him corporeal; for he affirms, that that which is not body is nothing at all.

Ibid. p. 214. 371. And though he sometimes seems to acknowledge religion and its obligations, and that there is an honour and worship due to God, prayer, thanksgivings, oblations, &c. yet he advances principles, which evidently tend to subvert all religion.

The account he gives of it is this, that “from the
 “fear of power invisible, feigned by the mind, or imagined
 “from tales, publicly allowed, ariseth religion; not allowed,
 “superstition:” and he resolves religion into things which he himself derides, viz. “opinions of ghosts, ignorance of
 “second causes, devotion to what men fear, and taking of

Ibid. p. 54. “things casual for prognostics.” He takes pains in many

places to prove man a necessary agent, and openly derides the doctrine of a future state: for he says, that the belief of a future state after death, “is a belief grounded upon other
 “men’s saying, that they knew it supernaturally; or that
 “they knew those, that knew them, that knew others, that

Ibid. p. 74. “knew it supernaturally.” But it is not revealed religion

only, which Hobbes makes light of: he goes farther, as will appear by running over a few more of his maxims. He asserts then, “that by the law of nature every man hath a
 “right to all things, and over all persons; and that the na-
 “tural condition of man is a state of war, a war of all men
 “against all men: that there is no way so reasonable for any
 “man, as by force or wiles to gain a mastery over all other
 “persons that he can, till he sees no other power strong
 “enough to endanger him: that the civil laws are the only
 “rules of good and evil, just and unjust, honest and disho-
 “nest; and that, antecedently to such laws, every action is
 “in its own nature indifferent; that there is nothing good
 “or evil in itself, nor any common laws constituting what
 “is naturally just and unjust: that all things are measured
 “by what every man judgeth fit, where there is no civil
 “government, and by the laws of society, where there is:
 “that the power of the sovereign is absolute, and that he is
 “not bound by any compacts with his subjects: that no-
 “thing

“ thing the sovereign can do to the subject, can properly be called injurious or wrong; and that the king’s word is sufficient to take any thing from the subject if need be, and that the king is judge of that need.” This scheme evidently strikes at the foundation of all religion, natural and revealed. It tends not only to subvert the authority of Scripture, but to destroy God’s moral government of the world. It confounds the natural differences of good and evil, virtue and vice. It destroys the best principles of the human nature; and instead of that innate benevolence, and social disposition which should unite men together, supposes all men to be naturally in a state of war with one another. It erects an absolute tyranny in the state and church which it confounds, and makes the will of the prince or governing power the sole standard of right and wrong.

Such principles in religion and politics would, as it may be imagined, raise a man adversaries; and accordingly Hobbes was attacked by many considerable persons, and, what may seem more strange, by such as wrote against each other. For instance, Harrington in his “Oceana” falls very often upon Hobbes; and so does Sir Robert Filmer in his “Observations concerning the Original of Government.” We have already mentioned Bramhall and Clarendon: the former argued with great acuteness against that part of his system, which relates to liberty and necessity, and afterwards attacked the whole in a piece, called “The Catching of the Leviathan,” published in 1685; in which he undertakes to demonstrate out of Hobbes’s own works, that no man, who is thoroughly an Hobbist, can be “a good Christian, or a good commonwealth’s man, or reconcile himself to himself.” Tenison, afterwards Abp. of Canterbury, gave a summary view of Hobbes’s principles in a book, called “The Creed of Mr. Hobbes examined, 1670; to which we may add the two dialogues of Dr. Eachard between Timothy and Philaethes, and Dr. Parker’s book, intituled “Disputationes de Deo & Divina Providentia.” Dr. Henry More has also in different parts of his works canvassed and refuted several positions of Hobbes; and the philosopher of Malmesbury is said to have been so ingenuous as to own, that “whenever he discovered his own philosophy to be unsustainable, he would embrace the opinions of Dr. More.” But the two greatest works against him were, Cumberland’s book “De legibus Naturæ,” and Cudworth’s “Intellectual System:” for these authors do not employ themselves about his peculiar whimsies,

De Cive,
c. vi. f. 18.
c. x. f. i.
c. xii. f. i.
Leviathan,
p. 24, 25.
60, 61, 62,
63. 72. 9c.
106.

fies, or in vindicating revealed religion from his exceptions and cavils, but endeavour to establish the great principles of all religion and morality, which his scheme tended to subvert, and to shew, that they have a real foundation in reason and nature.

There is one peculiarity related of Hobbes, which we have not yet mentioned in the course of our account of him, but with which we will here close it: it is, that he was afraid of apparitions and spirits. His friends indeed have called this a fable. "He was falsely accused," say they, "by some of being afraid to be alone, because he was afraid of spectres and apparitions: vain bugbears of fools, which he had chased away by the light of his philosophy." They do not however deny, that he was afraid of being alone; they only insinuate, that it was for fear of being assassinated. But if his philosophy then only freed him from the former fear, and not from the latter, may we not apply these lines of Horace to him?

"Somnia, terrores magicos, miracula, sagas,
 "Nocturnos lemures, portentaque Theffala rides?
 "Quid te exempta juvat spinis de pluribus una?"

Horat. Epist. ii. L. ii.

In the mean time, Bayle observes, that Hobbes's principles of philosophy were not proper to rid him from the fear of apparitions or spirits: "a man," says he, "would not only be very rash, but also very extravagant, who should pretend to prove, that there never was any person that imagined he saw a spectre; and I do not think that the most obstinate unbelievers have maintained this. All that they say amounts to no more, than that the persons, who have thought themselves eye-witnesses of the apparitions of spirits, had disturbed imaginations. They confess then, that there are certain places in our brain, that being affected in a certain manner excite the image of an object, which has no real existence out of ourselves; and make the man, whose brain is thus modified, believe he sees at two paces distance a frightful spectre, a hobgoblin, a threatening phantom. The like happens in the heads of the most incredulous, either in their sleep, or in the paroxysms of a violent fever. Will they maintain after this, that it is impossible for a man awake, and not in a delirium, to receive in certain places of his brain an impression almost like that, which by the laws of nature is connected with the appearance of a phantom? If they are
 "forced

Vita
 Hobbes,
 p. 106.

Art.
 HOBBS,
 not. N.

“ forced to acknowledge that this is possible, they cannot
 “ promise that a spectre will never appear to them ; that is,
 “ that they shall never, when awake, believe they see either
 “ a man or a beast, when they are alone in a chamber.
 “ Hobbes then might believe, that a certain combination of
 “ atoms, agitated in his brain, might expose him to such a
 “ vision ; though he was persuaded, that neither an angel
 “ nor the soul of a dead man was to be concerned in it. He
 “ was timorous to the last degree, and consequently had rea-
 “ son to distrust his imagination, when he was alone in a
 “ chamber in the night ; for, in spite of him, the remem-
 “ brance of what he had read and heard concerning apparitions
 “ would revive, though he was not persuaded of the
 “ reality of any such things. These images, joined with
 “ the timorousness of his temper, might play him an un-
 “ lucky trick : and it is certain, that a man as incredulous as
 “ he was, but of greater courage, would be astonished to
 “ think he saw one, whom he knew to be dead, enter into
 “ his chamber. These apparitions in dreams are very fre-
 “ quent, whether a man believes the immortality of the soul
 “ or not. Supposing they should once happen to an incre-
 “ dulous man awake, as they do frequently in his sleep, we
 “ allow that he would be afraid, though he had never so
 “ much courage : and therefore for a stronger reason we
 “ ought to believe, that Hobbes would have been terribly
 “ affrighted at it.”

HODGES (NATHANIEL), an English physician, was Ath. Oxon.
 the son of Dr. Thomas Hodges, dean of Hereford, who has Vol. II.
 printed three sermons. He was educated in Westminster-
 school, and became a student of Christ-church, Oxford, in
 1648. In 1651 and 1654, he took the degrees of B. and
 M. A. and, in 1659, accumulated the degrees of B. and
 M. D. He settled in London, and continued there during
 the plague in 1665 : by which, says Wood, he obtained a
 great name and practice among the citizens, and was in
 1672 made fellow of the college of Physicians. Neverthe-
 less, he afterwards fell into unfortunate circumstances, and
 was confined for debt in Ludgate prison, where he died in
 1684. His body was interred in the church of St. Stephen's,
 Walbrook, London, where a monument is erected to him.
 He is author of two works : 1. “ Vindiciæ Medicinæ &
 “ Medicorum :” “ An Apology for the Profession and Pro-
 “ fessors of Physic, &c. 1660,” 8vo. 2. “ ΛΟΙΜΟΛΟΓΙΑ :
 “ five, pestis nuperæ apud populum Londinensem grassantis
 “ narratio

“narratio historica, 1672,” 8vo. A translation of it into English was printed at London in 1720, 8vo. under the following title: “Loimologia, or, an Historical Account of the Plague of London in 1665, with precautionary Directions against the like Contagion. By Nath. Hodges, M. D. and Fellow of the College of Physicians, who resided in the City all that Time. To which is added an Essay on the different Causes of pestilential Diseases, and how they become contagious. With Remarks on the Infection now in France, and the most probable Means to prevent its spreading here. By John Quincy, M. D.” In 1721, there was printed at London, in 8vo, “A Collection of very valuable and scarce Pieces relating to the last Plague in 1665;” among which is “An Account of the first Rise, Progress, Symptoms, and Cure of the Plague, being the Substance of a Letter from Dr. Hodges to a Person of Quality, dated from his House in Watlingstreet, May the 8th, 1666.” The author of the preface to this collection calls our author “a faithful historian and diligent physician;” and tells us, that “he may be reckoned among the best observers in any age of physic, and has given us a true picture of the plague in his own time.”

Anecdotes
of Bowyer,
by Nichols,
p. 583.

HODGSON (JOHN), M. A. born in Cumberland or Westmoreland, was sent to Queen's-college, Oxford, where he took the degree of M. A. July 12, 1756. When a child, he accidentally fell into the fire, by which the fingers of his right hand were so miserably burnt, disfigured, and lamed, that he usually wore a glove to hide them; and when he took up a pen, it was with his left hand, with which he stuck it into his right; a stranger therefore would have thought he could not have written at all, but notwithstanding his misfortune he wrote a very good hand. At Queen's-college he was much esteemed for his eminent parts, learning, candour, and modest deportment, by Dr. Smith, the provost. About 1752 he was private tutor there to the present earl of Muffarene, and to Francis Lawson, Esq; barrister at law, and in the following year he went to reside with Philip Carteret Webb, Esq; as tutor to his son; in which employment he enjoyed great felicity: the well-furnished library and noble collection of ancient coins of Mr. Webb was a great resource to him, who was well versed in mathematics, natural history, and antiquities; and the civilities he received from Mr. Webb and all his family were very engaging to him.

In

In 1756 he attended young Mr. Webb to Benet-college, Cambridge, where he was admitted *ad eundem*, and in vacation-time was frequently, with his pupil, at Busbridge, where in the intervals of giving instruction, for which he was eminently qualified, he attended very particularly to the study of antiquity. Thus he wrote to a friend from thence, April 17, 1756: "Though I have an extreme regard for madam Flora, and have, in reality, paid my addresses to her with some warmth last summer, she has a rival here that, for the present at least, engages my whole application; it is no other than the matron Antiquity, a personage of somewhat a forbidding aspect at first, but whose features soften to a wonderful degree of beauty the longer you are acquainted with her. This venerable lady, who holds one of her rural retreats in this place, lays so many baits for me, that I can hardly steal out to an evening assignation with the other." While at Busbridge, Hodgson was employed in making a catalogue of Webb's library and of his medallions, and in studying the Anglo-Saxon language, of which he proposed to make himself fully master.—He had served two different curacies, and in 1757 that of St. Antholin's, London, where he began collecting what relates to the state of English poetry from the earliest times. In 1758 he was appointed one of the rectors of Codrington-college, Barbadoes, for which island he embarked in Jan. 1759, and arrived there April 9. In the college he met with a worthy agreeable associate, and found the inhabitants of the island very kind and hospitable; but the heat of the climate so disagreed with him, that, about the latter end of 1760, he left the island in a very bad state of health, and returning to England died on his passage. Thus was lost to the world this excellent young man, aged 30. He was master not only of Greek and Latin, but of the Hebrew; and very well versed in French and Spanish; had a turn to poetry, but never himself printed any thing. Some verses of his got abroad, and were printed in periodical publications of the time. One short poem the writer of this article remembers to have seen in a magazine, thought to be the London, which may be known by a typographical error, *Elian* for *Elean*. Another, an "Epistle to a Friend," the writer has, but at present it is mislaid. May 27, 1756, Hodgson was elected a member of the Society of Antiquaries, and in vol. II. p. 42, of the "Archæologia," is a dissertation written by him on an ancient Cornelian, which with difficulty he was persuaded to suffer being read there; such was the modesty

of this valuable young man, this mild and unaffected scholar, to whose amiable character the author of this article laments that he cannot do greater justice, and will, therefore, conclude it with part of Pope's epitaph on Gay, the following lines being equally applicable to one as the other :

“ Of manners gentle, of affections mild :

“ In wit, a man ; simplicity, a child.”

De vita &
scriptis
Hum. Hodi
dissertatio,
p. 5, 6.
Prefixed to
his book,
de Græcis
illustribus
Lingæ
Græcæ in-
stauratori-
bus, &c.

HODY (HUMPHREY), an eminent English divine, was born Jan. 1, 1659, in the county of Somerset, at Odcombe; of which place his father was rector. He discovered a vast propensity to learning while he was a boy; and, in 1676, was admitted into Wadham-college, Oxford, of which he was chosen fellow in 1684. When he was but 21, he published his “Dissertation against Aristeas's History of the Seventy-two Interpreters.” The substance of that history of Aristeas, concerning the 72 Greek interpreters of the Bible, is this. Ptolemy Philadelphus, king of Egypt, and founder of the noble library at Alexandria, being desirous of enriching that library with all sorts of books, committed the care of it to Demetrius Phalareus, a noble Athenian then living in his court. Demetrius being informed, in the course of his enquiries, of the Law of Moses among the Jews, acquainted the king with it; who thereupon signified his pleasure, that a copy of that book, which was then only in Hebrew, should be sent for from Jerusalem, with interpreters from the same place to translate it into Greek. A deputation was accordingly sent to Eleazar the high-priest of the Jews at Jerusalem; who sent a copy of the Hebrew original, and 72 interpreters, six out of each of the twelve tribes, to translate it into Greek. When they were come to Egypt, the king caused them to be conducted into the island of Pharos near Alexandria, in apartments prepared for them, where they completed their translation in 72 days. Such is the story told by Aristeas, who is said to be one of king Ptolemy's court. Hody shews, that it is the invention of some Hellenist Jew; that it is full of anachronisms and gross blunders; and, in short, was written on purpose to recommend and give greater authority to the Greek version of the Old Testament, which from this story hath received the name of the Septuagint. This dissertation was received with the highest applause by all the learned, except Isaac Vossius. Charles du Fresne spoke highly of it in his observations on the “Chronicon Paschale,” published in 1688; and Menage,

in his notes upon the second edition of "Diogenes Laertius," gave Hody the titles of "eruditissimus, doctissimus, elegantissimus, &c." but Vossius alone was greatly dissatisfied with it. He had espoused the contrary opinion, and could not bear that such a boy as Hody should presume to contend with one of his age and reputation for letters. He published therefore an Appendix to his "Observations on Pomponius Mela," and subjoined an answer to this dissertation of Hody's; in which, however, he did not enter much into the argument, but contents himself with treating Hody very contemptuously, vouchsafing him no other title than *Juvenis Oxoniensis*, and sometimes using a great deal worse language. When Vossius was asked afterwards, what induced him to treat a young man of promising hopes, and who had certainly deserved well of the republic of letters, so very harshly, he answered, that he had received some time before a rude Latin epistle from Oxford, of which he suspected Hody to be the author; and that this had made him deal more severely with him, than he should otherwise have done. Vossius had indeed received such a letter; but it was written, it seems, by Creech, the translator of Lucretius, *De vita, &c.* without Hody's knowledge or approbation. When Hody p. xii. published his "Dissertation, &c." he told the reader in his preface, that he had three other books prepared upon the Hebrew Text, and Greek Version; but he was now so entirely drawn away from these studies by other engagements, that he could not find time to complete his work, and to answer the objections of Vossius, till more than 20 years after. However, in 1704, he published it all together, with this title, "*De Bibliorum textibus originalibus, versionibus Græcis, & Latina Vulgata, libri IV. &c.*" The first book contains his dissertation against Aristeas's history, which is here reprinted with improvements, and an answer to Vossius's objections. In the second he treats of the true authors of the Greek version, called the Septuagint; of the time when, and the reasons why it was undertaken, and of the manner in which it was performed. The third is a history of the Hebrew text, the Septuagint version, and of the Latin Vulgate; shewing the authority of each in different ages, and that the Hebrew text hath been always most esteemed and valued. In the fourth he gives an account of the rest of the Greek versions, viz. those of Symmachus, Aquila, and Theodotion; of Origen's "Hexapla," and other ancient editions; and subjoins lists of the books of the Bible at different times, which exhibit a concise, but full and clear

view of the canon of Holy Scripture.—Upon the whole, he thinks it probable, that the Greek version, called the Septuagint, was done in the time of the two Ptolemies, Lagi and Philadelphus: that it was not done by order of king Ptolemy, or under the direction of Demetrius Phalereus, in order to be deposited in the Alexandrine library, but by Hellenist Jews for the use of their own countrymen.

In 1689, he wrote the “Prolegomena” to John Malela’s “Chronicle” printed at Oxford; and the year after was made chaplain to Stillingfleet Bp. of Worcester, being tutor to his son at Wadham-college. The deprivation of the bishops, who had refused the oaths to king William and queen Mary, engaged him in a controversy with Dodwell, who had till now been his friend, and spoke handsomely and affectionately of him, in his “Dissertations upon Irenæus,” printed in 1689. The pieces Hody published on this occasion were, in 1691, “The Unreasonableness of a Separation from the new Bishops: or, a Treatise out of Ecclesiastical History, shewing, that although a bishop was unjustly deprived, neither he nor the church ever made a separation, if the successor was not an heretic. Translated out of an ancient manuscript in the public library at Oxford.” He translated it afterwards into Latin, and prefixed to it some pieces out of ecclesiastical antiquity, relating to the same subject. Dodwell publishing an answer to it, intituled, “A Vindication of the deprived Bishops, &c.” in 1692; Hody replied, in a treatise which he styled, “The Case of Sees vacant by an unjust or uncanonical Deprivation stated; in Answer to a Piece intituled, A Vindication of the deprived Bishops, &c. Together with the several Pamphlets published as Answers to the Baroccian Treatise, 1693.” The part he acted in this controversy recommended him so powerfully to Tillotson, who had succeeded Sancroft in the see of Canterbury, that he made him his domestic chaplain in May 1694. Here he drew up his dissertation “concerning the Resurrection of the same Body,” which he dedicated to Stillingfleet, whose chaplain he had been from 1690. Tillotson dying November following, he was continued chaplain by Tenison his successor; who soon after gave him the rectory of Chart near Canterbury, vacant by the death of Wharton, which, before he was collated to them, he exchanged for the united parishes of St. Michael’s Royal and St. Martin’s Vintry in London, being instituted to these in Aug. 1695. In 1696, at the command of Tenison, he wrote “Animadversions on two Pamphlets

One of the
Baroccian
MSS.

De vita, &c.
p. xxvii.

Ibid. p.
xxviii.

“ lately published by Mr. Collier, &c.” When Sir William Perkins and Sir John Friend were executed that year for the assassination-plot against king William, Collier, Cook, and Snatt, three nonjuring clergymen, formally pronounced upon them the absolution of the church, as it stands in the office for the visitation of the sick, and accompanied this ceremony with a solemn imposition of hands. For this imprudent action they were not only indicted, but also the archbishops and bishops published, “ A Declaration of their Sense concerning those irregular and scandalous Proceedings.” Snatt and Cook were cast into prison. Collier absconded, and from his privacy published two pamphlets to vindicate his own, and his brethren’s conduct: the one called, “ A Defence of the Absolution given to Sir William Perkins at the Place of Execution;” the other, “ A Vindication thereof, occasioned by a Paper, intituled, “ A Declaration of the Sense of the Archbishops and Bishops, &c.” in answer to which Hody published the “ Animadversions” above-mentioned.

Ibid. p.
xxxii.

March 1698, he was appointed regius professor of the Greek tongue in the university of Oxford; and instituted to the archdeaconry of Oxford in 1704. In 1701, he bore a part in the controversy about the convocation, and published upon that occasion, “ A History of English Councils and Convocations, and of the Clergy’s sitting in Parliament, in which is also comprehended the History of Parliaments, with an Account of our ancient Laws.” He died Jan. 20, 1706, and was buried in the chapel belonging to Wadham-college, where he had received his education, and to which he had been a benefactor: for, in order to encourage the study of the Greek and Hebrew languages, of which he was so great a master himself, he founded in that college ten scholarships of 10l. a-piece; and appointed, that five of the scholars should apply themselves to the study of the Hebrew, and five to the study of the Greek languages. He left behind him in MS. “ An Account of those learned Grecians, who retired to Italy, before and after the taking of Constantinople by the Turks, and restored the Greek Tongue and Learning in these Western Parts of the World.” It was published in 1742, by Dr. S. Jebb, under this title, “ De Græcis illustribus linguæ Græcæ literarumque humaniorum instauratoribus, eorum vitis, scriptis, & elogiis libri duo. E. Codd. potissimum MSS. aliisque authenticis ejusdem ævi monumentis deprompsit Humfredus Hodius,

Ibid. p.
xxxix.

“ S. T. P. haud ita pridem Regius Profeffor & Archidia-
 “ conus Oxon.”

HOESCHELIUS (DAVID), a learned German, was born at Augsburg in 1556; and spent his life in teaching the youth in the college of St. Anne, of which he was made principal by the magistrates of Augsburg in 1593. They made him their library-keeper also, and he acquitted himself incomparably well in this post: for he collected a great number both of MSS. and printed books, especially in the Greek tongue, and also of the best authors and the best editions, with which he enriched their library. Neither did he let them lie there, as a treasure buried under ground; but published the most scarce and curious of them, to which he added his own Notes. His publications were very numerous, among which were editions of the following authors, or at least of some part of their works; Origen, Philo Judæus, Basil, Gregory of Nyssen, Gregory of Nazianzen, Chrysostom, Hori Apollinis Hieroglyphica, Appian, Photius, Procopius, Anna Comnena, &c. To some of these he made Latin translations, while he published others in the Greek only, with the addition of his own notes. Huëtius has commended him, not only for the pains he took to discover old MSS. but also for his skill and ability in translating them. He composed, and published in 1595, “ A Catalogue of the “ Greek MSS. in the Augsburg Library,” which, for the judgement and order with which it is drawn up, is reckoned a masterpiece in its kind. He may justly be ranked among those who contributed to the revival of good learning in Europe: for, besides these labours for the public, he attended his college closely; and made not only very good scholars, but such a number of them, that he is said to have furnished the bar with one thousand, and the church with two thousand young men. He died at Augsburg in 1617, much lamented: for he was a man of good qualities as well as great ones, and therefore not less beloved than admired.

De claris
 interpreti-
 bus, p. 229.

Colomies,
 Bibl. Choif.
 p. 194.

HOFFMAN, a name common to several men, who have distinguished themselves in the republic of letters; some of whom have been divines, but more of them physicians. We shall give some account of three of the latter sort; Maurice Hoffman, and John Maurice Hoffman, his son; and of Frederic Hoffman.

MAURICE HOFFMAN, was born of a good family, at Furstenwalde, in the electorate of Brandenburg, Sept. 20,
 1621;

1621; and was driven early from his native country by the plague, and also by the war that followed it. His parents, having no great notion of breeding him up to letters or sciences, contented themselves with having him taught writing and arithmetic: but Hoffman's taste for books and study made him very impatient under this, and he was resolved to be a scholar at all adventures. He first gained over his mother to his scheme; but she died when he was only 15. This, however, was luckily no impediment to his purpose; for the schoolmaster of Furstenwalde, to which after many sojournings he was now returned, was so touched with his good natural parts and violent propension to learning, that he was at the pains of instructing him in secret. His father, convinced of his very uncommon abilities, permitted him at length to follow his inclinations; and, in 1637, sent him to study in the college of Colun. Famine and the plague drove him from hence to Kopnik, where he buried his father; and, in 1638, he went to Altorf, to an uncle by his mother's side, who was a professor of physic. Here he finished his studies in classical learning and philosophy, and then applied himself with the utmost ardour to physic. In 1641, when he had made some progress, he went to the university of Padua, which then abounded with men very learned in all sciences. Anatomy and botany were the great objects of his pursuit; and he became very deeply skilled in them both. Bartholin tells us, that Hoffman, having dissected a turkey-cock, discovered the pancreatic duct, and shewed it to Vir-sungus, a celebrated anatomist of Padua, with whom he lodged: who, taking the hint from thence, demonstrated afterwards the same vessel in the human body. When he had been at Padua about three years, he returned to Altorf, to assist his uncle, now growing infirm, in his business; and taking the degree of M.D. he applied himself very diligently to practice, in which he had great success, and acquired great fame. In 1648, he was made professor extraordinary in anatomy and chirurgery; in 1649, professor of physic, and soon after member of the college of physicians; in 1653, professor of botany, and director of the physic-garden. He acquitted himself in these various employments very nobly, not neglecting in the mean time the business of his profession; in which his reputation was so high and extensive, that many princes of Germany appointed him their physician. He died of an apoplexy in 1698, aged 76, after having published a great number of works, and married three wives, by whom he had 18 children.

Nicron,
Hommes
Illustres,
Tom. XVI.

Anatomia
Renovata,
L. iiii. c. 12.

JOHN MAURICE HOFFMAN, by his first wife, was born at Altorf in 1653; and sent to a school at Herzsprügk, where having acquired a competent knowledge of the Greek and Latin tongues, he returned to his father at Altorf at 16, and studied first philosophy, and then physic. He went afterwards to Frankfort upon the Oder, and proposed to visit the United Provinces and England; but the wars hindering, he went to Padua, where he studied two years. Then making a tour of part of Italy, he returned to Altorf in 1674, and was admitted to the degree of M. D. He spent two years in perfecting the knowledge he had acquired; and then, in 1677, was made professor extraordinary in physic, which title, in 1681, was changed to that of professor in ordinary. He now applied himself in good earnest to the practice of physic; and in process of time his fame was spread so far and wide, that he was sought after by persons of the first rank. George Frederic, marquis of Anspach, of the house of Brandenburg, chose him in 1695 for his physician; and about the latter end of the year, Hoffman attended this prince into Italy, and renewed his acquaintance with the learned there. Upon the death of his father in 1698, he was chosen to succeed him in his places of botanic professor and director of the physic-garden. He was elected also the same year rector of the university of Altorf; a post, which he had occupied in 1686. He lost his great friend and patron, the marquis of Anspach, in 1703; but found the same kindness from his successor William Frederic, who pressed him so earnestly to come nearer him, and made him withal such advantageous offers, that Hoffman in 1713 removed from Altorf to Anspach, where he died in 1727. He had married a wife in 1681, by whom he had five children. He published a great number of works, which are highly esteemed by those of his own faculty.

FREDERIC HOFFMAN, an eminent physician, was born at Hall near Magdeburg in 1660; took a doctor of physic's degree in 1681; was made professor of physic at Hall in 1693; and filled the chair till his death, which happened in 1742. His works were collected at Geneva in six large folios, 1748 and 1754: and there are doubtless things good and curious in this collection: but there are many frivolous, and many repeated over and over again. Notwithstanding the imperfections in so enormous a mass, Hoffman has deservedly been reckoned among the best writers in physic. The most remarkable incidents of his life are,—his journey into Holland and England, where he became intimately acquainted

quainted with Paul Herman and Robert Boyle;—his never taking any fees, as he was supported by an annual stipend;—his curing those great personages of inveterate diseases, the empress, the emperor Charles VI. and Frederic I. king of Prussia. To these may be added, that he first taught that acid and mineral waters might be drunk with milk with safety and advantage, which physicians before had generally reckoned pernicious; that he first discovered the virtues of Selters and Lauchstad waters in preventing and curing stubborn diseases; and that he prepared and recommended an acid cathartic salt from the waters of Sedlic, which was commonly used in Germany. He survived his 80th year.

HOGARTH (WILLIAM), a truly great and original genius, is said by Dr. Burn, to have been the descendant of a family originally from Kirkby Thore, in Westmoreland. His grandfather, a plain yeoman, possessed a small tenement in the vale of Bampton, a village about 15 miles North of Kendal, in that county; and had three sons. The eldest assisted his father in farming, and succeeded to his little freehold. The second settled in Troutbeck, a village eight miles north-west of Kendal, and was remarkable for his talent at provincial poetry. The third, Richard, educated at St. Bee's, who had been a schoolmaster in the same county, went early to London, where he was employed as a corrector of the press, and appears to have been a man of some learning, a dictionary in Latin and English, which he composed for the use of schools, being still existing in MS. He married in London; and kept a school [A] in Ship-Court, in the Old-Bailey. Our hero, and his sisters Mary and Anne, are believed to have been the only product of the marriage.

WILLIAM HOGARTH was born in 1697, or 1698, in the parish of St. Martin Ludgate. The outset of his life, however, was unpromising. "He was bound," says Mr. Walpole, "to a mean engraver of arms on plate." Hogarth probably chose this occupation, as it required some skill in drawing, to which his genius was particularly turned, and which he contrived assiduously to cultivate. His master, it since appears, was Mr. Ellis Gamble, a silversmith of eminence, who resided in Cranbourn-street, Leicester-fields,

[A] He published, in 1712, a volume of Latin Exercises, for the use of his own school, under the title of "Disser-
" amen Octo Partium Orationis inter-
" rogatorium & responsum, Anglo-
" Latinum," 8vo.

In this profession it is not unusual to bind apprentices to the single branch of engraving arms and cyphers on every species of metal; and in that particular department of the business young Hogarth was placed; "but, before his time was expired, he felt the impulse of genius, and that it directed him to painting."

During his apprenticeship, he set out one Sunday, with two or three companions, on an excursion to Highgate. The weather being hot, they went into a public-house, where they had not been long, before a quarrel arose between some persons in the same room. One of the disputants struck the other on the head with a quart pot, and cut him very much. The blood running down the man's face, together with the agony of the wound, which had distorted his features into a most hideous grin, presented Hogarth, who shewed himself thus early "apprised of the mode Nature had intended he should pursue," with too laughable a subject to be overlooked. He drew out his pencil, and produced on the spot one of the most ludicrous figures that ever was seen. What rendered this piece the more valuable was, that it exhibited an exact likeness of the man, with the portrait of his antagonist, and the figures in caricature of the principal persons gathered round him.

How long he continued in obscurity we cannot exactly learn; but the first piece in which he distinguished himself as a painter, is supposed to have been a representation of Wanstead Assembly. The figures in it, we are told, were drawn from the life, and without any circumstances of burlesque. The faces were said to be extremely like, and the colouring rather better than in some of his late and more highly finished performances.

From the date of the earliest plate that can be ascertained to be the work of Hogarth, it may be presumed that he began business, on his own account, at least as early as 1720.

His first employment seems to have been the engraving of arms and shop-bills. The next step was to design and furnish plates for booksellers; and here we are fortunately supplied with dates. Thirteen folio prints, with his name to each, appeared in "Aubry de la Motraye's Travels," in 1723; seven smaller prints for "Apuleius' Golden Ass," in 1724; fifteen head-pieces to "Beaver's Military Punishments of the Ancients," five frontispieces for the translation of "Cassandra," in five volumes, 12mo, 1725; seventeen cuts for a duodecimo edition of "Hudibras," (with Butler's head) in 1726; two for "Perseus and Andromeda," in 1730;

two for Milton [the date uncertain]; and a variety of others between 1726 and 1733.

Mr. Bowles, at the Black Horse in Cornhill, was one of his earliest patrons, whose prices were very low. His next friend in that line was Mr. Philip Overton, who paid him somewhat better for his labour and ingenuity.

There are still many family pictures by Hogarth existing, in the style of serious conversation-pieces. What the prices of his portraits were, Mr. Nichols strove in vain to discover; but he suspects they were originally very low, as the people who are best acquainted with them chuse to be silent on that subject. At Rivenhall, in Essex, the seat of Mr. Western, is a family picture, by Hogarth, of Mr. Western and his mother, chancellor Hoadly, archdeacon Charles Plumtre, the Rev. Mr. Cole of Milton near Cambridge, and Mr. Henry Taylor the curate there, 1736. In the gallery of Mr. Cole of Milton, was also a whole length picture of Mr. Western by Hogarth, a striking resemblance. He is drawn sitting in his fellow-commoner's habit, and square cap with a gold tassel, in his chamber at Clare-Hall, over the arch towards the river; and our artist, as the chimney could not be expressed, has drawn a cat sitting near it, agreeable to his humour, to shew the situation: Mr. Western's mother, whose portrait is in the conversation-piece at Rivenhall, was a daughter of Sir Anthony Shirley.

It was Mr. Hogarth's custom to sketch out on the spot any remarkable face which particularly struck him, and of which he wished to preserve the remembrance. A gentleman still living asserts, that being once with our painter at the Bedford coffee-house, he observed him to draw something with a pencil on his nail. Enquiring what had been his employment, he was shewn the countenance (a whimsical one) of a person who was then at a small distance.

It happened in the early part of Hogarth's life, that a nobleman who was uncommonly ugly and deformed came to sit to him for his picture. It was executed with a skill that did honour to the artist's abilities; but the likeness was rigidly observed, without even the necessary attention to compliment or flattery. The peer, disgusted at this counterpart of his dear self, never once thought of paying for a reflector that would only insult him with his deformities. Some time was suffered to elapse before the artist applied for his money; but afterwards many applications were made by him (who had then no need of a banker) for payment, without success. The painter, however, at last hit upon an expedient,

pedient, which he knew must alarm the nobleman's pride, and by that means answer his purpose. It was couched in the following card: "Mr. Hogarth's dutiful respects to lord ——; finding that he does not mean to have the picture which was drawn for him, is informed again of Mr. H's necessity for the money; if, therefore, his lordship does not send for it in three days, it will be disposed of, with the addition of a tail, and some other little appendages, to Mr. Hare, the famous wild-beast man; Mr. H. having given that gentleman a conditional promise of it for an exhibition-picture, on his lordship's refusal." This intimation had the desired effect. The picture was sent home, and committed to the flames.

Mr. Walpole has remarked, that if our artist "indulged his spirit of ridicule in personalities, it never proceeded beyond sketches and drawings," and wonders "that he never, without intention, delivered the very features of any identical person." But this elegant writer, who may be said to have received his education in a court, perhaps had few opportunities of acquaintance among the low popular characters with which Hogarth occasionally peopled his scenes. The friend who contributed this remark, was assured by an ancient gentleman of unquestionable veracity and acuteness of remark, that almost all the personages who attend the levee of the Rake were undoubted portraits; and that in "Southwark Fair" and the "Modern Midnight Conversation," as many more were discoverable. In the former plate he pointed out Effex the dancing-master; and in the latter, as well as in the second plate to the "Rake's Progress," Figg the prize-fighter. He mentioned several others by name, from his immediate knowledge both of the painter's design and the characters represented; but the rest of the particulars by which he supported his assertions, have escaped the memory of our informant. While Hogarth was painting the "Rake's Progress," he had a summer residence at Isleworth; and never failed to question the company who came to see these pictures, if they knew for whom one or another figure was designed. When they guessed wrong, he set them right.

The duke of Leeds has an original scene in the "Beggar's Opera," painted by Hogarth. It is that in which Lucy and Polly are on their knees, before their respective fathers, to intercede for the life of the hero of the piece. All the figures are either known or supposed to be portraits. If we are not misinformed, the late Sir Thomas Robinson (perhaps better

better known by the name of Long Sir Thomas) is standing in one of the side-boxes. Macheath, unlike his spruce representative on our present stage, is a slouching bully; and Polly appears happily disencumbered of such a hoop as the daughter of Peachum within our younger memories has worn. His Grace gave 35*l.* for this picture at Mr. Rich's auction. Another copy of the same scene was bought by the late Sir William Saunderson; and is now in the possession of Sir Harry Gough. Mr. Walpole has a picture of a scene in the same piece, where Macheath is going to execution. In this also the likenesses of Walker and Miss Fenton afterwards duchess of Bolton (the first and original Macheath and Polly) are preserved.

In the year 1726, when the affair of Mary Tofts, the rabbit-breeder of Godalming, engaged the public attention, a few of our principal surgeons subscribed their guinea a-piece to Hogarth, for an engraving from a ludicrous sketch he had made on that very popular subject. This plate, amongst other portraits, contains that of the St. André, then anatomist to the royal household, and in high credit as a surgeon.

In 1727, Hogarth agreed with Morris, an upholsterer, to furnish him with a design on canvas, representing the element of earth, as a pattern for tapestry. The work not being performed to the satisfaction of Morris, he refused to pay for it; and our artist, by a suit at law, recovered the money.

In 1730, Mr. Hogarth married the only daughter of Sir James Thornhill, by whom he had no child. This union, indeed, was a stolen one, and consequently without the approbation of Sir James, who, considering the youth of his daughter, then barely 18, and the slender finances of her husband, as yet an obscure artist, was not easily reconciled to the match. Soon after this period, however, he began his "Harlot's Progress" (the coffin in the last plate is inscribed Sept. 2, 1731); and was advised by lady Thornhill to have some of the scenes in it placed in the way of his father-in-law. Accordingly, one morning early, Mrs. Hogarth undertook to convey several of them into his dining-room. When he arose, he enquired from whence they came; and being told by whom they were introduced, he cried out, "Very well; the man who can furnish representations like these, can also maintain a wife without a portion." He designed this remark as an excuse for keeping his purse-strings close; but, soon after, became both reconciled and generous to the young people. An allegorical ceiling by Sir James Thornhill is at the house of the late
Mr.

Mr. Huggins, at Headly Park, Hants. The subject of it is the story of Zephyrus and Flora; and the figure of a satyr and some others were painted by Hogarth.

In 1732, he ventured to attack Mr. Pope, in a plate called "The Man of Taste;" containing a view of the Gate of Burlington-house; with Pope whitewashing it, and bespattering the duke of Chandos's coach. This plate was intended as a satire on the translator of Homer, Mr. Kent the architect, and the earl of Burlington. It was fortunate for Hogarth that he escaped the lash of the former. Either Hogarth's obscurity at that time was his protection, or the bard was too prudent to exasperate a painter who had already given such proof of his abilities for satire. What must he have felt who could complain of the "pictured shape" prefixed to "Gulliveriana," "Pope Alexander's Supremacy and "Infallibility examined," &c. by Duckett, and other pieces, had our artist undertaken to express in colours a certain transaction recorded by Cibber?

Soon after his marriage, Hogarth had summer lodgings at South-Lambeth; and, being intimate with Mr. Tyers, contributed to the improvement of The Spring-Gardens at Vauxhall, by the hint of embellishing them with paintings, some of which were the suggestions of his own truly comic pencil. For his assistance, Mr. Tyers gratefully presented him with a gold ticket of admission for himself and his friends, inscribed

IN PERPETUAM BENEFICII MEMORIAM.

This ticket, now in the possession of his widow, is still occasionally made use of.

In 1733, his genius became conspicuously known. The third scene of his "Harlot's Progress" introduced him to the notice of the great. At a board of treasury which was held a day or two after the appearance of that print, a copy of it was shewn by one of the lords, as containing, among other excellencies, a striking likeness of Sir John Gonson. It gave universal satisfaction; from the treasury each lord repaired to the print-shop for a copy of it, and Hogarth rose completely into fame.

The ingenious Abbé Du Bos has often complained, that no history-painter of his time went through a series of actions, and thus, like an historian, painted the successive fortune of an hero, from the cradle to the grave. What Du Bos wished to see done, Hogarth performed. He launches out his young adventurer a simple girl upon the town, and
conducts

conducts her through all the vicissitudes of wretchedness to a premature death. This was painting to the understanding and to the heart; none had ever before made the pencil subservient to the purposes of morality and instruction; a book like this is fitted to every soil and every observer, and he that runs may read. Nor was the success of Hogarth confined to his persons. One of his excellencies consisted in what may be termed the furniture of his pieces; for as in sublime and historical representations the fewer trivial circumstances are permitted to divide the spectator's attention from the principal figures, the greater is their force; so in scenes copied from familiar life, a proper variety of little domestic images contributes to throw a degree of verisimilitude on the whole. "The Rake's levee-room," says Mr. Walpole, "the nobleman's dining-room, the apartments of the husband and wife in *Marriage à la Mode*, the alderman's parlour, the bed-chamber, and many others, are the history of the manners of the age." The novelty and excellence of Hogarth's performances soon tempted the needy artist and printdealer to avail themselves of his designs, and rob him of the advantages which he was entitled to derive from them. This was particularly the case with the "Midnight Conversation," the "Harlot's" and "Rake's Progresses," and others of his early works. To put a stop to depredations like these on the property of himself and others, and to secure the emoluments resulting from his own labours, as Mr. Walpole observes, he applied to the legislature, and obtained an act of parliament, 8 George II. chap. 38, to vest an exclusive right in designers and engravers, and to restrain the multiplying of copies of their works without the consent of the artist. This statute was drawn by his friend Mr. Huggins, who took for his model the eighth of Queen Anne, in favour of literary property; but it was not so accurately executed as entirely to remedy the evil; for, in a cause founded on it, which came before lord Hardwicke in chancery, that excellent lawyer determined, that no assignee, claiming under an assignment from the original inventor, could take any benefit by it. Hogarth, immediately after the passing the act, published a small print, with emblematical devices, and an inscription expressing his gratitude to the three branches of the legislature. Small copies of the "Rake's Progress" were published by his permission.

In 1745, Hogarth sold about 20 of his capital pictures by auction; and in the same year acquired additional reputation by the six prints of "*Marriage à la Mode*," which may be regarded

regarded as the ground-work of a novel called "The Marriage Act," by Dr. Shebbeare, and of "The Clandestine Marriage."

Hogarth had projected a "Happy Marriage," by way of counterpart to his "Marriage à la Mode." A design for the first of his intended six plates he had sketched out in colours; and the following is as accurate an account of it as could be furnished by a gentleman who, long ago, enjoyed only a few minutes sight of so imperfect a curiosity. The time supposed was immediately after the return of the parties from church. The scene lay in the hall of an antiquated country mansion. On one side, the married couple were represented sitting. Behind them was a group of their young friends of both sexes, in the act of breaking bride-cake over their heads. In front appeared the father of the young lady, grasping a bumper, and drinking, with a seeming roar of exultation, to the future happiness of her and her husband. By his side was a table covered with refreshments. Jollity rather than politeness was the designation of his character. Under the screen of the hall, several rustic musicians in grotesque attitudes, together with servants, tenants, &c. were arranged. Through the arch by which the room was entered, the eye was led along a passage into the kitchen, which afforded a glimpse of sacerdotal luxury. Before the dripping-pan stood a well-fed divine, in his gown and cassock, with his watch in his hand, giving directions to a cook, dressed all in white, who was employed in basting a haunch of venison. Among the faces of the principal figures, none but that of the young lady was completely finished. Hogarth had been often reproached for his inability to impart grace and dignity to his heroines. The bride was therefore meant to vindicate his pencil from so degrading an imputation. The effort, however, was unsuccessful. The girl was certainly pretty; but her features, if we may use the term, were uneducated. She might have attracted notice as a chambermaid, but would have failed to extort applause as a woman of fashion. The parson and his culinary associate were more laboured than any other parts of the picture. It is natural for us to dwell longest on that division of a subject which is most congenial to our private feelings. The painter sat down with a resolution to delineate beauty improved by art; but seems, as usual, to have deviated into meanness; or could not help neglecting his original purpose, to luxuriate in such ideas as his situation in early life had fitted him to express. He found himself, in short, out of his element
in

in the parlour, and therefore hastened, in quest of ease and amusement, to the kitchen fire. Churchill, with more force than delicacy, once observed of him, that he only painted the *backside* of nature. It must be allowed, that such an artist, however excellent in his walk, was better qualified to represent the low-born parent, than the royal preserver of a foundling.

Soon after the peace of Aix la Chapelle, he went over to France, and was taken into custody at Calais, while he was drawing the gate of that town, a circumstance which he has recorded in his picture, intituled, "O the Roast Beef of Old England!" published March 26, 1749. He was actually carried before the governor as a spy, and, after a very strict examination, committed a prisoner to Granfire, his landlord, on his promising that Hogarth should not go out of his house till it was to embark for England.

Soon after this period he purchased a little house at Chiswick; where he usually passed the greatest part of the summer season, yet not without occasional visits to his house in Leicester-fields.

In 1753, he appeared to the world in the character of an author, and published a 4to volume, intituled, "The Analysis of Beauty, written with a View of fixing the fluctuating Ideas of Taste." In this performance he shews, by a variety of examples, that a curve is the line of beauty, and that round swelling figures are most pleasing to the eye; and the truth of his opinion has been countenanced by subsequent writers on the subject. In this work, the leading idea of which was hieroglyphically thrown out in a frontispiece to his works in 1745, he acknowledges himself indebted to his friends for assistance, and particularly to one gentleman for his corrections and amendments of at least a third part of the *wording*. This friend was Dr. Benjamin Hoadly the physician, who carried on the work to about the third part, Chap. IX. and then, through indisposition, declined the friendly office with regret. Mr. Hogarth applied to his neighbour, Mr. Ralph; but it was impossible for two such persons to agree, both alike vain and positive. He proceeded no farther than about a sheet, and they then parted friends, and seem to have continued such. The kind office of finishing the work, and superintending the publication, was lastly taken up by Dr. Morell, who went through the remainder of the book. The preface was in like manner corrected by the Rev. Mr. Townley. The family of Hogarth rejoiced when the last sheet of the "Analysis" was printed off; as
the

the frequent disputes he had with his coadjutors, in the progress of the work, did not much harmonize his disposition. This work was translated into German by Mr. Mylins, when in England, under the author's inspection; and the translation was printed in London, price five dollars. A new and correct edition was in 1754, proposed for publication at Berlin, by Ch. Fr. Vok, with an explanation of Mr. Hogarth's satirical prints, translated from the French; and an Italian translation was published at Leghorn in 1761.

Hogarth had one failing in common with most people who attain wealth and eminence without the aid of liberal education. He affected to despise every kind of knowledge which he did not possess. Having established his fame with little or no obligation to literature, he either conceived it to be needless, or decried it because it lay out of his reach. His sentiments, in short, resembled those of Jack Cade, who pronounced sentence on the clerk of Chatham, because he could write and read. Till, in evil hour, this celebrated artist commenced author, and was obliged to employ the friends already mentioned to correct his "Analysis of Beauty," he did not seem to have discovered that even spelling was a necessary qualification; and yet he had ventured to ridicule the late Mr. Rich's deficiency as to this particular, in a note which lies before the Rake whose play is refused while he remains in confinement for debt. Previous to the time of which we are now speaking, one of our artist's common topics of declamation, was the uselessness of books to a man of his profession. In "Beer-street," among other volumes consigned by him to the pastry-cook, we find Turnbull "on Ancient Painting," a treatise which Hogarth should have been able to understand, before he ventured to condemn. Garrick himself, however, was not more ductile to flattery. A word in favour of "Sigismunda" might have commanded a proof print, or forced an original sketch out of our artist's hands. The furnisher of this remark owes one of his scarcest performances to the success of a compliment, which might have stuck even in Sir Godfrey Kneller's throat.

The following authenticated story of our artist will also serve to shew how much more easy it is to detect ill-placed or hyperbolic adulation respecting others, than when applied to ourselves. Hogarth being at dinner with the great Chelfelden, and some other company, was told that Mr. John Freke, surgeon of St. Bartholomew's-Hospital, a few evenings before at Dick's Coffee-house, had asserted that Greene

was

was as eminent in composition as Handel. "That fellow Freke," replied Hogarth, "is always shooting his bolt absurdly one way or another! Handel is a giant in music; Greene only a light Florimel kind of a composer."—"Ay," says our artist's informant, "but at the same time Mr. Freke declared you were as good a portrait-painter as Vandyck."—"There he was in the right," adds Hogarth; "and so by G— I am, give me my time, and let me choose my subject!"

Hogarth was the most absent of men. At table he would sometimes turn round his chair as if he had finished eating, and as suddenly would re-turn it, and fall to his meal again. I may add, that he once directed a letter to Dr. Hoadly, thus,—“To the Doctor at Chelsea.” This epistle, however, by good luck, did not miscarry; and was preserved by the late chancellor of Winchester, as a pleasant memorial of his friend's extraordinary inattention.

Another remarkable instance of Hogarth's absence was related by one of his intimate friends. Soon after he set up his carriage, he had occasion to pay a visit to the lord-mayor (Mr. Beckford). When he went, the weather was fine; but business detained him till a violent shower of rain came on. He was let out of the Mansion-house by a different door from that at which he entered; and, seeing the rain, began immediately to call for a hackney coach. Not one was to be met with on any of the neighbouring stands; and our artist sallied forth to brave the storm, and actually reached Leicester-fields without bestowing a thought on his own carriage, till Mrs. Hogarth (surprized to see him so wet and splashed) asked him where he had left it.

A specimen of Hogarth's propensity to merriment, on the most trivial occasions, is observable in one of his cards requesting the company of Dr. Arnold King to dine with him at the Mitre. Within a circle, to which a knife and fork are the supporters, the written part is contained. In the center is drawn a pye, with a mitre on the top of it; and the invitation of our artist concludes with the following sport on three of the Greek letters—to *Eta Beta Pi*. The rest of the inscription is not very accurately spelt. A quibble by Hogarth is surely as respectable as a conundrum by Swift.

In one of the early exhibitions at Spring-Gardens, a very pleasing small picture by Hogarth made its first appearance. It was painted for the earl of Charlemont, in whose collection it remains; and was intituled, “Picquet, or Virtue in Dan-

“ger,” and shews us a young lady, who, during a *tête-à-tête*, had just lost all her money to a handsome officer of her own age. He is represented in the act of returning her a handful of bank bills, with the hope of exchanging them for a softer acquisition, and more delicate plunder. On the chimney-piece a watch-case and a figure of Time over it, with this motto—NUNC. Hogarth has caught his heroine during this moment of hesitation, this struggle with herself, and has marked her feelings with uncommon success.

In the “Miser’s Feast,” Mr. Hogarth thought proper to pillory Sir Isaac Shard, a gentleman proverbially avaricious. Hearing this, the son of Sir Isaac, the late Isaac Pacatus Shard, Esq; a young man of spirit, just returned from his travels, called at the painter’s to see the picture; and, among the rest, asking the Cicerone “whether that odd figure was intended for any particular person;” on his replying, “that it was thought to be very like one Sir Isaac Shard;” he immediately drew his sword, and slashed the canvas. Hogarth appeared instantly in great wrath; to whom Mr. Shard calmly justified what he had done, saying “that this was a very unwarrantable licence; that he was the injured party’s son, and that he was ready to defend any suit at law;” which, however, was never instituted.

About 1757, his brother-in-law, Mr. Thornhill, resigned the place of king’s serjeant-painter in favour of Mr. Hogarth.

“The last memorable event in our artist’s life,” as Mr. Walpole observes, “was his quarrel with Mr. Wilkes, in which, if Mr. Hogarth did not commence direct hostilities on the latter, he at least obliquely gave the first offence, by an attack on the friends and party of that gentleman. This conduct was the more surprizing, as he had all his life avoided dipping his pencil in political contests, and had early refused a very lucrative offer that was made, to engage him in a set of prints against the head of a court-party. Without entering into the merits of the cause, I shall only state the fact. In Sept. 1762, Mr. Hogarth published his print of ‘The Times.’ It was answered by Mr. Wilkes in a severe ‘North Briton.’ On this the painter exhibited the caricatura of the writer. Mr. Churchill, the poet, then engaged in the war, and wrote his ‘Epistle to Hogarth,’ not the brightest of his works, and in which the severest strokes fell on a defect that the painter had neither caused nor could amend—his age; and which, however, was neither remarkable nor
“decrepit;

“ decrepit ; much less had it impaired his talents, as ap-
 “ peared by his having composed but six months before one
 “ of his most capital works, the satire on the Methodists.
 “ In revenge for this epistle, Hogarth caricatured Churchill,
 “ under the form of a canonical bear, with a club and a pot
 “ of porter—*Et vitulâ tu dignus Et hic*—never did two angry
 “ men of their abilities throw mud with less dexterity.

“ When Mr. Wilkes was the second time brought from
 “ the Tower to Westminster-hall, Mr. Hogarth skulked
 “ behind in a corner of the gallery of the court of Common
 “ Pleas ; and while the chief justice Pratt, with the elo-
 “ quence and courage of old Rome, was enforcing the great
 “ principles of Magna Charta, and the English constitution,
 “ while every breast from him caught the holy flame of
 “ liberty, the painter was wholly employed in caricaturing
 “ the person of the man, while all the rest of his fellow-
 “ citizens were animated in his cause, for they knew it to
 “ be their own cause, that of their country, and of its laws.
 “ It was declared to be so a few hours after by the unani-
 “ mous sentence of the judges of that court, and they were
 “ all present.

“ The print of Mr. Wilkes was soon after published,
 “ *drawn from the life by William Hogarth*. It must be al-
 “ lowed to be an excellent compound caricatura, or a cari-
 “ tura of what nature had already caricatured. I know but
 “ one short apology can be made for this gentleman, or, to
 “ speak more properly, for the person of Mr. Wilkes. It
 “ is, that he did not make himself, and that he never was
 “ solicitous about the case of his soul, as Shakspeare calls it,
 “ only so far as to keep it clean and in health. I never
 “ heard that he once hung over the glassy stream, like ano-
 “ ther Narcissus, admiring the image in it, nor that he ever
 “ stole an amorous look at his counterfeit in a side mirror.
 “ His form, such as it is, ought to give him no pain, be-
 “ cause it is capable of giving pleasure to others. I fancy
 “ he finds himself tolerably happy in the clay-cottage, to
 “ which he is tenant for life, because he has learnt to keep
 “ it in good order. While the share of health and animal
 “ spirits, which heaven has given him, shall hold out, I can
 “ scarcely imagine he will be one moment peevish about
 “ the outside of so precarious, so temporary a habitation,
 “ or will even be brought to own, *ingenium Galbæ male ha-*
 “ *bitat. Monsieur est mal logé.*

“ Mr. Churchill was exasperated at this personal attack
 “ on his friend. He soon after published the ‘ Epistle to

“ William Hogarth,” and took for the motto, *ut pictura*,
 “ *poesis*. Mr. Hogarth’s revenge against the poet terminated,
 “ in vamping up an old print of a pug-dog and a bear,
 “ which he published under the title of ‘ The Bruiser C.
 “ Churchill (once the Revd. !)’ in the character of a Russian
 “ Hercules, &c.”

At the time these hostilities were carrying on in a manner so virulent and disgraceful to all the parties, Hogarth was visibly declining in his health. In 1762, he complained of an inward pain, which, continuing, brought on a general decay that proved incurable [B]. This last year of his life he employed in retouching his plates, with the assistance of several engravers whom he took with him to Chiswick. Oct. 25, 1764, he was conveyed from thence to Leicester-fields, in a very weak condition, yet remarkably chearful; and, receiving an agreeable letter from the American Dr. Franklin, drew up a rough draught of an answer to it; but going to bed, he was seized with a vomiting, upon which he rung his bell with such violence that he broke it, and expired about two hours afterwards. His disorder was an aneurism; and his corpse was interred in the church-yard at Chiswick, where a monument is erected to his memory, with an inscription by his friend Mr. Garrick.

It may be truly observed of Hogarth, that all his powers of delighting were restrained to his pencil. Having rarely been admitted into polite circles, none of his sharp corners had been rubbed off, so that he continued to the last a gross uncultivated man. The slightest contradiction transported him into rage. To some confidence in himself he was certainly entitled; for, as a comic painter, he could have claimed no honour that would not most readily have been allowed

[B] It may be worth observing, that in “ Independence,” a poem which was not published by Churchill till the last week of September, 1764, he considers his antagonist as a departed Genius:

“ Hogarth would draw him (Envy must
 “ allow)

“ E’en to the life, was HOGARTH
 “ LIVING NOW.”

How little did the sportive satirist imagine, that the power of pleasing was so soon to cease in both! Hogarth died in four weeks after the publication of this poem; and Churchill survived him but nine days. In some lines which were printed in Nov. 1764, the

compiler of this article took occasion to lament that

“ —Scarce had the friendly tear,
 “ For Hogarth shed, escap’d the gene-
 “ rous eye

“ Of feeling Pity, when again it flow’d
 “ For Churchill’s fate. Ill can we bear
 “ the loss

“ Of Fancy’s twin-born offspring,
 “ close ally’d

“ In energy of thought, though dif-
 “ ferent paths

“ They fought for fame! Though jar-
 “ ring passions sway’d

“ The living artists, let the funeral
 “ wreath

“ Unite their memory!”

him;

him; but he was at once unprincipled and variable in his political conduct and attachments. He is also said to have beheld the rising eminence and popularity of Sir Joshua Reynolds with a degree of envy; and, if we are not misinformed, frequently spoke with asperity both of him and his performances. Justice, however, obliges us to add, that our artist was liberal, hospitable, and the most punctual of paymasters; so that, in spite of the emoluments his works had procured to him, he left but an inconsiderable fortune to his widow. His plates indeed are such resources to her as may not speedily be exhausted. Some of his domestics had lived many years in his service, a circumstance that always reflects credit on a master. Of most of these he painted strong likenesses on a canvas still in Mrs. Hogarth's possession.

His widow has also a portrait of her husband, and an excellent bust of him by Roubilliac, a strong resemblance; and one of his brother-in-law Mr. Thornhill, much resembling the countenance of Mrs. Hogarth. Several of his portraits also remain in her possession.

Of Hogarth's lesser plates many were destroyed. When he wanted a piece of copper on a sudden, he would take any from which he had already worked off such a number of impressions as he supposed he should sell. He then sent it to be effaced, beat out, or otherwise altered to his present purpose.

The plates which remained in his possession were secured to Mrs. Hogarth by his will, dated Aug. 12, 1764, chargeable with an annuity of 80*l.* to his sister Anne, who survived him. When, on the death of his other sister, she left off the business in which she was engaged, he kindly took her home, and generously supported her, making her, at the same time, useful in the disposal of his prints. Want of tenderness and liberality to his relations was not among the failings of Hogarth.

In the year 1745, one Launcelot Burton was appointed naval officer at Deal. Hogarth had seen him by accident; and on a piece of paper, previously impressed by a plain copper-plate, drew his figure with a pen in imitation of a coarse etching. He was represented on a lean Canterbury hack, with a bottle sticking out of his pocket; and underneath was an inscription, intimating that he was going down to take possession of his place. This was inclosed to him in a letter; and some of his friends who were in the secret protested the drawing to be a print which they had seen exposed to sale at the shops in London; a circumstance that put him

in a violent passion, during which he wrote an abusive letter to Hogarth, whose name was subscribed to the work. But, after poor Burton's tormentors had kept him in suspense throughout an uneasy three weeks, they proved to him that it was no engraving, but a sketch with a pen and ink. He then became so perfectly reconciled to his resemblance, that he shewed it with exultation to admiral Vernon, and all the rest of his friends.

In 1753, Hogarth returning with a friend from a visit to Mr. Rich at Cowley, stopped his chariot, and got out, being struck by a large drawing (with a coal) on the wall of an alehouse. He immediately made a sketch of it with triumph; it was a St. George and the Dragon, all in straight lines.

Hogarth made one essay in sculpture. He wanted a sign to distinguish his house in Leicester-fields; and thinking none more proper than the Golden Head, he out of a mass of cork made up of several thicknesses compacted together, carved a bust of Vandyck, which he gilt and placed over his door. It is long since decayed, and was succeeded by a head in plaister, which has also perished; and is supplied by a head of Sir Isaac Newton. Hogarth also modelled another resemblance of Vandyck in clay; which is likewise destroyed.

His works, as his elegant biographer has well observed, are his history; and the curious are highly indebted to Mr. Walpole for a catalogue of prints, drawn up from his own valuable collection, in 1771. But as neither that catalogue, nor his appendix to it in 1780, have given the whole of Mr. Hogarth's labours, Mr. Nichols hopes that he shall not be blamed if, by including Mr. Walpole's catalogue, he has endeavoured, from later discoveries of our artist's prints in other collections, to arrange them in chronological order. It may not be unamusing to trace the rise and progress of a Genius so strikingly original.

There are three large pictures by Hogarth, over the altar in the church of St. Mary Redcliff at Bristol.

Mr. Forrest, of York-Buildings, is in possession of a sketch in oil of our Saviour (designed as a pattern for painted glass); and several drawings, descriptive of the incidents that happened during a five days tour by land and water. The parties were Mess. Hogarth, Thornhill (son of the late Sir James), Scott (the ingenious landscape-painter of that name), Tot-hall, and Forrest. They set out at midnight, at a moment's warning, from the Bedford-Arms Tavern, with each a

shirt.

shirt in his pocket. They had particular departments to attend to. Hogarth and Scott made the drawings; Thornhill the map; Tothall faithfully discharged the joint office of treasurer and caterer; and Forrest wrote the journal. They were out five days only; and on the second night after their return, the book was produced, bound, gilt, and lettered, and read at the same tavern to the members of the club then present. Mr. Forrest has also drawings of two of the members, remarkable fat men, in ludicrous situations. Etchings from all these have been lately made, accompanied by the original journal in letter-press.

HOLBEIN (JOHN), better known by his German name Hans Holbein, a most excellent painter, was born at Basil in Swisserland in 1498, as many say; though Charles Patin places his birth three years earlier, supposing it very improbable that he could have arrived at that maturity of judgment and perfection in painting, as he shewed in the years 1514 and 1516, if he had been born so late as 1498. He learned the rudiments of his art from his father John Holbein, who was a painter, and had removed from Ausburg to Basil; but the superiority of his genius soon raised him above his master. He painted our Saviour's Passion in the town-house at Basil; and also in the fish-market of the same town, a Dance of Peasants, and Death's Dance. These pieces were exceedingly striking to the curious; and the great Erasmus was so affected with them, that he requested of him to draw his picture, and was ever after his friend to serve him. Holbein, in the mean time, though a great genius and fine artist, had no elegance or delicacy of manners, but was given to wine and revelling company: for which he met with the following gentle rebuke from Erasmus. When Erasmus wrote his "Moriæ Encomium," or "Panegyric upon Folly," he sent a copy of it to Hans Holbein, who was so pleased with the several descriptions of folly there given, that he designed them all in the margin; and where he had not room to draw the whole figures, pasted a piece of paper to the leaves. He then returned the book to Erasmus, who seeing, that he had represented an amorous fool by the figure of a fat Dutch lover, hugging his bottle and his lass, wrote under it "Hans Holbein," and so sent it back to the painter. Holbein, however, to be revenged of him, drew the picture of Erasmus for a musty groper, who busied himself in scraping together old MSS. and antiquities, and wrote under it "Adagia."

Vita Joh.
Holbenii à
Car. Patino
præfix.
Erasmi
Moriæ En-
comium.
Basil. 1676.

Moriæ En-
com. p. 193,
and 196.

Patin, &c.

It is said, that a certain English nobleman, who accidentally saw some of Holbein's performances at Basil, invited him to come to England, where his art was in high esteem; and promised him great things from the encouragement he would be sure to meet with from Henry VIII; but Holbein was too much engaged in his pleasures to listen to so advantageous a proposal. A few years after, however, moved by the necessities to which an increased family and his own mismanagement had reduced him, as well as by the persuasions of his friend Erasmus, who told him how improper a country his own was to do justice to his merit, he consented to go to England: and he consented the more readily, having a termagant for his wife. In his journey thither he stayed some days at Strasburg, and applying, as it is said, to a very great master in that city for work, was taken in, and ordered to give a specimen of his skill. Holbein finished a piece with great care, and painted a fly upon the most eminent part of it; after which he withdrew privily in the absence of his master, and pursued his journey, without saying any thing to any body. When the painter returned home, he was astonished at the beauty and elegance of the drawing; and especially at the fly, which, upon his first casting his eye upon it, he so far took for a real fly, that he endeavoured to remove it with his hand. He sent all over the city for his journeyman, who was now missing; but after many enquiries, found that he had been thus deceived by the famous Holbein.

Ibid.

After begging his way to England, which Patin tells us he almost did, he found an easy admittance to the then lord chancellor, Sir Thomas More: for he had brought with him Erasmus's picture, and letters recommendatory from him, to that great man. Sir Thomas received him with all the joy imaginable, and kept him in his house between two and three years; during which time he drew Sir Thomas's picture, and those of many of his friends and relations. One day Holbein happening to mention the nobleman who had some years ago invited him to England, Sir Thomas was very solicitous to know who he was. Holbein replied, that he had indeed forgot his title, but remembered his face so well, that he thought he could draw his likeness; and this he did so very strongly, that the nobleman, it is said, was immediately known by it. The chancellor, having now sufficiently furnished and enriched his apartments with Holbein's productions, was determined to introduce him to Henry VIII. which he did in this manner. He invited the king to an entertainment, and hung up all Holbein's pieces, disposed

Ibid.

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in the best order, and in the best light, in the great hall of his house. The king, upon his first entrance, was so charmed with the sight of them, that he asked, "Whether such an artist were now alive, and to be had for money?" Upon which Sir Thomas presented Holbein to the king, who immediately took him into his service, and brought him into great esteem with the nobility of the kingdom. The king from time to time manifested the great value he had for him, and upon the death of queen Jane, his third wife, sent him into Flanders, to draw the picture of the duchess dowager of Milan, widow to Francis Sforza, whom the emperor Charles V. had recommended to him for a fourth wife; but the king's defection from the see of Rome happening about that time, he rather chose to match with a Protestant princess, in hopes by that means to engage the Protestant league in Germany in his interest. Cromwell, then his prime-minister (for Sir Thomas More was removed and beheaded,) proposed Anne of Cleves to him; but the king was not overfond of the match, till her picture, which Cromwell had sent Holbein to draw, was presented to him: where, as lord Herbert of Cherbury says, she was represented by this master so very fine and charming, that the king immediately resolved to marry her; and afterwards, that he might not disoblige the princes of Germany, actually did marry her, though, as soon as he saw the lady, he was greatly disgusted at her.

History of
Henry VIII.

De Piles,
Lives of the
Painters,
&c.

In England Holbein drew a vast number of admirable portraits; among others, those of Henry VII. and Henry VIII. on the wall of the palace at Whitehall, which perished with it when it was burnt, though some endeavours were made to remove that part of the wall on which the pictures were drawn. There happened an affair in England, which might have been fatal to him, if the king had not protected him. On the report of Holbein's character, a lord of the first quality came one day to see him, when he was drawing a figure after the life. Holbein begged his lordship to defer the honour of his visit to another day; which the nobleman taking for an affront, broke open the door, and very rudely went up stairs. Holbein, hearing a noise, came out of his chamber; and meeting the lord at his door, fell into a violent passion, and pushed him backwards from the top of the stairs to the bottom. However, considering immediately what he had done, he escaped from the tumult he had raised, and made the best of his way to the king. The nobleman, much hurt, though not so much as he pretended, was there soon after

after him; and upon opening his grievance, the king ordered Holbein to ask pardon for his offence. But this only irritated the nobleman the more, who would not be satisfied with less than his life; upon which the king sternly replied, "My lord, you have not now to do with Holbein, but with me; whatever punishment you may contrive by way of revenge against him, shall assuredly be inflicted upon yourself: Remember, pray my lord, that I can, whenever I please, make seven lords of seven ploughmen, but I cannot make one Holbein of even seven lords."

Pain, &c.
De Piles,
&c.

It would be tedious to mention the several monuments of his art: before the edition of the "*Moriæ Encomium*," quoted above, there is an account of all his pieces, and in whose possession they are. There is also prefixed the life of Holbein at large, with two prints of him, very unlike each other; the one drawn when he was very young, the other when he was 45 years of age. Under the latter we find the following Tetraëtic:

"Principe pictorum, magno qui gratus Erasmo,
"Immensum crevit laus, Basilea, tua.
"Divisus nostro te suspicit orbe Britannus,
"HOLBENI, orbe uno laus tua stare nequit."

The judgement which du Fresnoy has passed on this painter is, that "he was wonderfully knowing, and had certainly been of the first form of painters, had he travelled into Italy; since nothing can be laid to his charge, but only that he had a Gothic gusto." He declares, that Holbein performed better than Raphael; and that he had seen a portrait of his painting, with which one of Titian's could not come into competition." "It is amazing to think," says de Piles, "that a man born in Swisserland, and who had never been in Italy, should have so good a gusto, and so fine a genius for painting." Frederic Zuccherò, who travelled over England in 1574, was greatly surprized at the sight of Holbein's works, and said, that "they were not inferior to either Raphael's or Titian's." He painted alike in every manner; in fresco, in water-colours, in oil, and in miniature. He was eminent also for a rich vein of invention, very conspicuous in a multitude of designs, which he made for graveurs, sculptors, jewellers, &c. He had the same singularity, which Pliny mentions of Turpilius a Roman, namely, that of painting with his left hand. He died of the plague at London in 1554; and at his lodgings at Whitehall, where he had lived from the time that the king became his patron.

Art of
Painting by
Dryden, p.
275, 236.
Lond. 1716.
Lives of the
Painters,
&c.

MR. H. H.
HD. XXXV.
C. 4.

HOLDER (WILLIAM), a learned and philosophical Ath. Oxon. Englishman, was born in Nottinghamshire, educated in Vol. II. Pembroke-hall, Cambridge, and, in 1642, became rector of Blechingdon of Oxford. In 1660, he proceeded D.D. was afterwards canon of Ely, fellow of the Royal Society, canon of St. Paul's, sub-dean of the royal chapel, and sub-almoner to his majesty. He was a very accomplished person, and withal a great virtuoso: and he wonderfully distinguished himself, by making a young gentleman of distinction, who was born deaf and dumb, to speak. This gentleman's name was Alexander Popham, son of colonel Edward Popham, who was some time an admiral in the service of the long parliament. The cure was performed by him in his house at Blechingdon in 1659; but Popham losing what he had been taught by Holder, after he was called home to his friends, was sent to Dr. Wallis, who brought him to his speech again. Holder published a book, intituled, "The Elements of Speech; an Essay of Inquiry into the natural Production of Letters: with an Appendix concerning Persons that are deaf and dumb, 1669," 8vo. In the appendix he relates, how soon, and by what methods, he brought Popham to speak. In 1678, he published, in 4to, "A Supplement to the Philosophical Transactions of July 1670, with some Reflections on Dr. Wallis's Letter there inserted." This was written to claim the glory of having taught Popham to speak, which Wallis in the said letter had claimed to himself: upon which the doctor soon after published, "A Defence of the Royal Society and the Philosophical Transactions, particularly those of July 1670, in answer to the Cavils of Dr. William Holder, 1678," 4to. Holder was skilled in the theory and practice of music, and wrote, "A Treatise of the natural Grounds and Principles of Harmony, 1694," 8vo. He wrote also "A Discourse concerning Time, with Application of the natural Day, lunar Month, and solar Year, &c. 1694," 8vo. He died at Amen Corner in London, Jan. 24, 1696-7, and was buried in St. Paul's.

HOLDSWORTH (EDWARD), a very polite and elegant scholar, was born about 1688, and trained at Winchester-school. He was thence elected demy of Magdalen-college, Oxford, in July 1705; took the degree of M. A. in April 1711; became a college-tutor, and had many pupils. In 1715, when he was to be chosen into a fellowship, he resigned his demyship, and left the college, because unwilling

Anecdotes
of Bowyer,
by Nichols,
p. 428.

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ing to swear allegiance to the new government. The remainder of his life was spent in travelling with young noblemen and gentlemen as tutor: in 1741, and 1744, he was at Rome in this capacity. He died of a fever at lord Digby's house at Colehill in Warwickshire, Dec. 30, 1747. He was the author of the "Muscipula," a poem, esteemed a master-piece in its kind, and of which there is a good English translation by Dr. John Hoadly, in Vol. V. of "Dodley's Miscellanies." He was the author also of a dissertation, intitled, "Pharfalia and Philippi; or the two Philippi in Virgil's Georgics attempted to be explained and reconciled to History, 1741," 4to: and of "Remarks and Dissertations on Virgil; with some other classical Observations, published with several Notes and additional Remarks by Mr. Spence, 1768," 4to. Mr. Spence speaks of him in "Polymetis," as one who understood Virgil in a more masterly manner, than any person he ever knew.

P. 174. See
also p. 232.
and 276.

Ath. Oxon.
Vol. II.

HOLIDAY (BARTEN), an ingenious and learned English divine, was the son of a taylor in Oxford, and born there about 1593. He was entered early into Christ-church, in the time of Dr. Ravis, his relation and patron, by whom he was chosen student; and, in 1615, he took orders. He was before noted for his skill in poetry and oratory, and now distinguished himself so much by his eloquence and popularity as a preacher, that he had two benefices conferred on him in the diocese of Oxford. In 1618, he went as chaplain to Sir Francis Stewart, when he accompanied to Spain the count Gundamore; in which journey Holiday behaved in so facetious and pleasant a manner, that the count was mightily taken with him. Afterwards he became chaplain to the king, and was promoted to the archdeaconry of Oxford before 1626. In 1642, he was made a mandamus D. D. at Oxford; near which place he sheltered himself during the time of the rebellion. When the Royal party declined, he so far sided with the prevailing powers, as to undergo the examination of the Triers, in order to be inducted into the rectory of Chilton in Berkshire; for he had lost his livings, and the profits of his archdeaconry, and could not well bear poverty and distress. This drew upon him much censure from his own party; some of whom, however, says Wood, commended him, since he had thus made provision for a second wife he had lately married. After the Restoration he quitted this living, and returned to Eisleigh near Oxford, to
live

live on his archdeaconry; and had he not acted a temporizing part, it was said he might have been raised to a see, or some rich deanery. His poetry, however, got him a name in those days, and he stood fair for preferment: and his philosophy also discovered in his book "De Anima," and well-linguaged sermons, says Wood, speak him eminent in his generation, and shew him to have traced the rough parts of learning, as well as the pleasant paths of poetry. He died at Eisle, Oct. 2, 1661.

His works consist of 20 sermons, published at different times. "Technogamia, or the Marriage of Arts, a Comedy, 1630:" this was acted by some Oxford scholars at Woodstock in 1621, before king James, who is said not to have relished it at all. "Philosophiæ politico-barbaræ specimen, in quo de Anima & ejus habitibus intellectualibus quæstiones aliquot libris duobus illustrantur, 1633," 4to.—"Survey of the World, in ten Books, a Poem, 1661," 8vo. But the work he is known and esteemed for now, is his "Translation of the Satires of Juvenal and Persius:" for though his poetry is but indifferent, yet his translation is allowed to be faithful, and his notes good. The second edition of his "Persius" was published in 1616; and the fourth at the end of the "Satires of Juvenal illustrated with Notes and Sculptures, 1673," folio. Dryden, in the dedication of his "Translation of Juvenal and Persius," makes the following critique upon our author's performance. "If," says he, "rendering the exact sense of these authors, almost line for line, had been our business, Barten Holiday had done it already to our hands; and by the help of his learned notes and illustrations, not only Juvenal and Persius, but (what is yet more obscure) his own verses might be understood." Speaking a little farther of close and literal translation, he says, that "Holiday, who made this way his choice, seized the meaning of Juvenal, but the poetry has always escaped him."

HOLINSHED (RAPHAEL), an English historian, and famous for the Chronicles that go under his name, was descended from a family, which lived at Bosely in Cheshire: but neither the place nor time of his birth, nor scarcely any other circumstances of his life, are known. Some say, he had an university education, and was a clergyman; while others, denying this, affirm, that he was steward to Thomas Burdett, of Bromcote in the county of Warwick, Esq; Be this as it will, he appears to have been a man of considerable learning,

learning, and to have had a head particularly turned for history. His "Chronicles" were first published in 1577, in 2 vols. folio; and then in 1587 in three, the two first of which are commonly bound together. In this second edition, several sheets were castrated in the second and third volumes, because there were passages in them disagreeable to queen Elizabeth and her ministry: but the castrations have since been reprinted apart. Holinshed was not the sole author or compiler of this work, but was assisted in it by several other hands. The first volume opens with, "An Historical Description of the Island of Britaine, in three Books," by William Harrison: and then, "The Historie of England, from the Time that it was first inhabited, until the Time that it was last conquered," by R. Holinshed. The second volume contains, "The Description, Conquest, Inhabitation, and troublesome Estate of Ireland; particularly the Description of that Kingdom:" by Richard Stanihurst. "The Conquest of Ireland, translated from the Latin of Giraldus Cambrensis," by John Hooker, alias Vowell, of Exeter, Gent. "The Chronicles of Ireland, beginning where Giraldus did end, continued untill the Year 1509, from Philip Flatburie, Henrie of Marleborow, Edmund Campian," &c." by R. Holinshed; and from thence to 1586, by R. Stanihurst and J. Hooker. "The Description of Scotland, translated from the Latin of Hector Boethius," by R. H. or W. H. "The Historie of Scotland, containing the Beginning, Increase, Proceedings, Continuance, Acts and Government of the Scottish Nation, from the Original thereof unto the Yeere 1571," gathered by Raphael Holinshed; and continued from 1571 to 1586, by Francis Boteville, alias Thin, and others. The third Volume begins at "Duke William the Norman, commonlie called the Conqueror; and descends by Degrees of Yeeres to all the Kings and Queenes of England." First compiled by R. Holinshed, and by him extended to 1577; augmented and continued to 1586, by John Stow, Fr. Thin, Abraham Fleming, and others. The time of our historian's death is unknown; but it appears from his will, which Hearne prefixed to his edition of Camden's "Annals," that it happened between 1578 and 1582.

As for his coadjutors; Harrison was bred at Westminster-school, sent from thence to Oxford, became chaplain to Sir William Brooke, who preferred him, and died in 1593. Hooker was uncle to the famous Richard Hooker, and born at Exeter about 1524: was educated at Oxford, and afterwards

wards travelled into Germany, where at Cologn he took a degree in law. Next he went to Strasburg, and sojourned with Peter Martyr, who instructed him in divinity. Then returning home, he married and settled in his native place; where he became a principal citizen, and was sent up a representative to the parliament, holden at Westminster in 1571. He died in 1601, after having published several works of various kinds. We know nothing of Botevile; only that Hearne styles him "a man of great learning and judgement, and a wonderful lover of antiquities."

Ath. Oxon.
Vol. I.

Præfat. ad
Camd.
Annal.

HOLLAR (WENTZEL, or WENCESLAUS), a most admired engraver, was born at Prague in Bohemia, in 1607. He was at first instructed in school-learning, and afterwards put to the profession of the law; but not relishing that pursuit, and then his family being ruined when Prague was taken and plundered in 1619, so that they could not provide for him as had been proposed, he removed from thence in 1627. During his abode in several towns in Germany, he applied himself to drawing and designing, to copying the pictures of several great artists, taking geometrical and perspective views and draughts of cities, towns, and countries, by land and water; wherein at length he grew so excellent, especially for his landscapes in miniature, as not to be outdone in beauty and delicacy by any artist of his time. He was but 18, when the first specimens of his art appeared in print; and the connoisseurs in his works have observed, that he inscribed the earliest of them with only a cypher of four letters, which, as they explain it, was intended for the initials of, "Wenceslaus Hollar Pragensis excudit." He employed himself chiefly in copying heads and portraits, sometimes from Rembrandt, Henzelman, Fælix Biler, and other eminent hands; but his little delicate views of Strasburgh, Collen, Mentz, Bonn, Frankfort, and other towns along the Rhine, Danube, Necker, &c. got him so much reputation, that when Howard, earl of Arundel, was sent ambassador to the emperor Ferdinand II. in 1636, he was so highly pleased with his performances, that he admitted him into his retinue. Hollar attended his lordship from Collen to the emperor's court, and in this progress made several draughts and prints of the places through which they travelled. He took that view of Wurtzburg, under which is written, "Hollar delineavit, in legatione Arundeliana ad Imperatorem." He then made also a curious large drawing,

Life of Hol-
lar by Ver-
tue, Lond.
1745.

Life, &c.
p. 5.

ing, with the pen and pencil, of the city of Prague, which gave great satisfaction to his patron, then upon the spot.

After the earl had finished his negotiations in Germany, he returned to England, and brought Hollar with him: where, however, he was not so entirely confined to the earl's service, but that he had the liberty to accept of employment from others. Accordingly, we soon find his hand to have been engaged by the printfellers; and Peter Stent, one of the most eminent among them, prevailed upon him to make an ample view or prospect of and from the town of Greenwich, which he finished in two plates, 1637: the earliest date of his works in this kingdom. In 1638, appeared his elegant prospect about Richmond, when he finished also several curious plates from the fine paintings in the Arundelian collection. In the midst of this employment, arrived Mary de Medicis the queen-mother of France, to visit her daughter Henrietta Maria queen of England; and with her an historian, who recorded the particulars of her journey and entry into this kingdom. His work, written in French, was printed at London in 1639; and adorned with several portraits of the royal family, etched for the same by the hand of Hollar. The same year was published the effigies of his patron the earl of Arundel on horseback; as afterwards he etched another of him in armour, and several views of his country seat at Albrough in Surrey. In 1640, he seems to have been introduced into the service of the royal family, to give the prince of Wales some taste in the art of designing; and it is intimated, that either before the eruption of the civil wars, or at least before he was driven by them abroad, he was in the service of the duke of York. This year appeared his beautiful set of figures in 28 plates, intituled "Ornatus Muliebris Anglicanus," and containing the several habits of English women of all ranks or degrees: they are represented at full length, and have rendered him famous among the lovers of sculpture. In 1641, were published his prints of king Charles and his queen: but now the civil wars being broke out, and his patron the earl of Arundel leaving the kingdom to attend upon the queen and the princess Mary, Hollar was left to shift for himself. He applied himself closely to his business, and published other parts of his works, after Holbein, Vandyck, &c. especially the portraits of several persons of quality of both sexes, ministers of state, commanders of the army, learned and eminent authors; more especially another set or two of female habits in divers nations in Europe. Whether he grew obnoxious,

as an adherent to the earl of Arundel, or as a malignant for drawing so many portraits of the royal party; is not expressly said: but now it seems he was molested, and driven to take shelter under the protection of one or more of them, till they were defeated, and he taken prisoner of war with them, upon the surrendry of their garrison at Basing-house in Hampshire. This was Oct. 14, 1645; but Hollar, either making his escape, or otherwise obtaining his liberty, went over the seas after the earl of Arundel, who resided at Antwerp with his family, and had transported thither his most valuable collection of pictures.

Life of Hollar, p. 146.

He remained at Antwerp several years, copying from his patron's collection, and working for printfellers, booksellers, and publishers of his works; but seems to have cultivated no interest among men of fortune and curiosity in the art, to dispose of them by subscription, or otherwise most to his advantage. In 1647 and 1648, he etched eight or ten of the painters' heads with his own, with various other curious pieces, as the picture of Charles I. soon after his death, and of several of the Royalists; and in the three following years, many portraits and landschapes after Breughill, Elsheimer, and Teniers, with the triumphs of death. He etched also Charles II. standing, with emblems; and also published a print of James duke of York, ætat. 18, ann. 1651, from a picture drawn of him when he was in Flanders, by Teniers. He was more punctual in his dates than most other engravers, which have afforded very agreeable lights and directions, both as to his own personal history and performances, and to those of many others. At last, either not meeting with encouragement enough to keep him longer abroad, or invited by several magnificent and costly works proposed or preparing in England, wherein his ornamental hand might be employed more to his advantage, he returned hither in 1652. Here he afterwards performed some of the most considerable of his publications: but what is very strange, though he was an artist superior to almost others in genius as well as assiduity, yet he had the peculiar fate to work here, as he had done abroad, still in a state of subordination, and more to the profit of other people than himself. Notwithstanding his penurious pay, he is said to have contracted a voluntary affection to his extraordinary labour; so far, that he spent almost two-thirds of his time at it, and would not suffer himself to be drawn or disengaged from it, till his hour-glass had run to the last moment proposed. Thus he went on in full business, till the restoration of Charles II. brought home

many of his friends, and him into fresh views of employment. It was but two years after that memorable epocha; that Evelyn published his "Sculptura, or the History and Art of Chalcography and engraving in Copper:" in which he gave the following very honourable account of Hollar. "Wincesslaus Hollar," says he, "a gentleman of Bohemia, comes in the next place: not that he is not before most of the rest for his choice and great industry, for we rank them very promiscuously both as to time and pre-eminence, but to bring up the rear of the Germans with a deserving person, whose indefatigable works in aqua fortis do infinitely recommend themselves by the excellent choice, which he hath made of the rare things furnished out of the Arundelian collection, and from most of the best hands and designs: for such were those of L. da Vinci, Fr. Parmensis, Titian, Julio Romano, A. Mantegna, Corregio, Perino del Vaga, Raphael Urbin, Seb. del Piombo, Palma, Albert Durer, Hans Holbein, Vandyck, Rubens, Breughel, Bassan, Elsheimer, Brower, Artois, and divers other masters of prime note, whose drawings and paintings he hath faithfully copied: besides several books of landschapes, towns, solemnities, histories, heads, beasts, fowls, insects, vessels, and other signal pieces, not omitting what he hath etched after De Cleyn, Mr. Streter, and Dankerty, for Sir Robert Stapleton's 'Juvenal,' Mr. Ross's 'Silius,' 'Polyglotta Biblia,' 'The Monasticon,' first and second part, Mr. Dugdale's 'St. Paul's' and 'Survey of Warwickshire,' with other innumerable frontispieces, and things by him published and done after the life; and to be on that account more valued and esteemed, than where there has been more curiosity about chimera's, and things which are not in nature: so that of Mr. Hollar's works we may justly pronounce, there is not a more useful and instructive collection to be made." Evelyn, farther on, recommends, for the improvement of our engravers, the copying and publishing the best pieces in the collections of our nobility and gentry, as what would bring them into a good manner of designing, and render our nation famous abroad: "especially," adds he, "if joined to this, such as exceed in the talent, would entertain us with more landschapes, and views of the environs, approaches, and prospects of our nobly situated metropolis, Greenwich, Windsor, and other parts upon the goodly Thames; and in which, as we said, Mr. Hollar has so worthily merited, and other countries abound with, to

"the

“ the immense refreshment of the curious, and honour of
 “ the industrious artist. And such, we farther wish, might
 “ now and then be encouraged to travel into the Levantine
 “ parts, Indies East and West, from whose hands we might
 “ hope to receive innumerable and true designs, drawn after
 “ the life, of those surprizing landshapes, memorable
 “ places, cities, isles, trees, plants, flowers, and animals,
 “ &c. which are now so lamely and so wretchedly obtruded
 “ upon us by the ignorant, and for want of abilities to re-
 “ form them.”

Sculptura,
 p. 78. 93.
 edit. 1755.

Some of the first things Hollar performed after the Resto-
 ration, were, “ A Map of Jerusalem;” “ The Jewish Sa-
 crifice in Solomon’s Temple;” “ Maps of England,
 “ Middlesex, &c.” “ View of St. George’s Hospital at
 “ Windsor;” “ The Gate of John of Jerusalem near Lon-
 “ don;” and many animals, fruits, flowers, and insects, after
 Barlow and others: many heads of nobles, bishops, judges,
 and great man; several prospects about London, and Lon-
 don itself, as well before the great fire, as after its ruin and
 rebuilding: though the calamities of the fire and plague in
 1665 are thought to have reduced him to such difficulties, as
 he could never entirely get the better of. Afterwards he
 was sent to Tangier in Africa, in quality of his majesty’s de-
 signer, to take the various prospects there of the garrison,
 town, fortifications, and the circumjacent views of the coun-
 try: and many of his drawings upon the spot, dated 1669,
 still preserved in the library of the late Sir Hans Sloane, were
 within three or four years after made public, upon some of
 which Hollar styles himself “ Scenographus Regis.” After
 his return to England, he was variously employed, in finishing
 his views of Tangier for publication, and taking several
 draughts at and about Windsor in 1671, with many repre-
 sentations in honour of the knights of the garter. About
 1672, he travelled northward, and drew views of Lincoln,
 Southwell, Newark, and York Minster; and afterwards
 was engaged in etching of towns, castles, churches, and
 their fenestral figures, arms, &c. besides tombs, monumental
 effigies with their inscriptions, &c. in such numbers as it
 would almost be endless to enumerate. Few artists have been
 able to imitate his works; yet many lovers of the art, and
 all the curious, both at home and abroad, have, from his
 time to ours, been fond and even zealous to collect them.
 But how liberal soever they might be in the purchase of his
 performances, the performer himself, it seems, was so in-
 competently rewarded for them, that he could not, now in

Life of Hol-
 lar, p. 131.

his old age, keep himself free from the incumbrances of debt; though it is visible, that he was variously and closely employed to a short time before his death. But as many of his plates are dated that year, in the very beginning of which he died, it is probable they were somewhat antedated by him, that the sculptures might appear of the same date with the book, in which they were printed: that is, in "Thoroton's Antiquities of Nottinghamshire." Some of them appear unfinished; and the 501st page, which is entirely blank, was probably left so for a plate to be supplied. When he was upon the verge of his 70th year, he was attacked with 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 but his grave. Whether this was granted him or no, we cannot say; but he died March 28, 1677, and, as appears from the parish register of St. Margaret's, was buried in the New Chapel Yard, near the place of his death. As many sumptuous and valuable monuments as Hollar had raised for others, none was erected for him. However, a friend to his memory, in hopes that somebody would be grateful enough one day or other to do this honourable office for him, prepared the following epitaph:

The works of Nature, and of Men,
By thee preserv'd, take life again:
And e'en thy Prague serenely shines,
Secure from ravage in thy lines:
In just return, this marble fain
Would add some ages to thy name:
Too frail, alas! 'tis forced to own,
Thy shadows will outlast the stone.

Anecdotes
of Bowyer,
by Nichols,
pp. 402.
596.

HOLLIS (THOMAS), Esq; of Corfcombe in Dorsetshire; a person, of whom "Memoirs" were printed in two splendid volumes, 4to, 1780, with a considerable number of plates by Bartolozzi, Basire, and other engravers of eminence, with an admirable profile of himself in the frontispiece: and, therefore, who cannot with any propriety be left out of a work of this nature. He was born in London, April 14, 1720; and sent to school, first at Newport in Shropshire, and afterwards at St. Alban's. At 14, he was sent to Amsterdam, to learn the Dutch and French languages, writing, and accompts; stayed there about 15 months, and then returned to his father, with whom he continued till his death in 1735. To give him a liberal education, suitable to

the ample fortune he was to inherit, his guardian put him under the tuition of professor Ward, whose picture Mr. Hollis presented to the British Museum: and, in honour of his father and guardian, he caused to be inscribed round a valuable diamond ring, *mnemosynon patris tutorisque*. He professed himself a Dissenter; and from Dr. Foster and others of that way, imbibed that ardent love of liberty, and freedom of sentiment, which strongly marked his character. Feb. 1739-40, he went to chambers in Lincoln's-inn, being admitted a law-student; but does not appear ever to have studied the law, as to a profession. He resided there till July 1748, when he set out on his travels for the first time; and passed through Holland, Austrian and French Flanders, part of France, Switzerland, Savoy, and part of Italy, returning through Provence, Brittany, &c. to Paris. His fellow-traveller was Thomas Brand, Esq; of the Hyde in Essex, who was his particular friend. His second tour commenced July 16, 1750; and was through Holland to Embden, Bremen, Hamburg, the principal cities on the north and east side of Germany, the rest of Italy, Sicily, and Malta, Lorraine, &c. The Journals of both his tours are said to be in being.

On his return home, he attempted to get into parliament; but, not being able to effect this without the smallest appearance of bribery, he turned his thoughts entirely to other objects. He began a collection of books and medals; "for the purpose," it is said, "of illustrating and upholding liberty, preserving the memory of its champions, rendering tyranny and its abettors odious, extending art and science, and keeping alive the honour due to their patrons and protectors." Among his benefactions to foreign libraries, none is more remarkable than that of two large collections of valuable books to the public library at Berne; which were presented anonymously as by "an Englishman, a lover of liberty, his country, and its excellent constitution, as restored at the happy Revolution." Switzerland, Geneva, Venice, Leyden, Sweden, Russia, &c. shared his favours. His benefactions to Harvard-college commenced in 1758, and were continued to the amount of 1400l. But his liberality to individuals, as well as to public societies, cannot be specified here; but must be sought for in the "Memoirs" above-mentioned. Aug. 1770, he carried into execution a plan, which he had formed five years before, of retiring into Dorsetshire; and there, in a field near his residence at Corfcombe, dropped down and died of an apoplexy,

plexity, New-year's-day, 1774. The character of this singular person was given, some time before, in one of the public prints, as follows: "Thomas Hollis is a man possessed of a large fortune: above the half of which he devotes to charities, to the encouragement of genius, and to the support and defence of liberty. His studious hours are devoted to the search of noble authors, hidden by the rust of time; and to do their virtues justice, by brightening their actions for the review of the public. Wherever he meets the man of letters, he is sure to assist him: and, were I to describe in paint this illustrious citizen of the world, I would depict him leading by the hands Genius and distressed Virtue to the temple of Reward."

These illustrious citizens of the world, these men of public virtue, are often observed to lose all private natural affection: and this seems to have been the case with Mr. Hollis, who, without the least regard to his own relations, bequeathed all his substance to his friend T. Brand, Esq; above-mentioned. We know not what relations Mr. Hollis had: but Liberty appears to have been all in all with him; and what are relations, compared with Liberty? In 1764, he sent to Sidney-college, Cambridge, where Cromwell was educated, an original portrait of him by Cooper; and, a fire happening at his lodgings in Bedford-street 1761, he calmly walked out, taking an original picture of Milton only in his hand. A new edition of "Toland's Life of Milton" was published under his direction, in 1761; and, in 1763, he gave an accurate edition of "Algernon Sydney's Discourses on Government," on which the pains and expence he bestowed are almost incredible. He meditated also an edition of Andrew Marvell; but did not complete it. In order to preserve the memory of those patriotic heroes whom he most admired, he called many of the farms and fields in his estate at Corscombe by their names: and, in the middle of one of these fields, not far from his house, he ordered his corpse to be deposited in a grave ten feet deep, and the field to be immediately ploughed over, that no trace of his burial-place might remain. Another of his singularities was, to observe his nominal birth-day always, without any regard to the change of style. He would not be offended with being charged with singularities; he owns, that he affected them: "the idea of singularity," says he, "by way of shield, I try by all means to hold out." *By way of shield*: that is, against people's breaking in upon his time, customs, and way of living.

HOLMES (GEORGE), born at Skipton in Craven, Yorkshire, became about 1695 clerk to William Petyt, Esq; keeper of the records at the Tower; and continued near 60 years deputy to Mr. Petyt, Mr. Topham, and Mr. Polhill. On the death of Mr. Petyt, which happened Oct. 9, 1707, Mr. Holmes was, on account of his singular abilities and industry, appointed by lord Halifax (then president of a committee of the house of lords) to methodize and digest the Records deposited in the Tower, at a yearly salary of 200l. continued to his death, Feb. 16, 1748-9, in the 87th year of his age. He was also barrack-master of the Tower. He married a daughter of Mr. Marshall, an eminent sword-cutler in Fleet-street, by whom he had an only son George, who was bred at Eton, and was clerk under his father, but died, aged 25, many years before him. Holmes re-published the first 17 volumes [A] of Rymer's "Fœdera," in 1727. His curious collections of books, prints, and coins, &c. were sold by auction in 1749. His portrait was engraved by the Society of Antiquaries, with this inscription: "Vera effigies
 " GEORGII HOLMES generosi, R. S. S. & tabularii publici
 " in Turre Londinensi Vicecustodis; quo munere annos
 " circiter LX summa fide & diligentia perfunctus, XIV kalend.
 " Mart. A. D. MDCCXLVIII, ætatis suæ LXXXVII, fato de-
 " mum concessit. In fratris sui erga se meritorum testimo-
 " nium hanc tabulam SOCIETAS ANTIQUARIORUM Lon-
 " dini, ejus commoda semper promovit, sumptu suo æri inci-
 " dendum curavit, MDCCXLIX. R. Van Bleecck, p. 1743.
 " G. Vertue del. & sculp."—In Strype's London, 1754, Vol. I. p. 746, is a fac-simile of an antique inscription over the little door next to the cloister in the Temple church. It was in old Saxon capital letters, engraved within an half-circle; denoting the year when the church was dedicated, and by whom, namely, Heraclius the patriarch of the church of the Holy Resurrection in Jerusalem; and to whom, namely, the Blessed Virgin; and the indulgence of 40 days pardon to such who, according to the penance enjoined them, resorted thither yearly. This inscription, which was scarcely legible, and in 1695 was entirely broken by the workmen, having been exactly transcribed by Mr. Holmes, was by him communicated to Strype. Mrs. Holmes outlived her husband, and received of government 200l. for his MSS. about the records, which were deposited and remain in his office to this day.

[A] Before this second edition, a guinea. See the preface to the "Acta
 setæ of the 17 volumes was sold for 100 " Regia, 1726," 8vo.

Anecdotes
 of Rowyer,
 by Nichols,
 p. 97.

HOLSTENIUS (LUCAS), an ingenious and learned German, was born at Hamburg in 1596; and after a liberal education in his own country, went to France, and stayed some time at Paris, where he distinguished himself by uncommon parts and learning. From thence he went to Rome, and attached himself to cardinal Francis Barberini; who took him under his protection, and recommended him to favour. He was honoured by three popes; Urban VIII. Innocent X. and Alexander VII. The first gave him a canonry of St. Peter's: the second made him librarian of the Vatican; and the third sent him, in 1655, to Christina of Sweden, whose formal profession of the Catholic faith he received at Inspruck. He spent his life in study, and died at Rome in 1661, aged 65 years. Cardinal Barberini, whom he made his heir, caused a monument of marble to be erected over his grave, with a Latin inscription upon it much to his honour. He was very learned both in sacred and profane antiquity, had a very exact and critical discernment, and wrote with the utmost purity and elegance. He was not the author of any great works: what he did chiefly consisted of notes and dissertations, which have been highly esteemed for the judgement and precision with which they are drawn up. Some of these were published by himself; but the greater part were communicated after his death, and inserted by his friends in their editions of authors, or other works that would admit them. Though Holstenius seems to have been a grave man, yet there is a bon-mot in the "Menagiana," which shews some mirth and a great deal of ready wit. Disputing one day with some vehemence against two learned men at his patron cardinal Barberini's table, he had the misfortune to break wind backwards. The cardinal smiled; and the company could not forbear laughing out. Holstenius however, not the least disconcerted, turned himself to the cardinal, and said, "I may very well upon this occasion apply to your eminence this of Virgil,—Tu das epulis accumbere divum—but not the following—Ventorumque facis tempestatumque potentem:" nobody suspecting in the mean time, that it was not Ventorum, but Nimborum, in Virgil. His notes and emendations upon Eusebius's book against Hierocles; upon Porphyry's "Life of Pythagoras," upon Apollonius's "Argonautics," upon Demophilus, Democrates, Secundus, and Sallustius the Philosopher, upon Stephanus Byzantinus de Urbibus, &c. are known to all the learned, and to be found in the best editions of those authors. He wrote a "Dissertation upon the Life

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“and Writings of Porphyry,” which is printed with his notes on Porphyry’s “Life of Pythagoras;” and other dissertations of his are inserted in Grævius’s “Collection of “Roman Antiquities,” and elsewhere.

We must not forget to observe, that Holstenius was born in the Lutheran religion; but afterwards embraced the Roman Catholic, at the intercession of Sirmond the Jesuit, who had the honour to make a convert of him.

HOLT (Sir JOHN), knight, lord chief justice of the court of King’s-bench, in the reign of king William, was son of Sir Thomas Holt, knight, serjeant at law; and born at Thame in Oxfordshire, 1642. He was educated at Abingdon-school, while his father was recorder of that town; and afterwards became a gentleman-commoner of Oriel-college, Oxford. In 1658, he entered himself of Gray’s-inn, before he took a degree; some time after which he was called to the bar, where he attended constantly, and soon became a very eminent barrister. In the reign of James II. he was made recorder of London, which office he discharged with much applause for about a year and a half; but refusing to give his hand towards abolishing the test, and to expound the law according to the king’s design, he was put out of his place. In 1686, he was called to the degree of a serjeant at law, with many others. On the prince of Orange’s arrival, he was chosen a member of the convention parliament; and appointed one of the managers for the commons at the conferences held with the lords, about the abdication and the vacancy of the throne. He had here an opportunity of displaying his abilities; and as soon as the government was settled, he was made lord chief justice of the court of King’s-bench, and admitted into the king’s privy-council.

In 1700, when lord Somers parted with the great seal, king William pressed chief justice Holt to accept of it: but he replied, that he never had but one chancery cause in his life, which he lost; and consequently could not think himself fitly qualified for so great a trust. He continued in his post 22 years, and maintained it with great reputation for steadiness, integrity, and complete knowledge in his profession. He applied himself with great assiduity to the functions of his important office. He was perfect master of the common law; and, as his judgement was most solid, his capacity vast, and understanding most clear, so he had a firmness of mind, and such a degree of resolution, as never could be brought to swerve in the least from what he thought

Life of lord
chief justice
Holt, 8vo.

Burnet’s
Hist. 2d vol.
p. 543.

to be law and justice. Upon great occasions he shewed an intrepid zeal in asserting the authority of the law; for he ventured to incur the indignation of both houses of parliament, by turns, when he thought the law was with him. Several cases of the utmost importance, and highly affecting the lives, rights, liberties, and properties of the people, came in judgement before him. There was a remarkable clearness and perspicuity of ideas in his definitions; a distinct arrangement of them in the analysis of his arguments; and the real and natural difference of things was made most perceptible and obvious, when he distinguished between matters which bore an untrue resemblance to each other. Having thus rightly formed his premises, he scarce ever erred in his conclusions; his arguments were instructive and convincing, and his integrity would not suffer him to deviate from judgement and truth, in compliance to his prince, or, as observed before, to either house of parliament. They are most of them faithfully and judiciously reported by that eminent lawyer, chief justice Raymond. His integrity and uprightness as a judge, are celebrated by the author of the "Tatler," number 14, under the noble character of Verus the magistrate.

There happened, in the time of this chief justice, a riot in Holborn, occasioned by a wicked practice then prevailing, of decoying young persons of both sexes to the plantations. The persons so decoyed they kept prisoners in a house in Holborn, till they could find an opportunity of shipping them off; which being discovered, the enraged populace were going to pull down the house. Notice of this being sent to Whitehall, a party of the guards were commanded to march to the place; but they first sent an officer to the chief justice to acquaint him with the design, and to desire him to send some of his people to attend the soldiers, in order to give it the better countenance. The officer having delivered his message, Holt said to him, "Suppose the populace should not disperse at your appearance, what are you to do then?" "Sir," answered the officer, "we have orders to fire upon them." "Have you, Sir? (replied Holt) then take notice of what I say: if there be one man killed, and you are tried before me, I will take care that you, and every soldier of your party, shall be hanged. Sir, (added he) go back to those who sent you, and acquaint them, that no officer of mine shall attend soldiers; and let them know at the same time, that the laws of this kingdom are not to be executed by the sword: these matters belong to

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“ the civil power, and you have nothing to do with them.” Upon this, the chief justice ordering his tipstaves, with a few constables to attend him, went himself in person to the place where the tumult was; expostulated with the mob; assured them that justice should be done upon the persons who were the objects of their indignation: and thus they all dispersed quietly.

He married Anne, daughter of Sir John Cropley, bart. whom he left without issue; and died in March 1709, after a long lingering illness, in his 68th year. The following Reports were published by himself, in 1703, with some notes of his own upon them: “ A Report of divers Cases in Pleas of the Crown, adjudged and determined, in the Reign of the late King Charles the Second, with Directions for Justices of the Peace, and others, collected by Sir John Keyling, Knight, late Lord Chief Justice of his Majesty’s Court of King’s-bench, from the original Manuscript under his own Hand. To which is added, The Report of three modern Cases, viz. Armstrong and Lisle; the King and Plummer; the Queen and Mawgridge.”

HOLYOAKE (FRANCIS), a learned Englishman, memorable for having made an “ Etymological Dictionary of Latin Words,” was born at Nether Whitacre, in Warwickshire, about 1567, and studied in the university of Oxford about 1582; but it does not appear that ever he took a degree. He taught school at Oxford, and in his own country; and became rector of Southam in Warwickshire, 1604. He was elected a member of the convocation of the clergy in the first year of Charles Ist’s reign; and afterwards in the civil wars, suffered extremely for his attachment to that king. He died in 1653, and was buried at Warwick. His “ Dictionary” was first printed in 1606, 4to; and the fourth edition in 1633, augmented, was dedicated to Laud, then bishop of London. He subscribed himself in Latin, “ Franciscus de sacra quercu.”

Ath. Oxon.
Vol. II.

He had a son Thomas born at Southam in 1616, and afterwards a student in Queen’s-college, Oxford, where he took the degree in arts. Then he became a captain in behalf of the king, and did such service, that, odd as it may seem, he was made D. D. After the surrender of Oxford, he retired into his own country; and obtaining a licence, practised physic till the Restoration with good success. Then taking orders, he was presented by lord Leigh to the rectory of Whitnash, near Warwick, and afterwards obtained other good

good preferments. He died in 1675, and left a "Dictionary, English and Latin, and Latin and English," which was published in 1677, in a large thick folio. Before it are prefixed two epistles: one by the author's son, Charles Holyoake of the Inner-temple, dedicating the work to Foulke lord Brook, who in 1674 had conferred upon his father the donative of Breamour in Hampshire; another by Dr. Barlow bishop of Lincoln, containing many things of the work and its author. "This Dictionary however," as Wood observes, "is made upon the foundation laid by his father."

HOMER, the most ancient of the Greek poets, was the father of poetry, as Herodotus was of history, and Hippocrates of physic. As much as he has celebrated the praises of others, he has been so very modest about himself, that we do not find the least mention of him throughout his poems: so that where he was born, who were his parents, what age he lived in, and almost every circumstance of his life, remain at this day in a great measure, if not altogether, unknown. The most formal account we have of the life of Homer is that, which goes under the name of Herodotus, and is usually printed with his history: and though it is generally supposed to be spurious, yet as it is ancient, was made use of by Strabo, and exhibits that idea which the later Greeks, and the Romans in the age of Augustus, entertained of Homer, we must content ourselves with giving an abstract of it.

A man of Magnesia, whose name was Menalippus, went to settle at Cumæ, where he married the daughter of a citizen called Homyres, and had by her a daughter called Critheis. The father and mother dying, the young woman was left under the tuition of Cleonax her father's friend; and, suffering herself to be deluded, was got with child. The guardian, though his care had not prevented the misfortune, was however willing to conceal it; and therefore sent Critheis to Smyrna. Critheis being near her time, went one day to a festival, which the town of Smyrna was celebrating on the banks of the river Meles; where her pains coming upon her, she was delivered of Homer, whom she called Melesigenes, because he was born on the banks of that river. Having nothing to maintain her, she was forced to spin: and a man of Smyrna called Phemius, who taught literature and music, having often seen Critheis, who lodged near him, and being pleased with her housewifery, took her into his house to spin the wool he received from his scholars for their schooling. Here she behaved herself so modestly and discreetly,

cretely, that Phemius married her, and adopted her son, in whom he discovered a wonderful genius, and the best natural disposition in the world. After the death of Phemius and Critheis, Homer succeeded to his father-in-law's fortune and school; and was admired not only by the inhabitants of Smyrna, but by strangers, who resorted from all parts to that place of trade. A ship-master called Mentès, who was a man of wit, very learned, and a lover of poetry, was so taken with Homer, that he followed him closely, and persuaded him to leave his school, and to travel with him. Homer, whose head was then upon his poem of the "Iliad," and thought it of great consequence to see the places he should have occasion to treat of, embraced the opportunity. He embarked with Mentès, and during their several voyages, never failed carefully to note down all, that he thought worth observing. He travelled into Egypt, from whence he brought into Greece the names of their gods, and the chief ceremonies of their worship. He visited Africa and Spain, in his return from whence he touched at Ithaca, where he was much troubled with a rheum falling upon his eyes. Mentès being in haste to take a turn to Leucadia his native country, left Homer well recommended to Mentor, one of the chief men of the island of Ithaca, who took all possible care of him. There Homer was informed of many things relating to Ulysses, which he afterwards made use of in composing his "Odyssey." Mentès returning to Ithaca, found Homer cured. They embarked together; and after much time spent in visiting the coasts of Peloponnesus and the islands, they arrived at Colophon, where Homer was again troubled with the defluxion upon his eyes, which proved so violent, that he is said to have lost his sight. This misfortune made him resolve to return to Smyrna, where he finished his "Iliad." Some time after the ill posture of his affairs obliged him to go to Cumæ, where he hoped to have found some relief. He stayed by the way at a place called the New Wall, which was the residence of a colony from Cumæ. There he lodged in the house of an armourer called Tychyus, and recited some hymns he had made in honour of the Gods, and his poem of Amphiaræus's expedition against Thebes. After staying here some time and being greatly admired, he went to Cumæ; and passing through Larissa, he wrote the epitaph of Midas, king of Phrygia, then newly dead. At Cumæ he was received with extraordinary joy, and his poems highly applauded; but when he proposed to immortalize their town, if they would allow him a salary, he was answered, that "there would be no end of maintaining all the *Ouzpos* or
"Blind.

“Blind men,” and hence got the name of Homer. From Cumæ he went to Phoea, where he recited his verses in their assemblies. Here one Thestorides a school-master offered to maintain him, if he would suffer him to transcribe his verses: which Homer complying with through mere necessity, the school-master privily withdrew to Chios, and there grew rich with Homer’s poems, while Homer at Phoea hardly earned his bread by repeating them.

Getting however at last some intimation of the school-master, he resolved to find him out; and landing near that place, he was received by one Glaucus a shepherd, at whose door he was near being worried with dogs; and carried by him to his master at Bolissus, who, admiring his knowledge, intrusted him with the education of his children. Here his praise began to get abroad, and the school-master hearing of him fled before him. He removed some time after to Chios, where he set up a school of poetry, gained a competent fortune, married a wife, and had two daughters; one of which died young, and the other was married to his patron at Bolissus. Here he composed his “*Odysee*,” and inserted the names of those to whom he had been most obliged, as Mentès, Phemius, Mentor, and resolving for Athens, he made honourable mention of that city, to dispose the Athenians for a kind reception of him. But as he went, the ship put in at Samos, where he continued the whole winter, singing at the houses of great men, with a train of boys after him. In the spring he went on board again, in order to prosecute his journey to Athens; but landing by the way at Chios, he fell sick, died, and was buried on the sea-shore.

This is the most regular life we have of Homer; and though probably but little of it is exactly true, yet it has this advantage over all other accounts which remain of him, that it is within the compass of probability. The only incontestable works, which Homer has left behind him, are the “*Iliad*,” and the “*Odysee*.” The “*Batrachomyomachia*,” or, “*Battle of the Frogs and Mice*,” has been disputed, but yet allowed his by many authors. The Hymns have been doubted also, and attributed by the scholiasts to Cynæthus the rhapsodist: but neither Thucydides, Lucian, nor Pausanias, have scrupled to cite them as genuine. We have the authority of the two former, for that to Apollo; and of the last, for a “*Hymn to Ceres*,” of which he has given us a fragment, and of which the whole has been lately given in an elegant English dress by Mr. Hole. That to Mars is objected against; and likewise that, which is the first to Minerva. The “*Hymn to Venus*” has many of its lines

copied by Virgil, in the interview between Æneas and the goddess in the first "Æneid." But whether these Hymns are Homer's or no, they were always judged to be near as ancient, if not of the same age with him. Many other pieces are ascribed to him: "Epigrams," the "Martiges," the "Cecropes," the "Destruction of Oechalia," and several more. Time may have prevailed over Homer here, by leaving only the names of these works, as memorials that such were once in being: but while the "Iliad" and "Odyssey" remain, he seems like a leader, who, though he may have failed in a skirmish or two, has carried a victory, for which he shall pass in triumph through all future ages.

Homer had the vastest, sublimest, and most universal wit that ever was. It was by his poems, that all the worthies of antiquity were formed. From hence the law-givers, the founders of monarchies and commonwealths took the model of their politics. Hence the philosophers drew the first principles of morality, which they taught the people. Hence physicians have studied diseases and their cures; astronomers have learned the knowledge of the heavens, and geometicians of the earth; kings and princes the art to govern, and captains to form a battle, to encamp an army, to besiege towns, to fight and gain victories. It is no romantic commendation of Homer to say, that no man understood persons and things better than he; or had a deeper insight into the humours and passions of human nature. He represents great things with such sublimity, and little ones with such propriety, that he always makes the one admirable, and the other pleasant. Strabo, who was an excellent geographer, assures us, that Homer has described the places and countries, of which he gives account, with that accuracy, that no man can imagine who has not seen them, and no man but must admire and be astonished who has. His poems may justly be compared with that shield of divine workmanship, so inimitably represented in the 18th book of the "Iliad;" where we have exact images of all the actions of war and employments of peace, and are entertained with a delightful view of the universe. "Homer," says Sir William Temple, "was without doubt the most universal genius that has been known in the world, and Virgil the most accomplished. To the first must be allowed the most fertile invention, the richest vein, the most general knowledge, and the most lively expressions: to the last the noblest ideas, the justest institution, the wisest conduct, and the choicest elocution. To speak in the painters' terms, we find in the
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“ works of Homer the most spirit, force, and life; in those
 “ of Virgil, the best design, the truest proportions, and the
 “ greatest grace. The colouring of both seems equal, and
 “ indeed in both is admirable. Homer had more fire and
 “ rapture, Virgil more light and sweetness: or at least the
 “ poetical fire was more raging in the one, but clearer in
 “ the other; which makes the first more amazing, and the
 “ latter more agreeable. The ore was richer in the one,
 “ but in the other more refined, and better allayed to make
 “ up excellent work. Upon the whole,” says he, “ I think
 “ it must be confessed, that Homer was of the two, and
 “ perhaps of all others, the vastest, the sublimest, and the
 “ most wonderful genius; and that he has been generally
 “ so esteemed, there cannot be a greater testimony given,
 “ than what has been by some observed, that not only the
 “ greatest masters have found the best and truest principles
 “ of all their sciences and arts in him; but that the noblest
 “ nations have derived from him the original of their several
 “ races, though it be hardly yet agreed, whether his
 “ story be true or a fiction. In short, these two immortal
 “ poets must be allowed to have so much excelled in their
 “ kinds, as to have exceeded all comparison, to have even
 “ extinguished emulation, and in a manner confined true
 “ poetry, not only to their two languages, but to their very
 “ persons.”

In the mean time Homer has had his enemies; and it is
 certain, that Plato banished his writings from his common-
 wealth, which some would fix as a blemish upon the memory
 of the poet. But the true reason, why Plato would not suffer
 the poems of Homer to be in the hands of the subjects
 of that government, was, because he did not esteem the com-
 mon people to be capable readers of them. They would be
 apt to pervert his meaning, and have wrong notions of God
 and religion, by taking his bold and beautiful allegories in
 a literal sense. Plato frequently declares, that he loves and
 admires him as the best, the most pleasant, and the divinest
 of all poets, and studiously imitates his figurative and mystical
 way of writing: and though he forbid his works to be read
 in public, yet he would never be without them in his closet.
 But the most memorable enemy to the merits of Homer was
 Zoilus, a snarling critic, who frequented the court of Pto-
 lemy Philadelphus, king of Egypt. This fellow wrote ill-
 natured notes upon his poems, but received no encourage-
 ment from that prince; on the contrary, he became univer-
 sally

fally hated for his pains, and was at length put, as some say, to a most miserable death.

We must not forget to observe, that though Homer's poems were at first published all in one piece, and not divided into books, yet every one not being able to purchase them intire, they went about in separate pieces; and each of those pieces took its name from the contents, as, "The Battle of the Ships;" "The Death of Dolon;" "The Valour of Agamemnon;" "The Grot of Calypso;" "The Slaughter of the Wooers," and the like; nor were these intituled books, but rhapsodies, as they were afterwards called, when they were divided into books. Homer's poems were not known intire in Greece before the time of Lycurgus; whither that law-giver being in Ionia carried them, after he had taken the pains to transcribe them from perfect copies with his own hands. This may be called the first edition of Homer that appeared in Greece, and the time of its appearing there was about 120 years before Rome was built, that is, about 200 years after the time of Homer. It has been said, that the "Iliad" and "Odyssee" were not composed by Homer in their present form, but only in separate little poems, which being put together and connected by somebody afterwards, make the entire works they now appear: but this is so extravagant a conceit, that it scarcely deserved to be mentioned.

HOOGSTRATEN (DAVID van), a professor of the belles lettres, was born at Rotterdam in 1658, and died at Amsterdam in 1724. In the evening of Nov. 13, there suddenly arose so thick a mist, that he lost his way, and fell into a canal. He was soon taken out; but the coldness of the water, and the fright from the fall, brought on so strong an oppression upon the breast, that he died in eight days after. There are of his, 1. "Latin Poems." 2. "Flemish Poems." 3. "A Flemish and Latin Dictionary." 4. "Notes upon C. Nepos and Terence." 5. "An Edition of Phædrus," for the Prince of Nassau, 4to, in imitation of "in usum Delphini." 6. A fine edition of "Janus Broukhufius's Poems."

HOOKE (ROBERT), an eminent English mathematician and philosopher, was son of Mr. John Hooke, minister of Freshwater in the Isle of Wight, and born there July 18, 1635. He was designed for the church; but being of a weakly constitution, and very subject to the head-ach, all thoughts

Life of Hooke, prefixed to his Posthumous Works, Lond. 1705, fol.

thoughts of that nature were laid aside. Thus left to himself, the boy followed the bent of his genius, which was turned to mechanics; and employed his time in making little toys, which he did with wonderful art and dexterity. For instance, seeing an old brass clock taken to pieces, he made a wooden one that would go: he made likewise a small ship about a yard long, fitly shaped, masted, and rigged, with a contrivance to make it fire small guns, as it was sailing cross a haven of some breadth. These indications led his friends to think of some ingenious trade for him; and as he had also a turn for drawing, so after his father's death, which happened in 1648, he was placed with Sir Peter Lely; but the smell of the oil-colours increasing his head-ach, he quitted painting in a very short time. Afterwards he was kindly taken by Dr. Busby into his house, and supported there, while he attended Westminster-school. Here he not only acquired the Greek and Latin, together with an insight into Hebrew and other Oriental languages, but also made himself master of a good part of "Euclid's Elements." Wood tells us, that while he lived with Dr. Busby, he "learned of his own accord to play 20 lessons on the organ; and invented 30 several ways of flying; as himself and Dr. Wilkins of Wadham-college have reported."

Life, &c.
p. 1.

Ath. Oxon.

About 1653, he went to Christ-church in Oxford, and in 1655 was introduced to the Philosophical Society there; where, discovering his mechanic genius, he was first employed to assist Dr. Willis in his operations of chemistry, and afterwards recommended to Mr. Boyle, whom he served many years in the same capacity. He was also instructed about this time by Dr. Seth Ward, Savilian professor of astronomy, in that science: and from henceforward distinguished himself by many noble inventions and improvements of the mechanic kind. He invented several astronomical instruments, for making observations both at sea and land; and was particularly serviceable to Boyle, in completing the air-pump. Wood tells us, that he also explained "Euclid's Elements" and "Des Cartes's Philosophy" to Boyle. Nov. 1662, Sir Robert Moray, then president, proposed him for curator of experiments to the Royal Society; whereupon, being unanimously accepted of, it was ordered, that Boyle should have the thanks of the society, for dispensing with him for their use; and that he should come and sit amongst them, and both bring in every day three or four of his own experiments, and take care of such others, as should

be mentioned to him by the society. He executed this office so much to their satisfaction, that when that body was established by the royal charter, his name was in the list of those, who were first nominated by the council May 20, 1663; and he was admitted accordingly June 3; with a peculiar exemption from all payments. Sept. 28 of the same year, he was nominated by Clarendon; chancellor of Oxford, for the degree of M. A. and Oct. 19, it was ordered, that the repository of the Royal Society should be committed to his care, the white gallery in Gresham-college being appointed for that use. May 1664, he begun to read the astronomy lecture at Gresham for the professor Dr. Pope, then in Italy; and the same year was made professor of mechanics to the Royal Society by Sir John Cutler, with a salary of 50l. per annum, which that gentleman, the founder, settled upon him for life. Jan. 11, 1664-5, he was elected by that society curator of experiments for life; with an additional salary of 30l. per annum to Sir John Cutler's annuity, settled on him "pro tempore:" and, March following, was elected professor of geometry in Gresham-college.

In 1665, he published, in folio, his "Micrographia, or some Philosophical Descriptions of minute Bodies, made by magnifying Glasses, with Observations and Enquiries thereupon:" and the same year, during the recess of the Royal Society on account of the plague, attended Dr. Wilkins and other ingenious gentlemen into Surrey, where they made several experiments. Sept. 19, 1666; he produced a model of his own for rebuilding the city of London, then destroyed by the great fire; which was so approved by the lord mayor and court of aldermen, some of whom were present at the society when it was produced, that he was appointed city-surveyor, although his design was not carried into execution. It is said, that by one part of this model of Hooke's, all the chief streets, as from Leaden-hall Corner to Newgate, and the like, were to have lain in an exact strait line; all the other cross streets to have turned out of them at right angles; and all the churches, public buildings, market-places, &c. to have been fixed in proper and convenient places. The rebuilding of the city, according to the act of parliament, requiring an able person to set out the ground to the several proprietors; Hooke was pitched upon, as we have said, for one of the city-surveyors, and Oliver a glass-painter for the other. In this employment he got the greatest part of that estate, which he died possessed of; as appeared pretty evident from a large iron chest of money

found after his death, locked down with a key in it, and a date of the time, which shewed it to have been so shut up for above 30 years.

In 1668, Hevelius, the famous astronomer at Dantzick, presented a copy of his "Cometographia" to Hooke, in acknowledgement of an handsome compliment, which Hooke had made him on account of his "Selenographia," printed in 1647: and Hooke in return sent Hevelius a description of the dioptric telescope, with an account of his manner of using it, and recommended it to him as preferable to those with plain sights. This we mention, because it gave rise to a great dispute between them, in which many learned men afterwards engaged, and in which Hooke managed so, as to be universally condemned, though it has since been agreed, that he had the best side of the question. In 1671, he attacked Sir Isaac Newton's "New Theory of Light and Colours;" where, though he was forced to submit in respect to the argument, he is said to have come off with a better reputation. The Royal Society having begun their meetings at Gresham-college, Nov. 1674, the committee in December allowed him 40*l.* to erect a turret over part of his lodgings, for trying his instruments, and making astronomical observations: and the year following, he published "A Description of Telescopes, and some other Instruments, made by R. H. with a Postscript," complaining of some injustice done him by Oldenburg, the publisher of the "Philosophical Transactions," in regard to his invention of pendulum watches. This charge drew him into a dispute with that gentleman, which ended in a declaration of the Royal Society in their secretary's favour. Oldenburg dying in Aug. 1677, Hooke was appointed to supply his place, and began to take minutes at the meeting in October; but did not publish the "Transactions." Soon after this, he grew more reserved than formerly; and though he read his Cutlerian lectures, and often made experiments, and shewed new inventions before the Royal Society, yet he seldom left any account of them to be entered in their registers; designing, as he said, to fit them himself, and make them public, which however he never performed. In 1686, when Sir Isaac Newton's "Principia" were published, he laid claim to his discovery concerning the force and action of gravity, which was warmly resented by that great philosopher. Hooke, though a great inventor and discoverer himself, was yet so very ambitious, that he would fain have been thought the only man who could invent and discover. This made him frequently

In the preface to his Micrographia.

Life, &c.
p. 24.

frequently lay claim to other people's inventions and discoveries; in which however, as well as in the present case, the thing was generally carried against him.

In 1687, his brother's daughter, Mrs. Grace Hooke, who had lived with him several years, died: and he was so affected with grief at her death, that he hardly ever recovered it, but was observed from that time to grow less active, more melancholy, and, if that could be, more cynical than ever. At the same time a chancery-suit, in which he was concerned with Sir John Cutler, on account of his salary for reading the Cutlerian lectures, made him very uneasy, and increased his disorder. In 1691, he was employed in forming the plan of the hospital near Hoxton, founded by Ask alderman of London, who appointed Abp. Tillotson one of his executors; and, December the same year, Hooke was created M. D. by a warrant from that prelate: July 18, 1696, his chancery-suit for Sir John Cutler's salary was determined in his favour to his inexpressible satisfaction. His joy on that occasion was found in his diary thus expressed, "DOMSHLGISSA: that is, Deo Optimo Maximo fit honor, laus, gloria, in sæcula sæculorum. Amen. I was born on this day of July 1635, and God has given me a new birth: may I never forget his mercies to me! whilst he gives me breath, may I praise him!" The same year, an order was granted to him for repeating most of his experiments, at the expence of the Royal Society, upon a promise of his finishing the accounts, observations, and deductions from them, and of perfecting the description of all the instruments contrived by him; but his increasing illness and general decay rendered him unable to perform it. He continued some years in this wasting condition; and thus languishing, till he was quite emaciated, he died March 3, 1702, at his lodgings in Gresham-college, and was buried in St. Helen's church, Bishopsgate-street, his corpse being attended by all the members of the Royal Society then in London.

The writer of his life, to which we have all along referred, has given the following character of him, which, though not an amiable one, seems to be drawn with candor and impartiality. He made but a despicable figure, as to his person, being short of stature, very crooked, pale, lean, and of a meagre aspect, with dark brown hair, very long, and hanging over his face, uncut, and lank. Suitable to this person, his temper was penurious, melancholy, mistrustful, and jealous; which increased upon him with his years. He set out in his youth with a collegiate or rather a monastic re-

clusiveness, and afterwards led the life of a cynical hermit; scarcely allowing himself necessaries, notwithstanding the great increase of his fortunes after the fire in London. He declared sometimes, that he had a great project in his head, as to the disposal of his estate, for the advancement of natural knowledge, and to promote the ends and designs for which the Royal Society was instituted; to build a handsome fabric for the society's use, with a library, repository; laboratory, and other conveniences for making experiments; and to found and endow a physico-mechanic lecture like that of Sir John Cutler. But though he was often solicited by his friends to put his designs down in writing, and make his will as to the disposal of his estate, yet he could never be prevailed on to do it, but died without any will or testament that could be found. In like manner, with respect to his philosophical treasures, when he first became known to the learned world, he was very communicative of his inventions and discoveries, but afterwards grew close and reserved to a fault; alledging for an excuse, that some persons challenged his discoveries for their own, and took occasion from his hints to perfect what he had not. For this reason he would suggest nothing, till he had time to perfect it himself; so that many things are lost which he affirmed he knew, though he was not supposed to know every thing which he affirmed. For instance, not many weeks before his death, he told Mr. Waller and others, that he knew a certain and indefatigable method of discovering the longitude at sea: yet it is evident, that his friends distrusted his asseveration of this discovery; and how little credit was then given to it in general, appears from Waller's own account thereof. "Hooke," says he, "suffering this invention to be undiscovered to the last, gave some persons cause to question, whether he was ever the possessor of it; and to doubt, whether what in theory seemed very promising, would answer when put in practice. Others indeed more severely judged, that it was only a kind of boasting in him to assert that, which had not been performed, though attempted by many." Thus stood the opinion of the world at his death; and nothing has since appeared to alter it. In the religious part of his character he was so far exemplary, that he always expressed a great veneration for the Deity; and seldom received any remarkable benefit in life, or made any considerable discovery in nature, or invented any useful contrivance, or found out any difficult problem, without setting down his acknowledgement to God, as many places in his diary plainly shew.

Life, &c.

He

He frequently studied the sacred writings in the originals; for he was acquainted with the ancient languages, as well as with all the parts of mathematics. "To conclude," says Waller, "all his errors and blemishes were more than made amends for by the greatness and extent of his natural and acquired parts, and more than common if not wonderful sagacity, in diving into the most hidden secrets of nature, and in contriving proper methods of forcing her to confess the truth, by driving and pursuing the Proteus through all her changes to her last and utmost recesses.—There needs no other proof of this, than the great number of experiments he made, with the contrivances for them, amounting to some hundreds; his new and useful instruments and inventions, which were numerous; his admirable facility and clearness in explaining the phænomena of nature, and demonstrating his assertions; his happy talent in adapting theories to the phænomena observed, and contriving easy and plain, not pompous and amusing, experiments to back and prove those theories; proceeding from observations to theories, and from theories to farther trials, which he asserted to be the most proper method to succeed in the interpretation of nature. For these his happy qualifications he was much respected by the most learned philosophers at home and abroad; and as with all his failures he may be reckoned among the great men of the last age, so had he been free from them, possibly he might have stood in the front." Life, &c. p. 26.

His papers being put by his friends into the hands of Richard Waller, Esq; secretary to the Royal Society, that gentleman collected such as he thought worthy of the press, and published them under the title of his "Posthumous Works" in 1705, to which he prefixed an account of his life, in folio.

HOOKE (NATHANIEL), celebrated for a "Roman History," died in 1764, but we know not at what age: as indeed few particulars of him are known, though he is said, "from 1723 till his death, to have enjoyed the confidence and patronage of men, not less distinguished by virtue than by titles." The first particular that occurs of him is from a letter to lord Oxford, dated Oct. 17, 1722; by which it appears, that, having been "seized with the late epidemical distemper of endeavouring to be rich," meaning the South-Sea infatuation, "he was in some measure happy to find himself at that instant but just worth P 4 "nothing." Anecdotes of Bowyer, by Nichols, p. 394. 594.

“ nothing.” Some time after, however, he was recommended to old Sarah, duchess of Marlborough, who presented him with 5000*l.* the condition of which donation was, that he the said Hooke should aid and assist her the said duchess in drawing up and digesting “ An Account of the Conduct of the Dowager Duchess of Marlborough, from her first coming to Court, to the Year 1710.” This was done, and the work was published in 1742, 8vo: but, soon after, she took occasion, as was usual with her, to quarrel with him; “ because,” finding her without religion, “ he attempted,” as she affirmed, “ to convert her to Poper^y.” Hooke was a Mystic and Quietist, and a warm disciple of Fenelon. It was he who brought a Catholic priest to take Pope’s confession upon his death-bed: the priest had scarcely departed, when Bolingbroke coming in, flew into a great passion upon the occasion.

The “ Roman History” of Hooke was in 4 vols. 4to: the first in 1733, the second in 1745, the third in 1764, and the fourth in 1771; from the building of Rome to the ruin of the commonwealth. In 1758, he published “ Observations on four pieces upon the Roman Senate,” among which were those of Middleton and Chapman: and was answered in an anonymous pamphlet, intituled, “ A Short Review of Mr. Hooke’s Observations, &c. concerning the Roman Senate, and the Character of Dionysius of Halicarnassus, 1758,” 8vo. But the author of this was Edward Spelman, Esq; who was then publishing an English translation of Dionysius. Hooke published also a translation of “ Ramsey’s Travels of Cyrus.”

HOOKE (RICHARD), an eminent English divine, and author of an excellent work, intituled “ The Laws of Ecclesiastical Polity, in eight Books,” was born at Heavy-tree near Exeter in 1553, or, as Wood says, about the time of Easter 1554. His parents, not being rich, intended him for a trade: but his schoolmaster at Exeter prevailed with them to continue him at school, assuring them, that his natural endowments and learning were both so remarkable, that he must of necessity be taken notice of, and that God would provide him some patron who would free them from any future care or charge about him. Accordingly his uncle John Hooker, who was then chamberlain of the town, began to regard him; and being known to Jewell, made a visit to that prelate at Salisbury soon after, and “ besought him for charity’s sake to look favourably upon a poor nephew of
his,

Ath. Oxon.

Life of Hooker, by Walton, prefixed to his Works.

Walton, &c.

“ his, whom nature had fitted for a scholar ; but the estate
 “ of his parents was so narrow, that they were unable to
 “ give him the advantage of learning ; and that the bishop
 “ therefore would become his patron, and prevent him from
 “ being a tradesman, for he was a boy of remarkable hopes.”

The bishop examined into his merits, found him to be what the uncle had represented him, and took him henceforward under his protection. He got him admitted, in 1567, one of the clerks of Corpus-Christi-college in Oxford, and settled a pension on him ; which, with the contributions of his uncle, afforded him a very comfortable subsistence. In 1571, he had the misfortune to lose his patron, together with his pension ; however, Providence raised him up two other patrons, in Dr. Cole, then president of the college, and Dr. Edwyn Sandys, Bp. of London, and afterwards Abp. of York. To the latter of these Jewell had recommended him so effectually a little before his death, that though of Cambridge himself, he immediately resolved to send his son Edwyn to Oxford, to be pupil to Hooker, who yet was not much older : for, said he, “ I will have a tutor for my son, “ that shall teach him learning by instruction, and virtue by “ example.” Hooker had also another considerable pupil, viz. George Cranmer, grand nephew to Cranmer the archbishop and martyr ; with whom, as well as with Sandys, he cultivated a strict and lasting friendship.

Walton, &c.

In 1577, he was elected fellow of his college ; and about two years after, being a good master of the Oriental languages, was appointed deputy-professor of the Hebrew tongue, in the room of a gentleman who was disordered in his senses. In 1581, he entered into orders ; and soon after, being appointed to preach at St. Paul's-cross in London, was so unhappy as to be drawn into a most unfortunate marriage : which, because it is one of the most memorable circumstances of his life, we will here give the particulars of, as they are related by Walton.

Life, &c.

There was, it seems, then belonging to the church of St. Paul's, a house called the Shunamites house, set apart for reception and entertainment of the preachers at St. Paul's-cross, two days before, and one day after, the sermon. That house was then kept by Mr. John Churchman, formerly a substantial draper in Watling-street, but now reduced to poverty. Walton says, that Churchman was a person of virtue, but cannot say quite so much of his wife. To this house Hooker came from Oxford so wet and weary, that he was afraid he should not be able to perform his duty the Sunday following : however

Mrs.

Mrs. Churchman nursed him so well, that he presently recovered from the ill effects of his journey. For this he was very thankful; so much indeed that, as Walton expresses it, he thought himself bound in conscience to believe all she said: so the good man came to be persuaded by her, “that he had a very tender constitution; and that it was best for him to have a wife, that might prove a nurse to him; such a one as might both prolong his life, and make it more comfortable; and such a one she could and would provide for him, if he thought fit to marry.” Hooker not considering, “that the children of this world are wiser in their generation than the children of light,” and fearing no guile, because he meant none, gave her a power to chuse a wife for him; promising, upon a fair summons, to return to London, and accept of her choice, which he did in that or the year following. Now, says Walton, the wife provided for him was her daughter Joan, who brought him neither beauty nor portion: and for her conditions, they were too like that wife’s which Solomon compares to a dripping-house; that is, says Wood, she was “a clownish silly woman, and withal a mere Xantippe.”

Ath. Oxon.

Hooker, now driven from his college, remained without preferment, and supported himself as well as he could, till the latter end of 1584, when he was presented by John Cheny, Esq; to the rectory of Drayton Beauchamp in Buckinghamshire, where he led an uncomfortable life with his wife Joan about a year. In this situation he received a visit from his friends and pupils Sandys and Cranmer, who found him with a Horace in his hand, tending his small allotment of sheep in a common field: which he told them he was forced to do, because his servant was gone home to dine, and assist his wife in the household business. When the servant returned and released him, his pupils attended him to his house, where their best entertainment was his quiet company, which was presently denied them; for Richard was called to rock the cradle, and the rest of their welcome was so like this, that they stayed but till the next morning, which was long enough to discover and pity their tutor’s condition.

Walton, &c.

At their return to London, Sandys acquainted his father with Hooker’s deplorable state; who thereupon entered so heartily into his concerns, that he got him to be made master of the Temple in 1585. This, though a fine piece of preferment, was not so suitable to Hooker’s temper, as the retirement of a living in the country, where he might be free from noise: nor did he accept of it without reluctance.

At

At the time when Hooker was chosen master of the Temple, one Walter Travers was afternoon-lecturer there; a man of learning and good manners, it is said, but ordained by the presbytery at Antwerp, and warmly attached to the Geneva government. Travers had some hopes of setting up this government in the Temple, and for that purpose endeavoured to be master of it; but, not succeeding, gave Hooker all the opposition he could in his sermons, many of which were about the doctrine, discipline, and ceremonies of the church; insomuch that they constantly withstood each other to the face: for as somebody said pleasantly, "The forenoon sermon spake Canterbury, and the afternoon Geneva." The opposition became so visible, and the consequences so dangerous, especially in that place, that Archbp. Whitgift caused Travers to be silenced by the high commission court. Upon that, Travers presented his supplication to the privy-council, which being without effect, he made it public. This obliged Hooker to publish an answer, which was inscribed to the archbishop, and procured him as much reverence and respect from some, as it did neglect and hatred from others. In order therefore to undeceive and win these, he entered upon his famous work "of the Laws of Ecclesiastical Polity;" and laid the foundation and plan of it, while he was at the Temple. But he found the Temple no fit place to finish what he had there designed: and therefore intreated the Archbp. to remove him to some quieter situation in the following letter.

" My lord, When I lost the freedom of my cell, which
 " was my college, yet I found some degree of it in my quiet
 " country parsonage. But I am weary of the noise and op-
 " positions of this place; and indeed God and nature did
 " not intend me for contentions, but for study and quietness.
 " And, my lord, my particular contests here with Mr. Tra-
 " vers have proved the more unpleasent to me, because I be-
 " lieve him to be a good man; and that belief hath occa-
 " sioned me to examine mine own conscience concerning
 " his opinions. And to satisfy that, I have consulted the
 " Holy Scripture, and other laws both human and divine,
 " whether the conscience of him, and others of his judge-
 " ment, ought to be so far complied with by us, as to alter
 " our frame of church government, our manner of God's
 " worship, our praising and praying to him, and our esta-
 " blished ceremonies, as often as their tender consciences
 " shall require us. And in this examination I have not only
 " satisfied myself, but have begun a treatise, in which I in-
 " tend

“ tend the satisfaction of others, by a demonstration of the
 “ reasonableness of our Laws of Ecclesiastical Polity.—But,
 “ my lord, I shall never be able to finish what I have begun,
 “ unless I be removed into some quiet parsonage, where I
 “ may see God’s blessings spring out of my mother earth,
 “ and eat my own bread in peace and privacy: a place,
 “ where I may without disturbance meditate my approach-
 “ ing mortality, and that great account, which all flesh must
 “ give at the last day to the God of all spirits.”

Walton, &c.

Upon this application he was presented, in 1591, to the
 rectory of Boscomb in Wiltshire; and, July the same year,
 to the prebend of Nether-Haven in the church of Sarum, of

Walton, &c.
Ath. Oxon.

which he was also made sub-dean. At Boscomb he finished
 four books, which were entered into the register book at
 Stationers-hall, March 1592, but not printed till 1594.
 In 1595, he quitted Boscomb, and was presented by queen
 Elizabeth to the rectory of Bishop’s-Bourne in Kent, where
 he spent the remainder of his life. In this place he composed
 the fifth book of his “ Ecclesiastical Polity,” which was
 dedicated to the Archbishop, and published by itself in 1597.
 He finished there the 6th, 7th, and 8th books of that learned
 work; but whether we have them genuine, and as left by
 himself, hath been a matter of much dispute. Some time
 after he caught cold, in a passage by water between Lon-
 don and Gravesend, which drew upon him an illness, that
 put an end to his life, when he was only in his 47th year.
 He died Nov. 2, 1600. His illness was severe and linger-
 ing; he continued, notwithstanding, his studies to the last.
 He strove particularly to finish his “ Ecclesiastical Polity;”
 and said often to a friend, who visited him daily, that “ he
 “ did not beg a long life of God for any other reason, but
 “ to live to finish the three remaining books of Polity; and
 “ then, Lord, let thy servant depart in peace,” which was
 his usual expression. A few days before his death, his house
 was robbed; of which having notice, he asked, “ are my
 “ books and written papers safe?” And being answered,
 that they were, “ then,” said he, “ it matters not, for no
 “ other loss can trouble me.”

Walton, &c.

But whatever value Hooker himself might put upon his
 books of “ Ecclesiastical Polity,” he could not put a greater
 upon them, than every body else has done. They have been
 admired for the soundness of reasoning, which runs through
 them, and the prodigious extent of learning, they every
 where discover: and the author has universally acquired
 from them the honourable titles of “ the Judicious” and
 “ the

“ the Learned.” When James I. ascended the throne of England, he is said to have asked Whitgift for his friend Mr. Hooker, from whose books of “ Ecclesiastical Polity” he had so much profitted; and being informed by the Archbp. that he died a year before the queen, he expressed the greatest disappointment and the deepest concern. Charles I. it is well known, earnestly recommended the reading of Hooker’s books to his son; and they have ever since been held in the highest veneration and esteem by all. An anecdote is preserved by the writer of his life, which, if true, shews that his fame was by no means confined to his own country, but travelled abroad; and so far and so loudly, that it reached even the ears of the Pope himself. Cardinal Alen and Dr. Stapleton, though both in Italy when his books were published, were yet so affected with the fame of them, that they contrived to have them sent for; and after reading them, are said to have told the Pope, then Clement VIII. that “ though his holiness had not yet met with an English book, as he was pleased to say, whose writer deserved the name of an author, yet there now appeared a wonder to them, and so they did not doubt it would appear to his holiness, if it was in Latin; which was, that ‘ a pure obscure English priest had writ four such books of Law and Church Polity, in so majestic a style, and with such clear demonstrations of reason,’ that in all their readings they had not met with any thing that exceeded him.” This begetting in the Pope a desire to know the contents, Stapleton read to him the first book in Latin; upon which the Pope said, “ there is no learning that this man hath not searched into; nothing too hard for his understanding. This man indeed deserves the name of an author. His books will get reverence by age; for there is in them such seeds of eternity, that if the rest be like this, they shall continue till the last fire shall devour all learning:” all which, whether the Pope said it or no, we take to be strictly true.

Besides the eight books of “ Ecclesiastical Polity,” and his answer to Travers’s “ Supplication,” there are some sermons of his in being, which have of late been collected and printed with his works in folio.

HOOPER (Dr. GEORGE), an eminent English divine, was born at Grimley in Worcester-shire, about 1640, and educated in grammar and classical learning at Westminster-school, where he was king’s scholar. From thence he became a student of Christ-church in Oxford in 1656, where

he took his degrees at the regular times; and distinguished himself above his contemporaries by his superior knowledge in philosophy, mathematics, Greek and Roman antiquities; and the Oriental languages. In 1672, he became chaplain to Morley, bishop of Winchester; and not long after chaplain to Archbp. Sheldon, who begged this favour of the bishop of Winchester, and who in 1675 gave him the rectory of Lambeth, and afterwards the precentorship of Exeter. In 1677, he commenced D.D. and the same year, being made almoner to the princess of Orange, he went over to Holland, where, at the request of her royal highness, he regulated her chapel according to the usage of the church of England. After one year's attendance, he repassed the sea, in order to compleat his marriage, the treaty for which had been set on foot before his departure. This done, he went back to her highness, who had obtained a promise from him to that purpose; but, after a stay of about eight months, she consented to his return home. In 1680, he was offered the divinity-professorship at Oxford, which he declined; but was made king's chaplain about the same time. In 1685, by the king's command, he attended the duke of Monmouth, and had much free conversation with him in the Tower, both the evening before, and the day of his execution. The following year he took a share in the Popish controversy, and wrote a treatise, which we shall mention presently with his works. In 1691, he succeeded Dr. Sharp, in the deanery of Canterbury. As he never made the least application for preferment, queen Mary surpris'd him with this offer, when the king her husband was absent in Holland. He was made chaplain to their majesties the same year. In 1698, when a preceptor was chosen for the duke of Gloucester, though both the royal parents of that prince press'd earnestly to have Hooper, and no pretence of any objection was ever made against him, yet the king named Bp. Burnet for that service. In 1701, he was chosen prolocutor to the lower house of convocation; and the same year was offered the primacy of Ireland by the earl of Rochester, then lord lieutenant there. The year after the accession of Anne to the throne, he was nominated to the bishopric of St. Asaph. This he accepted, though against his inclination; and in half a year after, receiving a like command to remove to that of Bath and Wells, he earnestly requested her majesty to dispense with the order, not only on account of the sudden charge of such a translation, as well as a reluctance to remove, but also in regard to his friend Dr. Kenn, the deprived bishop of that place,

for

Boyer's
Hist. of
Queen
Anne, un-
der that
year.

for whom he begged the bishopric. The queen readily complied with Hooper's request; but the offer being declined by Kenn, Hooper at his importunity yielded to become his successor. He sat in the see of Bath and Wells 24 years and six months; and, in 1627, died at Barkley in Somersetshire, whither he sometimes retired; and was interred, in pursuance of his own request, in the cathedral of Wells, under a marble monument with a Latin inscription upon it.

Besides eight sermons, he published several books in his life-time, and left several MSS. behind him, some of which he gave leave to be printed. The following is a catalogue of both. 1. "The Church of England free from the Imputation of Popery, 1682." 2. "A fair and methodical Discussion of the first and great Controversy between the Church of England and the Church of Rome, concerning the Infallible Guide: in three Discourses." The two first of which were licenced by Dr. Morrice, in 1687, but the last was never printed. 3. "The Parson's Case under the present Land-Tax, recommended in a Letter to a Member of the House of Commons, 1689." 4. "A Discourse concerning Lent, in two Parts. The first, an historical Account of its Observation; the second, an Essay concerning its Original. This subdivided into two Repartitions, whereof the first is preparatory, and shews, that most of our Christian Ordinances are derived from the Jews; and the second conjectures, that Lent is of the same Original, 1694." 5. A Paper in the "Philosophical Transactions for Oct. 1699," intituled, "A Calculation of the Credibility of Human Testimony." 6. "New Danger of Presbytery, 1713." 7. "Marks of a defenceless Cause." 8. "A Narrative of the Proceedings of the lower House of Convocation from Feb. 10, 1700, to June 25, 1701, vindicated." 9. "De Valentinianorum Hæresi conjecturæ, quibus illius origo ex Ægyptiaca Theologia deducitur, 1711." 10. "An Inquiry into the State of the ancient Measures, the Attic, the Roman, and especially the Jewish. With an Appendix concerning our old English Money and Measures of Content, 1721." 11. "De Patriarchæ Jacobi Benedictione Gen. 49, conjecturæ," published by the Rev. Mr. Hunt of Hart-hall in Oxford, with a preface and notes, according to the bishop's directions to the editor, a little before his death. The MSS. before mentioned are the two following: 1. "A Latin Sermon," preached in 1672, when he took the degree of B. D. and, 2. "A Latin Tract on Divorce." A beautiful

beautiful edition of his whole works was printed at Oxford, 1757, folio.

Ath. Oxon. HOPER, or HOOPER (JOHN), memorable for martyrdom in the Protestant cause, was born in Somersetshire, and bred at Oxford. He took a bachelor's degree in 1518; and, as is reported, was of the fraternity of Cistercians, commonly called White Monks: but, being weary of the order, he returned to Oxford, where, as the Catholics say, he was poisoned with Lutheran principles, and became, in their language, a heretic. At the time when the statute of the Six Articles came out, he left what he had; and by some means got to be chaplain and steward to Sir John Arundel, who was afterwards put to death with the protector in king Edward's days: but, being discovered to be a Protestant, he was obliged to quit, and fly into France. After staying for some time in a disagreeable situation there, he returned to England, and lived with a gentleman of the name of Saintlow. But at length being sought after, and dreading to be apprehended, he disguised himself in a mariner's habit, made himself master of a boat, and sailed to Ireland. Thence he went to Switzerland, where he became acquainted with Bullinger, scholar and successor of Zuinglius's chair; and where, saith Fox, by his counsel and doctrine, he married a wife which was a Burgundian, and applied very studiously to the Hebrew tongue.

**A. & Mon.
Ecclef. sub.
ann. 1555.**

On the accession of Edward VI. he returned to his native country, settled in London, and became a frequent and popular preacher. When Bonner was to be deprived of his bishopric, he was one of his accusers; which, no doubt, would recommend him as an acceptable sacrifice in the following bloody reign. By the interest of the earl of Warwick, he was nominated and elected bishop of Gloucester; but when he came to be consecrated or invested by Abp. Cranmer and Bp. Ridley, he refused to wear a canonical habit, and was thereupon put under confinement. But, these ceremonies being dispensed with by the king's authority, he was consecrated bishop of the aforesaid see, in 1550; and, about two years after, he had the bishopric of Worcester given to him, to keep in commendam with the former. He now preached often, visited his dioceses, kept great hospitality for the poor, and was beloved by many. But in the persecution under Mary, being then near sixty years of age, and refusing to recant his opinions, he was burned in the city

city of Gloucester, and suffered death with admirable constancy.

He was a person of good parts, and great learning, and published many writings, some of which are to be found in John Fox's book of the "Acts and Monuments of the Church."

HOORNBECK (JOHN), an illustrious professor of divinity in the universities of Utrecht and Leyden, was born at Haerlem in 1617, and studied there till he was 16. Then Bayle's Dict. he was sent to Leyden, and afterwards in 1635 went to study at Utrecht. In 1639, he was admitted a minister, and went to perform the functions of his office secretly at Cologne; and was never discouraged by the dangers to which he was exposed in a city where most of the inhabitants were zealous Papists. He returned to Holland in 1643, and that year was made D. D. The proofs he gave of his great learning were such, that he was chosen in 1644 to fill the chair of divinity professor at Utrecht; and the next year was made minister in ordinary of the church in that city. However difficult the functions of these two employments were, yet he acquitted himself in them with great diligence almost ten years. As a pastor, he often visited the members of his church: he encouraged the pious, instructed the ignorant, reproved the wicked, refuted the heretics, comforted the afflicted, refreshed the sick, strengthened the weak, cheered up the drooping, assisted the poor. As a professor, he took as much care of the students in divinity, as if they had been his own children: he used to read not only public lectures, but even private ones, for them; and to hold ordinary and extraordinary disputations. He was chosen to exercise the same employments at Leyden, which he had at Utrecht, and accepted them in 1654. He died in 1666; and though he was but about 49 years of age, yet considering his labours it is rather a matter of wonder, that he lived so long, than that he died so soon. He published a great number of works; didactical, polemical, practical, historical, and oratorical. He understood many languages, both ancient and modern; the Latin, Greek, Hebrew, Chaldaic, Syriac, Rabbinical, Dutch, German, English, French, Italian, and some little of Arabic and Spanish. He never departed one inch from the most strict orthodoxy; and he was not less commendable for his integrity, than for his parts and learning. Bayle seems to have set him forth in his Dictionary, as the complete model of a

good pastor and divinity-professor. He married at Utrecht in 1650; and left two sons.

Nichols's
Select Col-
lection of
Poems,
Vol. II.
P. 187.

HOPKINS (EZEKIEL), a learned and worthy prelate, experienced a fate extremely singular. He was born at Sandford in Devonshire, where his father was curate; became choirister of Magdalen-college, Oxford, in 1649, at the age of about 16, usher of the school adjoining, when B. A.; chaplain of the college when M. A.; and would have been fellow, had his country qualified him. All this time he lived and was educated under Presbyterian and Independent discipline; and about the time of the Restoration became assistant to Dr. Spurstow of Hackney. He was afterwards elected preacher at one of the city churches; but the bishop of London refused to admit him, as he was a popular preacher among the Fanatics. He then obtained St. Mary's church at Exeter, was countenanced by bishop Ward, and much admired for the comeliness of his person and elegance of preaching. The lord Robartes in particular (afterwards earl of Truro) was so pleased with him, that he gave him his daughter Araminta in marriage, took him chaplain to Ireland in 1669, gave him the deanry of Raphoe, and recommended him so effectually to his successor lord Berkeley, that he was consecrated bishop of Raphoe Oct. 27, 1671, and translated to Londonderry in 1681. Driven thence by the forces under the earl of Tyrconnel in 1688, he retired into England, and was elected minister of Aldermanbury in Sept. 1689, where he died. June 19, 1690, he published five single Sermons, afterwards incorporated in two volumes; an "An Exposition of the Ten Commandments, 1692," 4to, with his portrait; and an "Exposition of the Lord's Prayer, 1691."

Nichols's
Select
Collection
of Poems,
Vol. II.
P. 183.

HOPKINS (CHARLES), son of the bishop of Londonderry. He was born at Exeter; but, his father being taken chaplain to Ireland, he received the early part of his education at Trinity-college, Dublin; and afterwards was a student at Cambridge. On the rebellion in Ireland in 1688, he returned thither, and exerted his early valour in the cause of his country, religion, and liberty. When public tranquillity was restored, he came again into England, and fell into an acquaintance with gentlemen of the best wit, whose age and genius were most agreeable to his own. In 1694 he published some "Epistolary Poems and Translations," which may be seen in the "Select Collection;" and in 1695 he

he shewed his genius as a dramatic writer, by "Pyrrhus king of Egypt," a tragedy, to which Congreve wrote the epilogue. He published that year "The History of Love," a connexion of select fables from "Ovid's Metamorphoses, 1695;" which, by the sweetness of his numbers and easiness of his thoughts, procured him considerable reputation. With Dryden in particular he became a great favourite. He afterwards published the "Art of Love," which, Jacob says, "added to his fame, and happily brought him acquainted with the earl of Dorset and other persons of distinction, who were fond of his company, through the agreeableness of his temper and the pleasantry of his conversation. It was in his power to have made his fortune in any scene of life; but he was always more ready to serve others than mindful of his own affairs; and, by the excesses of hard drinking, and a too passionate fondness for the fair sex, he died a martyr to the cause in the 36th year of his age." Mr. Nichols has preserved in his collection an admirable Hymn, "written about an hour before his death, when in great pain." His "Court-Prospect," in which many of the principal nobility are very handsomely complimented, is called by Jacob "an excellent piece;" and of his other poems he adds, "that they are all remarkable for the purity of their diction, and the harmony of their numbers." Mr. Hopkins was also the author of two other tragedies; "Boadicea Queen of Britain, 1697;" and "Friendship improved, or the Female Warrior," with a humorous prologue, comparing a poet to a merchant, a comparison which will hold in most particulars except that of accumulating wealth. Our author, who was at Londonderry when this tragedy came out, inscribed it to Edward Coke of Norfolk, Esq; in a dedication, remarkably modest and pathetic. It is dated Nov. 1, 1699, and concludes: "I now begin to experience how much the mind may be influenced by the body. My Muse is confined, at present, to a weak and sickly tenement; and the winter season will go near to over-bear her, together with her household. There are storms and tempests to beat her down, or frosts to bind her up and kill her; and she has no friend on her side but youth to bear her through; if that can sustain the attack, and hold out till spring comes to relieve me, one use I shall make of farther life shall be to shew how much I am, Sir, your most devoted humble servant, C. HOPKINS."

His feelings were prophetic; he died in the course of that winter.

Nichols's
Select Col-
lection of
Poems,
Vol. II.
p. 322.

HOPKINS (JOHN), another son of the good bishop of Londonderry, and born Jan. 1, 1675. Like his elder brother, his poetry was principally on subjects of Love: like him too, his prospects in life appear to have terminated unfortunately. He published, in 1698, "The Triumphs of Peace, or the Glories of Nassau; a pindaric poem occasioned by the conclusion of the peace between the Confederacy and France; written at the time of his grace the duke of Ormond's entrance into Dublin." "The design of this poem," the author says in his preface, "begins, after the method of Pindar, to one great man, and rises to another; first touches the duke, then celebrates the actions of the king, and so returns to the praises of the duke again." In the same year he published "The Victory of Death; or the Fall of Beauty; a visionary Pindaric Poem, occasioned by the ever-to-be-deplored Death of the Right Honourable the Lady Cutts," 8vo. But the principal performance of J. Hopkins was "Amasia, or the Works of the Muses, a collection of poems in three volumes, 1700." Each of these little volumes is divided into three books, and each book is inscribed to some beautiful patroness, amongst whom the duchess of Grafton stands foremost. The last book is inscribed "To the memory of Amasia," whom he addresses throughout these volumes in the character of Sylvius. There is a vein of seriousness, if not of poetry, runs through the whole performance. Many of Ovid's stories are very decently imitated; "most of them," he says, "have been very well performed by my brother, and published some years since; mine were written in another kingdom before I knew of his." In one of his dedications he tells the lady Olympia Robartes, "Your ladyship's father, the late earl of Radnor, when governor of Ireland, was the kind patron to mine: he raised him to the first steps by which he afterwards ascended to the dignities he bore; to those, which rendered his labours more conspicuous, and set in a more advantageous light those living merits, which now make his memory beloved. These, and yet greater temporal honours, your family heaped on him, by making even me in some sort related and allied to you, by his inter-marriage with your sister the lady Araminta. How imprudent a vanity is it in me to boast a father so meritorious! how may I be ashamed to prove myself his son, by poetry, that only qualification he so much excelled in, but yet esteemed no excellence. I bring but a bad proof of birth, laying my
"claim

“ claim in that only thing he would not own. These are, however, Madam, but the products of immaturer years; and riper age may, I hope, bring forth more solid works.” We have never seen any other of his writings; nor have been able to collect any farther particulars of his life: but there is a portrait of him, under his poetical name of Sylvius.

HORAPOLLO, or HORUS APOLLO, a grammarian, according to Suidas, of Panoplus in Egypt, who taught first at Alexandria, and then at Constantinople, under the reign of Theodosius. There are extant under his name two books “ concerning the Hieroglyphics of the Egyptians,” which Aldus first published in Greek in 1505, folio. They have often been republished since, with a Latin version and notes; but the best edition is that by Cornelius de Pauw at Utrecht in 4to. Mean while there are many Horapollo’s of antiquity; and it is not certain, that the grammarian of Alexandria was the author of these books. Suidas does not ascribe them to him; and Fabricius is of opinion, that they belong rather to another Horus Apollo of more ancient standing, who wrote upon Hieroglyphics in the Egyptian language, and from whose work an extract rather than a version has been made of these two books in Greek. His reasons may be seen in the first volume of his “ Bibliotheca Græca.”

HORATIUS (QUINTUS FLACCUS), an ancient Roman poet, who flourished in the age of Augustus, was born at Venusium, a town of Apulia, or of Lucania; for he himself does not determine which. His birth-day fell on Dec. 8, U. C. 689, when L. Cotta and L. Manlius Torquatus were consuls; and about 65 years before Christ. He stayed in the place of his birth till he was ten years old, and was then removed to Rome: for though his father was no more than the son of a freedman and a tax-gatherer, and not very learned, yet being a man of good sense, he knew the necessity of instructing his son by something more than bare precept. He removed him to Rome, therefore, for the opportunity of setting before him the examples of all sorts of persons, and shewing him what behaviour he should imitate, and what he should avoid: spurring him on all the while to this imitation, by pointing out the good effects of virtue, and the ill effects of vice. This Horace himself tells us; and the old man in Terence had just the same notions. “ I use him,” says he, speaking of his son, “ to look upon the lives of others, as upon a mirror; and from their conduct

Sat. 1.

Lib. ii.

Od. 21.

Lib. i.

Sat. 4.

Lib. i.

Adelph.
Act iii.
Sc. 3.

“ to take a pattern for his own. Do this, shun that ; this
“ is praise-worthy, that to be blamed.” “ *Consuefacio :*
“ *inspicere, tanquam in speculum, in vitas omnium jubeo,*
“ *atque ex aliis sumere exemplum sibi. Hoc facito, hoc*
“ *fugito : hoc laudi est, hoc vitio datur.*” Mean time, Ho-
race did not want the best masters that Rome could afford ;
and when he was about 18, was sent to Athens, where he
completed what his father had so well begun, and acquired
all the accomplishments that polite learning and a liberal
education could give him.

Brutus about this time going to Macedonia, as he passed
through Athens, took several young gentlemen to the army
with him ; and Horace, now grown up, and qualified to set
out into the world, among the rest. Brutus made him a tri-
bune : but it is probable, that this general was pretty much
streightened for officers and soldiers at this time, otherwise we
shall not easily account for his advancing Horace. He would
hardly make him an officer for his wit ; and for courage he
had none, as the event shewed at the battle of Philippi, where
Horace left the field and fled, after he had shamefully flung
away his shield. This memorable circumstance of his life
he mentioned himself, in an Ode to his friend Pompeius
Varus, who was with him in the same battle of Philippi, and
accompanied him in his flight :

“ *Tecum Philippos, & celerem fugam*
“ *Senfi, relicta non bene parmula :*”

If indeed we are to understand this seriously, and not rather
as a compliment to the prowess of Augustus and his arms.
However, though running away might possibly save his life,
it could not secure his fortune, which he forfeited ; for, being
on the weaker side, it became with those of others a prey to
the conqueror. Thus reduced to want, that mother of in-
genuity, “ *ingeni largitor venter,*” he applied himself to
poetry, in which he succeeded so well, that he soon made
himself known to some of the greatest men in Rome. Vir-
gil, as he has told us, was the first that recommended him
to Mæcenas ; and this celebrated patron of learning and
learned men grew so fond of him, that he became a suitor
for him to Augustus, and got his estate to be restored. Au-
gustus was highly taken with his great merit and address, ad-
mitted him to a close familiarity with him in his private hours,
and afterwards made him no small offers of preferment. The
poet had the greatness of mind to refuse them all ; and the
prince was generous enough not to be offended at his free-
dom

Sat. 6.
Lib. i.

dom in so doing. He must have been, what his writings every where speak him to have been, very indifferent as to vain and ostentatious living, and the pride of a court, to refuse a place so honourable and advantageous as that of secretary to Augustus. But the life he loved best, and lived as much as he could, was the very reverse of a court-life; a life of retirement and study, free from the noise and hurry of ambition: for he does but rally, when he represents himself as fond of change:

“ Romæ Tibur amo ventosus, Tibure Romam,”

as it was his peculiar talent to be always agreeable, and, when he would glance at others, to banter himself.

Some time after, when he was about 26 years of age, Augustus found it necessary to clap up a peace with Antony, the better to destroy young Pompey their common enemy: and for this end persons were sent to Brundisium as deputies, to conclude the treaty between them. Mæcenas going on Cæsar's part, Horace, Virgil, and some others, accompanied him thither: and Horace has described the journey in a most entertaining and humorous manner, in the fifth Satire of his first book. This happened in Pollio's consulship, who was about that time writing a history of the civil wars for the last 20 years; which occasioned Horace to address the first Ode of the second book to him, and to represent the many inconveniences such a work must necessarily expose him to.

“ Periculosæ plenum opus aleæ

“ Tractas, & incedis per ignes

“ Suppositos cineri doloso:”

justly imagining, it might ruin him with Augustus, if he mentioned the true causes of the civil war between Cæsar and Pompey, and their motives to begin it. Dacier, in his life of Horace, seems to have fixed happily enough the time of his writing some Odes and Epistles, and Bentley has done something more in this way: and from them it appears, that before he was 30 years of age, he had introduced himself to the acquaintance of the most considerable persons in Rome; of which this Ode to Pollio may furnish a proof: for his merit must have been well known, and his reputation well established, before he could take the liberty, he has there done, with one of Pollio's high character: and he was so great a master in the science of men and manners, that he would not have taken it, if it had been improper to be taken.

His love for retirement increasing with his age, he at last resolved upon it for good and all. For some years he used only to be at Rome in the spring, spending the summer in the country, and the winter at Tarentum. In his retirement he gave himself so entirely up to ease, that he could not be prevailed on to undertake any great work, though he was strongly solicited to it: nevertheless, his gratitude to Augustus called upon him sometimes to sing his triumphs over Pompey and Antony, or the victorious exploits of Tiberius and Drusus. His "Carmen sæculare" he composed at the express command of Augustus; and to oblige him, wrote also the first epistle of the second book. That prince had kindly reproached him, with having said so little of him in his writings; and asked him in a letter written on this occasion, "whether he thought it would disgrace him with posterity, if he should seem to have been intimate with him?" upon which he addressed the epistle just mentioned to him.

Horace embraced the Epicurean philosophy for the greatest part of his life; but, at the latter end of it, seems to have leaned a little towards the Stoic. He was of a cheerful temper, fond of ease and liberty, and went pretty far into the gallantries of his times, till age stole in upon his amours. He seems to have mastered his passions, and to have lived in an undisturbed and philosophical tranquillity: so that his life in general was, as he describes it—"Secretum iter, & fal-
"lentis semita vitæ." While he was thus enjoying the sweets of retirement, his beloved friend and patron Mæcenas died; and this incident is supposed to have touched him so sensibly, that he did not survive it long enough to lament him in an elegy. He had before declared, upon a dangerous fit of illness, which had attacked Mæcenas, that if he went, he would not stay behind him:

" Ille dies utramque

" Ducet ruinam: non ego perfidum

" Dixi sacramentum: ibimus, ibimus,

" Utcunque præcedes, supremum

" Carpere iter comites parati."

Whether the loss of his patron helped to shorten his life, or whether he was attacked by some distemper immediately afterwards, is uncertain: but he died Nov. 17, as Mæcenas did, according to Dio, the beginning of that month. This happened in the year of Rome 746, in that of Horace 57, and about eight years before Christ. He was buried near
Mæcenas's

Horatii
Vita à Sue-
tonio.

Od. 1.
Lib. iv.

Od. 17.
Lib. ii.

Mæcenâs's tomb, and declared in his last words Augustus his heir; the violence of his distemper being such, that he was not able to sign his will. In his person, he was very short and corpulent, as we learn from a fragment of a letter of Augustus's to him, preserved in his life by Suetonius: where the emperor compares him to the book he sent him, which was a little short thick volume. He was grey-haired about forty; subject to sore eyes, which made him use but little exercise; and of a constitution probably not the best, by its being unable to support him to a more advanced age, though he seems to have managed it with very great care. Confident of immortal fame from his works, as all allow he very justly might be, he had thus expressed his indifference to any magnificent funeral rites, or fruitless sorrows for his death.

Od. 20.
B. ii.

“ Absint inani funere nœniæ
 “ Luctusque turpes, & querimoniæ :
 “ Compesce clamorem, ac sepulchri
 “ Mitte supervacuos honores.”

Mourn not, no friendly drops must fall,
 No sighs attend my funeral,
 Those common deaths may crave :
 Let no disgraceful grief appear,
 Nor damp my glory with a tear,
 And spare the useless honours of a grave.

CREECH.

HORNECK (Dr. ANTHONY), an English divine, was born at Baccharack, a town in the Lower Palatinate, in 1641. His father was recorder or secretary of that town, a strict Protestant; and the doctor was brought up in the same manner, though some, it seems, asserted, that he was originally a Papist. He was designed for the holy ministry from his birth, and first sent to Heidelberg, where he studied divinity under Spanheim, afterwards professor at Leyden. When he was 19, he came over to England, and was entered of Queen's-college in Oxford, Dec. 1663: of which, by the interest of Barlow, then provost of that college, and afterwards bishop of Lincoln, he was made chaplain soon after his admission. He was incorporated M. A. from the university of Wittemberg, Dec. 1663; and not long after made vicar of Allhallows in Oxford, which is in the gift of Lincoln-college. Here he continued two years, and was then taken into the family of the duke of Albemarle, in quality

Life of
 Horneck by
 Kidder,
 Bishop of
 Bath and
 Wells, p. 3.

Kidder, &c.]
 P. 4.

lity of tutor to his son lord Torrington. The duke presented him to the rectory of Doultou in Devonshire, and also procured him a prebend in the church of Exeter. In 1669, before he married, he went over into Germany to see his friends, where he was mightily admired as a preacher, and was entertained with great respect at the court of the elector palatine. At his return in 1671, he was chosen preacher in the Savoy, where he continued to officiate till he died. This however was but a poor maintenance, the salary being small as well as precarious, and he continued in mean circumstances for some years after the Revolution; till, as Kidder says, it pleased God to raise up a friend, who concerned himself on his behalf, namely, the lord admiral Ruffel, afterwards earl of Orford. He, before he went to sea, waited on the queen to take leave; and when he was with her, begged of her, that she "would be pleased to bestow some preferment on Dr. Horneck." The queen told him, that she "could not at present think of any way of preferring the doctor;" and with this answer the admiral was dismissed. Some time after, the queen related what had passed on this affair to Abp. Tillotson; and added withal, that she "was concerned lest the admiral should think her too unconcerned on the doctor's behalf." Consulting with him therefore what was to be done, Tillotson advised her to promise him the next prebend of Westminster that should happen to become void. This the queen did, and lived to make good her word in 1693. In 1681, he had commenced D. D. at Cambridge, and was afterwards made chaplain to king William and queen Mary. His prebend of Exeter lying at a great distance from him, he resigned it; and, Sept. 1694, was admitted to a prebend in the church of Wells, to which he was presented by Kidder, bishop of Bath and Wells. It was no very profitable thing; and if it had been, he would have enjoyed but little of it, since he died so soon after as Jan. 1696, and in his 56th year. His body being opened, it appeared at once what was the cause of his death. Both his ureters were stopped, as a bottle with a cork, with a stone that entered the top of the ureter with a sharp end; the upper part of which was thick, and much too big to enter any farther. The other was stopped also with stones of much less firmness and consistence. He was interred in Westminster-abbey, where a monument, with an handsome inscription upon it, was erected to his memory.

He was, says Kidder, a man of very good learning, and had good skill in the languages. He had addicted himself to

the Arabic from his youth, and retained it to his death. He had great skill in the Hebrew likewise; nor was his skill limited to the Biblical Hebrew only, but he was a great master in the Rabbinical also. He was a most diligent and indefatigable reader of the Scriptures in the original languages: "Sacras literas tractavit indefesso studio," says his tutor Spanheim of him; and adds, that he was then of an elevated wit, of which he gave a specimen in 1659, by publicly defending "A Dissertation upon the Vow of Jephthah concerning the sacrifice of his Daughter." He had great skill in ecclesiastical history, in controversial divinity, and casuistical too; and it is said, that few men were so frequently applied to in cases of conscience as Dr. Horneck. As to his pastoral care in all its branches, he is set forth as one of the greatest examples that ever lived. "He had the zeal, the spirit, the courage of John the Baptist," says Kidder, "and durst reprove a great man; and perhaps that man lived not, that was more conscientious in this matter. I very well knew a great man," says the bishop, "and peer of the realm, from whom he had just expectations of preferment; but this was so far from stopping his mouth, that he reproved him to his face, upon a very critical affair. He missed of his preferment indeed, but saved his own soul. This freedom," continues the good bishop, "made his acquaintance and friendship very desirable by every good man, that would be better. He would in him be very sure of a friend, that would not suffer sin upon him. I may say of him, what Pliny says of Corellius Rufus, whose death he laments, 'amisi meæ vitæ testem, &c.' 'I have lost a faithful witness of my life;' and may add what he said upon that occasion to his friend Calvisius, 'vereor ne negligentius vivam,' 'I am afraid lest for the time to come I should live more carelessly.'"

Life, &c.
P. 41.

Life, &c.
P. 52-24.

Lib. i. Ep.
12.

He was the author of sermons, and many works of the religious kind; but besides these, he translated out of High Dutch into English, "A wonderful Story or Narrative of certain Swedish Writers," printed in Glanvil's "Sadducismus Triumphatus;" in the second edition of which book is a "Preface to the Wonderful Story," with an addition of a "new Relation from Sweden," translated by him out of High Dutch. He translated likewise from French into English, "An Antidote against a careless Indifferency in Matters of Religion; in Opposition to those who believe that all Religions are alike, and that it imports not what Men profess." This was printed at London in

1693, with an introduction written by himself. He collected and published "Some Discourses, Sermons, and Remains of Mr. Joseph Glanvil," in 1681. He wrote likewise, in conjunction with Dr. Gilbert Burnet, "The last Confession, Prayers, and Meditations of Lieutenant John Stern, delivered by him on the Cart, immediately before his Execution, to Dr. Burnet: together with the last Confession of George Borosky, signed by him in the Prison, and sealed up in the Lieutenant's Pacquet. With which an Account is given of their Deportment, both in the Prison, and at the Place of their Execution, which was in the Pall-mall, on the 10th of March, in the same place in which they had murdered Thomas Thynne, Esq; on the 12th of February before, in 1681." This was published at London, in folio, 1682.

HORNIUS (GEORGE), professor of history at Leyden, was born in the Palatinate, and died at Leyden in 1670. He was a little maniacal towards the end of his life; which disorder was supposed to be occasioned by the loss of 6000 florins, he had entrusted with an alchemist at the Hague. His works are, 1. "Historia Ecclesiastica ad ann. 1666." This has been well esteemed. 2. "De Originibus Americanis, 1652," 8vo. 3. "Geographia Vetus & Nova." 4. "Orbis Politicus." He was a man of vast reading, rather than great parts,

Wallis's
Epistola
Nuncupato-
ria, pre-
fixed to
Horrox's
Opera
Posthuma.

HORROX (JEREMIAH), an English astronomer, and memorable for being the first, from the beginning of the world, who had observed the passage of Venus over the Sun's disk, was born at Toxteth in Lancashire, about 1619. From a school in the country, where he acquired grammar-learning, he was sent to Emanuel-college in Cambridge, and spent some time there in academical studies. About 1633, he began in good earnest to study astronomy: but living at that time with his father at Toxteth, in very moderate circumstances, and being destitute of books and other assistances for the prosecution of this study, he could not make any considerable progress in it. He spent some of his first years in the writings of Langsbergius, of which he repented and complained afterwards; neglecting in the mean time the more valuable and profitable works of Tycho Brahe, Kepler, and other excellent astronomers. In 1636, he contracted an acquaintance with Mr. William Crabtree of Broughton near Manchester, and was engaged in the same studies; but
living

living at a considerable distance from each other, they could have little correspondence but by letters. These, however, they frequently exchanged, communicating their observations to one another; and they sometimes consulted Mr. Samuel Foster, professor of astronomy at Gresham college in London. Horrox, having now obtained a companion in his studies, assumed new spirits. Procuring astronomical instruments and books, he applied himself to make observations; and by Crabtree's advice, laid aside Lansbergius, whose tables he found erroneous, and his hypotheses inconsistent. He was pursuing his studies with great vigour and success, when he was cut off by a sudden death, Jan. 3, 1640-1.

What we have of his writings is sufficient to shew, how great a loss the world had of him. He had just finished his "Venus in Sole visa," a little before his death. He made his observations upon this new and extraordinary phenomenon at Hool near Liverpool; but they did not appear till 1662, when Hevelius published them at Dantzick, with some works of his own, under this title, "Mercurius in Sole visus Gedani anno 1661, Maij 3, cum aliis quibusdam rerum cœlestium observationibus rarisque phænomenis. Cui annexa est Venus in Sole pariter visa anno 1639, Nov. 24, &c." Besides this work he had begun another, in which he proposed these two things: first, to refute Lansbergius's hypotheses, and to shew, how inconsistent they were with each other and the heavens; and, secondly, to draw up a new system of astronomy, agreeable to the heavens, from his own observations and those of others; retaining for the most part the Keplerian hypotheses, but changing the numbers, as observations required. Wallis, from whose "Epistola Nuncupatoria" we have extracted these memoirs of Horrox, published some of his papers in 1673, under the title of "Opera Posthuma:" others were carried into Ireland by his brother Jonas Horrox, who had pursued the same studies, and died there, by which means they were lost: and others came into the hands of Mr. Jeremiah Shakerly, who, by the assistance of them, formed his "British Tables," published at London in 1653: which last papers, after Shakerly's voyage to the East-Indies, where he died, are said to have remained in the possession of a bookseller, till they were destroyed by the great fire at London in 1666.

HORSTIUS (JAMES), an eminent physician, was born at Torgau in 1537; and took the degree of M.D. in the university of Frankfort on the Oder, in 1562. He was offered the place of public physician in several places; and he exercised it successively at Sagan and Suidnitz in Silesia, and at Iglaw in Moravia, till 1580, when he was made physician in ordinary to the archduke of Austria: and four years after, quitting that place, he was promoted to the physic professorship in the university of Helmstadt. The oration he delivered at his installation, “De remoris discentium medicinam & earum remediis,” that is, “Of the Difficulties which attend the Study of Physic, and the Means to remove them,” is a very good one; and printed with his “*Epistolæ Philosophicæ & Medicinales*, Lips. 1596,” 8vo. Upon entering on this post, he distinguished himself by one thing, which was thought a great singularity: he joined devotion to the practice of physic. He always prayed to God to bless his prescriptions; and he published a form of prayer upon this subject, which he presented to the university. It is easy to conceive, that no book of devotion ever sold worse than this, which Horstius composed for the use of physicians: it must, however, be observed to their honour, that several of them gave him thanks for publishing these prayers, and confessed that their art stood very much in need of God’s assistance. He acquitted himself worthily in his functions, and published some books, which kept up the reputation he had already acquired. It must not be dissembled, that he published a “*Dissertation upon the Golden Tooth of a Child in Silesia*,” concerning which he suffered himself to be monstrously imposed upon. This golden tooth was a thorough imposture, contrived for the sake of getting money; and Vandale has related, how the cheat was discovered. Horstius, in the mean time, took it for a great prodigy, which ought to be a comfort to those Christians, who were oppressed by the Turks; as certainly foreboding the downfall of the Ottoman empire. He was not, however the only one, who made himself ridiculous by writing about this golden tooth: others did the same: and they may serve as a lesson of caution to the curious inquirers into nature, to make themselves sure of the real existence of things, before they attempt to explain their causes. Horstius’s dissertation was published at Leipzig in 1595, 8vo, with another piece of his writing, “*De Noctambulis*,” or “Concerning those who walk in their sleep.”

Lindenius
Renovatus,
p. 485.

Epist. Phi-
los. & Me-
dic. p. 283.

De Oracu-
lis, p. 423.
edit. 1700.

He died somewhere about 1600. He married his first wife in 1562, by whom he had ten children; and losing her in 1585, he married a second two years after. If this physician had had somewhat less religion, and a little more philosophy in him, it is probable he would have escaped some jokes.

HORSTIUS (GREGORY), nephew of the preceding, gained such a reputation in the practice of physic, that he was usually called the Æsculapius of Germany. He was born at Torgau in 1578, admitted M. A. at Wittemberg in 1601, and M. D. at Basil in 1606. He was physic-professor in several places, and at last, in 1622, accepted the place of first physician to the city of Ulm, which he held as long as he lived. He married a wife in 1615, and lost her in 1634. He married a second in June 1635, and died of the gout in August 1636. He published many books, some upon useful, some upon curious subjects, which have been much esteemed. Among these were, "De tuenda sanitate, 1648," 12mo. "De tuenda sanitate studiosorum & literatorum, 1648," 12mo. "De causis similitudinis & dissimilitudinis in fœtu, respectu parentum, &c. 1619," 4to. "Disseratio de natura amoris, additis resolutionibus de cura furoris amatorii, de philtis, atque de pulsu amantium, 1611," 4to, &c. Besides two daughters, he left four sons by his first wife; three of whom were physicians, the other an apothecary. Two of the physicians, John-Daniel and Gregory, published books.

Lindenius
Renovatus,
p. 359.

HOSPINIAN (RODOLPHUS), a learned Swiss writer, who has done prodigious service to the Protestant cause, was born at Altorf, near Zurich, where his father was minister, in 1547. He began his studies at Zurich, under the direction of Wolfius, his uncle, by his mother's side; and made a vast progress. Losing his father in 1563, he found an affectionate patron in his godfather Rodolphus Gualterus. He left Zurich in 1565, in order to visit the other universities; and he spent some time in Marpurg and Heidelberg. He was afterwards recalled, and received into the ministry in 1568, and the year after married a wife, by whom he had 14 children: nevertheless, when she died in 1612, he married a second. He had better luck in this respect, than falls to the share of most men; for they were both good women, and made him very happy. The same year also, 1569, he obtained the freedom of the city; and was made provisor

Bayle's Dict.

of

of the Abbey school in 1571. Though his school and his cure engrossed so much of his time, he had yet the courage to undertake a noble work of vast extent: and that was, "An History of the Errors of Popery." He considered, that the Papists, when defeated by the holy Scriptures, had recourse to tradition; were for ever boasting of their antiquity, and despised the Protestants for being modern. To deprive them of this plea, he was determined to search into the rise and progress of the Popish rites and ceremonies; and to examine by what gradations the truth, which had been taught by Christ and his Apostles, had given way to innovations. The circumstance, which first suggested this thought was, his falling accidentally into conversation in a country ale-house with a landlord, who was so silly as to imagine, that the monastic life came immediately from Paradise. He could not complete his work, agreeably to the plan he had drawn out; but he published some considerable parts of it, as,

1. "De Templis: hoc est, de origine, progressu, usu, & abusu Templorum, ac omnino rerum omnium ad Templum pertinentium, 1587," fol.
2. "De Monachis: seu de origine & progressu monachatus & ordinum monasticorum, 1588," fol.
3. "De Festis Judæorum & Ethnorum: hoc est, de origine, progressu, ceremoniis, & ritibus festorum dierum Judæorum, Græcorum, Romanorum, Turcarum, & Indianorum, 1592," fol.
4. "Festa Christianorum, &c. 1593," fol.
5. "Historia Sacramentaria: hoc est, libri quinque de Cœnæ Domini- cæ prima institutione, ejusque vero usu & abusu inprimæ vae ecclesia, necnon de origine, progressu, ceremoniis, & ritibus Missæ, Transubstantiationis, & aliorum pene infinitorum errorum, quibus Cœnæ prima institutio horribiliter in papatu polluta & profanata est, 1598," fol.
6. "Pars altera: de origine & progressu controversiæ sacramentariæ de Cœna Domini inter Lutheranos, Ubiquistas, & Orthodoxos, quos Zuinglianos seu Calvinistas vocant, exortæ ab anno 1517 usque ad 1602 deducta, 1602," fol.

These are all of them parts of his great work, which he enlarged in succeeding editions, and added confutations of the arguments of Bellarmine, Baronius, and Gretser. What he published on the Eucharist, and another work, intitled, "Concordia Discors, &c." printed in 1607, exasperated the Lutherans in a high degree; and they wrote against him very abusively. He did not publish any answer, though he had almost finished one, but turned his arms against the Jesuits; and published "Historia Jesuitica: hoc est, de
" origine,

“ origine, regulis, constitutionibus, privilegiis, incrementis,
 “ progressu, & propagatione ordinis Jesuitarum. Item, de
 “ eorum dolis, fraudibus, imposturis, nefariis facinoribus,
 “ cruentis consiliis, falsa quoque, seditiosa, & sanguinolenta
 “ doctrina, 1619,” fol.

These are his works; and they justly gained him high reputation, as they did also good preferment. He was appointed archdeacon of Caroline church in 1588; and, in 1594, minister of the Abbey-church. He was deprived of his sight for near a year by a cataract, yet continued to preach as usual, and was happily couched in 1613. In 1623, being 76 years of age, he grew childish; and so continued till his death, which happened in 1626. The public entertained so high an opinion of his learning from his writings, that he was exhorted from all quarters to refute Baronius’s “ Annals;” and no one was thought to have greater abilities for the task. A new edition of his works was published at Geneva, 1681, in seven thin volumes fol.

HOSPITAL (WILLIAM-FRANCIS-ANTONY, marquis of), a great mathematician of France, was born of an ancient family in 1661. He was a geometrician almost from his infancy; for one day being at the duke of Rohan’s, where some able mathematicians were speaking of a problem of Pascal’s, which appeared to them extremely difficult, he ventured to say, that he believed he could solve it. They were amazed at such unpardonable presumption in a boy of 15, for he was then no more; nevertheless, in a few days he sent them the solution. He entered early into the army, yet always preserved his love for the mathematics, and studied them even in his tent; whither he used to retire, it is said, not only to study, but also to conceal his application to study: for in those days, to be too knowing in the sciences was thought to derogate from nobility; and a soldier of quality, to preserve his dignity, was in some measure obliged to hide his attainments of this kind. Hospital did this very well, and was never suspected of being a great mathematician. He was a captain of horse; but, being extremely short-sighted, and exposed on that account to perpetual inconveniences and errors, he at length quitted the army, and applied himself entirely to his favourite amusement. He contracted a friendship with Malbranche, judging by his “ Recherche de la verité,” that he must be an excellent guide in the sciences; and he took his opinion upon all occasions. His abilities and knowledge were no longer a secret: and at the

age of 32 he gave a public solution of problems, drawn from the deepest geometry, which had been proposed to mathematicians in the Acts of Leipzig. In 1693, he was received an honorary member of the academy of the sciences at Paris; and he published a work upon Sir Isaac Newton's calculations, intituled, "L'Analyse des infinimens petits." He was the first in France, who wrote upon this subject; and on this account was regarded almost as a prodigy. He engaged afterwards in another work of the mathematical kind, in which he included "Les Sectiones coniques, les Lieux geometriques, la Construction des Equations," and "Une Theorie des Courbes mechaniques:" but a little before he had finished it, he was seized with a fever, of which he died Feb. 2, 1704, aged 43. It was published after his death. He is represented as having been a very worthy, honest, good kind of man.

Bayle's
Diét.—
Niceron,
Hommes,
illustres,
Tom. XI.

HOTMAN (FRANCIS), in Latin Hotomanus, a learned French civilian, was born in 1524, at Paris, where his family, originally of Breslau in Silesia, had flourished for some time. He made so rapid a progress in the belles lettres, that at the age of 15 he was sent to Orleans to study the civil law, and in three years received doctor in that faculty. His father, a counsellor in parliament, had already designed him for that employment; and therefore sent for him home, and placed him at the bar. But Hotman was soon displeased with the chicanery of the court, and applied himself vigorously to the study of the Roman law and polite literature. At the age of 23, he was chosen to read public lectures in the schools of Paris: but, relishing the opinions of Luther, on account of which many persons were put to death in France, and finding he could not profess them at Paris, he went to Lyons the year after; that is, in 1548. Having now nothing to expect from his father, who was greatly irritated at the change of his religion, he left France, and retired to Geneva; where he lived some time in Calvin's house. From hence he went to Lausanne, where the magistrates of Bern gave him the place of professor of polite literature. He published there some books, which however, young as he was, were not his first publications; and married a French gentlewoman, who had retired thither on account of religion. His merit was so universally known, that the magistrates of Strasburg offered him a professorship of civil law; which he accepted, and held to 1561. Mean time, while he was discharging the functions of this place, he received invitations from

from the duke of Prussia, the landgrave of Hesse, the dukes of Saxony, and even from our queen Elizabeth; but did not accept them. He did not refuse however to go to the court of the king of Navarre, at the beginning of the troubles; and he went twice into Germany, to desire assistance of Ferdinand, in the name of the princes of the blood, and even in the name of the queen-mother. The speech he made at the diet of Frankfort is published. Upon his return to Strasburg, he was prevailed upon to go and teach civil law at Valence; which he did with such success, that he raised the reputation of that university. Three years after he went to be professor at Bourges, at the invitation of Margaret of France, sister of Henry II. but he left that city in about five months, and retired to Orleans to the heads of the party, who made great use of his advice. The peace made a month after, did not prevent him from apprehending the return of the storm: upon which account he retired to Sancerre, and there wrote an excellent book, "De Consolatione," which his son published after his death. He returned afterwards to his professorship at Bourges, where he was very near being killed in the massacre of 1572: but luckily escaping, he left France, with a full resolution never to return thither; and went to Geneva, where he read lectures upon the civil law. Some time after he went to Basil, and taught civil law there. He was so pleased with this situation, that he refused great offers from the prince of Orange and the States-General, who would have drawn him to Leyden. The plague obliging him to leave Basil, he retired to Montbeliard, where he lost his wife; and went afterwards to live with her sisters at Geneva. He returned once more to Basil, and there died in 1590, of a dropsy, which had kept him constantly in a state of indisposition for six years before. During this, he revised and digested his works for a new edition; and they were published at Geneva 1599, in 3 vols. fol. with his life prefixed by Neveletus Doschius. The two first contain treatises upon the civil law: the third, pieces relating to the government of France, and the right of succession; five books of Roman antiquities; commentaries upon Tully's "Orations and Epistles;" notes upon Cæsar's "Commentaries," &c. His "Franco-Gallia," or, "Account of the ancient free State of France," has been translated into English by lord Moleworth, author of "The Account of Denmark." He published also several other things without his name; but, being of the controversial kind, they

were probably not thought of consequence enough to be revived in the collection of his works.

Responf. ad
Calvin &
Bezam pro
Francifco
Balduino.

He was one of thofe who would never confent to be painted; but we are told, that his picture was taken while he was in his laft agony. His integrity, firmnefs, and piety are vaftly extolled by the author of his life; yet, if Baudouin may be believed (whom however it is more reasonable not to believe, as he was his antagonist in the religious way) he was guilty of fome very great enormities. From the defire of money which he difcovers in his dedications, and the means he ufed to extort it from the great, fome have fuppofed him to be avaritious: but it muft be remembered, that he loft his all when he changed his religion, and had no fupplies but what arofe from reading lectures; for it does not appear that his wife was a fortune. It is very probable, however, that thefe would have been fufficient for his fubfiftence; but it feems he was bewitched with fchemes of finding out the philofopher's ftone, and we find him lamenting to a friend in his laft illnefs, that he had fquandered away his fubftance upon this hopeful project. It is certain, therefore, he had his weak fide, though one of the greateft civilians France ever produced.

Niceron,
Hommes
Illuftres,
Tom. VIII.
Bayle's
Diét.

HOTTINGER (**JOHN-HENRY**), a very learned writer, and famous for his skill in the Oriental languages, was born at Zurich in Swifferland, 1620. He had a particular turn for languages; and the progrefs he made in his firft ftudies gave fuch promifing hopes, that it was refolved he fhould be fent to ftudy in foreign countries, at the public expence. He began his travels in 1638, and went to Geneva, where he ftudied two months under Fr. Spanheim. Then he went into France, and from thence to Holland; and fixed at Groningen, where he ftudied divinity under Gomarus and Alting, and Arabic under Pafor. He intended to have ftayed here; but, being very defirous of improving himfelf in the Oriental tongues, he went in 1639 to Leyden, to be tutor there to the children of Golius, who was the beft skilled in thofe languages of any man in the world. He improved greatly by the inftructions of Golius, who communicated all he could to him, and alfo by the affiftance of a Turk, who happened to be at Leyden, in the ftudy of the Arabic. Befides thefe advantages, Golius had a fine collection of Arabic books and MSS. which Hottinger was fuffered to copy what he pleafed from, during the 14 months he ftayed at Leyden. In 1641, he was offered, at the recommendation of Golius, the

the place of chaplain to the ambassador of the States-General to Constantinople; and he would gladly have attended him, as such a journey would have co-operated wonderfully with his grand design of perfecting himself in the Eastern languages: but the magistrates of Zurich did not consent to it: they chose rather to recall him, in order to employ him for the glory and advantage of their public schools. They permitted him, however, to visit England first; and the instant he returned from that country, they appointed him professor of ecclesiastical history; and a year after, in 1643, gave him two professorships, that of catechetical divinity, and that of the Oriental tongues.

He married at 22, and began to publish books at 24. New professorships were bestowed upon him in 1653, and he was admitted into the college of canons. In 1655, the elector Palatine, desirous to restore the credit of his university of Heidelberg, obtained leave of the senate of Zurich, for Hottinger to come, on condition that he should return at the end of three years: but before he set out for that city, he went to Basil, and there took the degree of D.D. He arrived at Heidelberg the same year, and was graciously received in that city. Besides the professorship of divinity of the Old Testament, and the Oriental tongues, he was appointed principal of the Collegium Sapientiæ. He was rector of the university the year following, and wrote a book concerning the re-union of the Lutherans and Calvinists; which he did to please the elector, who was pretty zealous in that affair: but party-animosities, and that itch of disputation so natural to mankind, rendered his performance of none effect. Hottinger accompanied this prince to the electoral diet of Frankfort in 1658, and there had a conference with Job Ludolf. It is well known, that Ludolf had acquired a vast knowledge of Ethiopia: and he, in conjunction with Hottinger, concerted measures for sending into Africa some persons skilled in the Oriental tongues, who might make exact enquiries concerning the state of the Christian religion in that part of the world. He was not recalled to Zurich till 1661, his superiors at the elector's earnest request having prolonged the term of years for which they lent him: and then he returned, honoured by the elector with the title of Ecclesiastical-counsellor.

Many employments were immediately conferred on him: among the rest, he was elected president of the commissioners who were to revise the German translation of the Bible. A civil war breaking out in Swisserland in 1664, he was

sent into Holland on state affairs. Many universities would willingly have drawn Hottinger to them, but were not able. That of Leyden offered him a professorship of divinity in 1667; but, not obtaining leave of his superiors, he refused it. The Dutch were not disheartened at this refusal, but insisted that he should be lent them: upon which the magistrates of Zurich consented, in complaisance to the States of Holland, who had interested themselves in this affair. As he was preparing for this journey, he unfortunately lost his life, June 5, 1667, in the river which passes through Zurich. He went into a boat, with his wife, three children, his brother-in-law, a friend, and a maid-servant, in order to go and let out upon lease an estate which he had two leagues from Zurich. The boat striking against a pier, which lay under water, overset: upon which Hottinger, his brother-in-law, and friend, escaped by swimming. But when they looked upon the women and children, and saw the danger they were in, they jumped back into the water: the event of which was, that Hottinger, his friend, and three children lost their lives, while his wife, his brother-in-law, and servant-maid were saved. His wife was the only daughter of Huldric, minister of Zurich, a man of very great learning, and brought him several children: for besides the three who were drowned with him, and those who died before, he left four sons and two daughters.

He commenced author, as we have observed, at 24; and he seems to have been so pleased with that character, that he was afterwards for ever publishing books. Bayle says, "it was not very difficult for him to do this, since he was very laborious and blessed with a very happy memory:" but in this gives a wiper upon his parts and judgement. It is nevertheless surprizing, that a man, who had possessed so many academical employments; was interrupted with so many visits, for every body came to see him, and consulted him as an oracle; and was engaged, as he was, in a correspondence with all the literati of Europe:—that such a man should have found time to write more than 40 volumes, especially when it is considered, that he did not reach 50 years of age. We shall mention some of the most considerable of his works; and those particularly, as being the most interesting, which relate to Oriental literature. I. "Exercitationes Anti-Morinianæ, de Pentateucho Samaritano, &c. 1644," 4to. Morin had asserted, in the strongest manner, the authenticity of the Samaritan Pentateuch; which he preferred to the Hebrew text, upon a pretence that

this had been corrupted by the Jews: and it was to combat this opinion, that Hottinger wrote these Exercitations. This work, though the first, is, in the judgement of father Simon, one of the best he wrote; and if he had never written any thing more, it is probable that he would have left behind him a higher notion of his abilities than he has: for certainly it was no small enterprize for him, at his green years, to attack, on a very delicate and knotty subject, and with supposed success too, one of the most learned men in Europe at that time.

Hist. Critiq.
de V. T.
liv. iiii. c. 19.

The next works we shall mention relate immediately to Oriental affairs; and may always be of use, although we should consider him as a mere collector. 2. "Thesaurus Philologicus, seu clavis scripturæ, qua quicquid fere Orientalium, Hebræorum maxime & Arabum, habent monumenta de religione ejusque variis speciebus, Judaismo, Samaritanismo, Muhammedismo, Gentilismo, de theologia & theologis, verbo Dei, &c. breviter & aphoristice ita referatur & aperitur, ut multiplex inde ad philologiæ & theologiæ studiosos fructus redundare possit, 1649," 4to. There was a second edition in 1659, 4to, "in qua Samaritica, Arabica, Syriaca suis quæque nativis characteribus exprimuntur." 3. "Historia Orientalis, quæ ex variis Orientalium monumentis collecta agit, primo, de Muhammedismo, ejusque causis tum procreantibus tum conservantibus: secundo, de Saracenismo, seu religione veterum Arabum; tertio, de Chaldaismo, seu superstitione Nabatæorum, Chaldæorum, Charranæorum: quarto, de statu Christianorum & Judæorum tempore orti & nati Muhammedanissimi: quinto, de variis inter ipsos Muhammedanos circa religionis dogmata & administrationem sententiis, schismatis, & hæresibus excitatis, &c. 1651," 4to. No man was better qualified to write on Oriental affairs than Hottinger, as he was skilled in most of the languages which were anciently, as well as at present, spoken in the East: namely, the Hebrew, Syriac, Chaldee, Arabic, Turkish, Persian, and Coptic. 4. "Promptuarium, sive Bibliotheca Orientalis, exhibens catalogum sive centurias aliquot tam auctorum, quam librorum Hebraicorum, Syriacorum, Arabicorum, Ægyptiacorum: addita mantissa Bibliothecarum aliquot Europæarum, 1658," 4to. Baillet does not speak very advantageously of this work of Hottinger, whom he accuses of not being very accurate in any of his compositions: and indeed his want of accuracy is a point pretty well agreed on by both Papists and Protestants. 5.

“*Etymologicon Orientale, five Lexicon Harmonicum Heptaglotton, &c.* 1661,” 4to. The seven languages contained in this Lexicon are, the Hebrew, Chaldee, Syriac, Arabic, Samaritan, Ethiopic, and Rabbinical.

These are the principal, if not the only works of Hottinger, which are of any use: and they are by far more valuable for containing materials of a curious nature, and which were before only accessible to persons skilled in Oriental languages, than for any ingenuity, accuracy, or judgement, in the writer. If the reader is particularly desirous of seeing an exact catalogue of the works of this laborious man, he may consult the “*Bibliotheca Tigurina;*” or the Latin life of Hottinger, published by Heidegger at Zurich, 1667: in either of which places he will find them all drawn up and digested into regular order. We cannot help repeating, that the number of them is astonishing.

HOUGH (JOHN), bishop of Worcester, memorable for the noble stand he made when president of Magdalen-college in Oxford, against James II. was born in Middlesex, 1630. He was brought up at Birmingham in Warwickshire, and thence removed to Magdalen-college, Oxford, in 1669; of which, in 1675, he was elected fellow. Upon the breaking out of the Popish plot in 1679, his chamber was searched on a suspicion of his corresponding with one of that religion; but nothing was discovered against him; and, in 1681, being appointed domestic chaplain to the duke of Ormond, chancellor of the university, but then lord lieutenant of Ireland, he crossed the sea, and waited upon his grace at Dublin. No vacancies, as we suppose, of any consequence happening, he returned the year after, unpreferred, to England; where, in 1685, he was collated to a prebend in the church of Worcester. April 1687, he was statutely elected president of his college by a majority of the fellows, after they had rejected a mandamus from James II. in behalf of Anthony Farmer, M. A. of that house; but he was soon removed from his presidentship by the ecclesiastical commissioners, and Parker bishop of Oxford put in his place. However, when the prince of Orange declared his intention of coming to England, Magdalen-college was restored to its rights, and Hough restored to his presidentship. “It is disputable,” says a certain writer, “whether he shewed greater courage and constancy, or prudence and temper, in the management of so important a contest with a misguided crown; and whether he displayed a greater love of
“the

Willis's
Account of
the Cathedrals, Vol.
II. p. 437.

Some Account of the
Life of Dr. John
Hough, p. 6.

“ the liberties of his country, in baffling the instruments of
 “ an illegal ecclesiastical commission, or integrity and con-
 “ science in adhering so firmly to the statutes of his college,
 “ and his own oath, in opposition to all the artifices as well
 “ as menaces of an arbitrary court; in his engaging by his
 “ weighty influence the members of that learned body to act
 “ unanimously; and in confirming by his own example, their
 “ resolutions to sacrifice their interest to their duty on that
 “ great occasion.”

After the Revolution, he was nominated by king William, April 1690, to the bishopric of Oxford; and translated to the see of Lichfield and Coventry, Aug. 1699. On the death of Tenison, in 1715, the archbishopric of Canterbury was offered to him, which, it is said, he declined the acceptance of out of modesty; but, upon the decease of Lloyd, succeeded him in the see of Worcester, Sept. 1717. He was a great benefactor wherever he came. When he removed from the see of Oxford to that of Lichfield and Coventry, he did not merely repair, but almost rebuild as well as adorn the episcopal house at Eccleshall; and, upon his translation to the see of Worcester, he rebuilt so great a part of the episcopal palace there, and made such improvements in his other seat, the castle of Hartlebury, that he is supposed to have expended upon both these houses at least 7000*l*. And these schemes were executed with so nice a judgement, that he left little to be done by any of his successors towards perfecting both those episcopal sees; except the founding of a library at Hartlebury, which Bp. Hurd has with great and laudable liberality accomplished. He was near 70, when he entered upon the see of Worcester; yet he lived upwards of 26 years bishop of that place. A little before his death, he wrote a letter to his friend lord Digby, where we find the following remarkable words: “ I am weak and forgetful—
 “ In other respects I have ease to a degree beyond what I
 “ durst have thought on, when years began to multiply
 “ upon me. I wait contentedly for a deliverance out of
 “ this life into a better, in humble confidence, that by the
 “ mercy of God, through the merits of his Son, I shall
 “ stand at the resurrection on his right hand. And when
 “ you, my lord, have ended those days which are to come,
 “ which I pray may be many and comfortable, as innocently
 “ and as exemplary as those which are passed, I doubt not
 “ of our meeting in that state, where the joys are unspeak-
 “ able, and will always endure.” He died March 8, 1743, having extended his age to the beginning of his 93d year, and almost to complete 53d year of his episcopate.

Ath. Oxon.

Some Account, &c.
p. 19.Willis's
Account of
Cathedrals,
Vol. III.
p. 657.Some Account, &c.
p. 15.

HOULIERES (ANTOINETTA DE LA GARDE DES), of all the French ladies, who have studied poetry, has succeeded the best; for her verses still continue to be more read, than any other of her sex. She was born at Paris in 1638, had all the charms of her sex, and wit enough to shine in the age of Lewis XIV. Her taste for poetry was cultivated by the celebrated Henault, who is said to have instructed her in all he knew, or imagined he knew. She did her master great honour; but the misfortune was, she not only imitated him in his poetry, but also in his irreligion; for her verses favour strongly of Epicurism. She composed in all ways; Epigrams, Odes, Eclogues, Tragedies; but succeeded best in the Idylle or Pastoral, which some affirm she carried to perfection. She died at Paris in 1694, and left a daughter of her own name, who had some talent for poetry, but inferior to her mother's. However, the first verses of this lady's composing bore away the prize at the French academy; which was highly to her honour, if it be true, as is reported, that Fontenelle wrote at the same time and upon the same subject. She was a member of the academy of the Ricovrati of Padua, as was her mother, who was also of that of Arles. She died at Paris in 1718. The works of these two ladies were correctly published in 1747, in two volumes 12mo.

See HE-
NAULT.

Ath. Oxon.

HOWARD (Sir ROBERT), an English writer of some parts and learning, was a younger son of Thomas earl of Berkshire, and educated at Magdalen-college in Oxford. During the civil war, he suffered with his family, who adhered to Charles I. but at the Restoration was made a knight, and chosen for Stockbridge in Hampshire, to serve in the parliament which began in May 1661. Afterwards he was made auditor of the Exchequer, and was reckoned a creature of Charles II. whom the monarch advanced on account of his faithful services in cajoling the parliament for money. In 1679, he was chosen to serve in parliament for Castle-Rising in Norfolk: and re-elected for the same place in 1688. He was a mighty advocate for the Revolution, and became so fiery and passionate an abhorrer of the Nonjurors, that he disclaimed all manner of conversation and intercourse with persons of that character. His obstinacy and pride procured him many enemies, and amongst them the duke of Buckingham; who intended to have exposed him under the name of Bilboa in "The Rehearsal," but afterwards altered his resolution, and levelled his ridicule at a much greater name, under

under that of Bayes. He was so extremely positive, and so sure of being in the right upon every subject, that Shadwell the poet, though a man of the same principles, could not help ridiculing him in his comedy of "The Sullen Lovers," under the character of Sir Positive At-all. In the same play there is a lady Vaine, a courtesan, which the wits then understood to be the mistress of Sir Robert; whom he afterwards married, and therein acted like those who, says Montaigne, "first shit in the basket, and then put it upon their head." He published poems and plays: "The History of the Reigns of Edward and Richard II. with Reflections and Characters of their chief Ministers and Favourites; also a Comparison of these Princes with Edward I. and III. 1690," 8vo. A letter to Mr. Samuel Johnson, occasioned by a scurrilous pamphlet, intitled, "Animadversions on Mr. Johnson's Answer to Jovian, 1692," 8vo. "The History of Religion, 1694," 8vo. "The fourth book of Virgil translated, 1660," 8vo. "Statius's Achilles translated, 1660," 8vo.

There was one Edward Howard, Esq; likewise, a descendant of the same family, who exposed himself to the severity of our satirists, by writing bad plays.

HOWARD (HENRY), earl of Surrey, was eldest son of Thomas duke of Norfolk. We cannot precisely fix the time of his birth, but in all probability it was about 1520, as he was educated with Henry Fitzroy, a natural son of Henry VIII. who was born about that time. This favourite son of the king's was created earl of Richmond; and, as Leland informs us, had a spirit turned to martial affairs, was master of the languages, and had an excellent taste in polite literature; all which were undoubtedly improved by the mutual intercourse and emulation between him and his noble companion. The place of their studies and diversions at home, was Windsor-castle; which is the scene of many of his poems on his mistress Geraldine, lady of the bed-chamber to queen Catharine, daughter of Fitzgerald earl of Kildare, and the most celebrated beauty of her time. They went together to Paris, and jointly pursued those studies and recreations in France, which they first cultivated in England. The duke of Richmond died soon after their return.

After the death of his friend, he seems to have turned his thoughts to the business of the field, where he distinguished himself by a superior courage and conduct. He was in almost all the great actions of Henry's reign, and his name is renowned

Walpole's
Catalogue
of noble
Authors.
Memoirs
prefixed to
his Works.
The Muses
Library.

renowned in its tournaments. He commanded at the famous battle of Flodden-field, in which he gave such extraordinary proofs of his gallantry, that he was soon after created earl of Surrey. In an expedition of his own, he was unfortunate: endeavouring to cut off a convoy to Bologne, he was defeated; a disgrace he soon repaired, by gaining many advantages over the enemy. To this single instance of ill success, some ascribe his loss of the king's favour. Others, with more shew of probability, assign his disgrace to the king's suspicion of his designing to wed the princess Mary, and thereby aspiring to the crown. However, the earl of Surrey, upon a very frivolous pretence of having been guilty of treason, was, after all his services to his prince and country, left to the trial of a common jury; who, in compliance with the king's passions, bringing him in guilty, he was soon after beheaded on Tower-hill. The accusation was only his saying, "that the king was ill-advised;" and the quartering certain royal arms with his own, which he proved by the heralds to belong to his family.

He was the first of the English nobility, who had any familiar intercourse with the Muses; and far surpassed his contemporaries in purity of language and harmony of numbers. The author of a treatise, intituled, "The Art of English Poetry," says, "That Sir Thomas Wyat and Henry earl of Surrey were the two chieftains; who, having travelled into Italy, and there tasted the sweet and stately measures and style of the Italian poetry, greatly polished our rude and homely manner of vulgar poetry, from what it had been before: and therefore may be justly called, the reformers of our English poetry and style." There hath hardly been a poet of note since this nobleman's time, who hath not paid some respect to his memory. Sir Philip Sidney, Churchyard, Drayton, Dryden, Fenton, and Pope, and many other authors, have given their testimonies of his merits; but we shall only quote a few beautiful lines from Pope's "Windfor Forest," in which he artfully applies his praises to lord Lansdown.

" Here noble Surrey felt the sacred rage,
 " Surrey the Granvile of a former age.
 " Matchless his pen, victorious was his lance,
 " Bold in the lists, and graceful in the dance.
 " In the same shades the Cupids tuned his lyre,
 " To the same notes of love and soft desire :

" Fair

“ Fair Geraldine, bright object of his vow,
 “ Then fill'd the groves, as heav'nly Mira now.”

His poems, together with some others of his famous contemporaries, were published in one vol. 8vo. Lond. 1717.

HOWE (JOHN), an English Nonconformist divine, was born, 1630, at Loughborough in Leicestershire; of which town his father was minister, but afterwards ejected by Laud, on account of his adherence to the Puritans. He went into Ireland, where he continued till the Irish rebellion; then returned to England, and settled in Lancashire, where our author was educated in the rudiments of learning, and the knowledge of the tongues. He was sent to Christ's-college in Cambridge; then removed to Oxford, and became Bible clerk of Brazen-nose-college in 1648. He was made a demy of Magdalen-college by the parliament-visitors, and afterwards fellow: and, in 1652, took the degree of M. A. Soon after, having commenced preacher, he became minister of Great Torrington in Devonshire; and, in 1654, married the daughter of Mr. George Hughes, minister of Plymouth. He was afterwards appointed household chaplain to Cromwell, and became lecturer of St. Margaret's, Westminster; but seems to have been in a good measure free from the fanaticism in fashion, and offended Cromwell greatly by preaching against the notion of a particular faith, which the ministers of his court mightily encouraged. It was a common opinion among them, that such as were in a special manner favoured of God, when they prayed either for themselves or others, often had such impressions made upon their minds and spirits by a divine hand, as signified to them, not only in general that their prayers were heard, but that the particular mercies sought for would be certainly bestowed: and this, which they called a particular faith, Howe ventured to preach against, though it was espoused even by his master. Upon the death of Oliver, he continued chaplain to Richard: and when the army had set Richard aside, he returned to his people at Torrington. He continued among them till the act of uniformity took place, Aug. 1662; after which he preached for some time in private houses in Devonshire. In 1671, he went to Ireland, where he lived as chaplain to lord Massarene in the parish of Antrim: and, in 1675, returned to England, and settled in London, where he was highly respected, not only by his brethren among the dissenters, but by many eminent divines of the church of

Memoirs of
 Howe by
 Calamy,
 1724, 8vo.
 Ath. Oxon.

England, as Witchcote, Kidder, Fowler, Lucas, and others. In 1685, he travelled beyond sea with lord Wharton, and the year following settled at Utrecht : but the year after that, on king James's publishing his declaration for liberty of conscience, he returned to London, where he died in April, 1705. He had published many sermons and works in the religious way. Wood tells us, that " he was a person of neat and polite parts, and not of that sour and unpleasant converse, as most of his persuasion were : so moderate also and calm in those smaller matters under debate between the church and his party, that he had not so much as once interested himself in any fruitless quarrels of this kind, but hath applied himself wholly to more beneficial and useful discourses on practical subjects ; in which undertaking he hath acquitted himself so well, that his books are much read and commended by very many Conformists, who generally have them in good esteem."

HOWE (JOHN, Esq;) was the younger brother of Sir Scroop Howe, a good family in Nottinghamshire. In the convention-parliament, which met at Westminster, Jan. 22, 1688-9, he served for Cirencester, and was constantly chosen for that borough, as also knight of the shire for the county of Gloucester, in the three last parliaments of king William, and in the three first of queen Anne. In 1696, he was a strenuous advocate for Sir John Fenwick ; and his pleading in behalf of that unfortunate gentleman, shews his extensive knowledge of the laws, and aversion to unconstitutional measures. In 1699, when the army was reduced, it was principally owing to Mr. Howe, that the house of commons agreed to allow half-pay to the disbanded officers ; and when the partition-treaty was afterwards under the consideration of that house, he expressed his sentiments of it in such terms, that king William declared, that if it were not for the disparity of their rank, he would demand satisfaction with the sword. At the accession of queen Anne, he was sworn of her privy-council, April 21, 1702 ; and, on June 7 following, constituted vice-admiral of the county of Gloucester. Before the end of that year, Jan. 4, 1702-3, he was constituted Paymaster-general of her majesty's guards and garrisons. " He seemed to be pleased with, and joined in the Revolution, and was made vice-chamberlain to queen Mary ; but having asked a grant, which was refused him, and given to lord Portland, he fell from the court, and was all that reign the most violent and open antagonist king William " had

“ had in the House. A great enemy to foreigners settling
 “ in England; most clauses in acts against them being
 “ brought in by him. He is indefatigable in whatever he
 “ undertakes; witness the old East-India company, whose
 “ cause he maintained till he fixed it upon as sure a foot as
 “ the new; even when they thought themselves past reco-
 “ very. He lives up to what his visible estate can afford;
 “ yet purchases, instead of running in debt. He is endued
 “ with good natural parts, attended with an accountable
 “ boldness; daring to say what he pleases, and will be heard
 “ out; so that he passeth with some for the shrew of the
 “ house. On the queen’s accession to the throne, he was
 “ made a privy-counsellor, and paymaster of the guards and
 “ garrisons. He is a tall, thin, pale-faced man, with a very
 “ wild look; brave in his person, bold in expressing him-
 “ self, a violent enemy, a sure friend, and seems to be al-
 “ ways in a hurry. Near fifty years old.” Such is the
 character given of this gentleman by Macky in 1703. A
 new privy-council being settled, May 10, 1708, according
 to act of parliament, relating to the union of the two king-
 doms, he was, among the other great officers, sworn there-
 of. He continued paymaster of the guards and garrisons
 till after the accession of George I. who appointed Mr. Wal-
 pole to succeed him, Sept. 23, 1714; and the privy-council
 being dissolved, and a new one appointed to meet on Oct. 1,
 following, he was also left out of the list. Retiring to his
 seat at Stowell in Gloucestershire, he died there in 1721,
 and was buried in the chancel of the church of Stowell.

Mr. Howe was author of “ A panegyric on King Wil-
 “ liam,” and of several songs and little poems; and is in-
 troduced in Swift’s celebrated ballad, “ On the Game of
 “ Traffic.” He married Mary, daughter and coheir of
 Humphrey Baskerville, of Pantryllos in Herefordshire, Esq;
 widow and relict of Sir Edward Morgan, of Laternam, in
 Monmouthshire, bart. by whom he was father to the first
 lord Chedworth.

HOWELL (JAMES), an English writer, was the son of Ath. Oxon.
 Thomas Howell, minister of Abernant in Caermarthenshire,
 and born about 1596. He was sent to the free-school at
 Hereford, and entered of Jesus-college, Oxford in 1610:
 his elder brother Thomas Howell being fellow of that so-
 ciety, afterwards king’s chaplain, and nominated in 1644 to
 the see of Bristol. Our author, having taken the degree of
 B. A. in 1613, left college, and removed to London; for
 being,

being, says Wood, a pure cadet, a true Cosmopolite, not born to land, lease, house, or office, he had his fortune to make; and being withal not so much inclined to a sedentary as an active life, this situation pleased him best, as most likely to answer his views. The first employ he got was that of steward to a glass-house in Broad-street, which was procured for him by Sir Robert Mansel, who was principally concerned therein. The proprietors of this work, intent upon improving the manufactory, came to a resolution to send an agent abroad, who should procure the best materials and workmen that could be got; and they pitched upon Howell, who, setting off in 1619, visited several of the principal places in Holland, Flanders, France, Spain, and Italy. Dec. 1621, he returned to London; having executed the purpose of his mission very well, and particularly having acquired a masterly knowledge in the modern languages. "Thank God," says he, "I have this fruit of my foreign travels, that I can pray unto him every day of the week in a separate language, and upon Sunday in seven."

Howell's
Letters,
Vol. I.

Soon after his return, he quitted his stewardship of the glass-house; and having experienced the pleasures of travelling, laid his plan for more employments in this way. In 1622, he was sent into Spain, to recover a rich English ship, seized on by the viceroy of Sardinia for his master's use, on pretence of its having prohibited goods on board. In 1623, during his absence abroad, he was chosen fellow of Jesus-college in Oxford, upon the new foundation of Sir Eubule Thelol: for he had taken care to cultivate his interest there all along. He tells Sir Eubule, in his letter of thanks to him, that he "will reserve his fellowship, and lay it by as a good warm garment against rough weather, if any fall on him:" in which he was followed by Prior, who allèdged the same reason for keeping his fellowship at St. John's-college in Cambridge. He returned to England in 1624; and was soon after appointed secretary to lord Scrope, afterwards earl of Sunderland, who was made lord president of the North. This post brought him to York: and while he resided there, the coporation of Richmond, without any application from himself, and against several competitors, chose him one of their representatives in the parliament which began in 1627. In 1632, he went secretary to Robert earl of Leicester, ambassador extraordinary from Charles I. to the court of Denmark, on occasion of the death of the queen dowager, who was grandmother to that king:

Ibid.

king: and here gave proofs of his oratorical talents, in several Latin speeches before the king of Denmark and other princes of Germany. After his return to England, his fortune proved more unstable than ever: for, except an inconsiderable affair, on which he was dispatched to Orleans in France by secretary Windebank in 1635, he was destitute of any employment for some years. At last, in 1639, he went to Ireland, and was received kindly by the lord lieutenant, who had aforesaid made him warm professions of kindness. The lieutenant employed him as an assistant-clerk upon some business to Edinburgh, and afterwards to London: but all his rising hopes were ruined in the unhappy fate which the earl of Strafford met with soon after. However, in 1640, he was dispatched upon some business to France; and the same year was made clerk of the council: which post was the most fixed in point of residence, and the most permanent in its nature, of any he had ever enjoyed. But his royal master, having departed from his palace at Whitehall, was not able to secure his continuance long in it: for in 1643, being come to London upon some business of his own, all his papers were seized by a committee of the parliament, his person secured, and in a few days after committed close prisoner to the Fleet. This at least he himself makes the cause of his imprisonment: but Wood insinuates, that he was thrown into prison, for debts contracted through his own extravagancy; and indeed some of his own letters give room enough to suspect it. But whatever was the cause, he bore it cheerfully; of many instances of which the following epitaph upon himself is one.

- “ Here lies entomb’d a walking thing,
 “ Whom Fortune with the states did fling
 “ Between these walls. Why? ask not that:
 “ That blind whore doth she knows not what.”

He had now nothing to trust to but his pen: and he applied himself therefore wholly to write and translate books. This work he managed so well, that it brought him in a comfortable subsistence, during his long stay in that prison, where he was confined till some time after the king’s death; and as he got nothing by his discharge from thence but his liberty, he was obliged to continue the same employment afterwards. His numerous productions, written rather out of necessity than choice, shew, however, a readiness of wit, and an exuberant fancy. Though always a firm Royalist, he does not seem to have approved the measures pursued by Buck-

ingham, Laud, and Strafford; and was far from approving the imposition of ship-money, and the policy of creating and multiplying monopolies. Yet the unbridled insolence and outrages of the Republican governors disgusted him so, that he was not displeas'd when Oliver assum'd the sovereign power under the title of protector; and in this light he address'd him on that occasion in a fair speech, which shall be mentioned presently. His behaviour under Cromwell's tyranny was no more than prudential, and was so consider'd; for Charles II. at his restoration, thought him worthy of his notice and favour: and his former post under the council being otherwise dispos'd of, a new place was created, by the grant of which he became the first historiographer royal in England. He died Nov. 1666, and was interred in the Temple church, London, where a monument was erected to his memory, with the following inscription upon it; which was taken down when the church was repaired in 1683, and has not since been replaced. "Jacobus Howell Cambro-Britannus, Regius Historiographus in Anglia primus, qui post varios peregrinationes tandem naturæ cursum peregit, satur annorum & famæ; domi forisque huc usque erraticus, hic fixus 1666."

Now for some account of his works. 1. "Dodona's Grove, or, The Vocal Forest, 1640." 2. "The Vote:" a poem, presented to the king on New-year's day, 1641. 3. "Instructions for foraine Travell: shewing by what Course, and in what compass of Time, one may take an exact Survey of the Kingdomes and States of Christendome, and arrive to the practical Knowledge of the Languages to good Purpose, 1642." Dedicated to Prince Charles. Reprinted 1650, with additions. These works were published before he was thrown into prison. 4. "Casual Discourses and Interlocutions between Patricius and Peregrin, touching the Distractions of the Times." Written soon after the Battle of Edgehill, and the first book published in vindication of the king. 5. "Mercurius Hibernicus: or, a Discourse of the Irish Massacre, 1644." 6. "Parables reflecting on the Times, 1644." 7. "England's Tears for the present Wars, &c. 1644." 8. "Preheminence and Pedigree of Parliaments, 1644." 9. "Vindication of some Passages reflecting upon him in Mr. Prynne's Book, called The Popish Royal Favourite, 1644." 10. "Epistolæ Ho-Elizianæ:" "Familiar Letters Domestic and Foreign, divided into sundry Sections, partly historical, partly political, partly philosophical, 1645."

Another

Another collection was published in 1647; and both these, with the addition of a third, came out in 1650. A few additional letters appeared in some subsequent editions: of which the eleventh was printed in 8vo, 1754. It is not to be wondered indeed, that these letters have run through so many editions; since they not only contain much of the history of his own times, but are also interspersed with many pleasant stories properly introduced and applied. It cannot be denied, that he has given way frequently to very low witticisms, the most unpardonable instance of which is his remark upon Charles I's death, where he says, "I will attend with patience how England will thrive, now that she is let blood in the Basilical vein, and cured as they say of the king's evil:" but this may be said, that he was led into this manner by the humour of the times. Wood relates, it does not appear on what authority, that "many of these letters were never written before the author of them was in the Fleet, as he pretends they were, but only feigned and purposely published to gain money to relieve his necessities:" but be this as it will, he allows they "give a tolerable history of those times," which if true is very sufficient to recommend them.

It is one rule in the conduct of our work, to give not only memoirs of the lives, but also catalogues of the writings, of remarkable men, especially the English; else we could gladly be excused from transcribing the dull list that follows, since the above letters are almost the only work of our author, that is now regarded: but however to go on. 11. "A Nocturnal Progress: or, a Perambulation of most Countries in Christendom, performed in one Night by strength of Imagination, 1645." 12. "Lustra Ludovici: or the Life of Lewis XIII. King of France, &c." 13. "An Account of the deplorable State of England in 1647, &c. 1647." 14. "Letter to Lord Pembroke concerning the Times, and the sad Condition both of Prince and People, 1647." 15. "Bella Scot-Anglica: A Brief of all the Battles betwixt England and Scotland from all Times to this present, 1648." 16. "Corollary declaring the Causes, whereby the Scot is come of late Years to be so heightened in his Spirits." 17. "The Instruments of a King: or, a short Discourse of the Sword, Crown, and Sceptre, &c. 1648." 18. "Winter-Dream, 1649." 19. "A Trance, or News from Hell, brought first to Town by Mercurius Acheronticus, 1649." 20. "Inquisition after Blood, &c. 1649." 21. "Vision, or Dialogue between

“Soul and Body, 1651.” 22. “Survey of the Signory of Venice, &c. 1651.” 23. “Some sober Inspections made into the Carriage and Consults of the late long Parliament, whereby occasion is taken to speak of Parliaments in former Times, and of Magna Charta: with some Reflections upon Government in general, 1653.” Dedicated to Oliver lord protector, whom he compares to Charles Martel, and compliments in language much beyond the truth and the sentiments of his own heart. The fourth edition of this book came out in 1660, with several additions.

His next publication, for we have not near done, was, 24. “History of the Wars of Jerusalem epitomised.” 25. “Ah, Ha; Tumulus, Thalamus: two Counter-Poems: the first an Elegy on Edward late Earl of Dorset; the second an Epithalamium to the Marquis of Dorchester, 1653.” 26. “The German Diet: or Balance of Europe, &c. 1653,” folio. The author’s picture at whole length is set before the title. 27. “Parthenopeia: or, the History of Naples, &c. 1654.” 28. “Londinopolis, 1657.” A short discourse, says Wood, mostly taken from Stowe’s “Survey of London.” 29. “Discourse of the Empire, and of the Election of the King of the Romans, 1658.” 30. “Lexicon Tetraglotton: An English-French-Italian-Spanish Dictionary, &c. 1660.” 31. “A Cordial for the Cavaliers, 1661.” Answered immediately by Sir Roger L’Estrange, in a book intituled, “A Caveat for the Cavaliers:” replied to by Mr. Howell in 32. “Some sober Inspections made into those Ingredients that went to the Composition of a late Cordial for the Cavaliers, 1661.” 33. “A French Grammar, &c.”— 34. “The Parley of Beasts, &c. 1660.” 35. “The second Part of casual Discourses and Interlocutions between Patricius and Peregrin, &c. 1661.” 36. “Twelve Treatises of the late Revolutions, 1661.” 37. “New English Grammar for Foreigners to learn English: with a Grammar for the Spanish and Castilian Tongue; with special Remarks on the Portuguese Dialect, for the service of her Majesty, 1662.” 38. “Discourse concerning the Precedency of Kings, 1663.” 39. “Poems:” collected and published by Serjeant-Major P. F. that is, Payne Fisher, who had been poet-laureate to Cromwell. The editor tells us, that our author Howell “may be called the prodigy of the age for the variety of his volumes; for there hath passed the press above forty of his works on various subjects,

“ subjects, useful not only to the present times, but to all
 “ posterity. And it is to be observed,” says he, “ that in
 “ all his writings there is something still new, either in the
 “ matter, method, or fancy, and in an untrodden tract.”
 He published next, 40. “ A Treatise concerning Amba-
 “ sadors, 1664.” 41. “ Concerning the surrender of Dun-
 “ kirk, that it was done upon good Grounds, 1664.”

Besides these works of his own, he translated several things
 from foreign languages ; as, 1. “ St. Paul’s late Progress
 “ upon Earth about a Divorce betwixt Christ and the Church
 “ of Rome, by reason of her Dissoluteness and Excesses, &c.
 “ 1644.” The author of this book published it about 1642,
 and was forced to fly from Rome on that account. He
 withdrew in the company, and under the conduct of one,
 who pretended friendship for him ; but who betrayed him at
 Avignon, where he was first hanged and then burnt. 2.
 “ A Venetian Looking-glass: or, a Letter written very
 “ lately from London to Cardinal Barberini at Rome, by a
 “ Venetian Clarissimo, touching the present Distempers in
 “ England, 1648.” 3. “ An exact History of the late Re-
 “ volutions in Naples, &c. 1650.” 4. “ A Letter of Ad-
 “ vice from the prime Statesmen of Florence, how Eng-
 “ land may come to herself again, 1659.” All these were
 translated from the Italian. He translated also from the French,
 “ The Nuptials of Peleus and Thetis, &c. 1654 ;” and
 from the Spanish, “ The Process and Pleadings in the Court
 “ of Spain, upon the Death of Anthony Ascham, Resident
 “ for the Parliament of England, &c. 1651.”

Lastly, he published, in 1649, “ The late King’s De-
 “ claration in Latin, French, and English :” and in 1651,
 “ Cottoni Posthuma, or divers choice Pieces of that re-
 “ nowned Antiquary Sir Robert Cotton, Knight and Baro-
 “ net,” in 8vo.

HUARTE (JOHN), a native of France, though he usually
 passes for a Spaniard, who lived in the 16th century. We
 know nothing more of him, than that he gained great fame
 by a work, he published in the Spanish tongue, upon a very
 curious and interesting subject. The title of it runs thus :
 “ Examen de ingenios para las Ciencias, &c. or, an exa-
 “ mination of such genius’s, as are fit for acquiring the
 “ sciences, and were born such : wherein, by marvellous
 “ and useful secrets, drawn from true philosophy both na-
 “ tural and divine, is shewn the gifts and different abilities
 “ found in men, and for what kind of study the genius of

“ every man is adapted in such a manner, that whoever shall
 “ read this book attentively, will discover the properties of
 “ his own genius, and be able to make choice of that science
 “ in which he will make the greatest improvement.” This
 book has been translated into several languages, and borne several
 impressions. It was translated into Italian, and published
 at Venice in 1582: at least, the dedication of that translation
 bears this date. It was translated into French by Gabriel
 Chappuis in 1580: but there is a better French version
 than this by Savinien d’Alquie, printed at Amsterdam in
 1672. He has taken in the additions inserted by Huarte in
 the last edition of his book, which are considerable both in
 quality and quantity. It has been translated also into Latin,
 and lastly into English. This very admired author has been
 highly extolled for acuteness and subtlety, and undoubtedly
 had a great share of these qualities: Bayle however thinks,
 that “ it would not be prudent for any person to trust either
 “ his maxims or authorities; for,” says he, “ he is not to
 “ be trusted on either of these heads, and his hypotheses are
 “ frequently chimerical, especially when he pretends to teach
 “ the formalities to be observed by those who would get
 “ children of a virtuous turn of mind. There are, in this
 “ part of his book, a great many particulars repugnant to
 “ modesty: and he deserves censure for publishing, as a
 “ genuine and authentic piece, a pretended letter of Lentu-
 “ lus the proconsul from Jerusalem to the Roman senate,
 “ wherein a portrait is given of Jesus Christ, a description
 “ of his shape and stature, the colour of his hair, the qua-
 “ lities of his beard, &c.”

Bayle’s Dict.

HUDSON (Captain HENRY), an eminent English
 navigator, who flourished in high fame in the beginning of
 the last century. Where he was born and educated, we
 have no certain account; as we have not of any private
 circumstances of his life. The custom of discovering foreign
 countries for the benefit of trade not dying with queen Eli-
 zabeth, in whose reign it had been zealously pursued, Hud-
 son among others attempted to find out a passage by the north
 to Japan and China. His first voyage was in 1607, at the
 charge of some London merchants; and his first attempt
 was for the north-east passage to the Indies. He departed
 therefore on the 1st of May; and after various adventures
 through icy seas and regions intensely cold, returned to Eng-
 land, and arrived in the Thames, Sept. 15. The year fol-
 lowing he undertook a second voyage for discovering the
 same

same passage, and accordingly set sail with 15 persons only April 22; but not succeeding, returned homewards, and arrived at Gravesend Aug. 26. A remarkable occurrence, mentioned in his journal of this voyage, was the sight of a mermaid, when they were about 76 degrees north latitude; of which take the account in his own words. "The 15th
 "of June, one of our company looking overboard saw a
 "mermaid, and calling up some of the company to see her,
 "one more came up, and she was then come close to the
 "ship's side, looking earnestly on the men. Soon after a
 "sea came and overturned her. From the navel upwards
 "her back and breasts were like a woman's, her body as
 "big as one of us, her skin very white, and long black hair
 "hanging down behind. In her going down they saw her
 "tail, like the tail of a porpous, and speckled like mac-
 "karel."

Purchas's
 Pilgrims,
 Part iii.
 Edit. 1625.
 p. 575.—
 Harris's
 Voyages,
 Vol. I. Edit.
 1705, p.
 566.

Not disheartened by two former unsuccessful voyages, he undertook again, in 1609, a third voyage to the same parts for farther discoveries; and was fitted out by the Dutch East-India company. He sailed from Amsterdam, with 20 men English and Dutch, March 25; and April 25, doubled the north cape of Finmark in Norway. He kept going along the coasts of Lapland towards Nova Zembla, but found the sea so full of ice, that there was no getting forwards. Then turning about, he went towards America, and arrived at the coast of New France on July 18. He sailed from place to place, without any hopes of succeeding in their grand scheme; and the ship's crew disagreeing, and being in danger of mutinying, he pursued his way homewards, and arrived Nov. 7, at Dartmouth in Devonshire: of which he gave advice to his directors in Holland, sending them also a journal of his voyage. In 1610, he was again fitted out by some gentlemen, with a commission to try, if through any of those American inlets, which captain Davis saw but durst not enter, on the western side of Davis's Streights, any passage might be found to the South-Sea. They sailed from St. Catharine's April 17, and June 4, came within sight of Greenland. The 9th they were off Forbisher's Streights, and the 15th came in sight of Cape Desolation. Thence they proceeded north-westward, among great quantities of ice, until they came to the mouth of the streights that bear Hudson's name. They advanced in those streights westerly, as the land and ice would permit, till they got into the bay, which has ever since been called by the bold discoverer's name, "Hudson's Bay." He gave

names to places as he went along; and called the country itself "Nova Britannia," or New Britain. He sailed above 100 leagues south into this bay, being confident that he had found the desired passage: but perceiving at last that it was only a bay, he resolved to winter in the most southern point of it, with an intention of pursuing his discoveries the following spring. He was so bent upon this, that he did not consider how unprovided he was with necessaries to support himself during a severe winter in that desolate place: however, Nov. 3, they drew their ship into a small creek, where they would all infallibly have perished, if they had not been unexpectedly and providentially supplied with uncommon flights of white fowl, which served them for provision. In the spring, when the ice began to waste, Hudson, in order to complete his discovery, made several efforts of various kinds: but, notwithstanding all his endeavours, he found himself necessitated to abandon his enterprize, and to make the best of his way home; and therefore distributed to his men with tears in his eyes all the bread he had left, which was only a pound to each: though it is said other provisions were afterwards found in the ship. In his despair and uneasiness, he had let fall some threatening words, of setting some of his men on shore: upon which a few of the sturdiest, who had before been very mutinous, entered his cabin in the night, tied his arms behind him, and exposed him in his own shallop at the west end of the streights; with his own son John Hudson, and seven of the most sick and infirm of his men. There they turned them adrift, and it is supposed they all perished, being never heard of more. The crew proceeded with the ship to England; but going on shore near the freight's mouth, four of them were killed by the savages. The rest, after enduring the greatest hardships, and ready to die for want, arrived at Plymouth, Sept. 1611.

Purchas,
as above,
Vol. III. p.
602—608.

Athenæ,
Vol. II. Col.
940. Edit.
1721.—
Ant. Hall,
Præfat. ad
J. Hudson,
Josephum.

HUDSON (Dr. JOHN), a learned English critic, was born at Widehope near Cockermouth in Cumberland, 1662; and, after having been educated in grammar and classical learning, was entered in 1676 of Queen's-college, Oxford. Soon after he had taken the degree of M. A. he removed to University-college, of which he was chosen fellow in March 1686, and became a most considerable and esteemed tutor. He also distinguished himself by several valuable editions of Greek and Latin authors, which he afterwards published. April 1701, on the resignation of Dr. Thomas Hyde, he was elected

lected head-keeper of the Bodleian library; and, June following, accumulated the degrees of B. and D. D. With this librarian's place, which he held till his death, he kept his fellowship till June 1711, when, according to the statutes of his college, he would have been obliged to have resigned it; but he had just before disqualified himself for holding it any longer, by marrying Margaret, daughter of Sir Robert Harrison, knight, an alderman of Oxford, and a mercer. In 1712, he was appointed principal of St. Mary-hall by the chancellor of the university, through the interest of Dr. Radcliffe: and it is said, that to Hudson's interest with this physician, the university of Oxford is obliged for the most ample benefactions she afterwards received from him. Hudson's studious and sedentary way of life brought him at length into an ill habit of body, which, turning to a dropsy, kept him about a year in a very languishing condition; and then he died, Nov. 27, 1719, leaving one daughter, and a widow.

His publications were as follow: 1. "Introductio ad Chronographiam: five ars chronologica in Epitomen redacta, 1691," 8vo. Extracted from Beveridge's Treatise on that subject, for the use of his pupils. 2. "Velleius Paterculus, cum variis lectionibus & notis & indice, 1693," 8vo. A second edition with the notes enlarged in 1711. 3. "Thucydides, 1696," folio. A neat and beautiful edition, but somewhat diminished in its credit by that of Duker and Wasse. 4. "Geographiæ Veteris Scriptores Græci Minores. Cum Dissertationibus & Annotationibus Henrici Dodwelli," 8vo. The first published in 1698, the second in 1703, and the third and fourth in 1712. 5. "Dionysii Halicarnassensis opera omnia, 1704," 2 vol. folio. A beautiful and valuable edition, enriched with the various readings of an ancient copy in the Vatican library, and of several manuscripts in France. The learned editor has subjoined to his own notes several of Sylburgius, Portus, Stephens, Casaubon, and Valesius. 6. "Dionysius Longinus, 1710," 4to. and 1718, 8vo. A very beautiful edition, and the notes, like all the rest of Hudson's, very short. 7. "Moeris Atticista de vocibus Atticis & Helenicis. Gregorius Martinus de Græcarum literarum pronunciatione, 1712," 8vo. 8. "Fabulæ Æsopicæ." Greek and Latin, 1718, 8vo. 9. "Flavii Josephi Opera," he had just finished, but did not live to publish. He had proceeded as far as the third index, when, finding himself unable to go quite through, he recommended the work to his

his intimate friend Mr. Antony Hall, who published it, 1720, in 2 vols. folio. It is a neat and beautiful edition, and superior in every respect to Havercamp's, except in the number and value of the notes. Mr. Hall did also another respectful office to Dr. Hudson after his death: he married his widow.

Dr. Hudson, if he had lived, intended to have published a catalogue of the Bodleian library, which he had caused to be fairly transcribed in 6 vols. folio. He was very assisting to several editors in Oxford, particularly to Dr. Gregory in his "Euclid," and to the industrious Mr. Hearne in his "Livy," &c. He corresponded with many learned men in foreign parts: with Muratori, Salvini, and Bianchini, in Italy; with Boivin, Kuster, and Lequien, in France; with Olearius, Menckenius, Christopher Wolfius, and, whom he chiefly esteemed, John Albert Fabricius, in Germany; Eric Benzell, in Sweden; Frederic Rostgard, in Denmark; with Pezron, Reland, Le Clerc, in Holland, &c. He used to complain of the vast expence of foreign letters; for he was far from being rich, having never been possessed of an ecclesiastical preferment; of which he used also to make frequent and heavy complaints.

Eloge Historique de Mr. Huet, par Mr. l'Abbé Olivet, prefixed to his Traite Philosophique de la Foiblesse de l'Esprit humain.—
Huetii Commentarius de rebus ad eum pertinentibus, p. 16.

Commentarius, &c. p. 29, and Eloge, &c. p. 13.

HUET (PETER DANIEL), bishop of Avranches in France, a very great as well as polite scholar, was born of a good family at Caen in Normandy, Feb. 8, 1630. His parents dying when he was scarcely out of his infancy, he fell into the hands of guardians, who neglected him: however, his own invincible and seemingly innate love of letters made him amends for all disadvantages; and he finished his studies in the belles lettres before he was 13 years of age. In the prosecution of his philosophical studies, he happened upon an excellent professor, father Mambrun, a Jesuit; who, after Plato's example, directed him to begin with learning a little geometry. But Huet went farther in it than his tutor desired; and contracted such a relish for it, that he slighted in a manner all his other studies. He went through every branch of mathematics, and maintained public theses at Caen, a thing never before done in that city. Having passed through his classes, it was his business to study the law, and to take his degrees in it; but two books, that were then published, drew him off from this pursuit. These were, "The Principles of Des Cartes," and "Bôchart's Sacred Geography." He was a great admirer of Des Cartes, and adhered to his philosophy for many years; but afterwards saw the

the falſeneſs and vanity of it, and, as we ſhall ſee, wrote againſt it alſo. “ A leſſon of caution this,” ſays his elogift, “ to all, to embrace no ſyſtem whatever, till they have carefully examined the principles on which it is built: ſince even the wiſeſt and moſt diſcerning men are through ſuch raſhneſs or inadvertency liable to be deceived.” Bochart’s geography made a vaſt impreſſion upon him, as well on account of the immense erudition with which it abounded, as by the preſence of its author, who was miniſter of the Proteſtant church at Caen. This book was full of Greek and Hebrew learning, and inſpired Huët with an ardent deſire of maſtering thoſe languages; who, to forward his way to them, contracted a friendſhip with Bochart, and put himſelf under his directions.

Commentarius, &c.
P. 42, 43.

At the age of 20 years and one day, he was delivered by the cuſtom of Normandy from the tuition of his guardians: and ſoon after took a journey to Paris, not ſo much out of curioſity to ſee that place, as for the ſake of purchaſing books, and making himſelf acquainted with the learned men of the times. He ſoon became known to Sirmond, Petavius, Vavaſſor, Naude, and, in ſhort, to almoſt all the ſcholars in France. About two years after, he had alſo an opportunity of introducing himſelf to the learned in Holland: for Chriſtina of Sweden having invited Bochart to her court, Huët accompanied him, and they ſet out in April 1652. He ſaw Salmaſius at Leyden, and Iſaac Voſſius at Amſterdam. He often viſited the queen, who would have engaged him in her ſervice; but Bochart not having been very graciously received, through the intrigues of Bourdel other phyſician, who was jealous of him, and the queen’s fickle temper being known to every body, Huët declined all offers, and after a ſtay of three months returned to France. The chief fruits of his journey was a copy of a manuſcript of Origen’s “ Commentaries upon St. Matthew,” which he tranſcribed at Stockholm; and the acquaintance he contracted with the learned men in Sweden and Holland, through which he paſſed. Upon his return to his own country, he reſumed his ſtudies with more vigour than ever, in order to publiſh his manuſcript of Origen. While he was employed in tranſlating this work, he was led to conſider the rules to be obſerved in tranſlations, as well as the different manners of the moſt celebrated tranſlators. This gave occaſion to his firſt performance, which came out at Paris in 1661, under this title, “ De interpretatione libri duo:” and it is written in the form of a dialogue between Caſaubon, Fronto Ducæus, and Thuanus.

Preface de
Virgile,
Num. 22.

Eloge, &c.
P. 19.

Commenta-
rius, &c.
P. 150.

Ibid. p. 208.

Eloge, &c.
P. 19.

Thuanus. M. de Segrais tells us, that "nothing can be added to this treatise, either with respect to strength of critical judgement, variety of learning, or elegance of style; which last," says Abbé Olivet, "is so very extraordinary, that it might have done honour to the age of Augustus." This book was first printed in a thin 4to, but afterwards in 12mo, and 8vo. In 1668, were published at Roan, in 2 vols. folio, his "Origenis Commentaria, &c. cum Latina interpretatione, notis, & observationibus;" to which is prefixed a large preliminary discourse, wherein is collected all that antiquity relates of Origen. The 16 years interval, between his return from Sweden and the publication of this work, was spent entirely in study, excepting a month or two every year, when he went to Paris: during which time he gave the public a specimen of his skill in polite literature, in an elegant collection of poems, intituled, "Carmina Latina & Græca;" which were published at Utrecht in 1664, and afterwards enlarged in several successive editions. While he was employed upon his "Commentaries of Origen," he had the misfortune to quarrel with his friend and master Bochart; who desiring one day a sight of his manuscript, for the sake of consulting some passages about the Eucharist, which had been greatly controverted between Papists and Protestants, discovered an hiatus or defect, which seemed to determine the sense in favour of the Papists, and reproached Huet with being the contriver of it. Huet at first thought that it was a defect in the original MS. but upon consulting another very ancient MS. in the king's library at Paris, he found that he had omitted some words in the hurry of transcribing, as he says, and that the mistake was his own. Bochart, still supposing that this was a kind of pious fraud in Huet, to support the doctrine of the church of Rome in regard to the Eucharist, alarmed the Protestants every where, as if Origen's "Commentaries" were going to be very unfairly published; and by that means dissolved the friendship which had long subsisted between Huet and himself.

In 1659, Huet was invited to Rome by Christina, who had abdicated her crown, and retired thither; but, remembering the cool reception which Bochart had met with from her majesty, after as warm an invitation, he refused to go. Those, says Olivet, who judge of actions by events, will suppose him to have acted very wisely in continuing in France; for ten years after, when Bossuet was appointed by the king preceptor to the Dauphin, Huet was chosen for his colleague,

colleague, with the title of sub-preceptor, which honour had some time been designed him by de Montausier, the Dauphin's governor. He went to court in 1670, and stayed there till 1680, when the Dauphin was married. Though his employment must needs take up a considerable part of his time, yet he found enough to complete his "Demonstratio Evangelica," which, as great and laborious a work as it may seem, was begun and ended amidst the embarrassments of a court. It was published at Paris, in 1679, folio; and has been reprinted since in folio, quarto, and octavo. Huet owns, that this work of his was better received by foreigners, than by his own countrymen; many of whom considered it as a work full of learning indeed, but utterly void of that demonstration, to which it so formally and pompously pretends. Others, less equitable, borrowed from it, and attacked it at the same time, to cover their plagiarism; which, though Huet complains very heavily of it, is not a fate peculiar to him or his book; there being hardly any country, which will not afford instances of authors who have been served in the same manner. Father Simon had a design to make an abridgement of this work; but Huet being informed, that his purpose was only to alter it as he thought proper, to add to it, and strike out of it at pleasure, desired him to excuse himself that trouble. We must not forget the service which Huet at this time did the republic of letters, by promoting the editions of the classics "in usum Delphini:" for though the first idea of the commentaries for the use of the Dauphin was started by the duke de Montausier, yet it was Huet who formed the plan, and directed the execution of it, as far as the capacity of the persons employed in that work would permit. He undertook, he tells us, only to promote and conduct the work, "procurator esse & ἐπιδημιάρχης, non & οπε-
rarius;" but at last came in for a share of it. For when Michael Faye, who took upon him the care of setting out Manilius, but was not equal to the task, found himself gravelled, as he often did, with passages in that obscure author, he had recourse to Huet; who, having formerly read him with great attention, and made several notes and observations upon him, was thereupon induced to digest them into order, and to publish them, as he did at the end of the Delphin edition of that author, in 1679. We must remember also to
observe, that he had been chosen a member of the French academy; and that his Speech pronounced on the occasion before that illustrious body, had been published at Paris in 1674.

Commenta-
rius, &c.
p. 284.

Ibid. p. 291.

Ibid. p. 292.

While

While he was employed in composing his “*Demonstratio Evangelica*,” the sentiments of piety, which he had from his earliest youth, moved him to enter into orders, which he did at 46 years of age. In 1678, he was presented by the king to the abbey of Aunay in Normandy, which was so agreeable to him, that he retired there every summer, after he had left the court. In 1685, he was nominated to the bishopric of Soissons; but before the bulls for his institution were expedited, the abbey de Sillery having been nominated to the see of Avranches, they exchanged bishoprics with the consent of the king; though, by reason of the differences between the court of France and that of Rome, they could not be consecrated till 1692. In 1689, he published his “*Censura Philosophiæ Cartesianæ*,” and addressed it to the duke de Montausier: it appears, that he was greatly piqued at the Cartesians, when he wrote this book. He was displeased, that these philosophers preferred those who cultivate their reason, to those who only cultivate their memory; and required, that men should endeavour more to know themselves, than to know what was done in former ages. “What,” says he, “because we are men of learning, shall this make us obnoxious to the raillery of the Cartesians?” We will agree with him, that there was no occasion for raillery in the case; but must needs own ourselves of opinion, that if mankind were more solicitous about the conduct of the understanding, and less so about storing and stuffing the magazine of the memory with a vast variety of uninteresting facts and opinions, they would at least be more rational than they are. In 1690, he published in Caen, in 4to, his “*Quæstiones Alnetanæ de Concordia Rationis & Fidei* :” which is written in the form of a dialogue, after the manner of Cicero’s “*Tusculan Questions*.” It is divided into three books: the first of which lays down the rules, by which the agreement between faith and reason is to be regulated; the second compares the doctrines of Christianity with the doctrines of Paganism; and the third the practical precepts of each, and how they tend to improve and perfect human life in piety and morals. This is not only a very learned, but a very entertaining work; being written in an elegant and polite manner, and in most excellent Latin, as all his works are.

In 1699, he resigned his bishopric of Avranches, and was presented to the abbey of Fontenay, near the gates of Caen. His love to his native place determined him to fix there, for which purpose he improved the house and gardens belonging
to

to the abbot. But several grievances and law-suits coming upon him, he removed to Paris; and lodged among the Jesuits in the *Maison Professée*, whom he had made heirs to his library, reserving to himself the use of it while he lived. Here he spent the last 20 years of his life, dividing his time between devotion and study. He did not consider the Bible as the only book to be read, but thought that all other books, in short, must be read, before it could be rightly understood. He employed himself chiefly in writing notes on the Vulgate translation: for which purpose he read over the Hebrew text 24 times; comparing it, as he went along, with the other Oriental texts, and, as his elogist tells us, spent every day two or three hours in this work from 1681 to 1712. He was then seized with a very severe distemper, which confined him to his bed for near six months, and brought him so very low, that he was given up by his physicians, and received extreme unction. However, recovering by degrees, he applied himself to the writing of his life, which was published at Amsterdam 1718, in 12mo, under the title of “*Pet. Dan. Huetii, Episcopi Abrincensis, Commentarius de rebus ad eum pertinentibus* :” where the critics have wondered, that so great a master of Latin as Huetius was, and who has written it, perhaps as well as any of the moderns, should be guilty of a solecism in the very title of his book; as he was writing “*eum*,” when he should have manifestly written “*se*.” This performance however, though drawn up in a very amusing and entertaining manner, and with great elegance of style, is not done with that order and exactness, which appears in his other works; his memory being then decayed, and afterwards declining more and more, so that he was not any longer capable of a continued work, but only committed detached thoughts to paper. Olivet in the mean time relates a most remarkable singularity of him, namely, that “*for two or three hours before his death, he recovered all the vigour of his genius and memory.*” He died Jan. 26, 1721, in his 91st year.

Besides the works which we have mentioned in the course of this memoir, he published others of a similar nature, viz. “*De l’Origine des Romains, 1670.*” “*De la situation du Paradis Terrestre, 1691.*” “*Nouveaux Memoires pour servir à l’Histoire du Cartesianisme, 1692.*” “*Statuts Synodaux pour le diocese d’Avranches, &c. 1693;*” to which were added three supplements in the years 1695, 1696, 1698. “*De Navigationibus Salomonis, Amst. 1698.*” “*Notæ in Anthologiam Epigrammatum Græcorum, Ultraj. 1700.*”

Commentarius, &c.
p. 354.
Huetiana,
p. 182.

Eloge, &c.
p. 23.

Ibid. p. 26.

“ 1700.” “ Origines de Caen, Roan, 1702. “ Lettre la
 “ Monf. Perrault, fur le Parallele des Anciens & des Mo-
 “ dernes du 10 Oct. 1692,” printed without the author’s
 knowledge in the third part of the “ Pieces Fugitives, Paris,
 “ 1704.” “ Examen du sentiment de Longin fur ce paffage
 “ de la Genefe, Et Dieu dit, que la Lumiere foit faite, & la
 “ Lumiere fut faite,” inferted in tome the 10th of Le
 Clerc’s “ Bibliotheque Choifée, Amft. 1706.” Huet, in his
 “ Demonftratio Evangelica,” had afferted, that there was
 nothing fublime in this paffage, as Longinus had obferved,
 but that it was perfectly fimple. Mefrs. de Port Royal and
 Boileaux, who gave tranflations of Longinus, afferted its
 fublimity on that very account; and this occafioned the
 “ Examen” juft mentioned. “ Lettre à M. Foucault con-
 “ feiller d’etat fur l’origine de la poefie Françoisfe, du 16
 “ Mar. 1706,” inferted in the “ Memoires de Trevoux, in
 “ 1711.” “ Lettre de M. Morin, (that is, of M. Huet) de
 “ l’academie des infcriptions à M. Huet, touchant le livre
 “ de M. Tolandus Anglois, intitulé, Adeifidæmon, & ori-
 “ gines Judaicæ:” inferted in the “ Memoires de Tre-
 “ voux” for Sept. 1709, and in the collection, which the
 abbé Tilladet publifhed of Huet’s works, under the title of
 “ Differtations fur diverfes matieres de la Religion & de Phi-
 “ lologie, 1612.” “ Hiftoire de Commerce & de la navi-
 “ gation des Anciens, 1716.” After his death were pub-
 lifhed, “ Traité Philofophique de la foibleffe de l’efprit hu-
 “ main, Amft. 1723.” “ Huetiana, ou penfées diverfes de
 “ M. Huet, 1722.” Thefe contain thofe loofe thoughts he
 flung upon paper after his laft illnefs, when, as we have al-
 ready obferved, he was incapable of producing a clofe con-
 nected work. “ Diane de Caftro, ou le faux Yncas, 1728.”
 A romance, written when he was very young. There are
 yet in being other MSS. of his, which, as far as we know,
 have not been publifhed; viz. “ A Latin tranflation of
 “ Longus’s Loves of Daphnis and Chloe;” “ An Answer
 “ to Regis with regard to Des Cartes’s Metaphyfis;”
 “ Notes upon the Vulgate Tranflation of the Bible;” and
 a collection of between 5 and 600 letters in Latin and French,
 written to learned men.

Eloge, &c.
p. 26.

Eloge, &c.
p. 24.

Huetiana,
p. 4.

To conclude, “ when we confider,” as Olivet fays, “ that
 “ he lived to 90 years of age and upwards, that he had been
 “ a hard ftudent from his infancy, that he had had almoft
 “ all his time to himfelf, that he had enjoyed an uninter-
 “ rupted ftate of good health, that he had always somebody
 “ to read to him even at his meals, that in one word, to
 “ borrow

“ borrow his own language, neither the heat of youth, nor
 “ a multiplicity of business, nor the love of company, nor
 “ the hurry of the world, had ever been able to moderate his
 “ invincible love of letters, we must needs conclude him to
 “ have been one of the most learned men that any age has
 “ produced.”

HUGHES (JOHN), an English poet, was son of a citizen of London, and born at Marlborough in Wiltshire, Jan. 29, 1677. He was brought early to London, and received the rudiments of learning in private schools there. He had a weak or at least a delicate constitution, which perhaps restrained him from severer studies, and inclined him to pursue the softer arts of poetry, music, and drawing; in each of which he made a considerable progress. His acquaintance with the Muses and the Graces did not render him averse to business: he had a place in the office of Ordnance, and was secretary to several commissions under the great seal for purchasing lands, in order to the better securing the royal docks and yards at Portsmouth, Chatham, and Harwich. He continued, however, to pursue his natural inclination to letters, and added to a competent knowledge of the learned an intimate acquaintance with the modern languages. The first testimony he gave the public of his poetic vein, was in a poem “ on the Peace of Ryswick,” printed in 1697, and received with uncommon approbation. In 1699, “ The Court of Neptune” was written by him on king William’s return from Holland; and, the same year, a song on the duke of Gloucester’s birth-day. In 1702, he published, on the death of king William, a Pindaric ode, intitled, “ Of the House of Nassau,” which he dedicated to Charles duke of Somerset; and in 1703 his “ Ode in Praise of Music,” was performed with great applause at Stationers-hall.

Account of
 the Life of
 Hughes,
 prefixed to
 his Poems

His numerous performances, for he had all along employed his leisure hours in translations and imitations from the ancients, had by this time introduced him, not only to the gentlemen of the belles lettres, such as Addison [A],

[A] “ His acquaintance with the great writers of his time,” says Dr. Johnson, “ appears to have been very general; but of his intimacy with Addison there is a remarkable proof. It is told, on good authority, that ‘ Cato’ was finished and played by his persuasion. It had long wanted

“ the last act, which he was desired by Addison to supply. If the request was sincere, it proceeded from an opinion, whatever it was, that did not last long; for when Hughes came in a week to shew him his first attempt, he found half the act written by Addison himself.”

Congreve, Pope, Southerne, Rowe, and others, but also to some of the greatest men in the kingdom; and among these to the earl of Wharton, who offered to carry him over, and to provide for him, when appointed lord-lieutenant of Ireland: but, having other views at home, he declined the offer.

Dr. Johnson. Hughes had hitherto suffered the mortifications of a narrow fortune; but in 1717 the lord chancellor Cowper set him at ease, by making him secretary to the Commissions of the Peace; in which he afterwards, by a particular request, desired his successor lord Parker to continue him. He had now affluence; but such is human life, that he had it when his declining health could neither allow him long possession nor quick enjoyment. His last work was his tragedy, "The Siege of Damascus;" after which a *Siege* became a popular title. This play, which still continues on the stage, and of which it is unnecessary to add a private voice to such continuance of approbation, is not acted or printed according to the author's original draught, or his settled intention. He had made Phocyas apostatize from his religion; after which the abhorrence of Eudocia would have been reasonable, his misery would have been just, and the horrors of his repentance exemplary. The players, however, required that the guilt of Phocyas should terminate in desertion to the enemy; and Hughes, unwilling that his relations should lose the benefit of his work, complied with the alteration. He was now weak with a lingering consumption, and not able to attend the rehearsal; yet was so vigorous in his faculties, that only ten days before his death he wrote the dedication to his patron lord Cowper. On Feb. 17, 1719-20, the play was represented, and the author died. He lived to hear that it was well received; but paid no regard to the intelligence, being then wholly employed in the meditations of a departing Christian.

A few weeks before he died, he sent, as a testimony of gratitude, to his noble friend earl Cowper, his own picture drawn by Sir Godfrey Kneller, which he had received as a present from that painter: upon which the earl wrote him the following letter. "24 Jan. 1719-20. Sir, I thank you
 " for the most acceptable present of your picture, and assure
 " you, that none of this age can set an higher value on it
 " than I do, and shall while I live: though I am sensible
 " posterity will outdo me in that particular. I am, with
 " the greatest esteem and sincerity, Sir, your most affectionate and obliged humble servant, COWPER."

A man of his character was undoubtedly regretted; and Steele devoted an essay, in the paper called "The Theatre," to the memory of his virtues. In 1735, his poems were collected and published in 2 vols. 12mo, under the following title: "Poems on several Occasions, with some select Essays in Prose." Hughes was also the author of other works in prose. "The Advices from Par-nassus," and "The Political Touchstone of Boccalini," translated by several hands, and printed in folio 1706, were revised, corrected, and had a preface prefixed to them, by him. He translated himself the following works: namely, "Fontenelle's Dialogues of the Dead, and Discourse concerning the Ancients and Moderns;" "Abbé de Vertot's History of the Revolutions in Portugal;" and "Letters of Abelard and Heloisa." He wrote the preface to the collection of the "History of England" by various hands, called, "The Complete History of England," printed in 1706, in 3 vols. folio; in which he gives a clear, satisfactory, and impartial account of the historians there collected. Several papers in the "Tatlers," "Spectators," and "Guardians," were written by him. He is supposed to have written the whole, or at least a considerable part, of the "Lay-Monastery; consisting of Essays, Discourses, &c. published singly under the title of the 'Lay-Monk: being the Sequel of the 'Spectators.'" The second edition of this was printed in 1714, 12mo. Lastly, he published, in 1715, an accurate edition of the works of Spenser, in 6 vols. 12mo: to which are prefixed the "Life of Spenser," "An Essay on Allegorical Poetry," "Remarks on the Fairy-Queen, and other Writings of Spenser;" and a Glossary, explaining old words; all by Mr. Hughes. This was a work for which he was well qualified, as a judge of the beauties of writing, but perhaps wanted an antiquary's knowledge of the obsolete words. He did not much revive the curiosity of the public; for near 30 years elapsed before his edition was reprinted. The character of his genius we shall transcribe from the correspondence of Swift and Pope. "A month ago," says Swift, "was sent me over, by a friend of mine, the works of John Hughes, Esq. They are in prose and verse. I never heard of the man in my life, yet I find your name as a subscriber. He is too grave a poet for me; and I think among the mediocrits, in prose as well as verse." To this Pope returns: "To answer your question as to Mr.

“Hughes; what he wanted in genius, he made up as an honest man; but he was of the class you think him.”

Letters of eminent Persons, Vol. I. p. 160.

HUGHES (JABEZ), younger brother of Mr. John Hughes, and, like him, a votary of the Muses, and an excellent scholar. He published, in 1714, in 8vo, a translation of “The Rape of Proserpine,” from Claudian, and “The Story of Sextus and Erictho,” from Lucan’s “Pharsalia,” book vi. These translations, with notes, were reprinted in 1723, 12mo. He also published, 1717, a translation of Suetonius’s “Lives of the Twelve Cæsars,” and translated several “Novels” from the Spanish of Cervantes, which are inserted in the “Select Collection of Novels and Histories,” printed for Watts, 1729. He died Jan. 17, 1731, in his 46th year. A posthumous volume of his “Miscellanies in Verse and Prose” was published in 1737. The widow accompanied the lady of governor Byng to Barbados, and died there in 1740.

Epitolarly Correspondents, Vol. II. p. 295.

Vol. XLVIII. p. 583. 673.

HUGHES (JABEZ), of a different family from the former, though of the same name, fellow of Jesus-college, Cambridge, and called by bishop Atterbury “a learned hand,” is known to the republic of letters as editor of St. Chrysofom’s treatise “On the Priesthood.” Two letters of his to Mr. Bonwicke are printed in “The Gentleman’s Magazine,” in one of which he says, “I have at last been prevailed on to undertake an edition of St. Chrysofom’s *περὶ ἱερωσύνης*; and I would beg the favour of you to send me your octavo edition. I want a small volume to lay by me; and the Latin version may be of some service to me, if I cancel the interpretation of Fronto Ducaeus.” A second edition of this treatise was printed at Cambridge in Greek and Latin, with notes, and a preliminary dissertation against the pretended “Rights of the Church, &c.” in 1712. A good English translation of St. Chrysofom “On the Priesthood,” a posthumous work by the Rev. John Bunce, M. A. was published by his son (vicar of St. Stephen’s near Canterbury) in 1760.

Life, written by himself, prefixed to his History of England.

HUME (DAVID), a celebrated philosopher and historian, was descended from a good family in Scotland, and born at Edinburgh April 26, 1711. Being a younger brother with a very slender patrimony, and of a studious, sober, industrious turn, he was destined by his family to the law: but, being seized with an early passion for letters, he found an insur-

infurmountable averſion to any thing elſe ; and, as he relates, while they fancied him to be poring upon Voet and Vinnius, he was occupied with Cicero and Virgil. His fortune however being very ſmall, and his health a little broken by ardent application to books, he was tempted, or rather forced, to make a feeble trial for buſineſs ; and, in 1734, went to Briſtol, with recommendations to ſome eminent merchants : but, in a few months, found that ſcene totally unfit for him. He ſhould ſeem, alſo, to have conceived ſome perſonal diſguſt againſt the men of buſineſs : for, though he was by no means addicted to ſatire, yet we can ſcarcely interpret him otherwiſe, when, ſpeaking in his Hiſtory (anno 1660) of James Naylor's entrance into Briſtol upon a horſe, in imitation of Chriſt, he preſumes it to be “ from the difficulty in “ that place of finding an aſs.”

Immediately on leaving Briſtol, he went over to France, with a view of proſecuting his ſtudies in privacy ; and practiced a very rigid frugality, for the ſake of maintaining his independency unimpaired. During his retreat there, firſt at Rheims, but chiefly at La Fleche, in Anjou, he compoſed his “ Treatiſe of Human Nature ;” and, coming over to London in 1737, he publiſhed it the year after. It met with no manner of ſucceſs : “ it fell,” ſays he, “ dead-born from “ the preſs.” In 1742, he printed, with more ſucceſs, the firſt part of his “ Eſſays.” In 1745, he lived with the marquis of Annandale, the ſtate of that nobleman's mind and health requiring ſuch an attendant : the emoluments of the ſituation muſt have been his motive for undertaking ſuch a charge. He then received an invitation from general St. Clair, to attend him as a ſecretary to his expedition ; which was at firſt meant againſt Canada, but ended in an incuſion upon the coaſt of France. Next year, 1747, he attended the general in the ſame ſtation, in his military embaſſy to the courts of Vienna and Turin : he then wore the uniform of an officer, and was introduced to theſe courts as aid-de-camp to the general. Theſe two years were almoſt the only interruptions which his ſtudies received during the courſe of his life : his appointments, however, had made him in his own opinion “ independent ; for he was now maſter of near 1000l.”

Having always imagined, that his want of ſucceſs, in publiſhing the “ Treatiſe of Human Nature,” proceeded more from the manner than the matter, he caſt the firſt part of that work anew, in the “ Enquiry concerning Human “ Underſtanding,” which was publiſhed while he was at

Turin; but with little more success. However, he perceived some symptoms of a rising reputation: his books grew more and more the subject of conversation; and “I found,” says he, “by Dr. Warburton’s railing, that they were beginning to be esteemed in good company.” In 1752, were published at Edinburgh, where he then lived, his “Political Discourses;” and the same year, at London, his “Enquiry concerning the Principles of Morals.” Of the former he says, “that it was the only work of his, which was successful on the first publication, being well received abroad and at home:” and he pronounces the latter to be, in his own opinion, of all his writings, historical, philosophical, or literary, incomparably the best; although it came unnoticed and unobserved into the world.”

In 1754, he published the first volume, in 4to, of “A Portion of English History, from the Accession of James I. to the Revolution.” He strongly promised himself success from this work, thinking himself the first English historian that was free from bias in his principles: but he says, “that he was herein miserably disappointed; and that, instead of pleasing all parties, he had made himself obnoxious to all.” He was, as he relates, “so discouraged with this, that, had not the war at that time been breaking out between France and England, he had certainly retired to some provincial town of the former kingdom, changed his name, and never more have returned to his native country.” He recovered himself, however, so far, as to publish, in 1756, his second volume of the above history; and this, it seems, was better received. “It not only rose itself,” he says, “but helped to buoy up its unfortunate brother.” Between these publications came out his “Natural History of Religion,” along with some other small pieces: which, though but indifferently received, was in the end the cause of some consolation to him; because—“Dr. Hurd wrote a pamphlet against it, with all the illiberal petulance, arrogance, and scurrility, which distinguish the Warburtonian school.” A strange consolation, methinks, supposing it to be well founded: but, alas! Dr. Hurd did not write the pamphlet: Dr. Hurd was only the ostensible author; and it was then a matter of wonder, how he could submit to be even that. In 1759, he published his “History of the House of Tudor;” and, in 1761, the more early part of the English History: each, in two vols. 4to. The clamour against the former of these was almost equal to that against the history of the two first Stuarts; and the latter was attended with but tolerable success:

cess: but he was now, he tells us, grown callous against the impressions of public censure. He had, indeed, what he would think, good reason to be so; for the copy-money, given him by the booksellers for his history, exceptionable as it was deemed, had made him not only independent but opulent.

Being now about 50, he retired to Scotland, determined never more to set his foot out of it; and carried with him “the satisfaction of never having preferred a request to one great man, or even making advances of friendship to any of them.” But, while meditating to spend the rest of his life in a philosophical manner, he received, in 1763, an invitation from the earl of Hertford, to attend him on his embassy to Paris; which at length he accepted, and was left there *chargé d'affaires* in the summer of 1765. In the beginning of 1766, he quitted Paris; and, in the summer of that year, went to Edinburgh, with the same view as before, of burying himself in a philosophical retreat: but, in 1767, he received from Mr. Conway a new invitation to be under-secretary of state, which, like the former, he did not think it expedient to decline. He returned to Edinburgh in 1769, “very opulent,” he says, (“for he possessed a revenue of 1000l. a year) healthy, and, though somewhat stricken in years, with the prospect of enjoying long his ease.” In spring 1775, he was struck with a disorder in his bowels; which, though it gave him no alarm at first, proved at length mortal and incurable. It should seem, however, as if it were not only not painful, but not even troublesome or fatiguing: for he declares, that “notwithstanding the great decline of his person, he had never suffered a moment’s abatement of his spirits; that he possessed the same ardour as ever in study, and the same gaiety in company: insomuch,” says he, “that, were I to name a period of my life, which I should most chuse to pass over again, I might be tempted to point to this later period.”

The above account by himself, from which these materials are extracted, is dated April 18, 1776: he died the 25th of August following. His works, as corrected by himself, are printed in 4to and 8vo: but there is a posthumous piece, not included among them; yet, as to the writing part, not inferior to any of them. It is intitled “Dialogues concerning Natural Religion,” in 8vo.

HUMPHREY (LAURENCE), a learned English writer, was born at Newport Pagnell in Buckinghamshire, about 1527, and educated in the Greek and Latin languages at Cambridge: after which he became first a deigy, then a fellow, of Magdalen-college in Oxford. He took the degree of M. A. in 1552, and about that time was made Greek reader of his college, and entered into orders. June 1555, he had leave from his college to travel into foreign parts; he went to Zurich, and associated himself with the English there, who had fled from their country on account of their religion. After the death of queen Mary, he returned to England; and was restored to his fellowship in Magdalen-college, from which he had been expelled, because he did not return within the space of a year, which was one condition on which he was permitted to travel; as was another, that he should refrain from all heretical company. In 1560, he was appointed the queen's professor of divinity at Oxford; and the year after elected the president of his college. In 1562, he took both the degrees in divinity; and, in 1570, was made dean of Gloucester. In 1580, he was removed to the deanery of Winchester; and had probably been promoted to a bishopric, if he had not been disaffected to the church of England. For Wood tells us, that from the city of Zurich, where the preaching of Zuinglius had fashioned people's notions, and from the correspondence that he had at Geneva, he brought back with him so much of the Calvinist both in doctrine and discipline, that the best that could be said of him was, that he was a moderate and conscientious Nonconformist. This was at least the opinion of several divines, who used to call him and Dr. Fulke of Cambridge, standard-bearers among the Nonconformists: though others thought they grew more conformable in the end. Be this as it will, "sure it is," says Wood, "that Humphrey was a great and general scholar, an able linguist, a deep divine; and for his excellency of style, exactness of method, and substance of matter in his writings, went beyond most of our theologists." He died, Feb. 1589-90; leaving a wife, by whom he had 12 children.

His writings are, 1. "Epistola da Græcis literis & Homeri lectione & imitatione;" printed before a book of Hadrian Junius, intituled, "Cornu-copia," at Basil, 1558. 2. "De Religionis conservatione & reformatione, deque primatu regum, Bas. 1559." 3. "De ratione interpretandi auctores, Bas. 1559." 4. "Optimates: sive de nobilitate, ejusque antiqua origine, &c. Bas. 1560." 5. "Joan-

5. " Joannis Juelli Angli, Episcopi Sarisburiensis, vita & mors, ejusque veræ doctrinæ defensio, &c. Lond. 1573." 6. " Two Latin Orations spoken before Queen Elizabeth : one in 1572, another in 1575." 7. " Sermons ;" and 8. " Some Latin Pieces against the Papists, Campian in particular." Wood quotes Tobias Matthew, an eminent archbishop, he says, that knew him well, as declaring, that Dr. Humphrey had read more fathers, than Campian the Jesuit ever saw ; devoured more than he ever tasted ; and taught more in the university of Oxford, than he had either learned or heard."

HUNTER (ROBERT, Esq;) author of the celebrated " Letter on Enthusiasm," and, if Coxeter be right in his MS. conjecture in his title-page of the only copy extant, of a farce called " Androboros." He was appointed lieutenant-governor of Virginia in 1708, but taken by the French in his voyage thither. Two excellent letters, addressed to colonel Hunter whilst a prisoner at Paris, and which reflect equal honour on Hunter and Swift, are in the 12th vol. of the Dean's Works, by one of which it appears, that the " Letter on Enthusiasm" had been ascribed to Swift ; as it has still more commonly been to the earl of Shaftesbury. In 1710, he was appointed governor of New-York, and sent with 2700 Palatines to settle there. From Mr. Gough's " History of Croyland Abbey" we learn, that Mr. Hunter was a major-general, and that, during his government of New-York, he was directed by her majesty to provide subsistence for about 3000 Palatines (the number stated in the alienating act), sent from Great-Britain to be employed in raising and manufacturing naval stores ; and by an account stated in 1734, it appears that the governor had disbursed 20,000l. and upwards in that undertaking, no part of which was ever re-paid. He returned to England in 1719 ; and on the accession of George II. was continued governor of New-York and the Jerseys. On account of his health, he obtained the government of Jamaica, where he arrived in Feb. 1727-8 ; died March 31, 1734 ; and was buried in that island. His epitaph, written by the Rev. Mr. Flemming, may be seen below [A] :

Biographia
Dramatica.

P. 18.

HUNTER

[A] Hic charæ recumbunt exuvie
ROBERTI HUNTER,
hujus insulæ nuperrime præfecti ;
qui nihil à patrum gloria mutuatus

sua nobilitatis virtute emicuit.
Miræ corporis pulchritudini
suavitatem ingenii,
rerum & literarum scientiæ

morum

morum comitatem adjecit.
 In bello illustris,
 nec in pace minus insignis,
 negotium cum sapientia & fortitudine,
 otium cum dignitate & elegantia
 exercuit.

Hic ergo, lector candide,
 ad defuncti tumulum

laudis pende vestigalia
 quæ viventis verecundia
 accipere non sustinuit.
 Huic doloris debitum posteris
 lachrymarum fluctu solvite,
 qui dum publicam salutem
 sollicitus curaret
 suam fatigatus deperdidit.

HUNTER (WILLIAM, M. D.), was born May 23, 1718, at Kilbride, in the county of Lanerk [A]. He was the seventh of ten children [B] of John and Agnes Hunter, who resided on a small estate in that parish, called Long Calderwood, which had long been in the possession of his family. His great grandfather, by his father's side, was a younger son of Hunter of Hunterston, chief of the family of that name. At the age of 14, his father sent him to the college of Glasgow; where he passed five years, and by his prudent behaviour and diligence acquired the esteem of the professors, and the reputation of being a good scholar. His father had designed him for the church, but the idea of subscribing to articles of faith was so repugnant to the liberal mode of thinking he had already adopted, that he felt an insuperable aversion to his theological pursuits. In this state of mind he happened to become acquainted with Dr. Cullen, the present celebrated professor at Edinburgh, who was then just established in practice at Hamilton, under the patronage of the duke of Hamilton. Dr. Cullen's conversation soon determined him to lay aside all thoughts of the church, and to devote himself to the profession of physic. His father's consent having been previously obtained, Mr. Hunter, in 1737, went to reside with Dr. Cullen. In the family of this excellent friend and preceptor he passed nearly three years, and these, as he has been often heard to acknowledge, were

[A] This article is abridged from the excellent Life of Dr. Hunter by S. F. Simmons, M. D. F. R. S. to which our readers are referred for a fuller account of Dr. Hunter's writings.

[B] These were John, Elizabeth, Andrew, Janet, James, Agnes, William, Dorothea, Isabella, and John. Of the sons, John the eldest, and Andrew died young; James, born in 1715, was a writer to the signet at Edinburgh, who, disliking the profession of the law, came to London in 1743, with an intention to study anatomy under his brother William, but was prevented from pur-

suing this plan by ill health, which induced him to return to Long Calderwood, where he died soon after, aged 28 years; John, the youngest, is the present celebrated anatomist. — Of the daughters, Elizabeth, Agnes, and Isabella, died young; Janet married Mr. Buchanan of Glasgow, and died in 1749; Dorothea, who is still living, married the late Rev. James Baillie, D. D. professor of divinity in the university of Glasgow, by whom she has a son Matthew Baillie, of Baliol-college, Oxford, B. A. and two daughters.

the happiest years of his life. It was then agreed, that he should go and prosecute his medical studies at Edinburgh and London, and afterwards return to settle at Hamilton, in partnership with Dr. Cullen.

He set out for Edinburgh in Nov. 1740, and continued there till the following spring, attending the lectures of the medical professors, and amongst others those of the late Dr. Alexander Monro. Mr. Hunter arrived in London in the summer of 1741, and took up his residence at Mr. afterwards Dr. Smellie's, who was at that time an apothecary in Pall-mall. He brought with him a letter of recommendation to his countryman Dr. James Douglas, from Mr. Foulis, printer at Glasgow, who had been useful to the doctor in collecting for him different editions of Horace. Dr. Douglas was then intent on a great anatomical work on the bones, which he did not live to complete, and was looking out for a young man of abilities and industry whom he might employ as a dissector. This induced him to pay particular attention to Mr. Hunter, and finding him acute and sensible, he desired him to make him another visit. A second conversation confirmed the doctor in the good opinion he had formed of Mr. Hunter; and without any farther hesitation he invited him into his family, to assist in his dissection, and to superintend the education of his son. Mr. Hunter having communicated this offer to his father and Dr. Cullen, the latter readily and heartily gave his concurrence to it; but his father, who was very old and infirm, and expected his return with impatience, consented with reluctance to a scheme the success of which he thought precarious.

His father did not long survive; dying Oct. 30, following, aged 78.

Mr. Hunter having accepted Dr. Douglas's invitation, was by his friendly assistance enabled to enter himself as a surgeon's pupil at St. George's hospital under Mr. James Wilkie, and as a dissenting pupil under Dr. Frank Nichols, who at that time taught anatomy with considerable reputation. He likewise attended a course of lectures on experimental philosophy by Dr. Desaguliers. Of these means of improvement he did not fail to make a proper use. He soon became expert in dissection, and Dr. Douglas was at the expence of having several of his preparations engraved. But before many months had elapsed, he had the misfortune to lose this excellent friend. Dr. Douglas died April 1, 1742, in his 67th year, leaving a widow and two children. The death of Dr. Douglas made no change in his situation. He continued

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tinued to reside with the doctor's family, and to pursue his studies with the same diligence as before. In 1743, he communicated to the Royal Society "An Essay on the Structure and Diseases of articulating Cartilages." This ingenious paper, on a subject which till then had not been sufficiently investigated, affords a striking testimony of the rapid progress he had made in his anatomical inquiries. As he had it in contemplation to teach anatomy, his attention was directed principally to this object; and it deserves to be mentioned as an additional mark of his prudence, that he did not precipitately engage in this attempt, but passed several years in acquiring such a degree of knowledge, and such a collection of preparations, as might insure him success. Dr. Nichols, to whom he communicated his scheme, and who declined giving lectures about that time in favour of the late Dr. Lawrence, did not give him much encouragement to prosecute it. But at length an opportunity presented itself for the display of his abilities as a teacher. A society of navy surgeons had an apartment in Covent-garden, where they engaged the late Mr. Samuel Sharpe to deliver a course of lectures on the operations of surgery. Mr. Sharpe continued to repeat this course, till, finding that it interfered too much with his other engagements, he declined the task in favour of Mr. Hunter, who gave the society so much satisfaction that they requested him to extend his plan to anatomy, and at first he had the use of their room for his lectures. This happened in the winter of 1746. He is said to have experienced much solicitude when he began to speak in public, but the applause he met with soon inspired him with courage; and by degrees he became so fond of teaching, that for many years before his death he was never happier than when employed in delivering a lecture.

The profits of his two first courses were considerable [c], but by contributing to the wants of different friends, he found himself at the return of the next season obliged to defer his lectures for a fortnight, merely because he had not mo-

[c] Mr. Watson, F. R. S. who was one of Mr. Hunter's earliest pupils, accompanied him home after his introductory lecture. Mr. Hunter, who had received about 70 guineas from his pupils, and had got the money in a bag under his cloak, observed to Mr. Watson, that it was a larger sum than he had ever been master of before.—Dr. Pulteney, in his "Life of Linnæus,"

has not thought it superfluous to record the slender beginning from which that great naturalist rose to ease and affluence in life. "Exivi patria triginti sex nummis aureis dives," are Linnæus's own words. Anecdotes of this sort deserve to be recorded, as an encouragement to young men, who with great merit possess but little advantages of fortune.

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ney to defray the necessary expence of advertisements. This circumstance taught him to be more reserved in this respect, particularly as he found that by thus distressing himself, he had only encouraged the idleness of his companions. As he had always an aversion to borrowing, he now determined to be cautious of lending money, and by adhering to this prudent rule and strict œconomy, he was afterwards enabled to amass that great fortune of which he made so liberal a use. In 1747 he was admitted a member of the corporation of surgeons, and in the spring of the following year, soon after the close of his lectures, he set out in company with his pupil, Mr. James Douglas, on a tour through Holland to Paris. His lectures suffered no interruption by this journey, as he returned to England soon enough to prepare for his winter course, which began about the usual time. At first he practised both surgery and midwifery, but to the former of these he had always an aversion. His patron, Dr. James Douglas, had acquired considerable reputation in midwifery, and this probably induced Mr. Hunter to direct his views chiefly to the same line of practice. His being elected one of the surgeon-men-midwives first to the Middlesex, and ^{1748.} soon afterwards to the British lying-in hospital, assisted in ^{1749.} bringing him forward in this branch of his profession, in which he was recommended by several of the most eminent surgeons of that time, who respected his anatomical talents, and wished to encourage him. But these were not the only circumstances that contributed to his success. He owed much to his abilities, and much to his person and manner, which eminently qualified him for the practice of midwifery, and soon gave him a decided superiority over his countryman Dr. Smellie, who, to the weight of great experience, united the reputation he had justly acquired by his lectures and writings: but his person is said to have been coarse, and his manner awkward and unpleasing, so that he never rose into any great estimation amongst persons of rank. The most lucrative part of the practice of midwifery was at that time in the hands of Sir Richard Manningham and Dr. Sandys. The former of these died, and the latter retired into the country a few years after Mr. Hunter began to be known in midwifery. Although by these incidents he was established in the practice of midwifery, it is well known that in proportion as his reputation increased, his opinion was eagerly sought after in all cases where any light concerning the seat or nature of the disease could be expected from an intimate knowledge of anatomy. In 1750 he seems to have

have entirely relinquished his views in surgery, as in that year he obtained the degree of M.D. from the university of Glasgow, and began to practise as a physician. About this time he quitted the family of Mrs. Douglas, and went to reside in Jermyn-street. In the summer of 1751 he re-visited his native country, for which he always retained a cordial affection. His mother [D] was still living at Long Calderwood, which was now become his property by the death of his brother James. Dr. Cullen, for whom he always entertained a sincere regard, was then established at Glasgow. During this visit he shewed his attachment to his little paternal inheritance, by giving many instructions for repairing and improving it, and for purchasing any adjoining lands that might be offered for sale. As he and Dr. Cullen were riding one day in a low part of the country, the latter, pointing out to him Long Calderwood at a considerable distance, remarked how conspicuous it appeared. "Well," said he, with some degree of energy, "if I live, I shall make it still more conspicuous." After this journey to Scotland, to which he devoted only a few weeks, he was never absent from London, unless his professional engagements, as sometimes happened, required his attendance at a distance from the capital. In 1755, on the resignation of Dr. Layard, one of the physicians of the British lying-in hospital, we find the governors of that institution voting their "thanks to Dr. Hunter for the services he had done the hospital, and for his continuing in it as one of the physicians;" so that he seems to have been established in this office without the usual form of an election. The year following he was admitted a licentiate of the Royal College of Physicians, and soon afterwards was elected a member of the Medical Society. His "History of an Aneurism of the Aorta" appears in the first volume of their "Observations and Inquiries," published in 1757 [E].

In 1762, we find him warmly engaged in controversy, supporting his claim to different anatomical discoveries, in a work intituled "Medical Commentaries," the style of which is correct and spirited. As an excuse for the tardiness with which he brought forth this work, he observes in his introduction, that it required a good deal of time, and he had little to spare; that the subject was unpleasant, and therefore he was very seldom in the humour to take it up.

[D] Mrs. Hunter died Nov. 3, 1751, aged 66 years.

[E] Of this and his other essays in

the different volumes of that collection, Dr. Simmons gives a particular account.

In 1762, when our present amiable queen became pregnant, Dr. Hunter was consulted; and two years afterwards he had ¹⁷⁶⁴ the honour to be appointed physician extraordinary to her majesty. About this time his avocations were so numerous, that he became desirous of lessening his fatigue, and having noticed the ingenuity and assiduous application of the late Mr. William Hewson, F. R. S. who was then one of his pupils, he engaged him first as an assistant and afterwards as a partner in his lectures [F]. This connexion continued till

[F] Of the life of this ingenious anatomist no account had been printed, till Dr. Hahn, professor of physic in the university of Leyden, prefixed some anecdotes of him to a Latin translation of his works lately published in that city. These anecdotes are contained in the following letter with which Mr. Hewson's widow favoured Dr. Simmons in reply to one addressed to her at the suggestion of Mr. Watson, F. R. S. This letter Dr. Simmons transmitted to Dr. Hahn, who has given it entire in a Latin translation; and it affords so affectionate and just a tribute to the memory of Mr. Hewson, that our readers will be pleased to see it preserved here in its original form.

“ S I R,

“ I should think myself bound to grant any request introduced with Mr. Watson's name; but that which you make in the letter I received yesterday needed no such introduction. A tribute paid to the memory of Mr. Hewson is highly gratifying to me, and I can have no employment that will give me more satisfaction than that of assisting in any degree to the spreading of his fame. “ You say, you are not unacquainted with the general history of Mr. Hewson's Life, and you speak of him in terms which shew you are not unacquainted with his character. Had you been among the number of his friends, you would bear testimony to his private virtues, which rendered him no less dear to his family and associates, than his talents made him respectable in the world.

“ Mr. Hewson was born at Hexham in Northumberland, on the 14th of November O. S. 1739. He re-

“ ceived the rudiments of his education at a grammar-school in that town, under the Rev. Mr. Brown. “ His father was a surgeon and apothecary in the place, and much respected in that neighbourhood. With him Mr. Hewson acquired his first medical knowledge. Being ambitious to increase that knowledge, he placed himself first under an eminent surgeon in Newcastle (Mr. Lambert) and afterwards resided for some time at London, Edinburgh, and Paris. “ His subsequent acquirements are sufficient to prove, that he visited those places with a true love of science and desire of attaining eminence in his profession.

“ I became acquainted with him in the year 1768. He was at that time in partnership with Dr. Hunter. “ Some similarity in our dispositions created a mutual esteem, and the equality of our situations made our union desirable in point of prudence. “ I had five months the start of him in age, no pretensions to beauty, nor any splendid fortune; yet I believe he was satisfied with the choice he made. We were married July 10, 1770. I brought him two sons. “ The elder was just three years old when Mr. Hewson died, which was on the first of May 1774, and I was delivered of a daughter on the 9th of August following. His last moments of recollection were embittered by the idea of leaving me with three children but scantily provided for. The trial of my fortitude was different; the loss of affluence I did not feel for myself, and I thought I could bring up my children not to want it. However, by the death of an aunt, who left me her fortune,

till 1770, when some disputes happened, which terminated in a separation. Mr. Hewson was succeeded in the partnership by Mr. Cruikshank, whose anatomical abilities are deservedly respected.

Phil. Trans. Vol. LVIII. April 30, 1767, Dr. Hunter was elected F. R. S. and the year following communicated to that learned body, "Observations on the Bones, commonly supposed to be Elephants Bones, which have been found near the River Ohio in America." This was not the only subject of natural history on which Dr. Hunter employed his pen; for in a subsequent volume of the "Philosophical Transactions," we find him offering his "Remarks on some Bones found in the Rock of Gibraltar," and which he proves to have belonged to some quadruped. In the same work likewise he published an account of the Nyl-ghau, an Indian animal, not described before, and which, from its strength and swiftness, promised to be an useful acquisition to this country.

In 1768, Dr. Hunter became F. S. A. and the same year at the institution of a Royal Academy of Arts, he was appointed by his majesty to the office of professor of anatomy. This appointment opened a new field for his abilities, and he engaged in it, as he did in every other pursuit of his life,

"tune, I became reinstated in easy circumstances, and am enabled to give a liberal education to my children, who I hope will prove worthy of the stock from which they grew, and do honour to the name of Hewson.

"Mr. Hewson's mother is still living at Hexham, and has one daughter, the youngest and only remaining child of eleven.

"His father died in 1767; and having had so large a family, it will be readily supposed he could not give much to his son, so that Mr. Hewson's advancement in life was owing to his own industry.

"A better son and husband, or a fonder father than Mr. Hewson, never existed. He was honoured with the friendship of many respectable persons now living, and the late Sir John Pringle shewed him singular marks of regard.

"Mr. Hewson's manners were gentle and engaging; his ambition was free from ostentation, his prudence

"was without meanness, and he was more covetous of fame than of fortune.

"You will, I trust, readily forgive me, if I have been more prolix than you desired. It would be no easy matter for me to relate bare facts without some comment upon such a subject.

"I am, SIR,

"Your most obedient,

"Humble servant,

"MARY HEWSON."

Kennington, Aug. 30, 1782.

To this letter we take the liberty to add, that the writer of it, whose sentiments do her so much honour, is the lady to whom Dr. Franklin has addressed several of his "Letters on Philosophical Subjects," and likewise his "Scheme for a New Alphabet and reformed Mode of Spelling," published in the "Collection of his Political, Miscellaneous and Philosophical Pieces."

with

with unabating zeal. He now adapted his anatomical knowledge to the objects of painting and sculpture, and the novelty and justness of his observations proved at once the readiness and extent of his genius.

In January 1781, he was unanimously elected to succeed the late Dr. John Fothergill as president of the Society of Physicians of London. "He was one of those," says Dr. Simmons, "to whom we are indebted for its establishment, and our grateful acknowledgments are due to him for his zealous endeavours to promote the liberal views of this institution, by rendering it a source of mutual improvement, and thus making it ultimately useful to the public." As his name and talents were known and respected in every part of Europe, so the honours conferred on him were not limited to his own country. In 1780 the Royal Medical Society at Paris elected him one of their foreign associates; and in 1782 he received a similar mark of distinction from the Royal Academy of Sciences in that city. We come now to the most splendid of Dr. Hunter's medical publications, "The Anatomy of the Human Gravid Uterus." The appearance of this work, which had been begun so early as the year 1751 (at which time 10 of the 34 plates it contains were completed), was retarded till the year 1775, only by the author's desire of sending it into the world with fewer imperfections. This great work is dedicated to the king. In his preface to it we find the author very candidly acknowledging, that in most of the dissections he had been assisted by his brother, Mr. John Hunter. This anatomical description of the Gravid Uterus was not the only work which Dr. Hunter had in contemplation to give to the public. He had long been employed in collecting and arranging materials for a history of the various concretions that are formed in the human body. He seems to have advanced no farther in the execution of this design, than to have nearly completed that part of it which relates to urinary and biliary concretions. Amongst Dr. Hunter's papers have likewise been found two introductory lectures, which are written out so fairly, and with such accuracy, that he probably intended no farther correction of them before they should be given to the world. In these lectures Dr. Hunter traces the history of anatomy from the earliest to the present times, along with the general progress of science and the arts. He considers the great utility of anatomy in the practice of physic and surgery; gives the ancient divisions of the different substances composing the human body, which for a long time prevailed in

anatomy; points out the most advantageous mode of cultivating this branch of natural knowledge; and concludes with explaining the particular plan of his own lectures. Besides these MSS. he has also left behind him a considerable number of cases of dissection. The same year in which the tables of the Gravid Uterus made their appearance, Dr. Hunter communicated to the Royal Society, "An Essay on the Origin of the Venereal Disease." After this paper had been read to the Royal Society, Dr. Hunter, in a conversation with the late Dr. Musgrave, was convinced that the testimony on which he placed his chief dependence was of less weight than he had at first imagined; he therefore very properly laid aside his intention of giving his "Essay" to the public.

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In 1777, Dr. Hunter joined with Mr. Watson in presenting to the Royal Society "A short Account of the late Dr. Maty's Illness, and of Appearances on Dissection;" and the year following he published his "Reflections on the Section of the Symphysis Pubis."

We must now go back a little in the order of time, to describe the origin and progress of Dr. Hunter's Museum, without some account of which these memoirs would be very incomplete. When he began to practise midwifery, he was desirous of acquiring a fortune sufficient to place him in easy and independent circumstances. Before many years had elapsed, he found himself in possession of a sum adequate to his wishes in this respect, and this he set apart as a resource of which he might avail himself whenever age or infirmities should oblige him to retire from business. He has been heard to say, that he once took a considerable sum from this fund for the purposes of his museum, but that he did not feel himself perfectly at ease till he had restored it again. After he had obtained this competency, as his wealth continued to accumulate, he formed a laudable design of engaging in some scheme of public utility, and at first had it in contemplation to found an anatomical school in this metropolis. For this purpose, about 1765, during the administration of Mr. Grenville, he presented a memorial to that minister, in which he requested the grant of a piece of ground in the Mews for the site of an anatomical theatre. Dr. Hunter undertook to expend 7000*l.* on the building, and to endow a professorship of anatomy in perpetuity. This scheme did not meet with the reception it deserved.—In a conversation on this subject soon afterwards with the earl of Shelburne, his lordship expressed a wish that the plan might be carried into execution

execution by subscription, and very generously requested to have his name set down for 1000 guineas. Dr. Hunter's delicacy would not allow him to adopt this proposal. He chose rather to execute it at his own expence, and accordingly purchased a spot of ground in Great Windmill-street, where he erected a spacious house, to which he removed from Jermyn-street in 1770. In this building, besides a handsome amphitheatre and other convenient apartments for his lectures and dissections, there was one magnificent room, fitted up with great elegance and propriety as a museum.

Of the magnitude and value of his anatomical collection, some idea may be formed, when we consider the great length of years he employed in the making of anatomical preparations, and in the dissection of morbid bodies, added to the eagerness with which he procured additions from the collections that were at different times offered for sale in this metropolis. His specimens of rare diseases were likewise frequently increased by presents from his medical friends and pupils, who, when any thing of this sort occurred to them, very justly thought they could not dispose of it more properly than by placing it in Dr. Hunter's museum. Before his removal to Windmill-street, he had confined his collection chiefly to specimens of human and comparative anatomy, and of diseases; but now he extended his views to fossils, and likewise to the promotion of polite literature and erudition. In a short space of time he became possessed of "the most magnificent treasure of Greek and Latin books that has been accumulated by any person now living, since the days of Mead." A cabinet of ancient medals contributed likewise much to the richness of his museum. A description [G] of part of the coins in this collection, struck by the Greek free cities, has lately been published by the doctor's learned friend Mr. Combe. In a classical dedication of this elegant volume to the queen, Dr. Hunter acknowledges his obligations to her majesty. In the preface some account is given of the progress of the collection, which has been brought together since the year 1770, with singular taste, and at the expence of upwards of 20,000*l*. In 1781, the museum received a valuable addition of shells, corals, and other curious subjects of natural history, which

[G] " Nummorum veterum populorum & urbium qui in museo Gulielmi Hunter asservantur descriptione figuris illustrata. Opera & studio Caroli Combe, S. R. & S. A. Soc. Londini, 1783," 4to.

had been collected by the late worthy Dr. Fothergill, who gave directions by his will that his collections should be appraised after his death, and that Dr. Hunter should have the refusal of it at 500*l.* under the valuation. This was accordingly done, and Dr. Hunter purchased it for the sum of 1200*l.*

Dr. Hunter, at the head of his profession, honoured with the esteem of his sovereign, and in the possession of every thing that his reputation and wealth could confer, seemed now to have attained the summit of his wishes. But these sources of gratification were embittered by a disposition to the gout, which harrassed him frequently during the latter part of his life, notwithstanding his very abstemious manner of living. About ten years before his death his health was so much impaired, that, fearing he might soon become unfit for the fatigues of his profession, he began to think of retiring to Scotland. With this view he requested his friends Dr. Cullen and Dr. Baillie to look out for a pleasant estate for him. A considerable one, and such as they thought would be agreeable to him, was offered for sale about that time in the neighbourhood of Alloa. A description of it was sent him, and met with his approbation: the price was agreed on, and the bargain supposed to be concluded. But when the title-deeds of the estate came to be examined by Dr. Hunter's counsel in London, they were found defective, and he was advised not to complete the purchase. After this he found the expences of his museum increase so fast, that he laid aside all thoughts of retiring from practice.

This alteration in his plan did not tend to improve his health. In the course of a few years the returns of his gout became by degrees more frequent, sometimes affecting his limbs, and sometimes his stomach, but seldom remaining many hours in one part. Notwithstanding this valetudinary state, his ardour seemed to be unabated. In the last year of his life he was as eager to acquire new credit, and to secure the advantage of what he had before gained, as he could have been at the most enterprising part of his life. At length, on Saturday March 15, 1783, after having for several days experienced a return of wandering gout, he complained of great head-ache and nausea. In this state he went to bed, and for several days felt more pain than usual, both in his stomach and limbs. On the Thursday following he found himself so much recovered, that he determined to give the introductory lecture to the operations of surgery. It was to no purpose that his friends urged to him the impropriety of such

such an attempt. He was determined to make the experiment, and accordingly delivered the lecture, but towards the conclusion his strength was so exhausted that he fainted away, and was obliged to be carried to bed by two servants. The following night and day his symptoms were such as indicated danger; and on Saturday morning Mr. Combe, who made him an early visit, was alarmed on being told by Dr. Hunter himself, that during the night he had certainly had a paralytic stroke. As neither his speech nor his pulse were affected, and he was able to raise himself in bed, Mr. Combe encouraged him to hope that he was mistaken. But the event proved the doctor's idea of his complaint to be but too well founded; for from that time till his death, which happened on Sunday March 30, he voided no urine without the assistance of the catheter, which was occasionally introduced by his brother; and purgative medicines were administered repeatedly, without procuring a passage by stool. These circumstances, and the absence of pain, seemed to shew that the intestines and urinary bladder had lost their sensibility and power of contraction; and it was reasonable to presume, that a partial palsy had affected the nerves distributed to those parts. The latter moments of his life exhibited an instance of philosophical calmness and fortitude that well deserves to be recorded. Turning to his friend Mr. Combe, "If I had strength enough to hold a pen," said he, "I would write how easy and pleasant a thing it is to die."

By his will, the use of his museum, under the direction of trustees, devolves to his nephew Matthew Baillie, B. A. and in case of his death, to Mr. Cruikshank for the term of 30 years, at the end of which period the whole collection is bequeathed to the university of Glasgow. The sum of 8000l. sterling is left as a fund for the support and augmentation of the collection. The trustees are Dr. George Fordyce, Dr. David Pitcairne, and Mr. Charles Combe, to each of whom Dr. Hunter has bequeathed an annuity of 20l. for 30 years, that is, during the period in which they will be executing the purposes of the will. Dr. Hunter has likewise bequeathed an annuity of 100l. to his sister, Mrs. Baillie, during her life, and the sum of 2000l. to each of her two daughters. The residue of his estate and effects goes to his nephew. On Saturday April 5, his remains were interred in the rector's vault of St. James's church, Westminster.

Of the person of Dr. Hunter, it may be observed, that he was regularly shaped, but of a slender make, and rather be-

low a middle stature. There are several good portraits of him extant. One of these is in an unfinished painting by Zoffany, who has represented him in the attitude of giving a lecture on the muscles at the Royal Academy, surrounded by a groupe of academicians. His manner of living was extremely simple and frugal, and the quantity of his food was small as well as plain. He was an early riser, and when business was over, was constantly engaged in his anatomical pursuits, or in his museum. There was something very engaging in his manner and address, and he had such an appearance of attention to his patients when he was making his inquiries, as could hardly fail to conciliate their confidence and esteem. In consultation with his medical brethren, he delivered his opinions with diffidence and candour. In familiar conversation he was chearful and unassuming. All who knew him allow, that he possessed an excellent understanding, great readiness of perception, a good memory, and a sound judgement. To these intellectual powers he united uncommon assiduity and precision, so that he was admirably fitted for anatomical investigation. As a teacher of anatomy, he has been long and deservedly celebrated. He was a good orator, and having a clear and accurate conception of what he taught, he knew how to place in distinct and intelligible points of view, the most abstruse subjects of anatomy and physiology. How much he contributed to the improvement of medical science in general, may be collected from the concise view we have taken of his writings. The munificence he displayed in the cause of science has likewise a claim to our applause. Persons of an invidious turn of mind, who seek to depreciate his merit in this respect, may, perhaps, endeavour to trace the motive by which he was actuated, and ascribe to vanity what deserves rather to be considered as a commendable love of fame. It is certain that Dr. Hunter sacrificed no part of his time or his fortune to voluptuousness, to idle pomp, or to any of the common objects of vanity that influence the pursuits of mankind in general. He seems to have been animated with a desire of distinguishing himself in those things which are in their nature laudable; and being a bachelor, and without views for establishing a family, he was at liberty to indulge his inclination. Let us, therefore, not withhold the praise that is due to him; and at the same time let it be observed, that his temperance, his prudence, his persevering and eager pursuit of knowledge, constitute an example which we may with advantage to ourselves and to society, endeavour to imitate.

HUNTING-

HUNTINGTON (ROBERT), a learned English divine, was born at Deorhyrst in Gloucestershire, where his father was minister, in 1636. Having been educated in school learning at Bristol, he was sent to Merton-college, Oxford, of which in due time he was chosen fellow. He ran through the usual course of arts and sciences with great applause, and then applied himself most diligently to divinity, and the Oriental languages. The latter became of infinite service to him afterwards; for he was chosen chaplain to the English factory at Aleppo, and sailed from England Sept. 1670. During his 11 years residence in this place, he applied himself particularly to search for and procure manuscripts; and for this purpose kept correspondence with the learned and eminent of every profession and degree, which his knowledge in the Eastern languages, and especially the Arabic, enabled him to do. He travelled also for his diversion and improvement, not only into the adjacent, but even into distant places; and after having carefully visited almost all Galilee and Samaria, he went to Jerusalem. In 1677, he went into Cyprus; and, the year after, undertook a journey of 150 miles, for the sake of beholding the venerable ruins of the once noble and glorious city of Palmyra: but, instead of having an opportunity of viewing the place, he and they that were with him, were very near being destroyed by two Arabian princes, who had taken possession of those parts. He had better success in a journey to Egypt in 1680, where he picked up several curiosities and manuscripts; and had the pleasure of conversing with John Lascaris, archbishop of mount Sinai.

In 1682, he embarked, and landed in Italy: and having visited Rome, Naples, and other places, and taken Paris in his way, where he stayed a few weeks, he arrived after many dangers and difficulties safe in his own country. Immediately he retired to his fellowship at Merton-college; and, in 1683, took the degrees in divinity. About the same time, through the recommendation of Bp. Fell, he was appointed master of Trinity-college in Dublin, and went over thither, though against his will; but the troubles that happened in Ireland at the Revolution forced him back into England for a while; and though he returned after the reduction of that kingdom, yet he resigned his mastership in 1691, and came home, as he intended, for good and all. In the mean time he sold for 700l. his fine collection of MSS. to the curators of the Bodleian library; having before made a present of 35 to the same library. In 1692, he was presented by Sir Ed-

D. Roberti
Hunting-
toni Vita,
scriptore
T. Smith,
Lond. 1704.
8vo.

ward Turnor to the rectory of Great Hallingbury in Essex, and the same year married a wife. He was offered about that time the bishopric of Kilmore in Ireland, but refused it: however, in 1701, he accepted that of Raphoe, and was consecrated in Christ-church, Dublin, Aug. 20. He survived his consecration but 12 days; for he died Sept. 2, in his 66th year, and was buried in Trinity-college chapel.

All that he published himself was, "An Account of the Porphyry Pillars in Egypt," in the "Philosophical Transactions, N^o 161." Some of his "Observations" are printed in "A Collection of curious Travels and Voyages," in 2 vols. 8vo. by Mr. J. Ray; and 39 of his letters, chiefly written by him whilst abroad, were published by Dr. T. Smith at the end of his life.

HUNTORST (GERARD), one of the best painters of his time, was born at Utrecht in 1592. He was Blomeart's disciple, and afterwards went to Rome; where having studied designing, he excelled it in drawing night-pieces with the utmost success. When he returned to Utrecht, he applied himself to history painting. He had a vast number of scholars from Antwerp. He taught also the queen of Bohemia's children to design. Charles I. invited him over to England, and he did several grand performances for this king. He returned to Holland, where he painted for the prince of Orange. The time of his death is not mentioned.

Cave Hist.
Liter. Tom.
II. Append.
p. 102.
Oxon. 174c.

HUSS (JOHN), a celebrated divine and martyr, was born at a town in Bohemia, called Hussenitz, somewhere about 1376; and liberally educated in the university of Prague. Here he took the degree of B. A. in 1393, and a master's in 1395; and we find him, 1400, in orders and minister of a church in that city. About this time the writings of our Wickliff had spread themselves among the Bohemians, and were particularly read by the students at Prague, among the chief of whom was Huss; who, being greatly taken with Wickliff's notions, and having abundance of warmth in his make, began to preach and write with great zeal against the superstitions and errors of the church of Rome. He succeeded so far, that the sale of indulgences began greatly to decrease and wax cold among the Bohemians; and the Pope's party cried aloud, that there would soon be an end of religion, if measures were not taken to oppose the restless endeavours of the Hussites. With a view therefore of stopping this evil, Subinco, the archbishop of Prague, issued forth

forth two mandates in 1408; one, addressed to the members of the university, by which they were ordered to bring together all Wicklif's writings, that such, as were found to contain any thing erroneous or heretical, might be burnt; the other to all curates and ministers, commanding them to teach the people, that, after the consecration of the elements in the holy Sacrament, there remained nothing but the real body and blood of Christ, under the appearance of bread and wine. Hufs, whose credit and authority in the university was very great, as well for his piety and learning, as on account of considerable services he had done it, found no difficulty in persuading many of its members of the unreasonableness and absurdity of these mandates: the first being, as he said, a plain encroachment upon the liberties and privileges of the university, whose members had an indisputable right to possess, and to read all sorts of books; the second, inculcating a most abominable error. Upon this foundation they appealed to Gregory XII. and the archbishop Subinco was summoned to Rome. But, on acquainting the Pope that the heretical notions of Wicklif were gaining ground apace in Bohemia, through the zeal of some preachers who had read his books, a bull was granted, him for the suppression of all such notions in his province. By virtue of this bull, Subinco condemned the writings of Wicklif, and proceeded against four doctors, who had not complied with his mandate, in bringing in their copies. Hufs and others, who were involved in this sentence, protested against this procedure of the archbishop, and appealed from him a second time, in June 1410. The matter was then brought before John XXIII. who ordered Hufs, accused of many errors and heresies, to appear in person at the court of Rome, and gave a special commission to cardinal Colonna to cite him. Hufs, however, under the protection and countenance of Wenceslaus king of Bohemia, did not appear, but sent three deputies to excuse his absence, and to answer all which should be alledged against him. Colonna paid no regard to the deputies, nor to any defence they could make; but declared Hufs guilty of contumacy to the court of Rome, and excommunicated him for it. Upon this the deputies appealed from the cardinal to the Pope, who commissioned four other cardinals to examine into the affair. These commissaries confirmed all which Colonna had done. Nay, they did more; the excommunication, which was limited to Hufs, they extended to his friends and followers: they declared him an Heresiarch, and pronounced an interdict against him.

Dupin Novel. Bibl. Eccles. Tom. XII. p. 132. Paris, 1700.

All

All this while, utterly regardless of what was doing at Rome, Huss continued to preach and write with great zeal against the errors and superstitions of that church, and in defence of Wicklif and his doctrines. He preached directly against the Pope, the cardinals, and the clergy of that party; and at the same time published writings, to shew the lawfulness of exposing the vices of ecclesiastics. In 1413, the religious tumults and seditions were become so violent, that Subinco applied to Wenceslaus to appease them. Wenceslaus banished Huss from Prague; but still the disorders continued. Then the archbishop had recourse to Sigismond the emperor, who promised him to come into Bohemia, and assist in settling the affairs of the church: but before Sigismond could be prepared for the journey, Subinco died in Hungary. About this time bulls were published by John XXIII. at Prague against Ladislaus king of Naples; in which a crusade was proclaimed against that prince, and indulgences promised to all who would go to the war. This furnished Huss, who had returned to Prague upon the death of Subinco, with a fine occasion of preaching against indulgences and crusades, and of refuting these bulls: and the people were so affected and inflamed with his preaching, that they declared Pope John to be the Antichrist. Upon this, some of the ringleaders among the Hussites were seized and imprisoned; which, however, was not consented to by the people, who were prepared to resist, till the magistrate had promised that no harm should happen to the prisoners. But he did not keep his word: they were executed in prison; which the Hussites discovering, took up arms, rescued their corpses, and interred them honourably, and as martyrs, in the church of Bethlehem, which was Huss's church.

Dupis, as
before.

Thus things went on at Prague and in Bohemia, till the council of Constance was called: where it was agreed between the Pope and the emperor, that Huss should appear, and give an account of himself and his doctrine. The emperor promised for his security against any danger, and that nothing should be attempted against his person: upon which he set out, after declaring publicly, that he was going to the council at Constance, to answer the accusations which were formed against him; and challenging all people, who had any thing to except to his life and conversation, to do it without delay. He made the same declarations in all the towns through which he passed, and arrived at Constance, Nov. 3, 1414. Here he was accused in form, and a list of his heretical tenets laid before the Pope and the prelates of
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the council. He was summoned to appear the 26th day after his arrival; and declared himself ready to be examined, and to be corrected by them, if he should be found to have taught any doctrine worthy of censure. The cardinals soon after withdrew, to deliberate upon the most proper method of proceeding against Huss; and the result of their deliberations was, that he should be imprisoned. This accordingly was done, notwithstanding the emperor's parole for his security; nor were all his prince's endeavours afterwards sufficient to release him, though he exerted himself to the utmost. Huss was tossed about from prison to prison for six whole months, suffering great hardships and pains from those who had the care of him; and at last was condemned of heresy by the council, in his absence and without a hearing, for maintaining, that the Eucharist ought to be administered to the people in both kinds. The emperor, in the mean time, complained heavily of the contempt that was shewn to himself, and of the usage that was shewn to Huss; insisting, that Huss ought to be allowed a fair and public hearing. Therefore, on the 5th and 7th of June 1415, he was brought before the council, and permitted to say what he could in behalf of himself and his doctrines; but every thing was carried on with noise and tumult, and Huss soon given to understand, that they were not disposed to hear any thing from him, but a recantation of his errors: which however he absolutely refused, and was ordered back to prison. July 6th, he was brought again before the council; where he was condemned of heresy, and ordered to be burnt. The ceremony of his execution was this: he was first stripped of his sacerdotal vestments by bishops nominated for that purpose; next he was formally deprived of his university-degrees; then he had a paper-crown put upon his head, painted round with devils, and the word Herefiarch inscribed in great letters; then he was delivered over to the magistrate, who burnt him alive, after having first burnt his books at the door of the church. He died with great firmness and resolution; and his ashes were afterwards gathered up and thrown into the Rhine. His writings, very numerous and very learned, were collected into a body, when printing began.

HUTCHESON (Dr. FRANCIS), a very fine writer and excellent man, was the son of a dissenting minister in Ireland, and was born Aug. 8, 1694. He discovered early a superior capacity, and ardent thirst after knowledge; and when he had gone through his school-education, was sent to

Account of
his Life, pre-
fixed to his
System of
Moral Phi-
losophy.
Glasgow

an
1755.

an academy to begin his course of philosophy. In 1710, he removed from the academy, and entered a student in the university of Glasgow in Scotland. Here he renewed his study of the Latin study and Greek languages, and applied himself to all parts of literature, in which he made a progress suitable to his uncommon abilities. Afterwards he turned his thoughts to divinity, which he proposed to make the peculiar study and profession of his life; for the prosecution of which he continued several years longer at Glasgow.

He then returned to Ireland; and, entering into the ministry, was just about to be settled in a small congregation of Dissenters in the north of Ireland, when some gentlemen about Dublin, who knew his great abilities and virtues, invited him to set up a private academy there. He complied with the invitation, and met with much success. He had been fixed but a short time in Dublin, when his singular merits and accomplishments made him generally known; and his acquaintance was sought by men of all ranks, who had any taste for literature, or any regard for learned men. The lord Molesworth is said to have taken great pleasure in his conversation, and to have assisted him with his criticisms and observations upon his "Enquiry into the Ideas of Beauty and Virtue," before it came abroad. He received the same favour from Dr. Synge, bishop of Elphin, with whom he also lived in great friendship. The first edition of this performance came abroad without the author's name, but the merit of it would not suffer him to be long concealed. Such was the reputation of the work, and the ideas it had raised of the author, that lord Granville, who was then lord lieutenant of Ireland, sent his private secretary to enquire at the bookseller's for the author; and when he could not learn his name, he left a letter to be conveyed to him: in consequence of which he soon became acquainted with his excellency, and was treated by him, all the time he continued in his government, with distinguishing marks of familiarity and esteem.

From this time his acquaintance began to be still more courted by men of distinction, either for station or literature, in Ireland. Abp. King held him in great esteem; and the friendship of that prelate was of great use to him in screening him from two several attempts made to prosecute him, for daring to take upon him the education of youth, without having qualified himself by subscribing the ecclesiastical canons, and obtaining a license from the bishop. He had also a large share in the esteem of the primate Boulter, who, through

through his influence made a donation to the university of Glasgow of a yearly fund for an exhibitioner, to be bred to any of the learned professions. A few years after his "Enquiry into the Ideas of Beauty and Virtue," his "Treatise on the Passions" was published: these works have been often reprinted, and always admired both for the sentiment and language; even by those, who have not assented to the philosophy of them, nor allowed it to have any foundation in nature. About this time he wrote some philosophical papers, accounting for laughter in a different way from Hobbes, and more honourable to human nature: which papers were published in the collection called "Hibernicus's Letters." Some letters in the "London Journal, 1728," subscribed Philaretus, containing objections to some parts of the doctrine in "The Enquiry, &c." occasioned his giving answers to them in those public papers. Both the letters and answers were afterwards published in a separate pamphlet.

After he had taught in a private academy at Dublin for seven or eight years with great reputation and success, he was called in 1729 to Scotland, to be a professor of philosophy at Glasgow. Several young gentlemen came along with him from the academy, and his high reputation drew many more thither both from England and Ireland. After his settlement in the college, he was not obliged, as when he kept the academy, to teach the languages and all the different parts of philosophy, but the profession of morals was the province assigned to him; so that now he had full leisure to turn all his attention to his favourite study, human nature. Here he spent the remainder of his life in a manner highly honourable to himself, and ornamental to the university of which he was a member. His whole time was divided between his studies and the duties of his office; except what he allotted to friendship and society. A firm constitution and a pretty uniform state of good health, except some few slight attacks of the gout, seemed to promise a longer life; yet he did not exceed his 53d year. He was married soon after his settlement in Dublin, to Mrs. Mary Wilson, a gentleman's daughter in the county of Longford; by whom he left behind him one son, Francis Hutcheson, M. D. By this gentleman was published, from the original MS. of his father, "A System of Moral Philosophy, in three books, Glasgow, 1755," 2 vols. 4to. To which is prefixed, "Some Account of the Life, Writings, and Character of,"

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“the Author,” by Dr. Leechman, professor of divinity in the same university.

It is not agreeable to our plan, to give an analysis of Dr. Hutcheson’s philosophy. He had high thoughts of human nature, of its original dignity; and was persuaded, that even in this corrupt state it was capable of great improvements by proper instructions and assiduous culture. This is the foundation on which he has built his system: which will therefore pass for a visionary one with the followers of Montaigne, Hobbes, Mandeville, and others, who have set human nature as low as possible, by drawing it in the meanest and most odious colours.

Anecdotes
of Bowyer,
by Nichols,
p. 150.

HUTCHINS (JOHN), a native of Dorsetshire, and rector of the Holy Trinity in Wareham, began in 1737, while curate of Milton-Abbas, to collect materials for the history of that county, which, after many difficulties, he lived to see put to press. He was rather a man of diligence than of extraordinary genius; his collections were many years making, and a great part of them fell into his hands on the death of a prior collector. The book was most liberally conducted through the press, by a very handsome subscription of the gentlemen of the county, and the kind patronage of Dr. Cuming and Mr. Gough, for the benefit of the author’s widow and daughter. Several articles were added, relative to the antiquities and natural history; and such a number of beautiful plates were contributed by the gentlemen of the county, that (only 600 copies having been printed, a number not quite sufficient for the subscribers) the value of the book increased, immediately after publication, to twice the original price, which was only a guinea a volume. The title of it is, “The History and Antiquities of the County of Dorset, compiled from the best and most ancient Historians, *Inquisitiones post mortem*, and other valuable Records and MSS. in the public Offices, Libraries, and private Hands; with a Copy of Domesday-book and the *Inquisitio Gheldi* for the county; interspersed with some remarkable Particulars of Natural History, and adorned with a correct Map of the County, and Views of Antiquities, Seats of the Nobility and Gentry, Lond. 1774,” 2 vols. folio. Mr. Hutchins was born in 1698 at Bradford-Peverell, where his father Richard Hutchins was curate, who died rector of All-Saints in Dorchester 1734, having held it from 1693. He was educated at Baliol-college, where he cultivated an acquaintance with Mr. Godwin and Mr. Sandford:

ford: to the friendship of the former, who closed a long and worthy life about three years before him, he bears ample testimony in his preface. Upon his being presented to Wareham, he married Anne, daughter of the Rev. Mr. Steevens, rector of Pimpern, whose grandfather had been steward to Mr. Pitt's family, who permitted Mrs. Steevens to present to the living for the next turn, in hopes of keeping it for her son; but the presentee, Mr. Andrews, dying within the year, she lost her turn. Mr. Hutchins was presented to Swyre 1729, to Melcomb-Horsefey 1733, and to Wareham 1743; and, after a long combat with the infirmities of age and gout, and a severe loss by the fire at Wareham, 1762, died June 21, 1773, and was buried in Mary's church at Wareham, in the antient chapel under the south aisle of the chancel.

HUTCHINSON (JOHN), an English author, whose writings have made no small noise in the learned world, was born at Spennythorn in Yorkshire in 1674. His father was possessed of about 40l. per ann. and determined to qualify his son for a stewardship to some gentleman or nobleman. He had given him such school-learning as the place afforded; and the remaining part of his education was finished by a gentleman that boarded with his father, who is said to have instructed him, not only in such parts of the mathematics as were more immediately connected with his destined employment, but in every branch of that science, and at the same time to have furnished him with a competent knowledge of the writings of antiquity. At 19, he went to be steward to Mr. Bathurst of Skutterskelf in Yorkshire, and from thence to the earl of Scarborough, who would gladly have engaged him in his service; but his ambition to serve the duke of Somerset would not suffer him to continue there, and accordingly he removed soon after into this nobleman's service. About 1700, he was called to London, to manage a law-suit of consequence between the duke and another nobleman; and during his attendance in town, contracted an acquaintance with Dr. Woodward, who was physician to the duke his master. Between 1702 and 1706, his business carried him into several parts of England and Wales, where he made many observations, which he published in a little pamphlet, intituled, "Observations made by J. H. mostly in the Year 1706."

While he travelled from place to place, he employed himself in collecting fossils; and we are told, that the large and noble

noble collection, which Woodward bequeathed to the university of Cambridge, was actually made by him. Whether Woodward had no notion of Hutchinson's abilities in any other way than that of steward and mineralist, or whether he did not suspect Hutchinson at that time as likely to commence author, both which are supposed, is not certain: Hutchinson however complains in one of his books, that "he was bereft, in a manner not to be mentioned, of those observations, and those collections; nay, even of the credit of being the collector." He is said to have put his collections into Woodward's hands, with observations on them, which Woodward was to digest and publish with farther observations of his own: but putting him off with excuses, when from time to time he solicited him about this work, he first suggested to Hutchinson unfavourable notions of his intention. On this Hutchinson resolved to wait no longer, but to trust to his own pen; and that he might be more at leisure to prosecute his studies, he begged leave of the duke of Somerset to quit his service. The request at first piqued the pride of that nobleman; but when he was made to understand by Hutchinson, that he did not intend to serve any other master, and was told what were the real motives of his request, the duke not only granted his suit, but made him his riding purveyor, being at that time master of the horse to George I. As there is a good house in the Mews belonging to the office of purveyor, a fixed salary of 200l. per ann. and the place a kind of sinecure, Hutchinson's situation and circumstances were quite agreeable to his mind; and he gave himself up to a studious and sedentary life. The duke also gave him the next turn of the living of Sutton in Suffex, to which he presented the Rev. Julius Bate, a great favourite of Hutchinson, and zealous promoter of his doctrines.

In 1724, our author published the first part of his "Moses's Principia;" in which he ridiculed Woodward's "Natural History of the Earth," and his account of the settlement of the several strata, shells, and nodules, by the laws of gravity, which, he tells him, every dirty impertinent collier could contradict and disprove by ocular demonstration. "Moses's Principia," wherein gravitation is exploded, is apparently opposed to "Newton's Principia," wherein that doctrine is established. Hutchinson also threw out some hints concerning what had passed between Woodward and himself, and the doctor's design of robbing him of his collection of fossils. From this time to his death, he con-

tinued publishing a volume every year, or every other year; which, with the MSS. he left behind him, were published 1748, 12 vols. 8vo. An abstract of them was also published in 1753, 12mo. Hutchinson's followers look upon the breach between Woodward and him, as a very happy event; because, say they, had the doctor fulfilled his engagements, Hutchinson might have stopped there, and not have extended his researches to the lengths he had done, and thereby deprived the world of writings which they deem invaluable. Others, however, talk in quite another strain, as if persuaded, that, had Hutchinson never written a word, the only consequence would have been, that there would have been some fools and madmen the fewer: such is the discrepancy of human opinions.

In 1727, he published the second part of "Moses's Principia;" which contains the sum and substance, or the principles, of the Scripture-philosophy. As Sir Isaac Newton made a vacuum and gravity the principles of his philosophy, our author on the contrary asserts, that a plenum and the air are the principles of the Scripture-philosophy. In the introduction to this second part, he hinted, that the idea of the Trinity was to be taken from the three grand agents in the system of nature, fire, light, and spirit; these three conditions of one and the same substance, viz. air, answering wonderfully in a typical or symbolical manner to the three persons of one and the same essence. This, we are told, so forcibly struck the celebrated Dr. Samuel Clarke, that he sent a gentleman to Mr. Hutchinson with compliments upon the performance, and desired a conference with him on that proposition in particular: which, however, it is added, after repeated solicitations Hutchinson thought fit to refuse.

Some time in 1712, he is said to have completed a machine of the watch-kind, for the discovery of the longitude at sea, which was approved by Sir Isaac Newton; and Whiston, in his "Longitude and Latitude, &c." has given a testimony in favour of his mechanical abilities. "I have also," says he, "very lately been shewn by Mr. Hutchinson, a very curious and inquisitive person, a copy of a MS. map of the world, made about 80 years ago, taken by himself from the original: wherein the variation is reduced to a theory, much like that which Dr. Halley has since proposed, and in general exactly agreeing to his observations.—But with this advantage, that therein the northern pole of the internal loadstone is much better stated than it is by Dr. Halley—its place then being, ac-

“ cording to this unknown very curious and sagacious author, about the meridian, &c. which ancient and authentic determination of its place, I desire my reader particularly to observe.”

Mr. Hutchinson had been accustomed to make an excursion for a month or so into the country for his health; but neglecting this in pursuit of his studies, he is supposed to have brought himself into an ill habit of body, which prepared the way for his death. The immediate cause is said to be an overflowing of the gall, occasioned by the irregular sallies of an high-kept unruly horse, and the sudden jerks given to his body by them. On the Monday before his death, Dr. Mead was with him, and urged him to be bled; saying at the same time in a pleasant way, “ I will soon send you to Moses.” Dr. Mead meant, to his studies, two of his books being intituled, “ Moses’s Principia:” but Hutchinson, taking it in the other sense, answered in a muttering tone, “ I believe, doctor, you will;” and was so displeas’d with Mead, that he afterwards dismissed him for another physician. He died Aug. 28, 1737, aged 63. He seems to have been a very odd composition of a man. He certainly did not want parts, or knowledge, or learning; but it may well be questioned, whether he did not want judgement to apply them properly. His temper seems to have stood very much in his way: for it is evident from his writings, that he either did not know, or did not consider, what spirit he was of, since much ill language, and a violent propensity to persecution, but too plainly appears in them. And to this it is probably owing, that he not only died unnoticed, but that so little attention has been paid to his works. Not that we pretend to be an advocate for them, for it is not our business to be of any party; but we are of opinion, that if his works had abounded as much with good sense, good learning, and enlightening knowledge, as they are said to abound with absurd, ill-grounded, vain opinions, yet his furious and vindictive spirit might have prevented an impartial attention to them: and from this no doubt it is, that many have pronounced him fool and madman, who have taken these characters of him upon credit.

The above memoirs are extracted from an account of him, lately published in a work called “ Bibliotheca Biographica,” as communicated by Robert Spearman, Esq; who was concerned with Julius Bate, in the publication of Hutchinson’s works.

HUTTEN (ULRIC DE), a gentleman of Franconia, of uncommon parts and learning, was born in 1488 at Steckenburg, the seat of his family; was sent to the abbey of Fulde at 11 years of age; and took the degree of M. A. at 18, at Frankfort on the Oder, being the first promotion made in that newly opened university. In 1509, he was at the siege of Padua, in the emperor Maximilian's army; and he owned it was the want of money, which forced him to make that campaign. His father, not having the least taste or esteem for polite literature, thought it unworthy to be pursued by persons of exalted birth; and therefore would not afford him for the necessary supplies for a life of study. He wished him to apply himself to the civil law, which might raise him in the world; but Hutten had no inclination for that kind of study. Finding however there was no other way of being upon good terms with his father, he went to Pavia in 1511, where stayed but a little time; that city being besieged and plundered by the Swifs, and himself taken prisoner. He returned afterwards to Germany, and there, contrary to his father's inclinations, began to apply himself anew to literature. Having a genius for poetry, he first set out as an author in that way; and published several things, which were much admired and gained him credit. He travelled to various places, among the rest to Bohemia and Moravia; and waiting on the bishop of Olmutz in a very poor condition, that prelate, who was a great Mæcenas, received him graciously, presented him with a horse, and gave him money to pursue his journey. The correspondence he held with Erasmus was of great advantage to him, and procured him respect from all the literati in Italy, and especially at Venice.

At his return to Germany in 1516, he was recommended in such strong terms to the emperor, that this prince bestowed the poetical crown on him; and from that time Hutten had himself drawn in armour, with a crown of laurel on his head, and took vast delight in being represented in that manner. He was of a very military make, and had given many proofs of courage, as well in the wars as in private rencounters. Being once at Viterbo, where an ambassador of France stopped, there happened a general quarrel to arise; in which Hutten, forsaken by his comrades, was attacked by five Frenchmen at once, and put them all to flight, after receiving some small wounds. He wrote an epigram on that occasion, "in quinque Gallos à se profligatos," which may be seen in Melchior Adam. He had a cousin John de Hut-

Melchior
Adam de
vitis, &c.—
Bayle's Dict.
Niceron,
Hommes
Illustres,
Tom. XV.

ten, who was court-martial to Ulric duke of Wirtemberg, and was murdered by this duke in 1515, for the sake of his wife, whom the duke enjoyed afterwards as a mistress. Our poet and soldier, as soon as he heard of it, breathed nothing but resentment; and because he had no opportunity of shewing it with his sword, fell to work with his pen, and wrote several pieces in the form of Dialogues, Orations, Poems, and Letters. A collection of these was printed in the castle of Steckelberg, 1519, 4to.

He was in France in 1518, from whence he went to Mentz, and engaged in the service of the elector Albert; whom he attended a little after to the diet of Augsburg, where the elector was honoured with a cardinal's hat. At this diet, articles were exhibited against the duke of Wirtemberg, on which occasion the murder of John de Hutten, marshal of his court, was not forgot: and a league was after formed against him. Our Hutten served in this war with great pleasure; yet was soon disgusted with a military life, and grew very hungry after his studies and retirement. This we find by a letter of his to Frederic Piscator, dated May 21, 1519: in which he discovers an inclination for matrimony, and expresses himself very singularly on that subject. He informs his correspondent, "that he wanted a
 " wife to take care of him; that whatever fine things might
 " be said of a single life, yet he was by no means fit for it,
 " and did not like even to lie alone; that he wanted a fe-
 " male, in whose company he might unbend his mind, sooth
 " his cares, play, joke, and tattle; that she must be beau-
 " tiful, young, well-educated, merry, modest, and patient;
 " that he did not require much money with her, nor insist
 " much on her high birth, since whoever married him would
 " be sufficiently ennobled:—*ad genus quod pertinet, satis no-
 " bilem futuram puto, quæcunque Hutttenno nupserit.*"

Believing Luther's cause a very good one, he joined in it with great warmth; and published Leo the Xth's Bull against Luther in 1520, with interlineary and marginal glosses, in which that Pope was made the object of the strongest ridicule. The freedom with which he wrote against the irregularities and disorders of the court of Rome, exasperated Leo in the highest degree; and induced him to command the elector of Mentz to send him to Rome bound hand and foot, which however the elector did not do, but suffered him to depart in peace. Hutten then withdrew to Brabant, and was at the court of the emperor Charles V. but did not stay long there, being told that his life would be in danger. He

then

then retired to Ebernberg, where he was protected by Francis de Sickingen, Luther's great friend and guardian, to whom the castle of Ebernberg belonged: from whence he wrote in 1520 his complaint to the emperor, to the electors of Mentz and Saxony, and to all the states of Germany, against the attempts which the Pope's emissaries made against him. It was from the same place, that he wrote to Luther in May 1521, and published several pieces in favour of the Reformation. He did not declare openly for Luther, till after he had left the elector of Mentz's court; but he had written to him before from Mentz, and his first letter is dated June, 1520. While he was upon his journey to Ebernberg, he met with Hochstratus; upon which he drew his sword, and running up to him, swore he would kill him, for what he had done against Reuchlin and Luther: but Hochstratus, throwing himself at his feet, conjured him so earnestly to spare his life, that Hutten let him go, after striking him several times with the flat of his sword. This shews the heat of his zeal: it was indeed so hot, that Luther himself, than whom nothing could scarce be hotter, blamed it. During his stay at Ebernberg, he performed a very generous action in regard to his family. Being the eldest son, and succeeding to the whole estate, he gave it all up to his brothers; and even, to prevent their being involved in the misfortunes and disgraces which he expected, by the suspicions that might be entertained against them, he enjoined them not to remit him any money, nor to hold the least correspondence with him.

It was now that he devoted himself wholly to the Lutheran party, to advance which he laboured incessantly both by his writings and actions. We do not know the exact time when he quitted the castle of Ebernberg; but it is certain that, Jan. 1523, he left Basil, where he had flattered himself with the hopes of finding an asylum, but on the contrary had been exposed to great dangers. Erasmus, though his old acquaintance and friend, had here refused a visit from him, for fear, as he pretended, of heightening the suspicions which were entertained against him: but this was only a pretence; his true reason, as he afterwards declared it in a letter to Melancthon, being, "that he should then have been
 " under a necessity of taking into his house that proud boaster,
 " oppressed with poverty and disease, who only sought for
 " a nest to lay himself in, and to borrow money of every
 " one he met." Take his words: "quod Hutteni collo-
 " quium deprecabar, non invidiæ metus tantum in causa

“ fuit ; erat aliud quiddam. Ille egens & omnibus rebus
 “ deftitutus quærebat nidum aliquem, ubi moraretur. Erat
 “ mihi gloriofus ille miles cum fua fcabie in ædes recipien-
 “ dus, &c.” This refusal of Erasmus provoked Hutten to
 attack him pretty feverely, and accordingly he published an
 “ Expostulatio” in 1523, which chagrined Erasmus extreme-
 ly: who answered it however the fame year, in a very lively
 piece, intituled, “ Sponga Eraſmi adverſus adſpergines Hut-
 “ teni.” Hutten would certainly have made a reply, had
 he not been ſnatched away by death ; but he died in an iſland
 of the lake Zurich, where he had hid himſelf to be ſafe, Aug.
 1523. He is ſaid to have died a martyr to intemperance ;
 which, though ſome treat as a calumny, is generally and upon
 good grounds believed to have been the caſe : for, not to inſiſt
 on his having declared that he could not live without women,
 although he was never married, he published a Latin work
 in 1519, “ Of curing the Lues by Guaiacum Wood :” in
 the dedication of which to the elector of Mentz, a ſpiritual
 prince, he was not aſhamed to own, that having been griev-
 ouſly afflicted with the diſtemper which is the ſubject of
 his book, he had recovered his health wholly by the applica-
 tion of this medicine. What a medley of a character!—
 Hutten, abjuring all connexions with temporalities and the
 things of this world ; Hutten, wandering from place to place
 on account of his religion ; Hutten, perſecuted with the
 moſt ardent zeal ;—this very Hutten carries a filthy diſeaſe
 about with him whereſoever he goes, and at laſt dies of it !

He was a man of little ſtature ; of a weak and ſickly con-
 ſtitution ; extremely brave, but much too paſſionate : for he
 was not ſatisfied with attacking the Roman Catholics with
 his pen, he attacked them with his ſword too. He acquaint-
 ed Luther with the double war, which he carried on againſt
 the clergy. “ I received a letter from Hutten,” ſays Lu-
 ther, “ filled with rage againſt the Roman Pontiff, declaring
 “ he would attack the tyranny of the clergy both with his pen
 “ and ſword: he being exaſperated againſt the Pope for
 “ threatening him with daggers and poiſon, and commanding
 “ the biſhop of Mentz to ſend him bound to Rome.” Came-
 rarius ſays, that Hutten was vaſtly impatient, that his air and
 diſcourſe ſhewed him to be of a cruel diſpoſition ; and ap-
 plied to him what was ſaid of Demoſthenes, namely, that
 “ he would have turned the world upſide down, had his
 “ power been equal to his will.” Nevertheleſs they all ad-
 mired him for his genius and learning. His works are very
 numerous, though he died young ; which made Bayle ſay,
 that

Lutheri
 Oper. Vol. I.
 Epift. 282.

In vita
 Melanc-
 thonis.

that had he lived 35 years longer, he would have overflowed Europe with a deluge of books and libels: for libels he is supposed to have written in great numbers. A collection of his "Latin Poems" was published at Frankfort in 1538, 12mo; all which, except two poems, were reprinted in the third part of the "*Deliciæ Poetarum Germanorum.*" He was the author of a great many works, chiefly satirical, in the way of dialogue; and Thuanus has not scrupled to compare him to Lucian. He had also a considerable share in the celebrated work, called, "*Epistolæ virorum obsecrorum.*"

His age at his death.

HUYGENS (CHRISTIAN), a very great mathematician and astronomer, was born at the Hague in Holland, April 14, 1629, and was son of Constantine Huygens, lord of Zuylichem, who had served three successive princes of Orange in the quality of secretary. He spent his whole life in cultivating the mathematics; and not in the speculative way only, but in making them subservient to the uses of life. From his infancy he applied himself to this study, and made a considerable progress in it, even at nine years of age, as he did also in music, arithmetic, and geography; in all which he was instructed by his father, who, in the mean time, did not suffer him to neglect the belles lettres. At 13, he was put upon the study of mechanics; for he had discovered a wonderful curiosity that way, in examining machines and the like: and two years after had the assistance of a master in mathematics, under whom he made a surprizing progress. In 1645, he went to study law at Leyden under Vinnius; yet did not attach himself so closely to this study, but that he found time to continue his mathematics under the professor Schooten. He left this university at the end of one year, and went to Breda, where an university had just been founded, and put under the direction of his father; and here he made the law his chief study for two or three years. In 1651, he gave the world a specimen of his genius for mathematics, in a treatise intituled, "*Theoremata da quadratura Hyperboles, Ellipsis, & Circuli, ex dato portionum gravitatis centro:*" in which he shewed very evidently what might be expected from him afterwards.

Huygen. vita, prefixed to his Opera Varia.

After his return to the Hague in 1649, he went to Holstein in Denmark, in the retinue of Henry count of Nassau; and was extremely desirous of going to Sweden, in order to see Des Cartes; but the short stay of the count in Denmark would not permit him. In 1655, he travelled into France,

and took the degree of LL.D. at Angers. In 1658, he published his "Horologium" at the Hague. He had exhibited in a preceding work, intituled, "Brevis institutio de usu Horologiorum ad inveniendas longitudes," a model of a new invented pendulum; but as some persons, envious of his reputation, were labouring to deprive him of the honour of the invention, he wrote this book to explain the construction of it; and to shew, that it was very different from the pendulum of astronomers invented by Galileo. In 1659, he published his "Systema Saturninum, sive de causis mirandorum Saturni phænomenon, & comite ejus planeta novo." Galileo had endeavoured to explain some of the surprizing appearances of the planet Saturn. He had at first perceived two stars, which attended it; and some time after was amazed to find them disappear. Huygens, being desirous to account for these changes, laboured with his brother Constantine to bring the telescopes to greater perfection; and made himself glasses, by which he could view objects at a greater distance, than any that had yet been contrived. With these he applied himself to observe all the places and appearances of Saturn, and drew a journal of all the different and varying aspects of that planet. He discovered a satellite attending it, for none of the five were then known any thing of; and, after a long course of observations, perceived that the planet was surrounded with a solid and permanent ring, which never changes its situation. These new discoveries gained him an high rank among the astronomers of his time.

In 1660, he took a second journey into France, and the year after passed over into England, where he communicated his art of polishing glasses for telescopes, and was made Fellow of the Royal Society. About this time the air-pump was invented, which received considerable improvements from him. This year also he discovered the laws of the collision of elastic bodies; as did afterwards our own countrymen and celebrated mathematicians Wallis and Wren, with whom he had a dispute about the honour of this discovery. After he had stayed some months in England, he returned to France again, in 1663, where his merit became so conspicuous, that Colbert resolved to fix him at Paris, by settling a considerable pension upon him. Accordingly, in 1665, letters were sent to him to the Hague, whither he was returned, written in the king's name, to invite him to Paris, with the promise of a large stipend, and other considerable advantages. Huygens consented to the proposal, and resided at Paris from 1666 to 1681; where he was made a member
of

of the Royal Academy of Sciences. All this time he spent in mathematical pursuits, wrote several works, which were published from time to time, and invented and perfected several useful instruments and machines. But continual application began then to impair his health; and, though he had visited his native air twice, viz. in 1670 and 1675, for the sake of recovering himself from illness, yet he was now obliged to betake himself to it altogether. Accordingly, he left Paris in 1681, and went into his own country, where he spent the remainder of his life in the same pursuits and employments. He died at the Hague June 8, 1695, in his 67th year, while his "Cosmotheoros," or Latin treatise concerning a plurality of worlds, was printing: however, he provided in his will for its publication, desiring his brother Constantine, to whom it was addressed, to take that trouble upon him. But Constantine was so occupied with business, as being secretary in Holland to the king of Great-Britain, that he died also before it could be printed; so that the book did not appear in public till 1698. One would almost be tempted to think, that death was the portion of all, who attempted to make discoveries about other worlds. While Kepler was printing his "Somnium astronomicum," a book written upon much the same subject, he died. The person to whom the care of the impression fell, died too, before it was finished; so that, as we have related under his article, a third person was unwilling to undertake it, for fear the same unhappy fate should attend him.

In 1703, were printed at Leyden, in one volume 4to, his "Opuscula Posthuma, quæ continent Dioptricam, Commentarios de vitris figurandis, Dissertationem de Corona & Parheliis, Tractatum de motu & de vi centrifuga, descriptionem Automati Planetarii." Huygens had left by will to the university of Leyden his mathematical writings, and requested de Volder and Fullenius, the former of whom was professor of natural philosophy and mathematics at Leyden, and the other at Franeker, to examine these works, and publish what they should think proper. This is what they have done in this volume. Huygens had written in Low Dutch the second of the tracts it contains, relating to the art of forming and polishing telescope-glasses, to which he had greatly applied himself; but Boerhaave, professor of physic at Leyden, had taken the pains to translate it into Latin. In 1704, were published in 4to, his "Opera Varia." This collection is generally bound in four volumes; contains the greatest part of the pieces which he had published separately,

separately, and is divided into four parts. The first part contains the pieces relating to mechanics; the second, those relating to geometry; the third, those relating to astronomy; and the fourth, those which could not be ranged under any of these titles. Gravesande had the care of this edition, in which he has inserted several additions to the pieces contained in it, extracted from Huygens's MSS. In 1728, were printed in two volumes 4to, at Amsterdam, his "Opera Reliqua:" which new collection was published also by Gravesande. The first volume contains his "Treatises of Light and Gravity;" the second his "Opuscula Post-huma," which had been printed in 1703. In such curious and useful researches was his whole time spent. He loved a quiet and studious life; which perhaps was the chief reason, why he never married. He was an amiable, cheerful, worthy man; and in all respects, as good as he was great.

Ath. Oxon.

HYDE (EDWARD), earl of Clarendon, and chancellor of England, was descended from an ancient family in Cheshire, and born at Dinton in Wiltshire, Feb. 16, 1608. In 1622, he was entered of Magdalen-hall in Oxford, and in 1625, took the degree of B. A. but failing of a fellowship in Exeter-college, for which he stood, he removed to the Middle-Temple, where he studied the law for several years, and became very famous in it. When the lawyers resolved to give a public testimony of their dissent from the new doctrine advanced in Prynne's "Histriomastrix," wherein was shewn an utter disregard of all manner of decency and respect to the crown, Hyde and Whitelocke were appointed the managers of the masque, presented on that occasion to their majesties at Whitehall on Candlemas-day 1633-4. At the same time he testified, upon all occasions, his utter dislike to that excess of power, which was then exercised by the court, and supported by the judges in Westminster-hall. He condemned the oppressive proceedings of the high-commission court, the star-chamber, the council-board, the earl marshal's court, or court of honour, and the court of York. This just way of thinking is said to have been formed in him by a domestic accident, which Burnet has related in the following manner. "When he first began," says that historian, "to grow eminent in his profession of the law, he went down to visit his father in Wiltshire; who one day, as they were walking in the fields together, observed to him, that 'men of his pro-

"fession

Life of the Lord Chancellor Hyde, prefixed to several of his pieces, &c. p. 2. Lond. 1727.

“ fession were apt to stretch the prerogative too far, and injure liberty: but charged him, if ever he came to any eminence in his profession, never to sacrifice the laws and liberty of his country to his own interest, or the will of his prince.’ He repeated this twice, and immediately fell into a fit of apoplexy, of which he died in a few hours; and this advice had so lasting an influence upon the son, that he ever after observed and pursued it.”

History of
his own
Times, Vol.
I. B. 2.

In the parliament, which began at Westminster, April 10, 1640, he served as burgess for Wotton-Basset in Wiltshire; in which he distinguished himself upon the following occasion. His majesty having acquainted the house of commons, that he would release the ship-money, if they would grant him 12 subsidies, to be paid in three years, great debates arose in the house that day and the next; when Hampden, seeing the matter ripe for the question, desired it might be put, “ whether the house should comply with the proposition made by the king, as it was contained in the message?” Hereupon serjeant Glanville the speaker, for the house was then in a committee, endeavoured in a pathetic speech to persuade them to comply with the king, and so reconcile him to parliaments for ever. No speech ever united the inclination of a popular council more to the speaker than this did; and if the question had been presently put, it was believed that few would have opposed it. But, after a short silence, the other side recovering new courage, called again with some earnestness, that Hampden’s question should be put; which being like to meet with a concurrence, Hyde, being very solicitous to keep things in some tolerable calmness, then stood up; and, giving his reasons for his dislike to that question, proposed, that “ to the end every man might freely give his yea or no, the question might be put only upon giving the king a supply; and if this was carried, another might be put upon the manner and proportion: if not, it would have the same effect with the other proposed by Mr. Hampden.” This, after it had been some time opposed and diverted by other propositions, which were answered by Hyde, would, as it is generally believed, have been put and carried in the affirmative, though positively opposed by Herbert the solicitor-general, if Sir Henry Vane the secretary had not stood up, and assured them as from his majesty, that if they should pass a vote for a supply, and not in the proportion proposed in his majesty’s message, it would not be accepted by him, and therefore desired that the question might be laid aside. This being again urged by the
solicitor-

solicitor-general, and it being near five in the afternoon, it was readily consented to, that the house should adjourn till the next morning, at which time they were suddenly dissolved. And within an hour after Hyde met St. John, who was seldom known to smile, but then had a most chearful aspect; and observing Hyde melancholy, asked him, "what troubled him?" who answered, "The same he believed that troubled most good men, that, in a time of so much confusion, so wise a parliament should be so imprudently dissolved." St. John replied somewhat warmly, "that all was well: that things must grow worse, before they would grow better; and that that parliament would never have done what was requisite."

This parliament being dissolved, Hyde was chosen for Saltash in Cornwall in the long parliament, which commenced Nov. 3d the same year, where his abilities began to be taken notice of; and when the commons prepared a charge against the lord chief baron Davenport, baron Weston, and baron Trevor, he was sent up with the impeachment to the lords, to whom he made a most excellent speech. It begins thus: "My lords, there cannot be a greater instance of a sick and languishing commonwealth, than the business of this day. Good God! how have the guilty these late years been punished, when the judges themselves have been such delinquents? It is no marvel, that an irregular, extravagant, arbitrary power, like a torrent, hath broken in upon us, when our banks and our bulwarks, the laws, were in the custody of such persons. Men, who had left their innocence, could not preserve their courage; nor could we look that they, who had so visibly undone us, themselves should have the virtue or credit to rescue us from the oppression of other men. It was said by one, who always spoke excellently, that 'the twelve judges were like the twelve lions under the throne of Solomon;' under the throne of obedience, but yet lions. Your lordships shall this day hear of six, who, be they what they will else, were no lions: who upon vulgar fear delivered up their precious forts they were trusted with, almost without assault; and in a tame easy trance of flattery and servitude, lost and forfeited, shamefully forfeited, that reputation, awe, and reverence, which the wisdom, courage, and gravity of their venerable predecessors had contracted and fastened to the places they now hold. They even rendered that study and profession, which in all ages hath been, and, I hope, now shall be of honourable estimation,

" so

“ so contemptible and vile, that had not this blessed day
 “ come, all men would have had that quarrel to the law it-
 “ self, which Marius had to the Greek tongue, who thought
 “ it a mockery to learn that language, the masters whereof
 “ lived in bondage under others. And I appeal to these un-
 “ happy gentlemen themselves, with what a strange negli-
 “ gence, scorn, and indignation, the faces of all men, even
 “ of the meanest, have been directed towards them, since, to
 “ call it no worse, that fatal declension of their understand-
 “ ing in those judgements, of which they stand here charged
 “ before your lordships.” The conclusion runs thus: “ If
 “ the excellent, envied constitution of this kingdom hath
 “ been of late distempered, your lordships see the causes. If
 “ the sweet harmony between the king’s protection and the
 “ subject’s obedience hath unluckily suffered interruption;
 “ if the royal justice and honour of the best of kings have
 “ been mistaken by his people; if the duty and affection of
 “ the most faithful and loyal nation have been suspected by
 “ their gracious sovereign; if, by these misrepresentations,
 “ and these misunderstandings, the king and people have
 “ been robbed of the delight and comfort of each other, and
 “ the blessed peace of this island been shaken and frightened
 “ into tumults and commotions, into the poverty, though
 “ not into the rage, of war, as a people prepared for de-
 “ struction and desolation; these are the men, actively or
 “ passively, by doing or not doing, who have brought this
 “ upon us: ‘ Misera servitus falso pax vocatur; ubi judicia
 “ deficiunt, incipit bellum.’”

Rush-
 worth’s
 Hist. Col-
 lect. Vol. II.

But though Hyde was very zealous for redressing the
 grievances of the nation, he was no less so for the security of
 the established church, and the honour of the crown. When
 a bill was brought in to take away the bishops vote in par-
 liament, and to leave them out of all commissions of the
 peace, or any thing that had relation to temporal affairs,
 he was very earnest for throwing it out, and said, that, “ from
 “ the time that parliaments begun, bishops had always been
 “ a part of it; that if they were taken out, there was no-
 “ body left to represent the clergy; which would introduce
 “ another piece of injustice, that no other part of the king-
 “ dom could complain of, who, being all represented in par-
 “ liament, were bound to submit to whatever was enacted
 “ there, because it was, upon the matter, with their own
 “ consent: whereas if the bill was carried, there was nobody
 “ left to represent the clergy, and yet they must be bound
 “ by their determination.” He was one of the committee

Hist. of the
 Rebel. p. iii.
 employed

employed to prepare the charge against the earl of Strafford : but, as soon as he saw the unjustifiable violence with which the prosecution was pushed, he left them, and opposed the bill of attainder warmly. He was afterwards appointed a manager at the conference with the house of lords, for abolishing the court of York, whereof that earl had been several years president ; and was chairman also of several other committees, appointed upon the most important occasions, as long as he continued his presence among them. But, when they began to put in execution their ordinance for raising the militia against his majesty, Hyde, being persuaded that this was an act of open rebellion, left them ; and they felt the blow given to their authority by his absence so sensibly, that, in their instructions shortly after to the earl of Essex their general, he was excepted with a few others from any grace or favour.

White-
locke's Me-
morials,
&c. p. 62.
and Hist. of
the Rebel-
lion, B. vi.

He withdrew to the king at York, having first obtained the great seal to be sent thither on May 20, 1642 : and, upon his arrival, was taken into the greatest confidence, though he was not under any character in the court for some months. But, towards the latter end of the year, upon the promotion of Sir John Colepepper to be master of the Rolls, he succeeded him in the chancellorship of the Exchequer, and the same year was knighted, and made a privy-counsellor. With these characters he sat in the parliament assembled at Oxford, Jan. 1643 ; and, in 1644, was one of the king's commissioners at the treaty of Uxbridge. Not long after, the king sending the prince of Wales into the West, to have the superintendency of the affairs there, Sir Edward Hyde was appointed to attend his highness, and to be of his council : where he entered, by his majesty's command, into a correspondence with the marquis of Ormond, then lord-lieutenant of Ireland. Upon the declining of the king's cause, he with the lords Capel and Colepepper sailed from Pendennis castle in Cornwall to Scilly, and thence to Jersey, where he arrived in March, 1645 ; but being greatly disgusted at the prince's removal thence the following year to France, he obtained leave to stay in that island. His disgust at the prince's removal into France is strongly expressed in the following letter to the duke of Ormond :

Lives of
the Lord
Chancellors,
&c. Vol. I.
p. 46. Lond.
1708.

“ My Lord,
“ Your lordship hath been long since informed, whither my
“ lord Digby attended the prince ; and from thence have par-
“ doned my not acknowledging your grace's favour to me,
“ from

“ from the impossibility of presenting it to you. I confess,
 “ in that conjuncture of time, I thought the remove from
 “ Jersey to Ireland to be very fit to be deliberately weighed,
 “ before attempted; but I would have chosen it much more
 “ cheerfully than this that is embraced, which I hope will
 “ be a memorial to my weakness: for it is my misfortune
 “ to differ from those with whom I have hitherto agreed,
 “ and especially with my best friend, which I hope will not
 “ render me the less fit for your charity, though I may be
 “ for your consideration. Indeed, there is not light enough
 “ for me to see my way, and I cannot well walk in the
 “ dark; and therefore I have desired leave of the prince to
 “ breathe in this island a little for my refreshment, till I may
 “ discern some way in which I may serve his majesty. I hope
 “ your lordship will never meet with any interruption in the
 “ exercise of that devotion, which hath rendered you the
 “ envied example of three kingdoms, and that I shall yet
 “ find an opportunity to attend upon your lordship, and have
 “ the honour to be received by you in the capacity of,

Collection
 of letters
 to and from
 the duke of
 Ormond, by
 Carte, No.
 378.

“ My Lord, your Lordship's, &c.

June 22, 1646.

“ EDWARD HYDE.”

We see here not barely a disgust, but even a resentment shewn to the prince's going to Paris; the ground of which undoubtedly lay in the manifest danger, his religion was thereby brought into from the restless endeavours of his mother; since it is notorious, that the chancellor was never upon any tolerable terms with the queen, on account of his watchfulness against every attempt of this kind.

During his retirement in Jersey, he began to write his “History of the Rebellion,” which had been particularly recommended to him, and in which he was assisted also by the king, who supplied him with several of the materials for it. We learn from the history itself, that upon lord Capel's waiting on the king at Hampton-court in 1647, his majesty writ to the chancellor a letter, in which he “thanked him for undertaking the work he was upon; and told him, he should expect speedily to receive some contribution from him towards it: and within a very short time afterwards, he sent to him memorials of all that had passed from the time he had left his majesty at Oxford, when he waited upon the prince into the West, to the very day that the king left Oxford to go to the Scots; out of which memorials the most important passages, in the years 1644 and 1645, are faithfully collected.” Agreeably to this,

History, &c.
 the b. x.

the 9th book opens with declaring, that "the work was first undertaken with the king's approbation, and by his encouragement; and particularly, that many important points were transmitted to the author by the king's immediate direction and order, even after he was in the hands and power of the enemy, out of his own memorials and journals." So much for the exact time when this history was begun; and now we are upon the subject, we may as well fix the time when it was finished, which may be done with the same degree of exactness, from the dedication of our author's "Survey of the Leviathan," wherein he addresses himself to Charles II. in these terms: "As soon as I had finished a work, at least recommended, if not enjoined, to me by your blessed father, and approved, and in some degree perused by your majesty, I could not think of, &c." This dedication is dated Moulins, May 10, 1673; whence it appears, that the history was not completed till the beginning of that, or the latter end of the preceding year. And this may account for those passages in it, where facts are related which happened long after the Restoration; as for instance, that "Sir John Digby lived many years after the king's return;" and that the "earl of Sandwich's expedition was never forgiven him by some men:" which, we see, might very consistently be observed in this history, though that earl did not lose his life till 1672.

May 1648, Sir Edward received a letter from the queen to call him to Paris; where, after the king's death, he was continued both in his seat at the privy-council, and in his office of the Exchequer, by Charles II. Nov. 1649, he was sent by the king with lord Cottington ambassador extraordinary into Spain, to apply for that monarch's assistance in the recovery of his crown; but returned without success, in July 1651. Soon after his arrival, the king gave him an account of his escape after the battle of Worcester, in that unfortunate expedition to Scotland, which had been undertaken during Sir Edward's absence, and much against his judgement. He now resided for some time at Antwerp, but left no means unattempted, by letters and messages to England, for compassing the Restoration; wherein, however, he solely relied upon the episcopal party. In 1653, he was accused of holding a correspondence with Cromwell; but being declared innocent by the king, was afterwards secretary of state. More attempts were made to ruin him with the king; but in vain; for, in 1657, he was made chancellor of England. Upon the Restoration, as he had been

B. xi.

B. xvi.

Hist. of the
Rebellion,
b. xiii.

one of the greatest sharers in his master's sufferings, so he had a proportionable share in his glory. Besides the post of lord chancellor, in which he was continued, he was chosen chancellor of the university of Oxford, Oct. 1660; and, November following, created a peer, by the title of baron Hyde of Hindon, in Wiltshire; to which were added, April 1661, the titles of viscount Cornbury in Oxfordshire, and earl of Clarendon in Wiltshire. These honours, great as they were, were however not a whit greater than his merit. He had, upon the Restoration, shewn great prudence, justice, and moderation, in settling the just boundaries between the prerogative of the crown and the liberties of the people. He had reduced much confusion into order, and adjusted many clashing interests, where property was concerned. He had endeavoured to make things easy to the Presbyterians and Mal-contents by the act of indemnity, and to satisfy the Royalists by the act of uniformity. But it is not possible to stand many years in a situation so much distinguished as his was, without becoming the object of envy; which created him such enemies, as both wished and attempted his ruin, and at last effected it. Doubtless nothing contributed more, if so much, to inflame this passion against him, than the incident of his eldest daughter's marriage with the duke of York, which came out in a few months after the king's return. She had been one of the maids of honour to the princess royal Henrietta, some time during the exile, when the duke fell in love with her; and being disappointed by the defeat of Sir George Booth, in a design he had formed of coming with some forces to England in 1659, he went to Breda, where his sister then resided. Spending some weeks there, he took this opportunity, as Burnet tells us, of soliciting Miss Hyde to a compliance without marriage; but she managed the matter with such address, that in the conclusion he married her, Nov. 4th that year, with all possible secrecy, and unknown to her father. After their arrival in England, growing big with child, she called upon the duke to own his marriage; and, though he endeavoured to draw her from claiming him, both by great promises and great threatenings, yet she had the spirit and wisdom to tell him, "She would have it known that she was his wife, let him use her afterwards as he pleased." The king ordered some bishops and judges to peruse the proofs of her marriage; and they reporting, that it was according to the doctrine of the gospel and the law of England, he told his brother, that he must live with her whom he had made his wife, and at the

Ath. Oxon.

Carte's Hist.
of the duke
of Ormond,
Vol. II.
p. 188.

Hist. of his
own Times,
Vol. I.

Echard's
Hist. of
England,
ad annum
1660.

same time generously preserved the honour of an excellent servant, who had not been privy to it; assuring him, that
“ this accident should not lessen the esteem and favour he
“ had for him.”

Lives of the
Lord Chan-
cellors, &c.
p. 207.

The first open attack upon him was made by the earl of Bristol; who, in 1663, exhibited against him a charge of high-treason to the house of lords. There had been a long course of friendship, both in prosperity and adversity, between the chancellor and this earl; but they gradually falling into different measures on account of religion and politics, and the chancellor refusing a small boon, as the earl took it to be, which was said to be the passing a patent in favour of a court lady, the latter thought himself so disobliged, that he let loose his fiery temper, and resolved upon nothing but revenge. The substance of the whole accusation was as follows: “ That the chancellor, being in place of highest trust
“ and confidence with his majesty, and having arrogated a
“ supreme direction in all things, had, with a traiterous
“ intent to draw contempt upon his majesty’s person, and
“ to alienate the affections of his subjects, abused the said
“ trust in manner following. 1. He had endeavoured to
“ alienate the hearts of his majesty’s subjects, by artfully
“ insinuating to his creatures and dependents, that his ma-
“ jesty was inclined to Popery; and designed to alter the
“ established religion. 2. He had said to several persons of
“ his majesty’s privy-council, that his majesty was danger-
“ ously corrupted in his religion, and inclined to Popery:
“ that persons of that religion had such access and such cre-
“ dit with him, that, unless there were a careful eye had
“ upon it, the Protestant religion would be overthrown in
“ this kingdom. 3. Upon his majesty’s admitting Sir
“ Henry Bennet to be secretary of state in the place of Sir
“ Edward Nicholas, he said, that his majesty had given
“ 10,000*l.* to remove a most zealous Protestant, that he might
“ bring into that place a concealed Papist. 4. In pursuance
“ of the same traiterous design, several friends and depen-
“ dents of his have said aloud, that, ‘ were it not for my
“ lord chancellor’s standing in the gap, Popery would be in-
“ troduced into this kingdom.’ 5. That he had persuaded
“ the king, contrary to his reasons, to allow his name to
“ be used to the Pope and several cardinals, in the sollicita-
“ tion of a cardinal’s cap for the lord Aubigny, great almoner
“ to the queen: in order to effect which, he had employed
“ Mr. Richard Bealing, a known Papist, and had likewise
“ applied himself to several Popish priests and Jesuits to the
“ same

“ same purpose, promising great favour to the Papists here,
 “ in case it should be effected. 6. That he had likewise
 “ promised to several Papists, that he would do his endeavour,
 “ and said, ‘ he hoped to compass taking away all penal
 “ laws against them;’ to the end they might presume and
 “ grow vain upon his patronage; and, by their publishing
 “ their hopes of toleration, increase the scandal designed by
 “ him to be raised against his majesty throughout the king-
 “ dom. 7. That, being intrusted with the treaty between
 “ his majesty and his royal consort the queen, he concluded
 “ it upon articles scandalous and dangerous to the Protestant
 “ religion. Moreover, he brought the king and queen to-
 “ gether without any settled agreement about the perform-
 “ ance of the marriage rites; whereby, the queen refusing
 “ to be married by a Protestant priest, in case of her being
 “ with child, either the succession should be made uncer-
 “ tain for want of the due rites of matrimony, or else his
 “ majesty be exposed to a suspicion of having been married
 “ in his own dominions by a Romish priest. 8. That, hav-
 “ ing endeavoured to alienate the hearts of the king’s sub-
 “ jects upon the score of religion, he endeavoured to make
 “ use of all his scandals and jealousies, to raise to himself
 “ a popular applause of being the zealous upholder of the
 “ Protestant religion, &c. 9. That he farther endeavoured
 “ to alienate the hearts of the king’s subjects, by venting in
 “ his own discourse, and those of his emissaries, opprobrious
 “ scandals against his majesty’s person and course of life;
 “ such as are not fit to be mentioned, unless necessity shall
 “ require it. 10. That he endeavoured to alienate the af-
 “ fections of the duke of York from his majesty, by sug-
 “ gesting to him, that ‘ his majesty intended to legitimate
 “ the duke of Monmouth.’ 11. That he had persuaded the
 “ king, against the advice of the lord general, to withdraw
 “ the English garrisons out of Scotland, and demolish all
 “ the forts built there, at so vast a charge to this kingdom;
 “ and all without expecting the advice of the parliament of
 “ England. 12. That he endeavoured to alienate his ma-
 “ jesty’s affections and esteem from the present parliament,
 “ by telling him, that ‘ there never was so weak and incon-
 “ siderable a house of lords, nor never so weak and heady a
 “ house of commons;’ and particularly, that ‘ it was better
 “ to sell Dunkirk, than be at their mercy for want of mo-
 “ ney.’ 13. That contrary, to a known law made last ses-
 “ sion, by which money was given and applied for main-
 “ taining Dunkirk, he advised and effected the sale of the

“ same to the French king. 14. That he had, contrary to
 “ law, enriched himself and his treasurers by the sale of of-
 “ fices. 15. That he had converted to his own use vast
 “ sums of public money, raised in Ireland by way of subsidy,
 “ private and public benevolences, and otherwise given and
 “ intended to defray the charge of the government in that
 “ kingdom. 16. That, having arrogated to himself a su-
 “ preme direction of all his majesty’s affairs, he had prevailed
 “ to have his majesty’s customs farmed at a lower rate than
 “ others offered; and that by persons, with some of whom
 “ he went a share, and other parts of money resulting from
 “ his majesty’s revenue.”

Lives of the
 Lord Chan-
 cellors, &c.

A charge urged with so much anger and inconsistency as this was, it is easy to imagine, could not capitally affect him: on the contrary, we find, that the prosecution ended greatly to the honour of the chancellor; notwithstanding which, his enemies advanced very considerably by it in their design, to make him less gracious to his master, less respected in parliament, and less beloved by the people. The building of a magnificent house, which was begun in the following year 1664, furnished fresh matter for obloquy. “ The king,” says Burnet, “ had granted him a large piece of ground, near St. James’s palace, to build upon. He intended a good ordinary house; but not understanding these matters himself, he put the management of it into the hands of others, who run him to a vast expence of above 50,000*l.* three times as much as he had designed to lay out upon it. During the war, and in the plague year, he had about 300 men at work; which he thought would have been an acceptable thing, when so many men were kept at work, and so much money as was daily paid circulated about. But it had a contrary effect; it raised a great outcry against him. Some called it Dunkirk House, intimating that it was built by his share of the price of Dunkirk: others called it Holland House, because he was believed to be no friend to the war, so it was given out he had the money from the Dutch. It was visible that, in a time of public calamity, he was building a very noble palace. Another accident was, that before the war there were some designs on foot for the repairing of St. Paul’s, and many stones were brought thither for the purpose. That project was laid aside; upon which he bought the stones, and made use of them in building his own house. This, how slight soever it may seem to be, yet had a great effect by the management of his enemies.” To this re-

Hist. of his
 own Times,
 Vol. I.

mark

mark it may be added, that this stately pile was not finished till 1667; so that it stood a growing monument for the popular odium to feed upon, almost the whole interval between his first and his last impeachment; and to aggravate and spread that odium, there was published a most virulent satirical song, intituled, "Clarendon's House-warming," consisting of many stanzas, to which, by way of sting at the tail, was added the following clumsy but bitter epigram:

Upon the HOUSE.

Here lie the sacred bones
Of Paul beguiled of his stones.
Here lie the golden briberies
Of many ruined families.
Here lies the cavaliers debenture wall,
Fixed on an eccentric basis:
Here's Dunkirk town and Tangier-hall,
The queen's marriage and all,
The Dutchmens Templum Pacis.

Aug. 1667, he was removed from his post of chancellor, and November following impeached by the house of commons of high-treason and other crimes and misdemeanors: upon which, in the beginning of December, he retired to France, and on the 19th an act of banishment was passed against him. Echard observes, how often "it has been
" admired, that the king should not only consent to discard,
" but soon after banish a friend, who had been as honest and
" faithful to him as the best, and perhaps more useful and
" serviceable than any he had ever employed; which surely
" could never have been brought to bear without innum-
" erable enviers and enemies." But to conceive how these were raised, we need only remember, that during the height of his grandeur, which continued two years after the Restoration without any rivalship, as well as the rest of his ministry, he manifested an inflexible steadiness to the constitution of the church of England, in equal opposition to the Papists on one side, and the Dissenters on the other; so that none of these could ever be reconciled to him or his proceedings. Yet at first he seemed so forward to make a coalition of all parties, that the cavaliers and strict churchmen thought themselves much neglected; and many of them upon that account, though unjustly, entertained insuperable prejudices against him, and joined with the greatest of his enemies. But the circumstances, which were supposed to weaken his interest with, and at length make him disagreeable to the

*Hist. of
England,
ad annum
1667.*

king, were rather of a personal nature, and such as concerned the king and him only. It is allowed on all-hands, that the chancellor was not without the pride of conscious virtue; so that his personal behaviour was accompanied with a sort of gravity and haughtiness, which struck a very unpleasant awe into a court filled with licentious persons of both sexes. He often took the liberty to give reproofs to these persons of mirth and gallantry; and sometimes thought it his duty to advise the king himself in such a manner, that they took advantage of him, and as he passed in court, would often say to his majesty, "There goes your schoolmaster." The chief of these was the duke of Buckingham, who had a surprizing talent of ridicule and buffoonery; and that he might make way for his ruin, by bringing him first into contempt, he often acted and mimicked him in the presence of the king, walking stately with a pair of bellows before him for the purse, and colopel Titus carrying a fire-shovel on his shoulder for the mace: with which sort of farce and banter the king, says Echard, was too much delighted and captivated. These, with some more serious of the Popish party, assisted by the solicitations of the ladies of pleasure, made such impressions upon the king, that he at last gave way, and became willing, and even pleased, to part both from his person and services. It was also believed, that the king had some private resentments against him, as checking of those who were too forward in loading the crown with prerogative and revenue; and particularly we are told, that he had countermined the king in a grand design, which he had to be divorced from the queen, under pretence, "that she had been pre-engaged to another person, or, that she was incapable of bearing children." The person designed to supply her place was Mrs. Stuart, a beautiful young lady, who was related to the king, and had some office under the queen. The chancellor, to prevent this, sent for the duke of Richmond, who was of the same name; and seeming to be sorry, that a person of his worth and relation to his majesty should receive no marks of his favour, advised him to marry this lady, as the most likely means to advance himself. The young nobleman, liking the person, followed his advice, made immediate application to the lady, who was ignorant of the king's intentions, and in a few days married her. The king thus disappointed, and soon after informed how the match was brought about, banished the duke and his new duchess from court, reserving his resentment against the chancellor to a more convenient opportunity. Be this as it will,

will, the private reasons of the king's abandoning the chancellor were expressed in a letter to the duke of Ormond, then in Ireland; which the king wrote to that duke for his satisfaction, knowing him to be the chancellor's friend. Echard observes, that this letter was never published, nor would a copy of it be granted; but that he had been told the substance of it more than once by those who had read it; and the principal reason there given by the king was, "The chancellor's intolerable temper."

Before his departure from the kingdom, he drew up an apology, in a petition to the house of lords, in which he vindicated himself from any way contributing to the late miscarriages, in such a manner, as laid the blame at the same time upon others. The lords received it Dec. 3d; and sent two of the judges to acquaint the commons with it, desiring a conference. The duke of Buckingham, who was plainly aimed at in the petition, delivered it to the commons; and, with his usual way of insult and ridicule, said, "The lords have commanded me to deliver to you this scandalous and seditious paper sent from the earl of Clarendon. They bid me present it to you, and desire you in a convenient time to send it to them again; for it has a style which they are in love with, and therefore desire to keep it."

Upon the reading of it in that house, it was voted to be "scandalous, malicious, and a reproach to the justice of the nation;" whereupon they moved the lords, that it might be burnt by the hands of the common hangman, which was ordered and executed accordingly. The chancellor retired to Rouen in Normandy; and, the year following, his life was attempted at Evreux near that city by a body of seamen, in such an outrageous manner; that he very difficultly escaped with it. In the Bodleian library at Oxford, there is an original letter from Mr. Oliver Long, dated from Evreux, April 26, 1668; to Sir William Cromwell, secretary of state; where the following account is given of this assault. "As I was travelling from Rouen towards Orleans, it was my fortune, April 23; to overtake the earl of Clarendon, then in his unhappy and unmerited exile, who was going towards Bourbon, but took up his lodgings at a private hotel in a small walled town called Evreux, some leagues from Rouen. I, as most English gentlemen did to so valuable a patriot, went to pay him a visit near supper-time; when he was, as usual, very civil to me. Before supper was done, 20 or 30 English seamen and more came and demanded entrance at the great gate; which, being strong-

State Trials,
in that of the
earl of Clarendon,
Vol. II.
P. 572.

“ ly barred, kept them out for some time. But in a short
 “ space they broke it, and presently drove all they found, by
 “ their advantage of numbers, into the earl’s chamber;
 “ whence, by the assistance of only three swords and pistols,
 “ we kept them out for half an hour, in which dispute many
 “ of us were wounded by their swords and pistols, whereof
 “ they had many. To conclude, they broke the windows
 “ and the doors, and under the conduct of one Howard an
 “ Irishman, who has three brothers, as I am told, in the king
 “ of England’s service, and an ensign in the company of
 “ canoneers, they quickly found the earl in his bed, not able
 “ to stand by the violence of the gout; whence, after they
 “ had given him many blows with their swords and staves,
 “ mixed with horrible curses and oaths, they dragged him on
 “ the ground into the middle of the yard; where they en-
 “ compassed him around with their swords, and after they
 “ had told him in their own language, how he had sold the
 “ kingdom, and robbed them of their pay, Howard com-
 “ manded them all, as one man, to run their swords through
 “ his body. But what difference arose among themselves
 “ before they could agree, God above, who alone sent this
 “ spirit of dissension, only knows. In this interval their
 “ lieutenant, one Swaine, came and disarmed them. Six-
 “ teen of the ringleaders were put into prison; and many of
 “ those things they had rifled from him, found again, which
 “ were restored, and of great value. Mons. la Fonde, a
 “ great man belonging to the king of France’s bed-chamber,
 “ sent to conduct the earl on his way hither, was so despe-
 “ rately wounded in the head, that there were little hopes
 “ of his life. Many of these assassins were grievously wound-
 “ ed; and this action is so much resented by all here, that
 “ many of these criminals will meet with an usage equal to
 “ their merit. Had we been sufficiently provided with fire-
 “ arms, we had infallibly done ourselves justice on them;
 “ however, we fear not but the law will supply our defect.”

Being greatly afflicted with the gout, and finding himself
 not secure in that part of France, he went in the summer to
 Montpellier; where, recovering his health to a good degree,
 he continued three or four years. In 1672, he resided at
 Moulins, and removing thence to Rouen, died Dec. 9,
 1673, in that city; from whence his body was brought to
 England, and interred on the north side of Henry VIIIth’s
 chapel in Westminster-abbey. He was twice married: first
 to Anne, daughter of Sir Gregory Ayloffe, of Robson in
 Wiltshire, Knt. and this lady dying without issue, to Frances,
 daughter,

daughter, and at length heiress, to Sir Thomas Aylebury, Bart. in 1634; by whom he had four sons and two daughters. Anne his eldest daughter was married, as we have already observed, to the duke of York, by which match she became mother to two daughters, Mary and Anne, who were successively queens of England. Besides these, she brought the duke four sons and three daughters, who all died in their infancy. The last was born Feb. 9, 1670-1, and her mother deceased March 31 following; having a little before her death changed her religion, to the great grief of her father, who on that occasion wrote a most pathetic letter to her, and another to the duke her consort.

Life of Lord
Clarendon,
&c.

Besides the "History of the Rebellion" already mentioned, the chancellor wrote other pieces, theological as well as political. In 1672, while he resided at Moulins, he wrote his "Animadversions upon Mr. Cressy's Book, intituled, "Fanaticism fanatically imputed to the Catholic Church by Dr. Stillingfleet, and the Imputation refuted and retorted by J. C." He is supposed to have been led to this work from the knowledge he had of Cressy, by means of an acquaintance commenced at Oxford, where that gentleman was his contemporary; and a motive of a similar nature might probably induce him to draw up his "Survey of Mr. Hobbes's "Leviathan," which he dedicated the year following to Charles II. from the same place. He wrote also some things of a smaller kind, which have been collected and published with his "Miscellaneous Tracts." And lastly, in 1759, were published "An Account of his own Life from his Birth to the Restoration in 1660; and a Continuation of the same, and of his History of the Grand Rebellion, from the Restoration to his Banishment in 1667." Written by himself; and printed in one volume, folio, and three in 8vo, from his original MS. given to the university of Oxford by his heirs.

See the art
HOBBS.

HYDE (Dr. THOMAS), a most learned writer, was son of Mr. Ralph Hyde, minister of Billingsley near Bridgenorth in Shropshire, and born there June 29, 1636. Having a strong inclination for the Oriental languages from his youth, he studied them first under his father; and afterwards, in 1652, being admitted of King's-college in Cambridge, he became acquainted with Mr. Abraham Wheelock, who, being an admirable linguist, encouraged him to prosecute his study of them there. By him Hyde, when he had been at Cambridge little more than a year, was sent to London, and recommended

recommended to Walton, afterwards bishop of Chester, as a person very capable of helping him in the Polyglott Bible, in which work he was then engaged. Hyde did him great services; for, besides his attendance in the correction of it, he set forth the Persian Pentateuch. He transcribed it out of the Hebrew characters, in which it was first printed at Constantinople, into the proper Persian characters; which by Usher was then judged impossible to have been done by a native Persian, because one Hebrew letter frequently answered to divers Persian letters, which were difficult to be known. He translated it likewise into Latin. What he did farther in the Polyglott, is specified by the editor in these words: "Nec prætereundus est D. Thomas Hyde, summæ spei juvenis, qui in linguis Orientalibus supra ætatem magnos progressus fecit, quorum specimina dedit tum in Arabibus, Syriacis, Persicis, &c. corrigendis, tum in Pentateucho Persico characteribus Persicis describendo, quia antea folis Hebraicis extitit, ejusque versionem Latinam concinnando."

Walton.
Præfat. ad
Polyglot.

In 1658, he went to Oxford, and was admitted of Queen's-college, where he was soon after made Hebrew reader. The year after, Richard Cromwell, then chancellor of that university, directed his letters to the delegates thereof, signifying, that "Mr. Hyde was of full standing, since his admission into the university of Cambridge, for the degree of master of arts, and that he had given public testimony of his more than ordinary abilities and learning in the Oriental languages;" upon which they made an order, that he should accumulate that degree, by reading only a lecture in one of the Oriental languages in the schools: and having accordingly read upon the Persian tongue, he was created M. A. in April 1659. Soon after he was made under-keeper of the Bodleian library, upon the ejection of Mr. Henry Stubbe; and behaved himself so well in this employment, that, when the office of head-keeper became vacant, he was elected into it with the unanimous approbation of the university. In 1665, he published a Latin translation from the Persian of Ulugh Beig's "Observations concerning the Longitude and Latitude of the fixed Stars," with notes. This Ulugh Beig was a great Tartar monarch, the son of Shâbrokh, and the grandson of Timur Beig, or, as we commonly call him, Tamerlane. In the preface he informs us, "that the great occupations of government hindered him from performing in person, so much as he would have done towards the compleating this useful work; but that

" he

Fasti Oxon.
Vol. II.

“ he relied chiefly on his minister Salaheddin, and that
 “ he dying before the work was finished, his colleague
 “ Gaiatheddin Giamshid and his son Ali al Coufshi were
 “ afterwards employed, who put the last hand to it.” It
 was written originally in the Arabic tongue, but afterwards
 translated twice into the Persian.

About this time Hyde became known to Mr. Boyle, to
 whom he was very useful in communicating from Oriental
 writers several particulars relating to chemistry, physic, and
 natural history. Oct. 1666, he was collated to a prebend
 in the church of Salisbury. In 1674, he published “ A Ca-
 “ talogue of the Books in the Bodleian library.” In 1678,
 he was made archdeacon of Gloucester; and, in 1682, took
 the degree of D.D. Dec. 1691, he was elected Arabic
 professor, on the death of Dr. Edward Pocock; and the
 same year published the “ Itinera Mundi” of Abraham Pe-
 ritfol, the son of Mordecai Peritfol, a very learned Jew.
 This was done to supply in some measure the Arabic geo-
 graphy of Abulfeda, which, at the request of Dr. Fell, he
 had undertaken to publish with a Latin translation: but, the
 death of his patron putting an end to that work, he sent this
 lesser performance abroad, and dedicated it to the earl of
 Nottingham, then secretary of state, in hopes it might ex-
 cite a stronger curiosity amongst the learned to search into
 this branch of literature. In 1693, he published his “ De
 “ Ludis Orientalibus libri duo;” a work, which is held at
 present in very high esteem. Dr. Altham, regius-professor
 of Hebrew, and canon of Christ-church, being, on some
 dispute about the oaths, removed from both preferments,
 Hyde became possessed of them, the one being annexed to
 the other, in July 1697.

Three years after he had ready for the press, as Wood
 tells us, an excellent work, on a subject very little known
 even to the learned themselves, “ The Religion of the An-
 “ cient Persians:” a work of profound and various erudi-
 tion, abounding with many new lights on the most curious
 and interesting subjects, filled with authentic testimonies,
 which none but himself could bring to public view, and
 adorned with many ingenious conjectures concerning the
 theology, history, and learning of the Eastern nations.
 This work was printed at Oxford in 1700, in 4^{to}, contain-
 ing 556 pages; and is now become so exceedingly scarce,
 that it sells from 1l. 16s. to 2l. 2s. according to the con-
 dition it happens to be in, or the humour of the bookseller
 who may chance to be possessed of it. The reader perhaps
 may

may be curious to know a little of the particulars of a work so highly valued, and so seldom to be met with; but the limits we have prescribed to ourselves will not suffer us to gratify him any farther, than by transcribing as much of the title, as will give him a general notion of them. It runs thus: "Historia Religionis Veterum Persarum, eorumque Magorum. Ubi etiam nova Abrahami, & Mithræ, & Vestæ, & Manethis Historia, &c. Atque Angelorum officia & præfecturæ ex Veterum Persarum sententiâ. Item Persarum annus antiquissimus tangitur, is τῆ Giemshîd detegitur, verus τῆ Yefdegherd de novo proditur, is τῆ Melicshâh, is τῆ Selgjúk & τῆ Chorzemshâd notatur, & is τῆs Katâ & τῆs Oighûr explicatur. Zoroastris vita ejusque & aliorum vaticinia de Messiah è Persarum aliorumque monumentis eruuntur: Primitivæ opiniones de Deo & de Hominum origine referantur: Originale Orientalis Sibyllæ mysterium recluditur: atque Magorum liber Sad-dor, Zoroastris præcepta seu religionis Canones continens, è Persico traductus exhibetur. Dantur veterum Persarum scripturæ & linguæ, ut hæc jam primo Europæ producantur & literato orbi postliminio reddantur, specimina. De Persiæ ejusdemque linguæ nominibus, deque hujus dialectus, & à moderna differentiis strictim agitur. Auctor est Thomas Hyde, S. T. D. Linguæ Hebraicæ in universitate Oxon. professor Regius, & ling. Arabicæ professor Laudianus. Præmissis capitum Elencho accedunt Icones, & Appendix variarum dissertationum." This work was dedicated to lord Somers. Foreign writers, as well as those of our own country, have spoken of it with equal admiration and applause; and, to say the truth, if Hyde had left us no other monument of his studies, this alone had been sufficient to establish and preserve his reputation, as long as any taste for Oriental learning shall remain. He published however many others, and had many more ready to be published, or at least in some forwardness towards it: of which a catalogue is preserved by Wood. But by an unaccountable fatality, as one well observes, the study of Oriental literature was at that time overlooked, or rather the worth of it was not sufficiently understood: the consequence of which was, that this learned man's abilities, application, and strong inclination to enrich the republic of letters, with numerous acquisitions of a most laborious research, both new, and curious and useful, were neglected, till it was too late, and the loss has been ever since, though to no purpose, deservedly regretted.

April 1701, he resigned the office of head-keeper of the Bodleian library, on account of his age and infirmities; and died Feb. 18, 1702-3, at his lodgings in Christ-church, in his 67th year. He had occupied the post of interpreter and secretary in the Oriental languages, during the reigns of Charles II. James II. and William III. and, it is said, had, in the course of this employment, made himself surprizingly acquainted with whatever regarded the policy, ceremonies, and customs of the Oriental nations. He was succeeded in his archdeaconry of Gloucester by Mr. Robert Parsons; and, which is singular enough, in the chair of Hebrew professor and in his canonry of Christ-church by his predecessor Dr. Altham.

Hist. of Europe for 1703, p. 495.—
Painter's Chronological Historian, Vol. II. p. 483.—
Willis's Survey, Vol. III. p. 461.

HYDE (HENRY), earl of Clarendon, son to the chancellor, was born in 1638. Having received the rudiments of education, he was early entered into business: for his father, apprehending of what fatal consequence it would be to the king's affairs, if his correspondence should be discovered by unfaithful secretaries, engaged him, when very young, to write all his letters in cypher; so that he was generally half the day writing in cypher, or decyphering, and was so discreet, as well as faithful, that nothing was ever discovered by him. After the Restoration, he was created M. A. at Oxford, 1660; and, upon settling the queen's household, appointed chamberlain to her majesty. He was much in the queen's favour; and, his father being so violently prosecuted on account of her marriage, she thought herself bound to protect him in a particular manner. He so highly resented the usage his father met with, that he struck in violently with the party that opposed the court, and made no inconsiderable figure in the list of speakers. Mr. Grey has preserved a great number of his speeches. On his father's death, in 1674, he took his seat in the house of lords; still continued his opposition, and even signed a protest against an address voted to the king on his speech. However, he still held his post of chamberlain to the queen; and afterwards, shewing himself no less zealous against the bill of exclusion, was taken into favour, and made a privy-counsellor, 1680. But he soon fell under the displeasure of the prevailing party in the house of commons; who, unable to carry the exclusion bill, shewed their resentment against the principal opposers of it, by voting an address to the king, to remove from his presence and councils, the marquis of Worcester, and the earls of Halifax, Feverham, and Clarendon.

Editor's preface, and Biog. Brit.

On the accession of James II. he was first made lord privy-seal, and then lord-lieutenant of Ireland: but being too firmly attached to the Protestant religion for those times, he was recalled from his government, to make room for lord Tyrconnel; and soon after removed from the privy-seal, that lord Arundel, another Papist, might succeed him. About this time he was made high-steward of the university of Oxford. After the landing of the prince of Orange, he was one of the Protestant lords, summoned by the king, when it was too late, to repair the ill consequences of his Popish councils, and had spirit enough to take the lead, and to speak his mind frankly and openly in that memorable assembly. Yet though he had so great a regard to the constitution, as to oppose king James's encroachments, he would not transfer his allegiance to the new establishment, nor take the oaths to king William: on which account he was, with some others, suspected of evil designs against the government; and, when the king was in England, and the French fleet appeared on the English coast, the regency thought proper to secure him in the Tower. After some months he was released, and spent the remainder of his days privately at his own house in the country; where he died 1709, aged 71.

His State Letters, during his government of Ireland, and his Diary for the years 1687, 1688, 1689, and 1690, were published, in 2 vols. 4to, 1763, from the Clarendon press in Oxford.

HYGINUS (CAIUS-JULIUS), an ancient Latin writer, who flourished in the time of Augustus; and of whom Suetonius, in his book "De illustribus Grammaticis," has given this account. "He was a freedman of Augustus, and by nation a Spaniard; though some think that he was an Alexandrian, and brought by Cæsar to Rome when Alexandria was taken. He was a diligent follower and imitator of Cornelius Alexander, a celebrated Greek grammarian; and was also himself a teacher at Rome. He was made head-librarian of the Palatine library; was very intimate with the poet Ovid, and with Caius Licinius, a man of consular dignity and an historian, who has taken occasion to inform us, that he died very poor, and, while he lived, was supported chiefly by his generosity." Vossius asks, who this consular historian Caius Licinius is? and thinks it should be Caius Asinius, who wrote a history of the

the civil wars, and was consul with Cneius Domitius Calvinus, U. C. 723.

Hyginus wrote many books, which are mentioned by ancient writers. Gellius quotes a work "of the Lives and Actions of illustrious Men." Servius, in his "Commentary upon the Æneid," tells us, that he wrote upon "the Origin and Situation of the Italian Cities:" which same work is also mentioned by Macrobius. Gellius again mentions his "Commentaries upon Virgil;" as does Macrobius a book "Concerning the Gods." He wrote also "about Bees and Agriculture;" and lastly, a book of "Genealogies," of which he himself has made mention in the only work remaining of him; that is, in his "Poëticon Astronomicum de mundi & sphæræ ac utriusque partium declaratione, libris quatuor, ad M. Fabium conscriptum." The first book treats of the world and of the doctrine of the sphere; the second of the signs in the zodiac; the third gives a description and history of the constellations; and the fourth treats of several things relating to the planets. Here, while Hyginus describes the constellations in the heavens, and notes the stars which belong to each, he takes occasion to explain the fables of the poets from which the constellations were supposed originally to have taken their rise and name; and hence his work seems to have been called "Poëticon Astronomicum." However, it is come down to us very imperfect; and all that part of it, which, as he tells us, treated of the month, the year, and the reasons of intercalating the months, is entirely lost. To this he joined a book of fables, in which the heathen mythology is reduced into a compendium: but this is also maimed and imperfect. The best edition of these remains of Hyginus, is that which Munker published, together with some other pieces of antiquity upon the same or a similar subject, under the title of "Mythography Latini, Amst. 1681," 2 vols. 8vo. The third book of the "Poëticon Astronomicum," is adorned and illustrated with several copper-plates of the constellations elegantly engraved, which Grotius had published from the Sufian MS. but which, Schetter tells us, he had omitted in his edition of 1674, because he knew those ancient delineations to be very erroneous, and very ill done.

Lib. i. c. 14.

In lib. iii. & viii.

Saturn. lib. v. c. 18.

Lib. i. c. 6. Sat. lib. iii. c. 4.

Fabric. Biblioth. Latin.

HYPATIA, a most beautiful, virtuous, and learned lady of antiquity, was the daughter of Theon, who governed the Platonic school at Alexandria, the place of her birth and education, in the latter part of the fourth century. Theon was famous

famous with his contemporaries for his extensive knowledge and learning; but what has chiefly rendered him so with posterity, is, that he was the father of Hypatia, whom, encouraged by her prodigious genius, he educated not only in all the qualifications belonging to her sex, but caused her likewise to be instructed in the most abstruse sciences. She made an amazing progress in every thing she was put to; and the things that are said of her, almost surpass belief. Socrates, the ecclesiastical historian, is a witness whose veracity cannot be doubted, at least when he speaks in favour of an heathen philosopher; and he tells us, that Hypatia “arrived at such a pitch of learning, as very far to exceed all the philosophers of her time:” to which Nicephorus adds, “those of other times.” Philostorgius, a third historian of the same stamp, affirms, that “she was much superior to her father and master Theon, in what regards astronomy:” and Suidas, who mentions two books of her writing, one “on the Astronomical Canon of Diophantus, and another on the Conics of Apollonius,” avers, that “she not only exceeded her father in astronomy, but also that she understood all the other parts of philosophy.” But our notions of Hypatia will be prodigiously heightened, when we consider her succeeding her father, as she actually did, in the government of the Alexandrian school: teaching out of that chair, where Ammonius, Hierocles, and many great and celebrated philosophers had taught; and this at a time too, when men of immense learning abounded both at Alexandria, and in many other parts of the Roman empire. Her fame was so extensive, and her worth so universally acknowledged, that we cannot wonder, if she had a crowded auditory. “She explained to her hearers,” says Socrates, “the several sciences, that go under the general name of philosophy; for which reason there was a confluence to her, from all parts, of those who made philosophy their delight and study.” One cannot represent to himself without pleasure the flower of all the youth in Europe, Asia, and Africa, sitting at the feet of a very beautiful lady, for such we are assured Hypatia was, all greedily swallowing instruction from her mouth, and many of them doubtless love from her eyes: though we are not sure that she ever listened to any solicitation, since Suidas, who talks of her marriage with Isidorus, yet relates at the same time, that she died a maid.

Her scholars were as eminent as they were numerous: one of whom was the celebrated Synesius, who was afterwards

bishop

Lib. vii.
c. 15.

Lib. xiv.
c. 14.

Lib. viii.
c. 9.

In Γραμμα.

bishop of Ptolemais. This ancient Christian Platonist every where bears the strongest, as well as the most grateful testimony to the learning and virtue of his tutors; and never mentions her without the profoundest respect, and sometimes in terms of affection coming little short of adoration. In a letter to his brother Euoctius, "Salute," says he, "the most honoured and the most beloved of God, the PHILOSOPHER; and that happy society, which enjoys the blessing of her divine voice." In another, he mentions one Egyptus, who "sucked in the seeds of wisdom from Hypatia." In another, he expresses himself thus: "I suppose these letters will be delivered by Peter, which he will receive from that sacred hand." In a letter addressed to herself, he desires her to direct a hydroscope to be made and bought for him, which he there describes. That famous silver Astrolabe, which he presented to Peonius, a man equally excellent in philosophy and arms, he owns to have been perfected by the directions of Hypatia. In a long epistle, he acquaints her with his reasons for writing two books, which he sends her; and asks her judgement of one, resolving not to publish it without her approbation.

Epist. iv.

Ibid. cxxxv.

Ibid. cxxxii.

Ad Peon.

Epist. cliv.

But it was not Sinesius only, and the disciples of the Alexandrian school, who admired Hypatia for her great virtue and learning: never woman was more caressed by the public, and yet never woman had a more unspotted character. She was held as an oracle for her wisdom, which made her consulted by the magistrates in all important cases; and this frequently drew her among the greatest concourse of men, without the least censure of her manners. "On account of the confidence and authority," says Socrates, "which she had acquired by her learning, she sometimes came to the judges with singular modesty. Nor was she any thing abashed to appear thus among a crowd of men; for all persons, by reason of her extraordinary discretion, did at the same time both reverence and admire her." The same is confirmed by Nicephorus, and the other authors, whom we have already cited. Damascius and Suidas relate, that the governors and magistrates of Alexandria regularly visited her, and paid their court to her; and, to say all in a word, when Nicephorus intended to pass the highest compliment on the princess Eudocia, he thought he could not do it better, than by calling her "another Hypatia."

In loco supra cit.

Apud Phot. in cod. 242.

Lib. viii.

c. 5.

While Hypatia thus reigned the brightest ornament of Alexandria, Orestes was governor of the same place for the emperor Theodosius, and Cyril bishop or patriarch. Orestes,

having had a liberal education, could not but admire Hypatia, and, as a wise governor, frequently consulted her. This created an intimacy between them, that was highly displeasing to Cyril, who had a great aversion to Orestes: which intimacy, as it is supposed, had like to have proved fatal to Orestes, as we may collect from the following account of Socrates. "Certain of the Monks," says he, "living in the Nitrian mountains, leaving their monasteries to the number of about five hundred, flocked to the city, and spied the governor going abroad in his chariot: whereupon approaching, they called him by the names of Sacrificer and Heathen, using many other scandalous expressions. The governor, suspecting that this was a trick played him by Cyril, cried out that he was a Christian; and that he had been baptized at Constantinople by bishop Atticus. But the Monks giving no heed to what he said, one of them, called Ammonius, threw a stone at Orestes, which struck him on the head; and being all covered with blood from his wounds, his guards, a few excepted, fled, some one way and some another, hiding themselves in the croud, lest they should be stoned to death. In the mean while, the people of Alexandria ran to defend their governor against the Monks, and putting the rest to flight, brought Ammonius, whom they apprehended, to Orestes; who, as the laws prescribed, put him publicly to the torture, and racked him till he expired."

Lib. vii.
c. 14.

Ibid. c. 15.

But though Orestes had the luck to escape with his life, Hypatia afterwards fell a sacrifice. This lady, as we have observed, was profoundly respected by Orestes, who much frequented and consulted her: "for which reason," says Socrates, "she was not a little traduced among the Christian multitude, as if she obstructed a reconciliation between Cyril and Orestes. This occasioned certain hot-brained men, headed by one Peter a lecturer, to enter into a conspiracy against her; who watching an opportunity, when she was returning home from some place, first dragged her out of her chair; then hurried her to the church called Cæsar's; and then, stripping her naked, killed her with tiles. After this, they tore her to pieces; and, carrying her limbs to a place called Cinaron, there burnt them to ashes." Cave endeavours to remove the imputation of this horrid murder from Cyril, thinking him too honest a man to have had any hand in it; and lays it upon the Alexandrian mob in general, whom he calls "levissimum hominum genus," "a very trifling inconstant people." But though Cyril

Hist. Liter.
Tom. 1.
p. 391.

Cyril should be allowed to have been neither the perpetrator, nor even the contriver of it, yet it is much to be suspected, that he did not discountenance it in the manner he ought to have done; which suspicion must needs be greatly confirmed by reflecting, that he was so far from blaming the outrage committed by the Nitrian Monks upon the governor Orestes, that "he afterwards received the dead body of Ammonius, whom Orestes had punished with the rack; made a panegyric upon him, in the church where he was laid, in which he extolled his courage and constancy, as one that had contended for the truth; and, changing his name to Thaumastus, or the Admirable, ordered him to be considered as a martyr. However, continues Socrates, the wiser sort of Christians did not approve the zeal, which Cyril shewed on this man's behalf; being convinced, that Ammonius had justly suffered for his desperate attempt." Lib. vii.
c. 14.

We learn from the same historian, that the death of Hypatia happened in March, in the 10th year of Honorius's, and the 6th of Theodosius's, consulship; that is, about A. D. 415.

J.

JAAPHAR EBN TOPHAIL, an Arabian Philosopher, was contemporary with Averroes, who died about the year 1198. He composed a philosophical romance, intitled "The Life or History of Hai Ebn Yokdhan:" in which he endeavours to demonstrate, how a man may, by the mere light of nature, attain the knowledge of things natural and supernatural; more particularly the knowledge of God, and the affairs of another life. He lived in Spain, as appears from one or two passages in this work. He wrote some other pieces, which are not come to our hands: but, that this was well received in the East, appears from its having been translated by R. Moses Narbonensis into Hebrew, and illustrated with a large commentary. It was published in 1671, with an accurate Latin version, by Mr. Edward Pococke, son of Dr. Pococke, professor of the Oriental languages at Oxford; and, in 1708, an English translation of it from the Arabic was given by Simon Ockley, soon after Arabic professor at Cambridge. See Article OCKLEY.

JABLONSKI (DANIEL-ERNEST), a learned Polish Protestant divine, was born Nov. 20, 1660, at Dantzick, and had the first part of his education in Germany; after which he travelled into Holland, and thence crossed the water to England, for further improvement in his studies. Thus accomplished, he became successively minister of Magdebourg, Lissa, Koningsberg, and Berlin, and was at length ecclesiastical counsellor and president of the society of sciences in this last city. His zeal against infidelity, both in the Atheists and Deists, shewed itself on all occasions; and he took a deal of pains to effect an union betwixt the Lutherans and Calvinists, but to no purpose. The truth is, considering the rooted prejudices on each side, such a comprehension, like that between the church of England and the Dissenters, how desirable soever, is more the object of a good man's wishes, than of a sensible man's expectations. Mr. Jablonski died in May 1741.

Diction.
Portat.

We have a Latin translation by him of "Bentley's Sermons at Boyle's Lectures," and several Latin "Dissertations upon the Land of Gessen;" "Meditationes de divinâ origine scripturæ sacræ;" also a piece intituled, "Thorn affligée," and some other works in good esteem.

JABLONSKI (THEODORE), counsellor of the court of Prussia, and secretary of the Royal Society of Sciences at Berlin, was also a man of distinguished merit. We saw in him the most exact probity and a strict piety, united to a sweetness of temper, a polite urbanity, and an inclination to oblige all that applied to him. He loved the sciences, and did them honour, without that ambition which is generally seen in men of learning. It was owing to this modesty that he did not put his name to the greatest part of his works; the chief of which are "Dictionnaire François-Allemand & Allemand-François," printed in 1711; "A Course of Morality in the German Tongue, 1713;" "Dictionnaire universel des Arts & des Sciences, 1721;" A translation into High Dutch of "Tacitus de moribus Germanorum," with remarks, 1724.

Biblioth.
Germ.

JACETIUS (FRANCIS DE CATANEIS), an Italian writer, was born at Florence, in 1466, and was the disciple of Marsilius Ficinus, under whom he studied the Platonic philosophy, and became a great master of it. He was also a good orator, and succeeding Ficinus in his professorship, held it till his death, which happened in 1522. We have

of

of his writing, "A Treatise of Beauty," and another "of Love," according to the doctrine of Plato, besides several others, which were all printed together at Basil in 1563.

JACKSON (THOMAS), a learned English divine, was Ath. Oxon. born at Willowing, in the bishopric of Durham, 1579. Many of his relations being merchants in Newcastle, he was designed to have been bred that way; but his great inclination to learning being observed, he was sent to Oxford, and admitted into Queen's-college, 1595, but removed to Corpus-Christi the year after. He took his degrees in arts at the stated times; and May 10, 1606, became probationer-fellow, being then well-grounded in arithmetic, grammar, philology, geometry, rhetoric, logic, philosophy, the Oriental languages, history, &c. with an insight into heraldry and hieroglyphics. But he made all his knowledge subservient to the study of divinity, to which he applied with great vigour, and became so distinguished therein, that he not only read a divinity lecture in his college every Sunday morning, but another on the week-day at Pembroke-college (then newly founded) at the request of the master and fellows there. He was also chosen vice-president of his college for many years successively, by virtue of which office he moderated at the divinity disputations, with remarkable learning, and no less candour and modesty. He commenced D. D. in 1622, and quitted the college two years afterwards, being preferred to a living in his native country, and soon after to the vicarage of Newcastle. In that large and laborious cure, he performed all the duties of an excellent parish-priest, and was particularly admired for his discourses from the pulpit. At this time he was a rigid Calvinist, and was first convinced of the errors of absolute predestination by Dr. Richard Neile, bishop of Durham, who took him for his chaplain, and joined with Dr. Laud in bringing him back to his college, where he was elected by their interest president, in 1630. Upon this promotion he resigned the vicarage of Newcastle; and, in 1635, was collated to a prebend of Winchester, having been made king's chaplain some time before. Dr. Towers being advanced to the bishopric of Peterborough, Dr. Jackson succeeded him in the deanery in 1638; but he did not enjoy this dignity quite two years, being taken from it by death, in 1640. He was interred in the inner chapel of Corpus-Christi-college. He was a man of a blameless life, studious, humble, courteous, and

remarkably charitable [A], pious, exemplary in his private and public conversation; so that he was respected and beloved by the most considerable persons in the nation; and indeed the greatest esteem was no more than his due, on account of his learning, for he was well skilled in all the learned languages, arts, sciences, and physics. He was profoundly read in the fathers, and endued with an uncommon depth of judgement, which however did not clear him from some of the received errors of the times. His works are very numerous, printed at different times, but were all collected and published in 1672 and 1673, in three volumes folio, consisting chiefly of sermons, besides his "Commentaries on the Apostles Creed," which is his principal work.

Life of Dr. Jackson, prefixed to his works in 1653.

[A] As an instance of his charitable disposition, we are told, that while he was vicar of Newcastle, whenever he went out, he usually gave what money he had about him to the poor, who at length so flocked about him, that his servant took care he should not have too much in his pocket.

Life of Jackson, 1764, 8vo.

JACKSON (JOHN), an English divine, was the son of the Rev. John Jackson, first rector of Lensay, afterwards rector of Rossington, and vicar of Doncaster, in Yorkshire; and was born at Lensay, April 4, 1686. He was educated at Doncaster-school under the famous Dr. Bland; who was afterwards head-master of Eton-school, dean of Durham, and from 1732 to 1746 provost of Eton-college. In 1702, he was admitted of Jesus-college, Cambridge; and, after taking the degree of B. A. at the usual period, left the university in 1707. During his residence there, he learned Hebrew under Simon Ockley, the celebrated Orientalist; but never made any great proficiency in it. In 1708, he entered into deacon's orders, and into priest's two years after; when he took possession of the rectory of Rossington, which had been reserved for him from the death of his father by the corporation of Doncaster. That politic body, however, seem afterwards to have arrived at a better sense of things: for, against his death, they sold the next turn of this living for 800l. and with the money paved the long street of their town, which forms part of the great northern road. In 1712, he married Elizabeth, daughter of John Cowley, collector of excise at Doncaster; and, soon after, went to reside at Rossington.

Anecdotes of Bowyer, by Nichols, p. 226.

In 1714, he commenced author, by publishing 3 anonymous letters, in defence of Dr. S. Clarke's "Scripture-Doctrine of the Trinity," with whom he soon after became personally acquainted; and nine treatises by Jackson on this controversy,

from

from 1716 to 1738, are enumerated in the supplementary volume of the "Biographia Britannica." In 1718, he offered himself at Cambridge for the degree of M. A. but was refused on account of his heretical principles. Upon his return, he received a consolatory letter from Dr. Clarke, who also procured for him the confratership of Wigston's hospital in Leicester; a place, which is held by patent for life from the chancellor of the duchy of Lancaster, and was particularly acceptable to Jackson, as it requires no subscription to any article of religion. To this he was presented, in 1719, by lord Lechmere, in whose gift it was as then chancellor of the duchy of Lancaster, and from whom Dr. Clarke had the year before received the mastership of that hospital. He now removed from Rossington to Leicester; where, what with politics (Leicester being a great party-town) and what with religion, he was engaged in almost continual war: and, to say the truth, his spirit was not averse from litigation. May 1720, he qualified himself for afternoon-preacher at St. Martin's church in Leicester, as confrater; and, in the two following years, several presentments were lodged against him in the bishop's and also in the archdeacon's court, for preaching heretical doctrines; but he laid about him, and vindicated himself so strenuously, as to defeat the prosecutions. Yet, after the "Case of the Arian Subscription" was published by Dr. Waterland, he resolved, with Dr. Clarke, never to subscribe the articles any more. By this he lost, about 1724, the hopes of a prebend of Salisbury, which Bp. Hoadly refused to give him without such subscription. "The bishop's denial," says my author, "was the more remarkable, as he had so often intimated his own dislike of all such subscriptions:" however, Jackson had been presented before by Sir John Fryer to the private prebend of Wherwell in Hampshire, where no such qualification was required.

On the death of Dr. Clarke, in May 1729, he succeeded, by the presentation of the duke of Rutland, then chancellor of the duchy of Lancaster, to the mastership of Wigston's hospital, which situation he preserved to his death. The year before, 1728, he had published, in 8vo, "Novatiani Opera, ad antiquiores editiones castigata, & à multis emendis expurgata:" and now, intent upon books, and perhaps the more so by being incapable of rising to preferments, he continued to publish various things from time to time. In 1730, "A Defence of Human Liberty, against Cato's Letters;" and, in the second edition, "A Supple-

ment against Anthony Collins, Esq; upon the same Subject." In 1730 and 1731, "Four Tracts in Defence of Human Reason, occasioned by Bp. Gibson's second Pastoral Letter." In 1731, a piece against "Tindal's Christianity as old as the Creation;" in 1733, another by way of answer to Browne bishop of Corke's book, intituled, "Things Divine and Supernatural, conceived by Analogy with Things Natural and Human;" in 1734, "The Existence and Unity of God, &c." which led him into a controversy with Law and other writers; and, in 1735, "A Dissertation on Matter and Spirit," with remarks on Baxter's "Inquiry into the Nature of the human Soul." In 1736, he published "A Narrative of his being refused the Sacrament of the Lord's Supper at Bath:" this had been done in a very public manner by Dr. Coney, and was the second affront he had met with of the kind: for, in 1730, he had been denied the use of the pulpit at St. Martin's in Leicester by the vicar, who set the sacristan at the bottom of the stairs to restrain him from ascending. However, he repelled these attacks with vigour, and usually came off victorious, at least unhurt.

In 1742, he had an epistolary debate with his friend Wm. Whiston, concerning the order and times of the high priests. In 1744, he published "An Address to the Deists, &c." in answer to Morgan's "Resurrection of Jesus considered by a Moral Philosopher;" and, in 1745, entered the list against Warburton, in "The Belief of a future State proved to be a fundamental Article of the Religion of the Hebrews, and held by the Philosophers, &c." two or three polemic pieces with Warburton were the consequence of this. His next work was, "Remarks upon Middleton's Free Inquiry into the Miraculous Powers, &c." and, after this, he does not appear to have published any thing till 1752, save that, in 1751, he communicated to Mr. John Gilbert Cooper, for the use of his "Life of Socrates," certain learned notes; through which he contrived to wreak some vengeance upon his old antagonist Warburton, though at the same time he exposed the young incautious writer to the resentment of this veteran, who did not fail to shew it in one of his notes upon Pope. In 1752, came out his last and capital work, "Chronological Antiquities," in 3 vols. 4to. He afterwards made many collections and preparations for an edition of the New Testament in Greek, with Scholia in the same language; and would have inserted all the various readings, had not the growing infirmities of age prevented him. An account

count of the materials of this intended edition, with notes containing alterations, corrections, additions to his "Chronology," are inserted in an Appendix to "Memoirs" of him printed in 1764, by Dr. Sutton of Leicester.

He died May 12, 1763. By his wife, who died before him, he had 12 children; but only four survived him. He was a man of great application and learning, but not of parts and genius, and totally devoid of taste. His knowledge too was confined to the precincts of Greek and Latin: for he knew nothing of Orientals, except a little Hebrew; and of the modern languages, even the French, was altogether ignorant. Though of a spirit somewhat litigious, and not a little opiated, he was good-natured, hospitable, and cheerful even to mirth; and, upon the whole, easy, complacent, and agreeable to all who were connected with or dependent upon him.

JACOB (BEN NAPHTALI), a famous rabbi in the 5th century, was one of the principal Masorets, and bred at the school of Tiberias in Palestine, with Ben Aser, another principal Masoret. The invention of the points in Hebrew, to serve for vowels, and of the accents, to facilitate the reading of that language, is ascribed to these two rabbies. This is said to be done in an assembly which the Jews held at Tiberias in 476. This is the opinion of Gerebrand and several other learned men, but it is not received univ^{er}sally. Diction,
Portat.

JACOB (BEN HAJIM), a rabbi of the 16th century, who rendered himself famous by the collection of the Masore, which was printed at Venice in 1525 with the text of the Bible, the Chaldee paraphrase, and the commentaries of some rabbies upon Scripture. This edition of the Hebrew Bible, and those which follow it with the great and small Masore compiled by our rabbi, are much esteemed by the Jews; there being nothing before exact or accurate upon the Masore, which is properly a critique upon the books of the Bible in order to settle the true reading. In the preface to his great Masore, he shews the usefulness of his work, and explains the *keri* and *ketib*, or the different readings of the Hebrew text; he puts the various readings in the margin, because there are just doubts concerning the true reading; he observes also, that the Talmudish Jews do not always agree with the authors of the Masore. Besides the various readings collected by the Masorets, and put by our rabbi in the margin of his Bible, he collected others himself from the MS. copies, which must be carefully distinguished from the Masore. Simon's
Crit. Dict.

JACOBÆUS

JACOBÆUS (OLIGER), a professor of physic and philosophy at Copenhagen in Denmark, was born July 1650-1, at Arhusen in the peninsula of Jutland, where his father was bishop [A], who took all possible care of his son's education; but dying in 1671, he was sent by his mother, the famous Jasper Bartholin's daughter, to the university of Copenhagen, where he took the usual degrees, and then travelled to the principal courts of Europe. In this tour he ran through France, Italy, Germany, Hungary, England, and the Netherlands. His view was to improve himself in his profession, and he omitted no opportunity that offered. Upon his return home in 1679, he received letters from his prince, appointing him professor of physic and philosophy in the capital of his kingdom. He entered upon the discharge of this post in 1680, and performed the functions of it with the highest reputation; so that, besides the honour conferred on him by the university, Christian V. king of Denmark, committed to him the charge of augmenting and putting into order that celebrated cabinet of curiosities which his predecessors had begun; and Frederic IV, in 1698, made him a counsellor in his court of Justice. Thus loaded with honours, as well as beloved and respected by his compatriots, he passed his days in tranquillity, till an unforeseen stroke deprived him for ever of his happiness: this was the loss of his wife, Anne Marguerete, daughter of Thomas Bartholin, who, after 17 years of marriage, died in 1698, leaving him father of six boys. The loss threw him into a melancholy which at length proved fatal. In vain he sought for a remedy, by the advice of his friends, in a second marriage with Anne Tistorph: this proved ineffectual, his melancholy increased, and, after languishing under it near three years, he died at the age of 51.

Moreri.
L'advocat.

We shall insert a catalogue of his works below [B]; only observing here, that he had a great talent for poetry, and

[A] His great-grandfather, Mr. Jacobæus, was also bishop of Fainen, and his grandfather first physician to Christian IV. king of Denmark.

[B] They are as follows: "De Ranis dissertatio, Romæ, 1676." "Bartholomei Scalæ equitis Florentini historia Florentinorum, &c. Romæ, 1677:" the famous Magliabecchi furnished him with this MS. from the Medicean library. "Oratio in obitum Tho. Bartholini, 1681." "Compendium instituti-

"onum medicarum, Hafniæ, 1684," 8vo. "De Ranis & Lacertis dissertatio, 1686." "Francisci Ariostii de oleo montis Zibinii seu putreolo agri Mutinensis, &c. 1690." "Panegyricus Christiano Vto dictus, 1691." "Gaudia Arctoi orbis ob thalamos augustos Frederici & Ludovicæ, 1691." "Museum regium, five catalogus rerum &c. quæ in basilica bibliotheca Christiani V. Hafniæ asservantur. 1696."

composed

composed several excellent pieces upon various subjects, some of which are in print. He left the character of a good husband, a good master, a good neighbour, and a good friend.

JÆGER (JOHN WÖLFGANG), a Lutheran divine, was born at Stutgard, 1647, of a father who was counsellor of the dispatches to the duke of Wirtemberg. After he had finished his studies, he was entrusted with the education of duke Eberhard III. with whom he travelled into Italy in 1676, as preceptor. This charge being completed, he taught philosophy and divinity; and in 1698 was nominated a counsellor to the duke of Wirtemberg. The following year he became consistorial counsellor and preacher to the cathedral of Stutgard, and superintendant-general and abbot of the monastery of Adelberg. At last he was promoted in 1702 to the places of first professor of divinity, chancellor of the university, and provost of the church of Tubingen. He died in 1720. We have a great number of works of his, the chief of which are, 1. "Ecclesiastical History compared with Profane History." 2. "A System or Compendium of Divinity." 3. "Several Pieces upon Mystic Divinity, in which he refutes Poiret, Fenelon, &c." 4. "Observations upon Puffendorf and Grotius, de jure belli & pacis." 5. "A Treatise of Laws." 6. "An Examination of the Life and Doctrine of Spinoza." 7. "A Moral Theology, &c." All his works are in Latin.

Diction.
Portat.

JAGO (RICHARD), an English poet, the intimate friend and correspondent of Shenstone, was of University-college, Oxford; and took the degree of M. A. July 9, 1739. He was the author of several poems in the 4th and 5th volumes of Doddsley's Collection: of a poem, called "Labour and Genius, 1768," 4to; of "The Blackbirds," a beautiful elegy in the "Adventurer;" "Edge-Hill," and of many other ingenious performances. In 1755, he published a sermon, on "The Causes of Impenitence considered," at Hanbury in Warwickshire, where he was vicar: it was occasioned by a conversation, said to have passed between one of the inhabitants and an apparition in the church-yard there. He was afterwards vicar of Switterfield in Warwickshire, and rector of Kimcote in Leicestershire. He died May 28, 1781.

Anecdotes
of Bowyer,
by Nichols.

JAMBLICUS,

JAMBLICUS, the name of two celebrated Platonic philosophers, one of whom was a native of Chalcis, and the other of Apamea, in Syria. The first, who is equalled by Julian the Apostate to Plato himself, was a disciple of Anatolius and Porphyry; after which he became a teacher, and had a great number of disciples, who flocked to him, not so much for his eloquence, as for his probity and the good cheer which he gave them. He began to grow famous in the time of Dioclesian, and died under the reign of Constantine. The second Jamblicus flourished under Julian the Apostate, who wrote several letters to him, and seems to be the same that Symmachus wrote to, desiring to cultivate a friendship with him; he is said to have been killed by poison under the emperor Valens. It is not certain to which of these two we are to ascribe the works, we have in Greek under the name of Jamblicus, viz. 1. "The History of the Life and Sect of Pythagoras." 2. "An Exhortation to Philosophy." 3. A piece, under the name of Abamon, against Porphyry's "Letter upon the Egyptian Mysteries."

Morari.
L'advocat.

There is also cited, a collection of the dogmata of Pythagoras by Jamblicus; and Julian the Apostate quotes a piece of Jamblicus of Chalcis upon the sun, from which he borrows a great part of his treatise upon the same subject.

JAMES (THOMAS), a learned English critic and divine, was born about 1571, at Newport in the Isle of Wight; and, being put to Winchester-school, became a scholar upon the foundation, and thence a fellow of New-college in Oxford, 1593. He commenced M. A. in 1599; and the same year, having collated several MSS. of the Philobiblion of Richard of Durham, he published it in 4to at Oxford, with an appendix of the Oxford MSS. and dedicated it to Sir Thomas Bodley, apparently to recommend himself to his librarian's place, when he should have completed his design. Mean while James proceeded with the same spirit to publish a catalogue of all the MSS. in each college-library of both universities, and in the compiling of it having free access to the MSS. at Oxford, he perused them carefully; and, when he found any society careless of them, he borrowed and took away what he pleased, and put them into the public library. These instances of his taste and turn to books effectually procured him the designation of the founder to be the first keeper of the public library; in which office he was confirmed by the university in 1602. He filled this post with great applause; and commencing D. D. in 1614, was promoted

noted to the subdeanery of Wells by the bishop of that see. About the same time, the Abp. of Canterbury also presented him to the rectory of Mongeham in Kent, together with other spiritual preferments. These favours were undeniably strong evidences of his distinguished merit, being conferred upon him without any application on his part. In 1620, he was made a justice of the peace; and the same year resigned the library-keeper's place, and betook himself more intensely to his studies. Of what kind these were, we learn thus from himself: "I have of late," says he in a letter, May 23, 1624, to a friend, "given myself to the reading only of manuscripts, and in them I find so many and so pregnant testimonies, either fully for our religion, or against the Papists, that it is to be wondered at." And in another letter to Abp. Usher, the same year, he assures the primate he had restored 300 citations and rescued them from corruptions, in 30 quires of paper [A]. He had before written to Usher upon the same subject, Jan. 28, 1623, when having observed that in Sixtus Sinensis, Alphonsus de Castro, and Antoninus's Summæ, there were about 500 bastard brevities and about 1000 places in the true authors which are corrupted, that he had diligently noted, and would shortly vindicate them out of the MSS. being yet only conjectures of the learned, he proceeds to acquaint him, that he had gotten together the flower of the English divines, who would voluntarily join with him in the search. "Some fruits of their labours," continues he, "if your lordship desires, I will send up. And might I be but so happy as to have other 12 thus bestowed, four in transcribing orthodox writers, whereof we have plenty that for the substantial points have maintained our religion (40l. or 50l. would serve); four to compare old prints with the new; four other to compare the Greek translations by the Papists, as Vedelius hath done with Ignatius, wherein he hath been somewhat helped by my pains; I would not doubt but to drive the Papists out of all their starting-holes. But alas! my lord, I have not encouragement from our bishops. Preferment I seek none at their hands; only 40l. or 60l. per ann. for others is that I seek, which being gained, the cause is gained, notwithstanding their brags in their late books." In the convocation held with the parliament at Oxford in 1625, of which he was a member, he moved to have proper commissioners appointed to collate the MSS. of the fathers

[A] These two letters are in the collection at the end of Parr's "Life of Usher," numb. 66 and 77.

in all the libraries in England, with the Popish editions, in order to detect the forgeries in these last. And this project not-meeting with the desired encouragement [B], he was so thoroughly persuaded of the great advantage it would be both to the Protestant religion and to learning, that, arduous as the task was, he set about executing it himself. He had made a good progress in it, as appears from his works, a catalogue of which may be seen below [C]; and no doubt would have proceeded

[B] We may form a probable conjecture of his plan, from a passage in the just cited letter to Usher, where he expresses himself thus: "Mr. Briggs will satisfy you in this and sundry other projects of mine, if they miscarry not for want of maintenance: it would deserve a prince's purse. If I was in Germany, the statè would defray all charges. Cannot our estates supply what is wanting? If every churchman that hath 100*l.* per annum and upwards will lay down but 1*s.* for every hundred towards these public works, I will undertake the reprinting of the fathers, and setting forth of five or six orthodox writers, comparing of books printed with printed or written; collating of Popish translations in Greek; and generally whatsoever shall concern books or the purity of them. I will take upon me to be a magister of S. Patalii in England, if I be thereunto lawfully required."

[C] A list of his works. 1. "Philobiblion R. Dunelmensis, 1599," 4to. 2. "Ecloga Oxonio-Cantabrigiæ, Lond. 1600," 4to. 3. "Cyprianus Redivivus, &c." printed with the "Ecloga." 4. "Spicilegium divi Augustini: hoc est, libri de fide ad Pet. Diacon. collatio & castigatio," printed also with the "Ecloga." 5. "Bellum papale seu concordia discors Sext. V. & Clementis VIII. circa Hieronym. Edition. Lond. 1600," 4to, and 1678, 8vo. 6. "Catalogus librorum in bibliotheca Bodleiana, Oxf. 1605," 4to, reprinted with many additions in 4to, 1620, to which was added an appendix in 1636: in this catalogue is inserted that of all the MSS. then in the Bodl. library. 7. "Concordantiæ S. patrum, i. e. vera & pia libri Canticorum per

"patres universos, &c. Oxf. 1607," 4to. 8. "Apology for John Wickliffe, &c. Oxf. 1608," 4to, to this is added the "Life of John Wickliffe." 9. "A Treatise of the Corruption of Scriptures, Councils, and Fathers, &c. Lond. 1611," 4to, and 1688, 8vo; this is reckoned his principal work. 10. "The Jesuits Downfall threatened—for their wicked Lives, accursed Manners, heretical Doctrine, and more than Machiavilian Policy, Oxf. 1612," 4to; to this is added "The Life of Father Parsons, an English Jesuit." 11. "Filius papæ papalis cl. 1. Lond. 1621; translated from Latin into English by William Crashaw: our author's name is not put to it. 12. "Index generalis sancti Patrum ad singulos versus cap. v. secundum Matthæum, &c. Lond. 1624," 8vo. 13. "Notæ ad Georg. Wicelium de methodo concordia ecclesiasticæ, &c. 1625," 8vo. 14. "Vindiciæ Gregorianæ, seu restitutio Gregorius Magnus ex MSS. &c. de Genevæ, 1625." 15. "Manuduction, or Introduction unto Divinity, &c. Oxf. 1625," 4to. 16. "Humble and earnest Request to the Church of England, for and in the Behalf of Books touching Religion," in one sheet 8vo, 1625. 17. "Explanation or enlarging of the Ten Articles in his Supplication lately exhibited to the Clergy of the Church of England, Oxf. 1625," 4to. 18. "Specimen Corruptelarum pontificiorum in Cypriano, Ambrosio, Greg. Magno, &c. Lond. 1626." 19. "Index librorum prohibitorum à pontificiis, Oxf. 1627," 8vo. 20. "Admonitio ad theologos protestantes de libris pontificiorum caute legendis," MS. 21. "Enchiridion theologicum," MS. 22. "Liber de suspitionibus, & con-

proceeded much farther towards completing his design, had not he been prevented by his death, which happened, 1629, at Oxford. Wood informs us, that he left behind him the character of being the most industrious and indefatigable writer against the Papists, that had been educated in Oxford since the Reformation; and in reality his designs were so great, and so well known to be for the public benefit of learning and the church of England, that Camden, speaking of him in his life-time, calls him "a learned man and a true lover of books, wholly dedicated to learning; who is now laboriously searching the libraries of England, and proposes that for the public good which will be for the great benefit of England."

"conjecturis," MS. These three Wood says he saw in the Lambeth library, under D. 42, 3; but whether printed, says he, I know not, perhaps the "Enchiridion" is. Dr. James likewise translated, from French into English, "The Moral Philosophy of the Stoics, Lond. 1598," 8vo: and published two short treatises against the

order of begging friars, written by Wickliffe; with a book intitled, "Fiscus papalis, sive catalogus indulgentiarum, &c. Lond. 1617," 4to: but some were of opinion this book was published by William Crashaw, already mentioned. Several letters of our author are in the appendix to Parr's "Life of Usher."

JAMES (RICHARD), nephew of the preceding, was Ath. Oxon, born in the same place, and entered of Exeter-college, Oxford; but being chosen scholar of Corpus-Christi 1608, took his degrees in arts at the regular times, became probationer-fellow of his college in 1615, and entered into orders. About 1619, he travelled through Wales into Scotland; and thence to Shetland, Greenland, and into Russia: of which he wrote observations the same year. He proceeded B.D. in 1624, and not long after assisted Selden, in composing his "Marmora Arundeliana," published in 1628. He was also very serviceable to Sir Robert Cotton and his son Sir Thomas, in disposing and settling their noble library: with the former of these (who was no friend to the prerogative) he was committed close prisoner, by order of the house of lords, in 1629. During his confinement he composed a copy of verses in English, which he prefixed afterwards to a copy of all the printed works of his own original composition, bound in one volume, and presented to the Bodleian library some time before his death, which happened in 1638. Wood tells us, that he was esteemed a person well versed in most parts of learning; and particularly was a very good Grecian, a poet, an excellent critic, antiquary, divine, and admirably well skilled in the Saxon and Gothic languages. That

That nothing was wanting but a sinecure or prebend, either of which if conferred upon him, Hercules's labours would have seemed a trifle : moreover, that he was of a far better judgement than his uncle ; and, had he lived to his age ; would have surpassed him in published books. His uncle himself, in a letter to Usher, gives the following character of him : " A kinsman of mine is at this present, by my direction, writing Becket's life, wherein it shall be plainly shewed, both out of his own writings, and those of his time, that he was not, as he is esteemed, an arch-saint, but an arch-rebel ; and that the Papists have been not a little deceived by him. This kinsman of mine, as well as myself, should be right glad to do any service to your lordship in this kind. He is of strength, and well both able and learned to effectuate somewhat in this kind, critically seen both in Hebrew, Greek, and Latin, knowing well the languages both French, Spanish, and Italian ; immense and beyond all other men in reading of the MSS. of an extraordinary style in penning ; such a one as I dare balance with any priest or Jesuit in the world of his age, and such a one as I could wish your lordship had about you : but *paupertas inimica bonis est moribus*, and both fatherless and motherless, and almost (but for myself) I may say (the more is pity) friendless.

JAMES (Dr. ROBERT), an English physician of great eminence, and particularly distinguished by the preparation of a most excellent Fever-powder, was born at Kinverston in Staffordshire, A. D. 1703 : his father a major in the army, his mother a sister of Sir Robert Clarke. He was of St. John's-college in Oxford, where he took the degree of A. B. and afterwards practised physic at Sheffield, Lichfield, and Birmingham successively. Then he removed to London, and became a licentiate in the college of physicians ; but, in what years, we cannot say. At London, he applied himself to writing as well as practising physic ; and, in 1743 ; published a " Medicinal Dictionary," 3 vols. folio. Soon after, he published an English translation, with a supplement by himself, of " Ramazzini de morbis artificum ;" to which he also prefixed a piece of Frederic Hoffman upon " Endemial Distempers," 8vo. In 1746, " The Practice of Physic," 2 vols. 8vo ; in 1760, " On Canine Madness," 8vo ; in 1764, " A Dispensatory," 8vo. June 25, 1755, when the king was at Cambridge, James was admitted by mandamus to the doctorship of physic. In 1778, were published

lished "A Dissertation upon Fevers," and "A Vindication of the Fever-Powder," 8vo; with "A short Treatise on the Disorders of Children," and a very good print of Dr. James. This was the 8th edition of the "Dissertation," of which the first was printed in 1751; and the purpose of it was, to set forth the success of this powder, as well as to describe more particularly the manner of administering it. The "Vindication" was posthumous and unfinished: for he died March 23, 1776, while he was employed upon it. The editor informs us, that "it is only a part of a much larger tract, which included a defence of his own character and conduct in his profession; and was occasioned," he says, "by the violent and calumnious attacks of his brethren of the faculty [A]."

"Quonam fato fieri"—by what unaccountable perverseness in our frame does it happen, that we set ourselves so zealously against any thing *new*? The Fever-Powder grew into repute about the year 1750; and it was no sooner in repute, than the physicians began to persecute, as some time after the chemists began to counterfeit, it. Two sets of men, therefore, might be considered as inimical to it, the physicians by their invectives, the chemists by their adulterations; and the latter would disgrace it more effectually than the former, by being the occasion of numbers to perish, whom the genuine powder would have cured. It was, it seems, so natural to expect the persecution of such a powder, that one of the profession may almost be thought to have actually foretold it. "Can any one," says he, "behold without scorn such drones of physicians, that, after the space of so many hundred years experience and practice of their predecessors, not one single medicine hath yet been detected by them, that hath the least force, directly and *per se*, to oppose, resist, and expel a continual fever? Should any by a more sedulous observation pretend, or make the least step towards, the discovery of such remedies, their hatred and envy would swell against him, as a legion of devils against virtue: whole societies would dart their malice at him, and torture him with all the calumnies imaginable, without sticking at any thing that should destroy him root and branch: for he, who professes a reformation of the art of physic, must resolve to run the hazard of the *martyrdom* of his reputation, life,

[A] Advertisement.

“and estate [B].” Dr. Morton, who has saved millions of lives, as James observes, by pointing out the use of the *bark*, complains of the opposition which was made to that medicine: “it is an undoubted truth,” says he, “that there were many villainous slanderers every where, especially in London, who wickedly and artfully conspired to suppress the rising reputation of this febrifuge; lest, by this *short method* of curing fevers, they should lose opportunities of picking the pockets of their patients [C].”

It should seem, as if an inventor was in a similar situation with the citizen of old, who could not propound a law, without an halter about his neck. Nay, indeed, in a worse situation, as having a more certain fire-ordeal to go through: for the law might pass, and the propounder escape hanging; but the novelist or innovater, as they call him, is sure to be persecuted. The efficacy of James’s Powder is, we presume, as well established by matter of fact, as the efficacy of any medicine that ever was hit on: but, alas! what is matter of fact against prejudices and passions? and, especially, when these prejudices and passions are inflamed and heightened by interested and selfish motives. There was once a violent dissension between Peripatetics and Galenists about the origin of the nerves; the former deducing them from the heart, the latter from the brain. A Galenical anatomist of Venice happened to be performing, at a lecture upon the subject, when a noble Peripatetic, his antagonist, was present; and he proceeded with more than ordinary care, because he had the conviction of this Peripatetic particularly in view. He dissected with accuracy each minute part; and, laying open the root out of which the nerves grew, publicly exhibited its situation in the brain. Upon which, turning to his antagonist, he asked, “if he was at length convinced, that the nerves sprung from the brain, and not from the heart?” who, after some pause, “allowed indeed the fact to be so very plain and obvious, that he could not but have assented to it, *if Aristotle had not declared the contrary* [D].”

But,

[B] “The Art of curing Diseases by Expectation. By Gideon Harvey, M. D. Lond. 1689,” p. 196.

[C] “Verissimum quidem est, non defuisse nefarios quosdam detrectatores ubique, præsertim Londini, qui dolo malo consilium ceperunt de hujus Febrifugi rama præmature sup-

primenda; ne, scilicet, hac succincta methodo febres obtruncandi ægrorum crumenas emulgendi occasio tolleretur. Pyretologia, Lond. 1692,” p. 121.

[D] This story is told in the “Systema Cosmicum” of Galilæus, who was himself an illustrious example to
shew,

But, what are the objections to this justly famous Powder? Why, some (it is said) refuse to give it, because they know not what it is: and indeed, once in my hearing, an old country-apothecary (than whom existeth not, in general, a more self-sufficient creature) declared himself with much conscientious formality to this purpose:—*he did not know, forsooth, of what it was compounded.* He had better have said, that he was afraid it might hurt the sale of his drugs [E]: and then, though he would have said nothing more than what every body knew, he would at least have spoken sense. For, did the dotard know the constituent parts, or of what any thing was compounded? Supposing integrity and philanthropy to be any way concerned, his business was, not to dispute captiously about *Principia* or Primogenial particles, but to search anxiously and curiously into facts or effects; and, if the Powder was found to operate as represented, to give it at all adventures, let it be compounded of what it would. I could not submit to engage upon this occasion; else I might have referred this apothecary, as I would some of his betters, to Hippocrates the father of them all: who, far from disdain and scornfully rejecting without examination, advises practitioners to examine every thing; and “to enquire of all, physicians or not, if in any case they “know of any thing useful [F].” And, surely, with good reason; since, as a late physician observed, “even ignorant “people, not knowing the theories of the learned, nor “therefore misled by them, have sometimes followed, what

show, how feeble a thing even a matter of fact is, against theory and hypothesis supported by an establishment. When Copernicus revised the ancient astronomy, which made the sun, not the earth, the centre of the planetary system, it was said, by way of objection, that Venus *then* must undergo the same phases with the moon. This Galilæus afterwards discovered by his telescope to be the real matter of fact; but this Real Matter of Fact, being adverse to Received Opinion, exposed him to the cognizance of Pope Urban VIII. who proscribed him as an heretic, and threw him into prison; whence he was not released, till he had formally abjured what he had seen with his eyes.

[E] “An objection to my powder, “and a very serious one, is, that it has “a tendency to impair the trade of

“apothecaries. I am certain, that “this is the true reason of all the opposition made to its use, and to me “as the author of it. The physicians, “that have listed under the apothecaries banners, have meanly deserted “the cause of the public.” Vindication, &c. p. 99.—But *all* have not listed under the apothecaries: for some avow its efficacy, and prescribe it openly; while others, to whom the spirit of martyrdom is not vouchsafed in such abundance, though they affect to discountenance, use it under a disguise.

[F] Μη δυνέειν παρά ιδιότητων ιστορείν, ἢν τι δοκέει συμφέρον. De Præceptis.— “Empirici & vetulæ sæpenumero in “curandis morbis felicius operentur, “quam medici eruditi.” Bacon, de Augm. Scient. lib. iv.

“ is not unfrequently a better guide, traditional experience [G];”

Another objection to this Powder is, that it is *empirical*. If by *empirical* they mean a medicine that has been *tried* or *experienced*, as the word according to its Grecian origin imports, so it ought to be; else it may be good for nothing, or even hurtful, for any thing that is known. But they do not mean this: they mean, that it is not agreeable to *Pharmac. Londinens.* that it is below the dignity of *liberal practice* [H]; and that, in short, it is not an orthodox medicine. For there is an orthodoxy in physic, as well as in divinity; and a man may be an heretic with the professors of either, if he shall offend against their respective establishments, by advancing any thing *new*, or inconsistent with them. Let, however, what will become of orthodoxy, truth in all cases ought to prevail; and especially, as in the present, where the safety and lives of men are at stake: for, as *James* himself writes, “ if the dignity of physic, like that of Moloch, “ is to be supported by human sacrifices, it is the duty of “ every civil society to treat both the art and its professors “ like the Knights-Templars, who, for their transcendent “ villainies, were extirpated from the face of the earth [I].”

Another circumstance, which hath been urged to disgrace the Powder (and the last I shall mention is) is, that it “ hath “ no *specific* efficacy in the cure of fevers, and that other “ medicines will do as well [K].” We verily believe, and our faith is grounded upon matter of fact, that it hath *specific* qualities; that it will cure fevers more effectually, and (as all own) more speedily, than any other medicine: but, were this not so, and were it only of equal efficacy with others, there is surely something very ungenerous and malign in the cavil. For, what does it amount to? why, it amounts to this, *viz.* that Dr. James is a busy, forward, presumptuous fellow, for labouring to distinguish himself by being useful in his profession; and ought particularly to be discouraged, hated, and persecuted, for aspiring after a *specific*, which none of his fraternity had been able to discover. Thus I recollect an Athenian voter, a notable wiseacre doubtless,

[G] “ Musgrave on the Nerves,” chap. vi.

[H] Dr. Donald Monro hath dedicated his “ *Prælectiones Medicæ*, “ 1776,” 8vo, to the College of Physicians, in these terms: “ Collegio Regio Medicorum Londinensium *Medicinæ liberalis* Cultori & Patrono.”

[I] “ Vindication,” p. 98.

[K]—“ certe medicamentum melius non est quam *tartarum emeticum*, “ aliaque medicamenta à medicis quotidianè adhibita; nullam enim vim “ *specificam* ad febres profligandas possidet.” Monro’s *Præl. Med.* p. 62.

who, when asked why he thought Aristides deserving of banishment, replied, that “ for his part he knew nothing of Aristides, but that he had no notion of his pretending to be *just* above others :”—“ se ignorare Aristidem, sed sibi non placere, quod tam cupide elaborasset, ut præter cæteros *JUSTUS* appellaretur.”

C. Nepos.

To conclude: if James did not live to see his Powder received, and its use adopted, *universally*, he only experienced what all advancers of *new* things experienced before him; unless we may except Hervey, the discoverer of the *Blood's Circulation*; who is said by Hobbes to have been “ the only one, that conquered envy in his life-time, and saw his *new doctrine every where* established :”—“ Harveius solus, quod sciam, doctrinam novam superata invidia vivens stabilivit.”

Præfat. ad
Element.
Philosoph.

Dr. James was married, and left sons and daughters. His eldest son, Robert Harcourt James, educated at Merchant-Taylor's-school, is now of St. John's-college in Oxford, and preparing himself for the doctorship of physic.

JAMYN (AMADIS), a French poet, was, in his youth, a great traveller, and run over Greece, the isles of the Archipelago, and Asia Minor. Poetry being his delight, he applied himself to it from his infancy; and his writings, both in verse and prose, shew that he had studied carefully the Greek and Latin authors, especially the poets. He is esteemed the rival of Ronsard, who was his contemporary and friend; but he is not so bombast, nor so rough in the use of Greek words, and his style is more natural, simple, and pleasing. Jamyn was secretary and chamber-reader in ordinary to Charles IX. and died about 1585. We have, 1. his “ Poetical Works,” in 2 vols. 2. “ Discours de philosophie a Passi-charis & à Pedanthe,” with seven academical discourses, the whole in prose, Paris, 1584, 12mo. 3. “ A Translation of Homer's Iliad,” in French verse, begun by Hugh Salé, and finished by Jamyn from the 12th book inclusive, to which is added a translation of the three first books of the “ Odysey.”

JANSEN (CORNELIUS), bishop of Ypres, principal of the sect called Janssenists, was born in a village called Akoy, near Leerdam, in Holland, of Roman Catholic parents [A];

[A] His father's name was Jan Ottie, by trade a carpenter, his mother was called Lyntze Gilberts.

and, having had his grammar-learning at Utrecht, went to Louvain in 1602. Afterwards he went to Paris, where he met with John du Verger de Hauranne, afterwards abbot of Saint-Cyran, with whom he had contracted a very strict friendship in Louvain. Some time after, du Verger removing to Bayonne, he followed him thither: where pursuing their studies with unabated ardour, they were noticed by the bishop of that province, who, conceiving a great esteem for them, procured du Verger a canonry in his cathedral, and set Jansen at the head of a college or school. He spent five or six years in Bayonne, applying himself with the same vigour to the study of the fathers, St. Austin in particular; and, as he did not appear to be of a strong constitution, du Verger's mother used sometimes to tell her son, that he would prove the death of that worthy young Fleming, by making him overstudy himself.

At length, the bishop being raised to the archiepiscopal see of Tours, prevailed with du Verger to go to Paris: so that Jansen being thus separated from his friend, and not sure of the protection of the new bishop, left Bayonne; and after 12 years residence in France returned to Louvain, where he was chosen principal of the college of St. Pulcheria. But this place was not altogether so agreeable, as it did not afford him leisure to pursue his studies so much as he wished, for which reason he refused to teach philosophy. He took his degree of D.D. 1617, with great reputation, was admitted a professor in ordinary, and grew into so much esteem, that the university sent him twice, in 1624, and the ensuing year, upon affairs of great consequence, into Spain; and that monarch, his sovereign, made him professor of the Holy Scriptures in Louvain, 1630: notwithstanding the Spanish inquisition lodged some informations against him in 1627 [B], with Basil de Leon, the principal doctor of the university of Salamanca, at whose house he lodged. But the complaint was chiefly that he was a Dutchman, and consequently an heretic; and Basil answered them so much to the advantage of Jansen, that his enemies were quite out of countenance. Mean while, his Spanish majesty observing, with a jealous eye, the intriguing politics and growing power of the French, put his new professor upon writing a book, to expose them to the Pope, as no good Catholics, since they made no scruple of forming alliances with Protestant states. Jansen performed the task, in his "Mars

[B] See a letter of his, dated December 31, that year.

“Gallicus [c],” which is replete with invidious exclamations against the services France continually did the Protestants of Holland and Germany, to the great prejudice of the Romish religion; in which the Dutch are treated as rebels, who owe the Republican liberty they enjoy to an infamous usurpation. It was this service that procured him the mitre, in 1635, when his Spanish majesty promoted him to the see of Ypres.

It seems he had some years before maintained a controversy against the Protestants upon the subject of grace and predestination, which happened thus: The States-General published an edict in 1629, forbidding the public exercise of the Romish religion in Boisleduc; and appropriated the ecclesiastical revenues of the mayoralty of that city to the service of the Protestant religion, when they appointed four ministers to preach there. These, hearing that many slanders concerning their doctrine were secretly spread, published a manifesto; declaring that they taught nothing but the pure gospel, and intreating their adversaries to propose whatever objections they might have to make in a public manner. This was answered only by Jansen, in a piece intituled, “Alexipharmacum,” in 1630. Gisbert Voetius, one of the four ministers who preached in Boisleduc, wrote “Remarks [D],” which Jansen refuted in another piece, intituled, “Notarum Spongia,” in 1631. The author of these “Remarks,” replying in a large book, intituled “Desperata causa papatus,” in 1635; this was answered by Fromond a friend of Jansen, who intituled his piece, “Causæ desperatæ Gisberti Voetii adversus spongiam—Jansenii crisis ostensa.” This was printed at Antwerp in 1636, and refuted by Martin Schoockius, professor of history and eloquence at Deventer, who intituled his answer, “Desperatissima causa papatus,” which was published in 1638; here this dispute ended [E].

But Jansen had another war to maintain, which may be called a Protestant one; for Theodore Simonis, a wavering Roman Catholic, who wanted a master, waited upon him at Louvain, desiring him to clear up some doubts he had

[c] The title of it is, “Alexandri patricii armacani theolog. Mars Gallicus; sive, de justitia armorum & fœderum regis Galliæ libri duo 1635.”

[D] The remarks were intituled, “Philonius Romanus correctus.”

[E] Unless the piece belongs to it which was published by Fromondus, in 1640, with the title of “Sycophanta: epitola ad Gisbertum Voetium.” See Valerius Andreas’s Bibliothecæ among Fromondus’s works.

about the Pope's infallibility, the worship of the eucharist, and some other points. Janfen, being puzzled with this man's objections, told him one day, that he would not dispute with him by word of mouth, but in writing; and that he saw plainly he had to do with a Roman Protestant Catholic, who would soon go to Holland, and there boast he had overcome him. Simonis, with some difficulty, complied with the proposal: but, after both had written twice on the subject in question, his lodgings were surrounded with soldiers, and himself threatened with the punishment due to heretics. Duke d'Archot's secretary exclaimed aloud against him, and said, that there was wood enough in his master's forests to burn that heretic. But as the person who examined Simonis, in the name of the archbishop of Malines, declared that he had found him a good Catholic, and fully resolved to persevere in the Romish communion, the prisoner was set at liberty, and Janfen obliged to pay the expences of the soldiers [F].

Janfen was no sooner possessed of the bishopric of Ypres, than he set about reforming the diocese; but before he had completed this good work, he fell a sacrifice to the plague, May 16, 1638. He was buried in his cathedral, where a monument was erected to his memory: but in 1665 his successor, Francis de Robes, caused it to be taken down privately in the night: there being engraved on it an elogium of his virtue and erudition, and particularly his book intituled "Augustinus;" declaring, that this faithful interpreter of the most secret thoughts of St. Austin, had employed in that work a divine genius, an indefatigable labour, and his whole life-time; and that the church would receive the benefit of it upon earth, as he did the reward of it in heaven: words that were highly injurious to the bulls of Urban VIII. and Innocent X. who had censured that work. The bishop destroyed this monument by the express orders of Pope Alexander VII. and with the consent of the archduke Leopold, governor of the Netherlands, in spite of the resistance of the chapter, which went such lengths, that one of the principal canons had the courage to say, "it was not in the

[F] Yet Simonis two years after turned Protestant, and published a book intituled, "De statu & religione prioris papatus adversus Jansenium." This man first quitted the Lutheran communion to go over to that of Rome, then turned Lutheran again, and at

last Socinian: he was principal of the Socinian college of Kiffelin in Lithuania, was well versed in the Greek tongue, and translated Comenius's "Janua linguarum" into that language. Bayle.

“Pope’s nor the king’s power to suppress that epitaph:” so dear was Jansen to this canon and his colleagues. He wrote several other books besides those already mentioned [G]; but his “Augustinus” was his principal work, and he spent above 20 years upon it. The subject is about grace, free-will, and predestination; which he explains in a different manner from the doctrine of Molina and his disciples. He left it complete at his death, and submitted it, by his last will, to the holy see. His executors, Fromond and Calen, printed it at Louvain in 1640. It raised great disturbances in that university, and several pieces appeared against it: they particularly opposed it in their theological theses. To put an end to these disputes, Pope Urban VIII. in 1642, prohibited both Jansen’s book and the Jesuits theses; but with this censure upon the former, that it received the propositions condemned by his predecessors. This bull, which was published at Louvain, instead of pacifying, inflamed matters more; and the disputes soon passed into France, where they were carried on with equal warmth. At length the bishops of France drew up the doctrine, as they called it, of Jansen, in five propositions, and applied to the Pope to condemn them. This was done by Innocent X. in 1650; who drew up a formulary for that purpose, which was received by the assembly of the French clergy. Upon this, Jansen’s party condemned also the five propositions; but alledged they were not maintained by Jansen, whose doctrine was very different. Arnauld, doctor of the Sorbonne, having signified, in a printed letter, that he doubted whether the doctrine of the five propositions was taken truly from that of Jansen, and whether they had been condemned in the sense maintained by him, hence grew the distinction between the fact and the right. The assembly of the clergy, in 1660, 1661, and 1664, ordered all persons to subscribe the formulary; which being confirmed by the king’s declaration, all the ecclesiastics, monks and nuns, and others in every diocese, were obliged to subscribe. Those who refused, were interdicted and excommunicated; and they even talked of entering a process against four bishops, who in their public

[G] There are, 1. “Oratio de inferioris hominis reformatione.” 2. “Tetrateuchus sive commentarius in 4 evangelia.” 3. “Pentateuchus sive commentarius in 5 libros Moysis.” 4. “The Answer of the Divines of Louvain de vi obligandi

“conscientias quam habent edicta regia super re monetaria.” 5. “Answer of the Divines and Civilians De juramento quod publica auctoritate magistratui designato imponi solet.”

instruments had distinguished the fact from the right; and declared, that they desired only a respectful and submissive silence in regard to the fact. However, the affair was accommodated in 1668, under the pontificate of Clement IX. who was satisfied that the bishops should subscribe themselves, and make others subscribe purely and simply; though they declared expressly, that they did not desire the same submission for the fact, but for the right. This was complied with: yet the dispute about subscribing was afterwards renewed both in Flanders and France; whereupon Innocent XII. by a brief, in 1694, directed to the bishops of Flanders, declared that no addition should be made to the formulary, but that it should be sufficient to subscribe sincerely, without any distinction, restriction, or exposition, condemning the propositions extracted from Janfen's book, in the plain and obvious sense of the words. A resolution of a case of conscience, signed by 40 doctors, in which the distinction of the fact from the right was tolerated, rekindled the dispute in France, about the beginning of the present century: when Pope Clement XIII. by a bull dated July 15, 1705, declared, that a respectful silence is not sufficient to testify the obedience due to the constitutions: but that all the faithful ought to condemn as heretical, not only with their mouths, but in their hearts, the sense of Janfen's book, which is condemned in the five propositions, as the sense which the words properly import; and that it is unlawful to subscribe with any other thought, mind, or sentiment. This constitution was received by the general assembly of the French clergy in 1705, and published by the king's authority. Nevertheless it did not put an end to the disputes, especially in the Low Countries, where diverse interpretations were made of it: nay, it may be said that the contest grew hotter than ever, after the Pope, by his constitution of Sept. 13, 1713, condemned 101 propositions, extracted from the "Paraphrase" on the New Testament by Pere Quesnel, who was then at the head of the Janfenists.

JANSON (ABRAHAM), of Antwerp, an excellent painter in the 16th century. He was born with a wonderful genius for painting, and in his youth executed some pieces, which set him above all the young painters of his time: but love took such possession of his heart, that he sacrificed his profession to the devotion he paid to a young woman at Antwerp; and, as soon as he obtained her in marriage, thought of nothin else but diversions and feasting. This

way

way of life soon drained his purse to the bottom; and, instead of imputing this to his idleness, he took offence at the little regard which he thought was paid to his merit. He grew jealous of Reubens; and sent a challenge to that painter, with a list of the names of such persons as were to decide the matter, so soon as their respective works should be finished: but Reubens, instead of accepting the challenge, answered that he willingly yielded him the preference, leaving the public to do them justice. There are some of Janson's works in the churches at Antwerp. He painted also a descent from the cross for the great church of Boisleduc, which has been taken for a piece of Reubens; and, in reality, it is no ways inferior to any of the works of that great painter. De Piles.

JAQUELOT (ISAAC), a French Protestant divine, was born 1647, at Vassy, a little town in Champagne, of which his father was minister. He distinguished himself in his studies, was received a minister at 21, and appointed assistant to his father, who was grown old and infirm. He was greatly beloved and esteemed by his flock, for whose sake he declined some better offers: but, the revocation of the edict of Nantes obliging him to quit France, he took refuge first at Heidelberg, where the dowager electress Palatine shewed him public marks of her esteem. In 1685-6, he went to the Hague, being nearly related to Mr. Carre, pastor of the Walloon church there, who received him kindly, and took him into his house; and it was not long before the chiefs of Holland appointed him to preach on the mornings of the last Sundays in each month, which duty he performed, with great reputation, to crowded audiences.

But though he had saved himself by flight from the fire and faggot of a Popish persecution, yet he fell into another from the Protestants: the truth is, he was no staunch Calvinist, but indeed a Remonstrant in his heart; and, Jurieu publishing his "Letters upon the Picture of Socinianism, Tableau du Socinianisme," there came out two small pamphlets against it, under the title of "Avis sur le Tableau du Socinianisme," without the name of either author or printer. Jaquelot was charged; and, to confirm the charge, it was alledged, that he maintained the salvation of the heathens; having declared in a private conversation, that he would not condemn them, but leave them to the judgement of God. Hereupon he was cited before the Walloon synod at Leyden in 1691; where perceiving, by the manner of the president's address to him,

him, that they were determined to destroy him, he immediately appealed to the supreme powers: however, the synod appointing commissioners to examine the matter at the Hague, Jaquelot was prevailed upon to present himself before them. Here he disavowed the "Avis sur le Tableau," and explained his opinion concerning the Pagans in such a manner as satisfied the commissioners; who accordingly, after some brotherly advice, acquitted him: and, in order entirely to efface all the impressions which the "Avis sur le Tableau," of which he was generally believed still to be the author, might have left upon the public, he preached a course of sermons in defence of the divinity of Christ, and printed them.

He continued at the Hague till that capital was taken by the king of Prussia, who, hearing him preach there, determined to have him for his French minister in ordinary at Berlin; and Jaquelot, having a large pension settled upon him by his majesty, removed to that city in 1702. Before he left the Hague, he had signified more than once to his friends, how much he was shocked with "Bayle's Dictionary," particularly with the Doctrine advanced there in favour of Manicheism. From that time he formed a resolution to refute it, but did not finish his design till he came to Berlin. This drew him into a controversy with Bayle, which was carried on with much heat on both sides for several years, and would apparently have been pushed further, had not death imposed silence to both parties. It was in these disputes, that Jaquelot declared openly in favour of the remonstrants.

He was employed in finishing an important work upon the divine authority of the holy Scriptures, when he died suddenly in 1708, aged 61. His writings shew him to have had a ready wit, good judgement, and great learning. He was agreeable in conversation, a person of exact probity, and easy to forgive injuries. His writings are mentioned below [A].

- [A] They are as follow: "Dissertations sur l'existence de Dieu, &c. Hague, 1697," 4to; "Dissertations sur le Messie, Hague, 1699;" "Three pieces against Mr. Bayle's Dictionary;" viz. 1. "Conformité de la foi avec la raison." 2. "Examens de la theologie de M. Bayle." 3. "Reponse aux entretiens composés par M. Bayle;" all printed at Amsterdam, and the last in 1707. "Traité de la verité & de l'inspiration des livres du V. & de N. Testament. Rotterdam, 1715," &c.

JARDINS (MARY CATHARINE DES), a French lady, famous in the way of writing romances, who died in 1683, was a native of Alençon in Normandy, where her father was provost. At the age of 19, she began to reflect with uneasiness upon the smallness of her fortune, and resolved to put her wit to the trial, in order to improve it. With this view she went to Paris, where she succeeded to her wish: for, though she had no share of beauty, yet she soon became a topic of discourse, for the charms of her wit; and all the world sought her acquaintance. M. Ville-Dieu, a handsome gentleman, possessed of a good fortune, was one of her first visitants: he esteemed, loved, and married her; but, unfortunately, she lost him some time after. Our widow retired, for grief, into a nunnery; yet, after a short time spent there, she recovered her former vivacity, came out of her retirement, put herself again into the way of the world, and struck up a second match with M. de la Châte, whom she also buried. She is said to be the inventor of those little fabulous histories now called novels, which she wrote with such an engaging vivacity, that the long romances of eight or ten volumes, as Cyprus, Cleopatra, Cassandra, &c. grew out of vogue. Bayle tells us, that she set out in this long way at first, and laid a plan of one to contain several volumes; designing to represent, under fictitious names and with some alterations, the adventures of a great lady, who married beneath her dignity; but being threatened with the resentment of the persons concerned, she dropped her design before it was finished, and thereupon devised the new way of novels, which are still read with pleasure, and which she continued writing till her death in 1683. Her works soon after were printed in ten volumes, and reprinted at Paris in 1702. A list of the particulars may be seen in the note [A].

Moreri.
Bayle.

[A] These are, “Fables ou histoires allégoriques;” “Nouveau Recueil des pièces galantes;” “Cleonice, ou le Roman galante;” “Oeuvres mêlées;” “Manlius, tragédie;” “Nitétio, tragédie;” “Le Favoris, tragicomédie;” “Carmanche;” “Acidalie;” “Les Galanteries Grenadine;” “Les amours des grandes hommes;” “Mémoires de Serail;” “Nouvelles Africaines;” “Mémoires de la vie de Henriette Sylvie Mallere;” “Les Annales galantes de Grèce;” “Les desordres de l’amour;” “Portraits des foibles humaines;” “Les exiles de la tour d’Auguste;” “Les annales galantes;” “Le Journal amoureux.” These five last are reckoned her best performances.

JARCHI, otherwife RASCHI and ISAAKI SOLOMON, a famous rabbi, was born in 1104, at Troyes in Champagne

Champagne in France. Having acquired a good stock of Jewish learning at home, he travelled at 30 years of age; visiting Italy, Greece, Jerusalem, Palestine, and Egypt, where he met with Maimonides. From Egypt he passed to Persia, and thence to Tartary and Muscovy; and last of all, passing through Germany, he arrived in his native country, after he had spent six years abroad. After his return to Europe, he visited all the academies, and disputed against the professors upon any questions proposed by them. He took a wife, and had three daughters by her, who were all married to very learned rabbies. Jarchi was a perfect master of the Talmud and Gemara; and he filled the postils of the Bible with so many Talmudical reveries, as totally extinguished both the literal and moral sense of it. A great part of his commentaries are printed in Hebrew, and some have been translated into Latin by the Christians, among which is his "Commentary upon Joel by Genebrard;" those upon Obadiah, Jonah, and Zephaniah, by Pontac; that upon Esther by Philip Daquin. Jarchi wrote also Commentaries upon the Talmud and upon Pirke-Avon, and other works. It is said that he was skilled in physic and astronomy, and master of several languages besides the Hebrew. He died at Troyes, in 1180; and his corpse was carried into Bohemia, and buried at Prague. His decisions were so much more esteemed, as he had gathered them from the mouths of all the doctors of the Jewish academies in the several countries through which he had travelled. His "Commentary upon the Gemara" appeared so full of erudition, that it procured him the title of "Prince of commentaries." His commentaries upon the Bibles of Venice are extant; his glosses or commentaries upon the Talmud are also printed with the text. He was so highly esteemed among the Jews, as to be ranked among the most illustrious of their rabbies.

JARRY (LAWRENCE JUILLARD DU), a French preacher and poet, was born in the village of Jarry, near Xantes, about 1658. He came young to Paris, where the duke of Montausier, M: Bossuet, Bourdaloue, and Flechier, became his patrons, and encouraged him to write. He carried the poetical prize in the French academy in 1679 and in 1714, and at the same time was a celebrated preacher. He was prior of Notre Dame du Jarry of the order of Grammont, in the diocese of Xantes, where he died some time after, 1715. We have of his, a work intituled, "Le Ministère Evangelique;" of which the second edition was printed at Paris

in 1726. 2. "A Collection of Sermons, Panegyrics, and
 "Funeral Orations," 4 vols. 12mo. 3. "Un Recueil de
 "divers ouvrages de pieté, 1688," 12mo. 4. "Des Poésies
 "Chrêtiennes Heroïques & Morales, 1715," 12mo.

IBBOT (Dr. BENJAMIN), an ingenious and learned Life prefixed
to his Ser-
mons, 1776. writer, and a judicious and useful preacher, was son of the
 Rev. Mr. Thomas Ibbot, vicar of Swaffham, and rector of
 Beachamwell, in the county of Norfolk, was born at Beach-
 amwell in 1680. He was admitted of Clare-hall, Cam-
 bridge, July 25, 1695, under the tuition of the Rev. Mr.
 Laughton, a gentleman justly celebrated for his eminent at-
 tainments in philosophy and mathematics, to whom the very
 learned Dr. Samuel Clarke generously acknowledged himself
 to be much indebted for many of the notes and illustrations
 inserted in his Latin version of "Rohault's Philosophy [A]." Mr. Ibbot having taken the degree of B. A. 1699, removed
 to Corpus-Christi 1700, and was made scholar of that house.
 He commenced M. A. in 1703, and was elected into a Nor-
 folk fellowship, 1706, but resigned it next year, having then
 happily obtained the patronage of Abp. Tenison. That ex-
 cellent primate first took him into his family in the capacity
 of his librarian, and soon after appointed him his chaplain.

In 1708, the archbishop collated Ibbot to the treasurer'ship
 of the cathedral church of Wells. He also presented him
 to the rectory of the united parishes of St. Vedast, alias
 Foster's, and St. Michael le Querne. George I. appointed
 him one of his chaplains in ordinary, 1716; and when his
 majesty made a visit to Cambridge, Oct. 6, 1717, Dr. Ibbot
 was, by royal mandate, created D. D. together with the
 very Rev. William Gregg, the vice-chancellor; Mr. Daniel
 Waterland, and other learned and worthy clergymen. In
 1713 and 1714, by the appointment of the archbishop, then
 the sole surviving trustee of the Hon. Robert Boyle, our
 author preached the course of Sermons for the lecture founded
 by him. Dr. Ibbot expressed his desire in his last will, that
 these Sermons should be published. They bear evident marks
 of the solidity of his judgement, and are well adapted to
 his professed design of obviating, by pertinent observations
 and just reasonings, the insidious suggestions and abusive
 censures of Mr. Collins, in his "Discourse of Free-think-
 "ing." In these Sermons the true notion of the exercise

[A] "—permulta doctissimo & in his rebus exercitissimo Viro Ricardo
 "Laughton,—debere me gratus fateor." Præfat. Edit. quartæ, 1718, p. 3.

of private judgement, or free-thinking in matters of religion, is fairly and fully stated, the principal objections against it are answered, and the modern way of free-thinking, as treated by Collins, is judiciously refuted. To this publication is annexed, "A List of the several learned Persons who had preached the Boylean Lectures, from their Commencement in 1692 to the year 1726, with a particular Account of their different subjects." Some time after he was appointed preacher-assistant to Dr. Samuel Clarke, and rector of St. Paul's, Shadwell. But his constitution could no longer endure the fatigue of constant preaching in places so distant from one another, especially in the summer seasons. His health was gradually impaired, and his strength and spirits great exhausted; and having been installed a prebendary in the collegiate church of St. Peter, Westminster, Nov. 16, 1724, he retired to Camberwell for the recovery of his health; where he closed the scenes of a studious, laborious, and pious life, April 5, 1725, in the 45th year of his age, and was buried in the abbey-church of Westminster. Soon after his death, "Thirty Sermons on Practical Subjects" were selected from his MSS. by his worthy friend Dr. Samuel Clarke, and published for the benefit of his widow, in 2 vols. 8vo, 1726, for which she was favoured with a very large subscription, and honoured by the generous donations of some persons of the first rank and character. Besides the Sermons above referred to, he published six others on several public occasions. He also published, without his name, a translation of Puffendorf's treatise, intituled "De Habitu Religionis Christianæ ad Vitam Civilem," of the relation between the church and the state; or how far Christian and civil life affect each other; with a preface giving some account of this book, and its use with regard to the present controversies, 1719, 8vo.

Anecdotes
of Bowyer,
by Nichols,
p. 32. 81,
&c.

JEBB (SAMUEL, M. D.), a native of Nottingham, and a member of Peter-house, Cambridge, became attached to the Nonjurors, and accepted the office of librarian to the celebrated Jeremy Collyer. Whilst at Peter-house he printed a translation of "Martin's Answers to Emlyn, 1718," 8vo; reprinted in 1719; in which latter year he inscribed to that society his "Studiorum Primitiæ," namely, "S. Justinii Martyris cum Tryphone Dialogus, 1719," 8vo. On leaving the university, he married a relation of the celebrated apothecary Mr. Dillingham, of Red-lion-square, under whom he took lectures in pharmacy and chemistry by the recom-

recommendation of Dr. Mead, and afterwards practised physic at Stratford by Bow. In 1722, he was editor of the "Bibliotheca Literaria," a learned work, of which only ten numbers were printed, and in which are interspersed the observations of Maſſon, Waſſe, and other eminent scholars of the time. He also published, 1. "De Vita & Rebus gestis Mariæ Scotorum Reginae, Franciæ Dotariæ." 2. "The History of the Life and Reign of Mary Queen of Scots and Dowager of France, extracted from original Records and Writers of Credit, 1725," 8vo. 3. An edition of "Aristides, with Notes, 1728," 2 vols. 4to. 4. A beautiful and correct edition of "Joannis Cæii Britannici de Canibus Britannicis liber unus; de variorum Animalium & Stirpium, &c. liber unus; de Libris propriis liber unus; de Pronunciatione Græcæ & Latinæ Linguæ, cum scriptione novâ, libellus; ad optimorum exemplarium fidem recogniti; à S. Jebb, M. D. Lond. 1729," 8vo. 5. An edition of Bacon's "Opus Majus," folio, "neatly and accurately printed for W. Bowyer, 1733." 6. "Humphr. Hodii, lib. 2. de Græcis illustribus Linguæ Græcæ Literarumque humaniorum instauratoribus, &c. Lond. 1742." 8vo. "Præmittitur de Vita & Scriptis ipsius Humphredi Differentio, auctore S. Jebb, M. D." He wrote also the epitaph inscribed on a small pyramid between Haut Buiffon and Marquise, in the road to Boulogne, about seven miles from Calais, in memory of Edward Seabright, Esq; of Croxton in Norfolk, three other English gentlemen, and two servants, who were all murdered Sept. 20, 1723 [A]. The pyramid, being decayed, was taken down about 1751, and a small oratory or chapel erected on the side of the road [B]. In 1749, Dr. Jebb possessed all Mr. Bridge's MSS. relative to the "History of Northamptonshire," which were afterwards bought by Sir Thomas Cave, bart. Dr. Jebb practised at Stratford with great success till within a few years of his death, when he retired with a moderate fortune into Derbyshire, where he died March 9, 1772, leaving several children, one of whom is the present Sir Richard Jebb, M. D. one of the physicians extraordinary to his majesty. His

[A] See "Political State," Vol. XXVI. p. 333. 443; and, "A Narrative of the Proceedings in France, for discovering and detecting the Murderers of the English Gentlemen," where there is a print of the pyramid, with the inscription.

[B] From the information of a gentleman who has been in the chapel, where mass, he was told, is occasionally performed for the souls of the persons who were murdered.

brother Dr. John Jebb, who is now dean of Cashell, married a sister of the late general Gansell's, one of whose sons is the learned and justly celebrated John Jebb, M. D. F. R. S. of Craven-street.

Memoirs of
his Life pre-
fixed to his
Works.

JEFFERY (JOHN), an English divine, was born in 1647, at Ipswich, where he had his grammar-learning; and thence removed in 1664 to Catharine-hall, Cambridge, under the tuition of Dr. John Echard. Here he took his first degree, and as soon after as he could, he went into orders, and accepted of the curacy of Dennington in Suffolk. He applied himself very closely to his studies, lived quite retired, and was not known or heard of in the world for some years. At length, becoming known, he was, in 1678, elected minister of a church in Norwich: where his good temper, exemplary life, judicious preaching, and great learning, soon recommended him to the esteem of the wisest and best men in his parish. Sir Thomas Browne, so well known to the learned world, respected and valued him. Sir Edward Atkyns, lord chief baron of the Exchequer, took great notice of his singular modesty of behaviour, and rational method of recommending religion in sermons; gave him an apartment in his house, took him up to town with him, carried him into company, and brought him acquainted with Dr. Tillotson, then preacher at Lincoln's-inn, and with divers other eminent men. In 1687, Dr. Sharp, then dean of Norwich, afterwards archbishop of York, obtained for him, of his own mere motion, the two small livings of Kirton and Falkenham in Suffolk; and, in 1694, Abp. Tillotson made him archdeacon of Norwich. In 1710, he married a second wife; and after his marriage, discontinued his attendance on the convocation: and when he was asked the reason, would pleasantly excuse himself out of the old law, which saith, "that, when a man has taken a new wife, he shall not be obliged to go out to war." He died in 1720, aged 72.

He published, "Christian Morals, by Sir Tho. Browne." "Moral and religious Aphorisms, collected from Dr. Whichcote's Papers." Three volumes of Sermons, by the same author, 1702.

In 1701, he had printed a volume of his own discourses, and occasionally divers sermons and tracts separately, for 20 years before. All these were collected, and published in 2 vols. 8vo, 1751.

JEFFERY of Monmouth (ap ARTHUR), the famous British historian, flourished in the time of Henry I. was born at Monmouth, and probably educated in the Benedictine monastery near that place; for Oxford and Cambridge had not yet risen to any great height, and had been lately depressed by the Danish invasion; so that monasteries were at this time the principal seminaries of learning. He was made archdeacon of Monmouth, and afterwards promoted to the bishopric of St. Asaph in 1152. He is said by some to be raised to the dignity of a cardinal also, but on no apparent good grounds. Robert earl of Gloucester, natural son of Henry I. and Alexander bishop of Lincoln, were his particular patrons: the first a person of great eminence and authority in the kingdom, and celebrated for his learning; the latter, famous for being the greatest patron of learned men in that time, and for being himself a great scholar and statesman.

Tanner's
Bibliotheca,
sub voce, &c.
Galoffridus
Monumen-
tensis.

Leland, Bale, and Pits inform us, that Walter Mapæus, alias Calenius, who was at this time archdeacon of Oxford, and of whom Henry of Huntingdon, and other historians, as well as Jeffery himself, make honourable mention, being a man very curious in the study of antiquity, and a diligent searcher into ancient libraries, and especially after the works of ancient authors, happened while he was in Armorica to light upon a history of Britain, written in the British tongue, and carrying marks of great antiquity. Being overjoyed at this, as if he had found a vast treasure, he in a short time came over to England, where enquiring for a proper person to translate this curious but hitherto unknown book, he very opportunely met with Jeffery of Monmouth, a man profoundly versed in the history and antiquities of Britain, excellently skilled in the British tongue, and withal (considering the time) an elegant writer, both in verse and prose, and so recommended this task to him. Accordingly Jeffery undertook the translating of it into Latin; which he performed with great diligence, approving himself, according to Matthew Paris, a faithful translator. At first he divided it into four books, written in a plain simple style, a copy whereof is said to be at Benet-college, Cambridge, which was never yet published; but afterwards he made some alterations, and divided it into eight books, to which he added the book of "Merlin's Prophecies," which he had also translated from British verse into Latin prose. A great many fabulous and trifling stories are inserted in the history, upon which account Jeffery's integrity has been called in question; and

many authors, such as Polydore Vergil, Buchanan, and some others, treat the whole as fiction and forgery. But, on the other hand, he is defended by very learned men, such as Usher, Leland, Sheringham, Sir John Rice, and many others. His advocates do not deny, that there are several absurd and incredible stories inserted in this book; but, as he translated or borrowed them from others, the truth of the history ought not to be rejected in gross, though the credulity of the historian may deserve censure.

Camden alledges, that his relation of Brutus, and his successors in those ancient times, ought to be entirely disregarded, and would have our history commence with Cæsar's attempt upon the island: and this advice hath been followed by the generality of our historians since his time. But Milton pursues the old beaten tract, and alledges, that we cannot be easily discharged of Brutus and his line, with the whole progeny of kings to the entrance of Julius Cæsar; since it is a story supported by descents of ancestry, and long continued laws and exploits, not plainly seeming to be borrowed or devised. Camden, indeed, would insinuate, that the name of Brutus was unknown to the ancient Britons, and that Jeffery was the first person who feigned him founder of their race. But this is certainly a mistake. For Henry of Huntington had published, in the beginning of his history, a short account of Brutus, and made the Britons the descendants of the Trojans, before he knew any thing of Jeffrey's British history: and he professes to have had this account from various authors. Sigibertus Gemblacensis, a French author, somewhat more early than Jeffery, or Henry of Huntington (for he died, according to Bellarmine, in 1112) gives an account of the passage of Brutus, grandson of Ascanius, from Greece to Albion, at the head of the exiled Trojans; and tells us, that he called the people and country after his own name, and at last left three sons to succeed him, after he had reigned 24 years. And so he passes summarily over the affairs of the Britons, agreeably to the British history, till they were driven into Wales by the Saxons.

Nennius abbot of Banchor, who flourished according to some accounts, in the 7th century; or however, without dispute, some hundreds of years before Jeffrey's time, has written very copiously concerning Brutus; recounting his genealogy from the patriarch Noah, and relating the sum of his adventures in a manner that differs but in a few circumstances from the British history. He tells us from whence he compiled his account in the following words: "partim
" majorum

Britannia,
P. 7.

Chronogra-
phia, &c.

Historia
Britonum,
sive Eulogi-
um Britan-
niæ, Oxon.
1691. edidit
notasque ad-
jecit, Tho-
mas Galeus.
Nennii
proem. ad
Hist. Brit.

“ majorum traditionibus, partim scriptis, partim etiam mo-
 “ numentis veterum Britannicæ incolarum, partim & de an-
 “ nalibus Romanorum; insuper & de Chronicis sanctorum
 “ patrum, S. Jeronymi, Prosperi, Eusebii; nec non & de
 “ historiis Scotorum, Saxonumque licet inimicorum, non ut
 “ volui sed ut potui, meorum obtemperans iussionibus senio-
 “ rum, unam hanc historiunculam undecunque collectam
 “ balbutiundo coacervavi.” Giraldus Cambrensis, con-
 temporary with Jeffery, says, that in his time the Welsh bards
 and singers could repeat by heart, from their ancient and
 authentic books, the genealogy of their princes from Ro-
 deric the Great to Belim the Great; and from him to Syl-
 vius, Ascanius, and Æneas; and from Æneas lineally carry
 up their pedigree to Adam. From these authorities it ap-
 pears, that the story of Brutus is not the produce of Jeffrey’s
 invention, but, if it is a fiction, of much older date.

Gyrald. def-
 script. Camb.
 cap. 3. ap.
 Campdeni.
 Angl. Nor-
 man.

There are two editions of Jeffrey’s history in Latin extant; one of which was published in 4to, by Ascensius, at Paris, A. D. 1517; the other in folio by Commeline, at Heidelberg, 1587, among the “ Rerum Britannicarum Scriptores
 “ vetustiores & præcipui,” which is much the fairer and
 correcter edition. A translation of it into English by Aaron
 Thompson, of Queen’s-college, Oxford, was published at
 London, 1718, in 8vo, with a large preface concerning the
 authority of the History.

JEFFREYS (lord GEORGE), baron Wem, commonly
 known by the name of judge Jeffreys, was the 6th son of
 John Jeffreys, Esq; of Acton in Denbighshire. He was
 educated in Westminster-school, where he became a good
 proficient in the learned languages; and was thence re-
 moved to the Inner-Temple, where he applied himself very
 assiduously to the law. His father’s family was large, his
 temper near, consequently the young man’s allowance was
 very scanty, and hardly sufficient to support him decently:
 but his own ingenuity supplied all deficiencies, till he came
 to the bar; to which, as is affirmed by some, he had no reg-
 ular call. In 1666, he was at the assize at Kingston, where
 very few counsellors attended, on account of the plague
 then raging. Here necessity gave him permission to put on
 a gown, and to plead; and he continued the practice unre-
 strained, till he reached the highest employments in the law.
 Alderman Jeffreys, a namesake, and probably a relation, in-
 troduced him among the citizens; and, being a jolly bottle
 companion, he became very popular amongst them, came

Lives of the
 Lord Chan-
 cellors, &c.
 North’s Life
 of the late
 lord keeper
 Guilford.

into great business, and was chosen their recorder. His influence in the city, and his readiness to promote any measures without reserve, introduced him at court; and he was introduced as the duke of York's solicitor.

He was very active in the duke's interest, and carried through a cause, which was of very great consequence to his revenue; it was for the right of the Penny-post-office. He was first made a judge in his native country; and, in 1680, was knighted, and made chief justice of Chester. When the parliament began the prosecution of the abhorrrers, he resigned the recordership, and obtained the place of chief justice of the King's-bench; and, soon after the accession of James II. the great seal. He was one of the greatest advisers and promoters of all the oppressive and arbitrary measures of that unhappy tyrannical reign: and his sanguinary and inhuman proceedings against Monmouth's miserable adherents in the West will ever render his name infamous. There is, however, a singular story of him in this expedition, which tends to his credit; as it shews, that, not being under state-influence, he had a sense of the natural and civil rights of men, and an inclination to protect them. The mayor, aldermen, and justices of Bristol, had been used to transport convicted criminals to the American plantations, and sell them by way of trade; and, finding the commodity turn to a good account, they contrived a method to make it more plentiful. Their legal convicts were but few, and the exportation was inconsiderable. When, therefore, any petty rogues and pilferers were brought before them in a judicial capacity, they were sure to be terribly threatened with hanging; and they had some very diligent officers attending, who would advise the ignorant intimidated creatures to pray for transportation, as the only way to save them; and, in general, by some means or other, the advice was followed. Then, without any more form, each alderman in course took one and sold for his own benefit; and sometimes warm disputes arose among them about the next turn. This trade had been carried on unnoticed many years, when it came to the knowledge of the lord chief justice: who, finding upon enquiry, that the mayor was equally involved in the guilt of this outrageous practice with the rest of his brethren, made him descend from the bench where he was sitting, and stand at the bar in his scarlet and furs, and plead as a common criminal. He then took security of them to answer informations; but the amnesty after the Revolution stopt the proceedings, and secured their iniquitous gains,

The honourable author of lord Guilford's life, who informs us of the particular above, tells us likewise, that, when he was in temper, and matters indifferent came before him, no one became a seat of justice better. He talked fluently, and with spirit; but his weakness was, that he could not reprehend without scolding, and in such Billingsgate language as should not come from the mouth of any man. He called it "giving a lick with the rough side of his tongue." It was ordinary to hear him say, "Go, you are a filthy, lousy, knitty rascal;" with much more of like elegance. He took a pleasure in mortifying fraudulent attorneys. His voice and visage made him a terror to real offenders, and nothing ever made men tremble like his vocal inflictions. A scrivener of Wapping having a cause before him, one of the opponent's counsel said "that he was a strange fellow, and sometimes went to church, sometimes to conventicles; and none could tell what to make of him, and it was thought that he was a Trimmer." At that the chancellor fired. "A Trimmer!" said he, "I have heard much of that monster, but never saw one; come forth, Mr. Trimmer, and let me see your shape." And he treated the poor fellow so roughly, that, when he came out of the hall, he declared "he would not undergo the terrors of that man's face again to save his life; and he should certainly retain the frightful impressions of it as long as he lived."

Afterwards, when the prince of Orange came, and all was in confusion, the lord chancellor, being very obnoxious to the people, disguised himself in order to go beyond sea. He was in a seaman's dress, and drinking a pot in a cellar. The above scrivener came into the cellar after some of his clients, and his eye caught that face which made him start; when the chancellor, seeing himself observed, feigned a cough, and turned to the wall with his pot in his hand. But Mr. Trimmer went out, and gave notice that he was there; the mob immediately rushed in, seized him, and carried him to the lord mayor. Thence, under a strong guard, he was sent to the lords of the council, who committed him to the Tower; where he died April 18, 1689, and was buried privately the Sunday night following.

JEFFREYS (GEORGE), educated at Westminster-school under Dr. Busby, was the son of Christopher Jeffreys, Esq; of Weldron in Northamptonshire, and nephew to James the 8th lord Chandos. He was admitted of Trinity-college, Cambridge, in 1694, where he took the degrees in

Nichols's
Select Col-
lection of
Poems,
Vol. VI.
P. 57.

arts, was elected fellow in 1701, and presided in the philosophy-schools as moderator in 1706. He was also sub-orator for Dr. Ayloff, and not going into orders within eight years, as the statutes of that college require, he quitted his fellowship in 1709. Though Mr. Jeffreys was called to the bar, he never practised the law, but, after acting as secretary to Dr. Hartstonge bishop of Derry, at the latter end of queen Anne's and the beginning of George the First's reign, spent most of the remainder of his life in the families of the two last dukes of Chandos, his relations. In 1754 he published, by subscription, a 4to volume of "Miscellanies, in Verse and Prose," among which are two tragedies, (viz. "Edwin" and "Merope," both acted at the theatre-royal in Lincoln's-inn-fields) and "The Triumph of Truth," an oratorio. "This collection," as the author observes in his dedication to the present duke of Chandos, then marquis of Carnarvon, "includes an uncommon length of time, from the verses on the duke of Gloucester's death in 1700 to those on his lordship's marriage in 1753." Mr. Jeffreys died in 1755, aged 77. In Sir John Hawkins's "History of Music," his grandfather, George, is recorded as king Charles the First's organist at Oxford, 1643, and servant to lord Hatton in Northamptonshire, where he had lands of his own; and also his father, Christopher, of Weldron in Northamptonshire, as "a student of Christ-church, who played well on the organ." The anonymous verses prefixed to "Cato" were by this gentleman, which Addison never knew. The alterations in the Odes in the "Select Collection," are from the author's corrected copy.

See Letters of Eminent Persons, Vol. II. p. 17. Hawkins, Vol. IV. p. 64. lb. 323.

Nichols, *ubi supra*.

Anecdotes of Bowyer, by Nichols, p. 15.

JENKIN (ROBERT), a learned English divine, son of Thomas Jenkin, gentleman, of Minister, in the Isle of Thanet, where he was born Jan. 1656; and bred at the King's-school at Canterbury. He entered as sizar at St. John's-college, Cambridge, March 12, 1674, under the tuition of Mr. Francis Roper; became a fellow of that society March 30, 1680; *decessit* 1691; became master April 1710 [A]; and held also the office of lady Margaret's professor of Divinity. Dr. Lake, being translated from the see of Bristol to that of Chichester, in 1685, made him his chaplain, and collated him to the præcentorship of that

[A] On the death of Dr. Humfrey Gower, who left him a country-seat at Thriploe, worth 20l. per ann. on the death of Mr. West, his nephew and heir; and 500l. to buy a living for the college, to which society he also left two exhibitions of 10l. each, and all his books to their library.

church, 1688. Refusing to take the oaths at the Revolution, he quitted that preferment, and retired to his fellowship, which was not subject then to those conditions, unless the bishop of Ely, the visitor, insisted on it: and he [the bishop] was, by the college-statutes, not to visit unless called in by a majority of the fellows. By this means he and many others kept their fellowships. Retiring to the college, he prosecuted his studies without interruption, the fruits whereof he gave to the public in several treatises which were much esteemed [B]. Upon the accession of George I. an act was passed, obliging all who held any post of 5l. a year to take the oaths, by which Dr. Jenkin was obliged to eject those fellows that would not comply, which gave him no small uneasiness [C]: and he sunk by degrees into childhood. In this condition he removed to his elder brother's house at South Rungton in Norfolk, where he died April 7, 1727, in his 70th year; and was buried (with his wife Susannah, daughter of William Hatfield, Esq; alderman and merchant of Lynne, who died 1713, aged 46, his son Henry, and daughter Sarah, who both died young 1727) in Holme chapel, in that parish of which his brother was rector. Another daughter Sarah survived him. A small mural monument was erected to his memory, inscribed as below [D].

[B] These are, 1. "An Historical Examination of the Authority of General Councils, 1688."—2. "A Defence of the Profession which Bishop Lake made upon his Death-bed."—3. "Defensio S. Augustini adversus Jo. Pherreponum, 1707."—4. "An English translation of the Life of Apollonius Tyaneus, from the French of Tillemont."—5. "Remarks on Four Books lately published; viz. Basnage's History of the Jews; Whiston's Eight Sermons; Locke's Paraphrase and Notes on St. Paul's Epistles; and Le Clerc's Bibliothéque Choisie;" and was also author of, 6. "The Reasonableness and Certainty of the Christian Religion;" of which a 5th edition, corrected, appeared in 1721.

[C] The true account of the ejection is this: The statutes of that college require the fellows, as soon as they are of proper standing, to take the degree of B. D. But the oath of allegiance is required to be taken with every degree: so that, after the Revolution, 24 of the fellows not coming in to the

oath of allegiance, and the statutes requiring them to commence B. D. they were constrained to part with their fellowships. As to those who had taken that degree before the Revolution, there was nothing to eject them upon till their refusal of the abjuration-oath, which was exacted upon the accession of George I.

[D]

S. M.
 Reverendi admodum ROBERTI
 JENKIN,
 Sanctæ Theologiæ pro Domina
 Margareta
 in Academia Cantabrigiensi Professoris,
 Omni laude dignissimi,
 Et Collegii Divi Johannis Evangelistæ
 Præfecti
 Vigilantissimi, spectatissimi;
 Qui doctrinæ, pietatis, religionis,
 Ornamentum fuit illustre;
 Exemplar venerabile,
 Vindex fidelissimus,
 Et usque vixit
 Monumentum perpetuum.
 Ob. 7 die Aprilis,
 Anno Domini 1727,
 Æt. 70.

Dr.

Dr. Jenkin had an elder and a younger brother, Henry and John. John was a judge in Ireland, under the duke of Ormond; upon whose going abroad, he became and died a Nonjuror, leaving a son—what is become of the son, and whether he had issue or no, is unknown. Henry, elder brother of the master, was vicar of Tilney, in Norfolk, and rector of South Rungton cum Wallington, where he died in 1732, and had three sons, Thomas, William, and Robert. Thomas, the eldest, was the master's proper sizar, and left two sons: the eldest settled in Lincolnshire; the youngest, fellow of St. John's college, Cambridge, was in 1770 with his pupil lord Milfington, eldest son to the earl of Portmore; and is now rector of Ufford, a college living.—William left no issue.—Robert, the 3d son of Henry, was in the same station as his brother Thomas, under the master; was a minor-canon of Canterbury, and possessed of the living of Westbeere, worth about 90l. a year. He died Oct. 8, 1778.

Anecdotes,
p. 487.

JENKINS (Sir LEOLINE), a learned civilian and able statesman, was descended from a family in Wales, being the son of Leoline Jenkins, who was possessed of an estate of 40l. a year, at Llantrisant in Glamorganshire, where this son was born, about 1623. He discovered an excellent genius and, turn to learning, by the great progress he made in Greek and Latin, at Cowbridge school, near Llantrisant; whence he was removed, in 1641, to Jesus-college in Oxford, and, upon the breaking out of the civil war soon after, took up arms, among other students, on the side of the king. This, however, did not interrupt his studies, which he continued with all possible vigour; not leaving Oxford till after the death of the king. He then retired to his own country, near Llantrythd, the seat of Sir John Aubrey, which, having been left void by sequestration, served as a refuge to several eminent loyalists; among whom was Dr. Mansell, the late principal of his college. This gentleman invited him to Sir John Aubrey's house, and introduced him to the friendship of the rest of his fellow-sufferers there, as Frewen Abp. of York, and Sheldon afterwards Abp. of Canterbury; a favour, which, through his own merit and industry, laid the foundation of all his future fortunes. The tuition of Sir John Aubrey's eldest son was the first design in this invitation; and he acquitted himself so well in it, that he was soon after recommended in the like capacity to many other young gentlemen of the best rank and quality in those

those parts, whom he bred up in the doctrine of the Church of England, treating them like an intimate friend rather than a master, and comforting them with hopes of better times.

But this could not pass long without being observed by the Parliament party, who grew so jealous, that they were resolved to put a stop to it: and, as the most effectual means of dispersing the scholars, the master was seized by some soldiers quartered in those parts; and, being sent to prison, was indicted at the quarter-sessions, for keeping a seminary of rebellion and sedition. However, he was discharged by the interest of Dr. Wilkins, then warden of Wadham-college in Oxford: whither he removed with his pupils, in 1651, and settled in a house, thence called Little Welsh-hall, in the High-street. He was recommended to the warden of Wadham by the famous judge David Jenkins, during his residence here; and employed on several messages and correspondences between the judge, Dr. Sheldon, Dr. Mansell, Dr. Fell, and others. But Dr. Wilkins, his protector, being removed to the mastership of Trinity-college Cambridge, in 1655, our school-master was obliged to shift his quarters; and, being talked of as a dangerous man, sought his safety by flight; and, withdrawing with his pupils out of the kingdom, sojourned occasionally in the most famous universities abroad. This was a kind of moving academy; and by that method, the best opportunities of improving the students in all sorts of academical learning were obtained; and they had the advantage, besides, of travelling over a great part of France, Holland, and Germany. They returned home in 1658; and Mr. Jenkins, delivering up his pupils to their respective friends, gladly accepted an invitation to live with Sir William Whitmore, at his seat at Appley in Shropshire.

He continued with that patron of distressed cavaliers, enjoying all the opportunities of a well-furnished library, till the Restoration; when he returned to Jesus-college, and was chosen one of the fellows. He was created LL.D. Feb. 1660-1, and elected principal in March following, upon the resignation of his patron Dr. Mansell; and Sir William Whitmore soon after gave him the commissaryship of the peculiar and exempt jurisdiction of the deanery of Bridgenorth in Shropshire. In 1662, he was made assessor to the chancellor's court at Oxford; and the same year Dr. Sweit appointed him his deputy professor of the civil law there. In 1663, he was made register of the consistory court

court of Westminster-abbey; and his friend Sheldon, newly translated to the see of Canterbury, soon after appointed him commissary and official for that diocese, and judge of the peculiars. He was very serviceable to that prelate, in settling his Theatre at Oxford; of which, as soon as finished, he was made one of the curators. He was useful to that archbishop on other occasions relating to church and state; and it was by his grace's encouragement, that the doctor removed to Doctor's-Commons, and was admitted an advocate in the court of arches in the latter end of 1663. Here he was immediately made deputy-assistant to Dr. Sweit, dean of this court, as he had been to him before in the office of professor; and this situation brought his merit nearer the eye of the court. Upon the breaking out of the first Dutch war in 1664, the lords commissioners of prizes appointed Dr. Jenkins, with other eminent civilians, to review the maritime laws, and compile a body of rules for the adjudication of prizes in the court of admiralty, which afterwards became the standard of those proceedings. Then, by the recommendation of Sheldon, he was made judge-assistant in that court, March 21, 1664-5; Dr. Exton, the judge, being then very aged and infirm: and upon his death soon after, became principal, and sustained the weight of that important office alone with great reputation. He had advanced the honour and esteem of that court to a high degree, by a three years service; when finding the salary of 300l. per annum, allowed by the king, not a competent maintenance, he petitioned for an additional 200l. per annum, which was granted Jan. 29, 1667-8. He was now considered as so useful a man by the government, that the king became his patron; and having recommended him to the archbishop, for judge of his prerogative court of Canterbury, which was given him in 1668, employed him the following year in an affair of near concern to himself.

The queen-mother, Henrietta Maria, widow of Charles II. dying Aug. 1, 1669, in France, her whole estate, both real and personal, was claimed by her nephew, Lewis XIV. [A]:
upon

[A] She had resided at Colombe in France ever since her departure from England in July 1644, being entertained there at the charge of Lewis XIV. Upon the Restoration, she came to London; and having settled her revenues here, went back to France, to bestow her daughter Henrietta in mar-

riage to the duke of Anjou. July 1662, coming again into England, she settled her court at Somerset-house, where she resided till May 1665. But falling into a bad state of health, she returned to her native country, where she died. Under these circumstances it was pretended, that she was not only a native,
but

upon which matter, Dr. Jenkins being commanded to give his opinion, it was approved in council; and a commission being made out for him, with three others [B], he attended it to Paris. He demanded and recovered the queen-mother's effects, discharged her debts, and provided for her interment; when, returning home, his majesty testified his high approbation of his services, by conferring on him the honour of knighthood, Jan. 7, 1669-70. Immediately after this honour, he received a greater; being nominated one of the commissioners of England, to treat with those authorized from Scotland, about an union between the two kingdoms. In 1671, he was chosen a representative in parliament for Hythe in Kent, one of the cinque ports.

He did not approve the rupture, which brought on the second war with the Dutch in 1672. Being appointed ambassador and plenipotentiary, with others, for settling a treaty of peace, and resigning his place of principal of Jesus-college, he arrived in his new character at Cologne, June 1673: but after several fruitless endeavours to bring it about, he returned to England in 1674. On his arrival in May, he gave the privy-council an account of his negotiation, which was well received; and, in December, was appointed one of the mediators of the treaty at Nimeguen. He continued there throughout the whole course of that long and laborious negotiation; and the chief part of the business, at least the drudgery of it, lay upon him, as is acknowledged by Sir William Temple, his brother mediator: who in his pleasant manner observes, that, "where there were any ladies in the ambassadors houses, the evenings were spent in dancing or play, or careless and easy suppers, or collations. In these entertainments," says he, "as I seldom failed of making a part, and my colleague never had any, so it gave occasion for a *bon mot*, a good word that passed upon it: *Que la médiation estoit toujours en pied pour faire sa fonction:* that is, that the mediation was always on foot to go on with its business; for I used to go to bed and rise late, while my colleague was a bed by eight and up by four;

but an inhabitant of France; consequently, that whatever estate she was possessed of there, ought to be subject to the laws and usages of the country: and that madame royale of France, the aforesaid duchess of Anjou, was by those laws the only person capable of succeeding; Charles II. and the duke of York, as well as the princess of

Orange, her other children, being expressly excluded and disabled by the *Droit d'aubaine*, because they were not born nor inhabitants within the allegiance of the French king. But our court's claim was at length admitted.

[B] Ralph Montague, Esq; ambassador at that court, the earl of St. Alban's, and lord Arundel.

“ and

“ and to say the truth, two more different men were never
 “ joined in one commission, nor ever agreed better in it [c].”

The detail of this negotiation is well known, and may be seen in Sir Leoline's letters, and his colleague's works, to which we must refer; it being sufficient to observe here, that all expedients proposed by our two mediators were rejected. Sir Leoline quitted the place, Feb. 16, 1678-9; and retiring to Neerbos, received a warrant from his royal master, dated Feb. 14, three days after the date of his letter of revocation, appointing him ambassador extraordinary at the Hague, in the room of Sir William Temple, who had been then recalled. He accordingly arrived there, March 1; but continued in that station no longer than the 25th of the same month: for, by a new commission, dated Feb. 20, and which came to his hands six days after, he returned to Nimeguen March 26, authorised to resume his mediatorial function, at the desire of the prince of Orange and the States, and the earnest intreaty of the Northern princes. His instructions now left him in a great measure to himself, without other direction than to act as he should find most consistent with his majesty's honour, and the good of the general peace; which, as he was a modest man and very diffident of himself, put him under great anxiety. However, he happily accommodated all differences, and returned home, Aug. 1679, after having been employed about four years and a half in this tedious treaty.

Soon after his arrival, he was chosen one of the burgessees for the university of Oxford; and, in the parliament which met Oct. 17 following, opposed, to the utmost of his power, the bill brought in for the exclusion of the duke of York from the crown. He was sworn a privy-counsellor before the expiration of this year; and received the seals as secretary of state, April 1680, being first secretary for the northern province, and in 1681 for the southern. He entered upon this arduous office in critical and dangerous times, which continued so all the while he enjoyed it; yet he escaped the then common fate of being addressed against, and of commitments and impeachments. Being chosen again for Oxford, in the parliament which met there, March 21, 1680-1, he earnestly again opposed the exclusion of the duke of York, as he did also the printing of the votes of the house of commons; a practice which had then been lately

[c] “ Temple's Memoirs,” p. 185, edit. 1692, 8vo.

assumed [D], but was looked upon by him to be inconsistent with the gravity of that awful assembly, and a sort of appeal to the people. With the like zeal he withstood the command of the house, to carry their impeachment of Edward Fitz Harris up to the lords, as one designed to reflect upon the king in the person of his secretary; nor did he comply, till he saw himself in danger of being expelled the house for refusing [E]. However, when the corporations came to be new modelled by the court, and a quo warranto was brought against the city of London, our secretary shewed a dislike of such violent measures; and gave his opinion for punishing only the most obnoxious members in their private capacities, without involving the innocent, who would equally suffer by proceeding to the forfeiture of the city's privileges [F]. In many other instances did Sir Leoline differ from the general bent and humour of the court; he was a sure foe to all ideal projects that came before the privy-council; and had resolution to dissent, and experience enough to distinguish what was practicable and really useful, from what was merely chimerical. He also constantly declared against every irregular or illegal proceeding; but, not having strength to sustain the business and conflicts of these turbulent times, he begged leave to resign for a valuable consideration, which was granted by his majesty on April 14, 1684. Having obtained his wish, he retired to a house in Hammersmith, where learning and learned men continued to be his care and delight. Upon the accession of James II. he was sworn again of the privy-council, and elected a third time for the university of Oxford. He had got some little return of strength, upon which fresh application was made to him to appear in business; but, indisposition soon returning, he was never able to sit in that parliament, and paid the last debt to nature Sept. 1, 1685. His corpse was conveyed to Ox-

[D] The votes of the commons began first to be printed 22 Oct. 1680. See that collection.

[E] The words which gave offence, besides those mentioned in the text, were, "And do what you will with me, I will not go." Whereupon many called, "To the bar," and moved that his words should be written down before he explained them. The chief speakers against him were the famous J. Trenchard and Sir William Jones. At length the secretary made a softening speech, alledging, he did apprehend the sending of him to be a reflection

upon his master, and under that apprehension he could not but resent it. "I am heartily sorry," continues he, "I have incurred the displeasure of the house, and I hope they will pardon the freedom of the expression." To which he added a little after, "I am ready to obey the order of the house, and am sorry my words gave offence." Collection of Debates, p. 315. 136.

[F] Some of the city were so much satisfied with the part he acted in this affair, that he was presented with his freedom, and afterwards chose master of the Salters company. Wynne, p. 37. ford,

ford, and interred in the area of Jesus-college chapel. Being never married, his whole estate was bequeathed to charitable uses; and he was, particularly, a great benefactor to his college. All his letters and papers were collected and printed in two folio volumes, 1724, under the title of his "Works," by W. Wynne, Esq; who prefixed an account of his life; which has furnished the chief materials of this memoir.

Anecdotes
of Bowyer,
by Nichols,
p. 442.

JENNENS (CHARLES, Esq;) a Nonconformist gentleman of considerable fortune at Gopfal in Leicestershire, was descended from a family, which was one among the many who have acquired ample fortunes at Birmingham, where they were equally famous for industry and generosity [A]. In his youth he was so remarkable for the number of his servants, the splendor of his equipages, and the profusion of his table, that from this excess of pomp he acquired the title of "Solyman the Magnificent." He is said to have composed the words for some of Handel's oratorios, and particularly those for "the Messiah," an easy task, as it is only a selection from Scripture verses. Not long before his death, he imprudently thrust his head into a nest of hornets, by an edition of Shakspeare, which he began by publishing "King Lear," in 8vo; and printed afterwards, on the same model, the tragedies of "Hamlet, 1772;" "Othello" and "Macbeth, 1773." He would have proceeded further, but death prevented him, Nov. 20, 1773. The tragedy of "Julius Cæsar," which was in his life-time put to the press, was published in 1774. He had a numerous library, and a large collection of pictures, both in Great Ormond-street [B] and at Gopfal.

[A] John Jennens gave, in 1651, 31. 10s. for the use of the poor; and Mrs. Jennens 10l. to support a lecture. The land on which the neat and elegant church of St. Bartholomew was built in 1749 was the gift of John Jennens, Esq; of Gopfal, then possessor of a

considerable estate in and near Birmingham; and Mrs. Jennens gave 1000 l. towards the building.

[B] Dispersed by public auction soon after his death. See a catalogue of them in "The Connoisseur," 8vo. and in "London and its Environs."

JEROM. (See HIERONYMUS).

JEROME of Prague, so called from the place of his birth, in the capital city of Bohemia, where he is held to be a Protestant martyr. It does not appear in what year he was born, but it is certain that he was neither a monk nor an ecclesiastic:

ecclesiastic: but that, being endowed with excellent natural parts, he had a learned education, and studied at Paris, Heidelberg, Colen, and perhaps at Oxford; the degree of M. A. being conferred on him in the three first-mentioned universities, and he commenced D. D. in 1396. He began to publish the doctrine of the Hussites in 1408, and it is said he had a greater share of learning and subtlety than John Hus himself. In the mean time, the council of Constance kept a watchful eye over him; and, looking upon him as a dangerous person, cited him before them April 18, 1415, to give an account of his faith. In pursuance of the citation, he went to Constance, in order to defend the doctrine of Hus, as he had promised; but, on his arrival, April 24, finding his master Hus in prison, he immediately withdrew to Uberlingen, whence he sent to the emperor for a safe-conduct; but that was refused. The council, it seems, were willing to grant him a safe-conduct to come to Constance, but not for his return to Bohemia. Upon this, he caused to be fixed upon all the churches of Constance, and upon the gates of the cardinal's house, a paper, declaring that he was ready to come to Constance, to give an account of his faith, and to answer, not only in private and under the seal, but in full council, all the calumnies of his accusers, offering to suffer the punishment due to heretics, if he should be convinced of any errors; for which reason he had desired a safe-conduct both from the emperor and the council; but that if, notwithstanding such a pass, any violence should be done to him, by imprisonment or otherwise, all the world might be a witness of the injustice of the council. No notice being taken of this declaration, he resolved to return into his own country: but the council dispatched a safe-conduct to him, importing, that as they had the extirpation of heresy above all things at heart, they summoned him to appear in the space of 15 days, to be heard in the first session that should be held after his arrival; that for this purpose they had sent him, by those presents, a safe-conduct so far as to secure him from any violence, but they did not mean to exempt him from justice, as far as it depended upon the council, and as the catholic faith required. This pass and summons came to his hands: nevertheless, he was arrested in his way homewards, on April 25, and put into the hands of the prince of Sultzbach; and, as he had not answered the citation of April 18, he was cited again May 2, and the prince of Sultzbach sending to Constance in pursuance of an order of the council, he arrived there on the 23d, bound in

chains. Upon his examination, he denied the receiving of the citation, and protested his ignorance of it. He was afterwards carried to a tower of St. Paul's church, there fastened to a post, and his hands tied to his neck with the same chains. He continued in this posture two days, without receiving any kind of nourishment; upon which he fell dangerously ill, and desired a confessor might be allowed. This being granted, by that means he got a little more at liberty. July 19, he was interrogated afresh, when he explained himself upon the subject of the Eucharist to the following effect; That, in the sacrament of the altar, the particular substance of that piece of bread which is there, is transubstantiated into the body of Christ, but that the universal substance of bread remains [A]. Thus, with John Hufs, he maintained the "universalia ex parte rei." It is true, on a third examination, Sept. 11, he retracted this opinion, and approved the condemnation of Wickliff and John Hufs; but, May 26, 1416, he condemned that recantation in these terms: "I am not ashamed to confess here publicly my weakness. Yes, with horror, I confess my base cowardice. It was only the dread of the punishment by fire, which drew me to consent, against my conscience, to the condemnation of the doctrine of Wickliff and John Hufs." This was decisive, and accordingly, in the 21st session, sentence was passed on him; in pursuance of which, he was delivered to the secular arm, May 30. As the executioner led him to the stake, Jerome, with great steadiness, testified his perseverance in his faith, by repeating his creed with a loud voice, and singing litanies and a hymn to the blessed Virgin: whence he was adjudged to have merited the martyr's crown by his party, and to have his name, together with Wickliff and Hufs, in the Protestant martyrology; which was thought also a sufficient title for him to a place in these memoirs.

Moreri.

[A] It is not easy for a person, unskilled in logic, to comprehend the meaning of this visionary distinction. It is enough to observe, that, according to the doctrine of the schools, universals have a proper and real existence of their own, independent of,

and in the nature of things prior to the existence of the individuals, whose genera and species they constituted. But these universals are now well known to be nothing else but abstract ideas, existing only in the mind, which is their sole creator.

Diction.
Portat.

JESUA (LEVITA), a learned Spanish rabbi in the 15th century, is the author of a book intituled, "Halichot olam," "The Ways of Eternity:" a very useful piece for understanding

standing the Talmud. It was translated into Latin by Constantin l'Empereur; and Bashuyfen printed a good edition of it in Hebrew and Latin, at Hanover, 1714, 4to.

JEWEL (JOHN), an English bishop, and one of the ablest champions of that church against Popery, was descended of an ancient family at Buden in Devonshire, where he was born in 1522. After learning the rudiments of grammar under his maternal uncle Mr. Bellamy, rector of Hamton, and being put to school at Barnstaple, he was sent to Oxford, and admitted a postmaster of Merton-college at 13; but, being chosen scholar of Corpus-Christi in 1539, he removed thither. He pursued his studies with indefatigable industry, usually rising at four in the morning, and studying till ten at night; by which means he acquired a masterly knowledge in most branches of learning: but, taking too little care of his health, he contracted such a cold as fixed a lameness in one of his legs, which accompanied him to his grave. O^c. 1540, he proceeded B. A. became a noted tutor, and was soon after chosen rhetoric lecturer in his college. In Feb. 1544, he commenced M. A.

He had early imbibed Protestant principles, and inculcated the same among his pupils; but this was carried on privately till the accession of Edward VI. in 1546, when he made a public declaration of his faith, and entered into a close friendship with Peter Martyr, who was professor of divinity at Oxford. In 1550, he took the degree of B. D. and frequently preached before the university with great applause. At the same time he preached and catechised every other Sunday at Sunningwell in Berkshire, of which church he was rector. Thus he zealously promoted the Reformation during this reign, and, in a proper sense, became a confessor for it in the succeeding [A]; so early, as to be expelled the college by the fellows, upon their private authority, before any law was made, or order given by queen Mary. However, unwilling to leave the university, he took chambers in

[A] In the primitive church, the title of confessor was given not only to those who actually suffered torture for the faith, but to such as were imprisoned in order to suffer torture or death. See Cyprian "de unitate ecclesie." And perhaps Jewel was not inferior to any of the ancients in point of piety, and much superior in regard to learning. Prince, in his "Wor-

ties of Devonshire," tells us, that Mr. Jewel's life, during his residence in college, was so exemplary, that Moren, the dean of it, used to say to him, "I should love thee, Jewel, if thou wert not a Zuinglian; in thy faith I hold thee an heretic, but surely in thy life thou art an angel; thou art very good and honest, but a Lutheran."

Broadgate-hall, now Pembroke-college, where many of his pupils followed him, besides other gentlemen, who were drawn by the fame of his learning to attend his lectures. But the strongest testimony of his literary merit was given by the university, who made him their orator, and employed him to write their first congratulatory letter to her majesty. Wood indeed observes, that this task was evidently imposed upon him by those who meant him no kindness; it being taken for granted, that he must either provoke the Roman Catholics, or lose the good opinion of his party. If this be true, which is probable enough, he had the dexterity to escape the snare; for the address, being both respectful and guarded, passed the approbation of Tresham the commissary, and some other doctors, and was well received by the queen.

Burnet informs us, that her majesty declared, at her accession, that she would force no man's conscience, nor make any change in religion. These specious promises, joined to our orator's fondness for the university, seem to be the motives which disposed him to entertain a more favourable opinion of Popery than before. In this state of his mind, he went to Clive, to consult his old tutor Dr. Parkhurst [B], who was rector of that parish; but Parkhurst, upon the re-establishment of Popery, being fled to London, Jewel returned to Oxford, where he lingered and waited, till, being called upon to subscribe some of the Popish doctrines under the several penalties, he submitted. Yet his compliance did not answer his purpose; for the dean of Christ-church, Dr. Martial, alledging his subscription to be insincere, laid a plot to deliver him into the hands of Bp. Bonner; and had certainly caught him in the snare, had he not set out that very night he was sent for, by a bye way to London. He walked till he was forced to lay himself on the ground, quite spent and almost breathless; where being found by one Augustin Berner, a Swiss, first a servant of Bp. Latimer, and afterwards a minister, this person provided him a horse, and conveyed him to lady Warcup's, by whom he was entertained for some time, and then sent safely to the metropolis. Here he lay concealed, changing his lodgings twice or thrice for that purpose, till a ship was provided for him to go beyond sea, together with money for the journey, by Sir Nicolas Throgmorton, a person of great distinction, and in considerable offices at that time. His escape was managed by one

[B] He had been his tutor at Merton-college, and was afterwards bishop of Norwich.

Giles Lawrence, who had been his fellow-collegian, and was at this time tutor to Sir Arthur Darcy's children, living near the Tower of London. Upon his arrival at Frankfort, in 1554, he made a public confession of his sorrow for his late subscription to Popery; and soon afterwards went to Strasburgh, at the invitation of Peter Martyr, who kept a kind of college for learned men in his own house, of which he made Jewel his vice-master: he likewise attended this friend to Zurich, and assisted him in his theological lectures. It was probably about this time that he made an excursion to Padua, where he contracted a friendship with Sig. Scipio, a Venetian gentleman, to whom he afterwards addressed his "Epistle concerning the Council of Trent."

Upon the death of queen Mary, in 1550, he returned to England; and we find his name, soon after, among the 16 divines appointed by queen Elizabeth, to hold a disputation in Westminster-abbey against the Papists. July 1559, he was in the commission constituted by her majesty to visit the dioceses of Sarum, Exeter, Bristol, Bath and Wells, and Gloucester, in order to root out Popery in the West of England; and he was consecrated bishop of Salisbury at the end of the same year, and had the restitution of the temporalities April 6, 1560. This promotion was given him as a reward for his great merit and learning; and another attestation of these was given him by the university of Oxford, who, in 1565, conferred on him, in his absence, the degree of D. D. in which character he attended the queen to Oxford the following year, and presided at the divinity disputations held before her majesty on that occasion. He had, before, greatly distinguished himself, by a sermon preached at St. Paul's-cross, presently after he was made a bishop, wherein he gave a public challenge to all the Roman Catholics in the world, to produce but one clear and evident testimony, out of any father or famous writer who flourished within 600 years after Christ, for any one of the articles which the Romanists maintain against the church of England; and two years afterwards he published his famous "Apology" for this church. Mean while, he gave a particular attention to his diocese, where he began, in his first visitation, and perfected in his last, a great reformation, not only in his cathedral and parochial churches, but in all the courts of his jurisdiction. He watched so narrowly the proceedings of his chancellor and archdeacons, and of his stewards and receivers, that they had no opportunities of being guilty of oppression, injustice, or extortion, nor of being a burden to the people,

or a scandal to himself. To prevent these, and the like abuses, for which the ecclesiastical courts are often censured, he sat in his consistory court, and saw that all things were carried rightly there: he also sat often as an assistant on the bench of civil justice, being himself a justice of the peace.

Amidst these glorious employments, the care of his health was too much neglected [c], so that he fell into a disorder which carried him off, Sept. 1571, in his 50th year. He died at Monkton-Farley, in his diocese, and was buried in his cathedral, where there is a marble stone on his grave, with an inscription by way of elogy, written by Dr. Laurence Humfrey, who also wrote an account of his life, to which are prefixed several copies of verses in honour of him. He was of a thin habit of body, which he exhausted by intense application to his studies. In his temper he was pleasant and affable, modest, meek, temperate, and perfect master of his passions. In his morals he was pious and charitable; and, when bishop, became most remarkable for his apostolic doctrine, holy life, prudent government, incorrupt integrity, unspotted chastity, and bountiful liberality. He had naturally a very strong memory, which he greatly improved by art, so that he could exactly repeat whatever he wrote after once reading. He professed to teach others this art, and actually taught it his tutor, Dr. Parkhurst, at Zurich. He was a great master of the ancient languages, and skilled in the German and Italian. His writings, a list of which is inserted below [d], have rendered his name famous over all Europe.

His Life by
Humfrey
and Featly.
Wood's
Ath. Oxon.
Vol. 1. and
Hist. and
Antiq. Ox.

[c] He rose at four o'clock in the morning; and after prayers with his family at five, and in the cathedral about six, he was so fixed to his studies all the morning, that he could not, without great violence, be drawn from them. After dinner, his doors and ears were open to all suitors; and it was observed of him, as of Titus, that he never sent any sad from him. Suitors being thus dismissed, he heard, with great impartiality and patience, such causes debated before him, as either devolved to him as a judge, or were referred to him as an arbitrator; and, if he could spare any time from these, he reckoned it as clear gain to his study. About nine at night, he called all his servants to an account how they had spent the day, and then went to prayers with them: from the

chapel he withdrew again to his study, till near midnight, and from thence to his bed; in which, when he was laid, the gentleman of his bedchamber read to him till he fell asleep. Mr. Humfreys, who relates this, observes, that this watchful and laborious life, without any recreation at all, except what his necessary refreshment at meals, and a very few hours of rest, afforded him, wasted his precious life too fast, and undoubtedly hastened his end.

[d] These are, 1. "Exhortatio ad Oxoniefes." The substance printed in Humfreys's Life of him, p. 35, 1573, 4to. 2. "Exhortatio in collegio CC. five concio in fundatoris Foxi commemorationem," p. 45, &c. 3. "Concio in templo B. M. Virginis, Oxon. 1550," preached for his degree of B. D. It is reprinted in Humfrey,

Grey, p. 49. 4. "Oratio in aula col-
 "legii CC." His farewell speech on
 his expulsion in 1554, printed by Hum-
 frey, p. 74, &c. 5. A short Tract,
 "De Usura," ibid. p. 217, &c. 6.
 "Epistola ad Scipionem Patritium Ven-
 "netum, &c. 1559," and reprinted
 in the appendix to father Paul's "His-
 "tory of the Council of Trent," in
 English, by Brent, 3d edit. 1629, fol.
 7. "A Letter to Henry Bullinger at
 "Zurich, concerning the State of Re-
 "ligion in England," dated May 22,
 1559, printed in the appendix to Strype's
 "Annals, No. xx." 8. Another letter
 to the same, dated Feb. 8, 1566, cen-
 cerning his controversy with Hardyng,
 ibid. No. 36, 37. 9. "Letters be-
 "tween him and Dr. Henry Cole, &c.
 "1560," 8vo. 10. "A Sermon
 "preached at St. Paul's Cross, the
 "second Sunday before Easter, anno
 "1560," 8vo. Dr. Cole wrote several
 letters to him on this subject. 11. "A
 "Reply to Mr. Hardyng's Answer,
 " &c. 1566," fol. and again in Latin,
 by Will. Whitaker, fellow of Trinity-
 college, Cambridge, at Geneva, 1578,
 4to; and again in 1585, in fol. with
 our author's "Apologia ecclesie An-
 "glicanæ," 12. "Apologia ecclesie
 "Anglicanæ, 1562," 8vo: it was
 several times printed in England and
 abroad, and a Greek translation of it
 was printed at Oxford, 1614, 8vo.
 The English translation by the lady
 Bacon, wife to Sir Nicolas Bacon, in-
 titled, "An Apology or Answer in
 "Defence of the Church of England,
 " &c. 1562," 4to. This "Apology"
 was approved by the queen, and set
 forth with the consent of the bishops.
 13. "A Defence of the Apology, &c.
 "1564," 1567, fol. again in Latin,
 by Tho. Braddock, fellow of Christ's-
 college, Cambridge, at Geneva, 1600,
 fol. This was ordered by queen Eli-
 zabeth, king James, king Charles, and
 four successive archbishops, to be read
 and chained up in all parish churches
 throughout England and Wales. 14.
 "An Answer to a Book written by
 "Mr. Hardyng, intituled, 'A De-
 "fection of sundry foul errors,' &c.
 "1568," and 1570, fol. 15. "A
 "View of a seditious Bull sent into
 "England from Pius V. &c. 1582."
 8vo. 16. "A Treatise of the Holy
 "Scriptures," 8vo. 17. "Exposi-
 "tion on the two Epistles to the Thes-
 "salonians, 1594," 8vo. 18. "A
 "Treatise of the Sacraments, &c.
 "1583." 19. "Certain Sermons
 "preached before the Queen's Majesty
 "at Paul's Cross, and elsewhere."
 All these books (except the first eight)
 with the "Sermons" and "Apology,"
 were printed at London, 1609, in one
 vol. fol. with an abstract of our author's
 life, by Dan. Featly; but full of faults,
 as Wood says. 20. "An Answer to cer-
 "tain friivolous Objections against the
 "Government of the Church of Eng-
 "land, 1641," 4to, a single sheet.
 21. Many letters in the collection of
 records in part iii. of Burnet's "History
 "of the Reformation."

The JEW ERRANT (OR WANDERING JEW), is so often mentioned by various authors, that some account of the phantom may be expected here. The examples of Enoch and Elias, who are still living, and never have tasted of death: the firm persuasion of the Jews, who confidently believe, that the prophet Elias is present, invisibly, at the ceremony of circumcising their children: the words of Jesus Christ, in the Gospel, where speaking of St. John the evangelist, he says, "If I will that he tarry till I come, what is that to thee, follow thou me;" which are understood by several of the ancients, and some modern authors, to contain a promise to that apostle, that he should not die till the day of judgement: all these incidents have contributed to raise a belief, that there is such a personage as the Wandering

Jew. The partizans of this opinion appeal likewise to the Mahometan authors: who mention, in the 16th year of the Hegira, a captain named Fadhila, that had the command of 300 horse; and being arrived with his troop, about the close of the day, between two mountains, and bidding the evening prayer with a loud voice, by these words, "God is great," heard a voice which repeated the same words, and so continued to pronounce with him the whole prayer to the end. Fadhila thought at first, that this was nothing more than an echo; but observing, that the voice repeated distinctly and entirely every word of the prayer, he said, "O thou who answers me, if thou be'st of the order of angels, the virtue of God be with thee; if thou art of the kind of any other spirits, well and good; but if thou art, as I am, of the human species, shew thyself to my eyes." He had no sooner ended this speech, than an ancient man, bald-headed, holding a staff in his hand, and having the air of a dervis, stood before him. Fadhila, after a civil salutation, asked the old man who he was; to which he answered, that his name was Zerib, the grandson of Elias; I am here, continues he, by the order of the lord Jesus, who hath left me in this world to live here, till his second coming upon earth. I wait for this lord, who is the fountain of all happiness; and, in pursuance to his orders, I make this mountain my last residence. Fadhila asked him, in what time the lord Jesus was to appear? He answered, at the end of the world and at the last judgement. And what are the signs of the approach of that day? replied Fadhila. Zerib, then assuming the prophetic tone of voice, says, "When men and women mingle together without distinction of sex; when the abundant plenty of provisions shall not cause the price thereof to fall; when innocent blood shall every where be shed; when the poor shall beg an alms, and no one shall communicate to them; when charity shall be extinguished; when men shall make ballads of the holy Scriptures; and the temples dedicated to the true God shall be filled with idols: know then, that the day of judgement is at hand." Having finished these words, the figure immediately vanished.

But to return to the Wandering Jew. His story is related somewhat differently by different authors. Matthew Paris, under the year 1229, tells us, that there came that year an Armenian prelate to England, who brought letters of recommendation from the Pope, intreating the bishops there to shew him the principal reliques of that country, and the manner of divine worship in their churches. Paris,

who

who was then living, assures us, that several persons talked with this strange archbishop upon many subjects; and, among other things, enquired the news concerning the Wandering Jew, who was in the East, asking several questions about him; whether he was still alive, who he was, and what account he gave of himself? The archbishop assured them, that this Jew was an Armenian; and an officer of the prelate's train told them, that the Jew was Pontius Pilate's porter, whose name was Cataphilus, who, seeing them drag Jesus Christ out of the judgement-hall, struck him with his fist upon the back, in order to push him faster out of doors, and that Jesus Christ said to him, "The son of man goes his way, but thou shalt wait his coming." Thereupon the porter was converted, and baptized by Ananias with the name of Joseph. He lives for ever; and as soon as he comes to be 100 years old, he falls sick and into a swoon, during which he grows young again, returning to 30, the age he was of when Jesus Christ died. This officer assured us, that Joseph was known by his master Pontius Pilate; that he had seen him eat at his own table a little before his departure from Jerusalem; that he answered with sufficient gravity, and without the least smile, when he was interrogated upon ancient facts, such, for instance, as the resurrection of the dead who came out of their graves at the crucifixion of Jesus Christ; the history of the apostles and holy personages of old. He stands continually afraid of Jesus Christ's coming to judge the world, since that day is to be the last of his life: the fault that he committed in striking Jesus makes him tremble; however, he is not without hopes of being forgiven, as he did it through ignorance. Several such impostors as these have appeared from time to time, each of whom, abusing the credulity of the people, have given out themselves to be the Wandering Jew; and, advantaging themselves of some knowledge they have in ancient history, and of the Eastern languages, have persuaded the simple, that they were the pretended Wandering Jew.

One of these impostors appeared at Hamburgh in 1547. A Christian writer assures us, that he saw him and heard him preach in one of the churches of that city: that he seemed to be about 50 years of age, of a tall stature, with long hair spreading over his shoulders. He frequently was observed to groan, which was attributed to the grief and pain that he felt for his fault. He said, that, at the time of Jesus Christ's passion, he was a shoemaker at Jerusalem, and lived near the gate through which our Saviour was to pass in his way

way to Calvary: that he was then a Jew, and his name Assuerus: that Jesus being fatigued, and going to rest himself upon his stall, Assuerus struck him: whereupon Jesus said to him, "I shall rest myself here, but thou shalt run about till I come." From that moment, Assuerus began to run, followed Jesus Christ, and hath continued wandering ever since. Another of these pretenders started up, many years ago, in England. Calmet has given us the copy of a letter written by the countess of Mazarin to madam Bouillon, giving an account, that there was then a man in that country, who pretended to have lived upwards of 1600 years: he says, he was one of the Sanhedrim at Jerusalem, at the time that Jesus Christ was condemned by Pontius Pilate; that he pushed our Saviour out of the judgement-hall in a rude manner, saying, "Go along, get you out, what do you stay here for?" That Jesus Christ answered him, "I indeed will go, but you shall stay till I come back." He remembers to have seen all the apostles; can tell you the features and air of their faces, the colour and manner in which they wore their hair, and describe their dress. He hath travelled through all parts of the world, and is to wander to the end of ages. He pretends to heal the sick with a touch; he speaks several languages, and gives such an exact and particular account of every thing that hath passed in every country, that those who have heard him know not what to think of him. The two universities have sent their doctors to discourse him; but they have not been able, with all their knowledge, to catch him in a contradiction. A gentleman of great learning spoke to him in Arabic, to whom he answered immediately in the same language, telling him that there was hardly so much as one true history in the world. The gentleman asked him what he thought of Mahomet: "I knew his father," said he, "very well, at Ormus in Persia; and as for Mahomet, he was a person of great penetration and knowledge, but subject, nevertheless, to error, as well as other mortals, and that one of his principal errors was his denying the crucifixion of Jesus Christ; for," says he, "I was present at it, and saw him nailed to the cross with my own eyes." He told this gentleman further, That he was at Rome, when Nero set the city on fire: that he saw Saladin after his return from his conquests in the Levant. He related several particulars concerning Solyman the magnificent. He likewise knew Tamerlan, Bajazet, Eterlan, and gave a large recital of the wars of the Holy Land. He talks of coming, in a few days, to London, where

where he will satisfy the curiosity of all persons, who shall please to address themselves to him. This is the purport of the countess of Mazarin's letter. Her ladyship moreover observes, that the common and simple sort of people ascribe many miracles to this wonderful person, but that the more knowing ones look upon him as an impostor.

Moreri.
Calmet
Dict. de la
Bible.

IGNATIUS (surnamed THEOPHRASTUS), one of the apostolical fathers of the church, was born in Syria [A], educated under the apostle and evangelist St. John, intimately acquainted with some other of the apostles, especially St. Peter and St. Paul; and being fully instructed in the doctrines of Christianity, was, for his eminent parts and piety; ordained by St. John [B], and confirmed, about the year 67, bishop of Antioch [C] by these two apostles, who first planted Christianity in that city, where the disciples also were first called Christians. In this important seat he continued to sit somewhat above 40 years, both an honour and safeguard of the Christian religion; in the midst of very stormy and tempestuous times, undaunted himself, and unmoved with the too sure a prospect of suffering a cruel death. So much seems to be certain in general, though we have no account of any particulars of his life till the year 107; when Trajan the emperor, flushed with a victory he had obtained over the Scythians and Daci, came to Antioch to prepare for a war against the Parthians and Armenians. He entered the city with the pomp and solemnities of a triumph; and, as he had already commenced a persecution against the Christians in other parts of the empire, he now resolved to carry it on here. However, as he was naturally mild and humane, though he ordered the laws to be put in force against them, if convicted, yet he forbade them to be sought after [D].

In this state of affairs, Ignatius, thinking it more prudent to go than stay to be sent for, of his own accord presented himself to the emperor; and, it is said, there passed a large and particular discourse between them, wherein the emperor expressing a surprize how he dared to transgress the laws, the bishop took the opportunity to assert his own innocency, and the power which God had given Christians over evil spirits; declaring, that "the gods of the Gentiles were no better than dæmons, there being but one supreme Deity, who

[A] Jortin's "Remarks on Eccles. History," Vol. I. p. 359.

[B] Waterland's "Importance of the Trinity," ch. VI.

[C] Cave in the Life of our Martyr.

[D] Jortin, p. 362.

“ made the world, and his only begotten son Jesus Christ, who, though crucified under Pilate, had yet destroyed him that had the power of sin, that is, the devil, and would ruin the whole power and empire of the dæmons, and tread it under the feet of those who carried God in their hearts.” The issue of this was, that he was cast into prison, and this sentence passed upon him, that, being incurably overrun with superstition, he should be carried bound by soldiers to Rome, and there thrown as a prey to wild beasts. It may seem unaccountable to send an old man by land, at a great expence, attended with soldiers, from Syria to Rome, instead of casting him to the lions at Antioch: but it is said, that Trajan did this on purpose to make an example of him, as of a ringleader of the sect, and to deter the Christians from preaching and spreading their religion: and, for the same reason, he sent him to be executed at Rome, where there were many Christians, and which, as it was the capital of the world, so was it the head quarters of all sorts of religions. Ignatius was so far from being dismayed, that he heartily rejoiced at the fatal decree. “ I thank thee, O Lord,” says he, “ that thou hast condescended to honour me with thy love, and hast thought me worthy, with thy apostle St. Paul, to be found in iron chains.” With these words he cheerfully embraced his chains; and, having frequently prayed for his church, recommending it to the divine care and providence, he delivered up himself into the hands of his keepers. These were 10 soldiers, by whom he was first conducted to Seleucia, a port of Syria, at about 16 miles distance, the place where Paul and Barnabas set sail for Cyprus. Arriving at Smyrna in Ionia, Ignatius went to visit Polycarp, bishop of that place, and was himself visited by the clergy of the Asian churches round the country. In return for that kindness, he wrote letters to several churches, as the Ephesians, Magnesians, Trallians, besides the Romans, for their instruction and establishment in the faith; one of these was addressed to the Christians at Rome, to acquaint them with his present state and passionate desire not to be hindered in that course of martyrdom which he was now hastening to accomplish.

His guard, a little impatient of their stay, set sail with him for Troas, a noted city of the lesser Phrygia, not far from the ruins of old Troy; where, at his arrival, he was much refreshed with the news he received of the persecution ceasing in the church of Antioch. Hither also several churches sent their messengers to pay their respects to him, and hence too

he dispatched two epistles, one to the church of Philadelphia, and the other to that of Smyrna; and together with this last, as Eusebius relates, he wrote privately to Polycarp, recommending to him the care and inspection of the church of Antioch. All this while his keepers, the 10 soldiers, used him very cruelly and barbarously. He complains of it himself: "From Syria even to Rome," says he, "both by sea
 " and land, I fight with beasts; night and day I am chained
 " to the leopards, which is my military guard, who, the
 " kinder I am to them, are the more cruel and fierce to me." From Troas they sailed to Neapolis, a maritime town in Macedonia; thence to Philippi, a Roman colony, where they were entertained with all imaginable kindness and courtesy, and conducted forwards on their journey, passing on foot through Macedonia and Epirus, till they came to Epidaurium, a city of Dalmatia, where again taking shipping, they sailed through the Adriatic, and arrived at Rhegium, a port town in Italy.

The Christians at Rome, daily expecting his arrival, were come out to meet and entertain him, and accordingly received him with an equal mixture of joy and sorrow; but when some of them intimated, that possibly the populace might be taken off from desiring his death, he expressed a pious indignation, intreating them to cast no rubs in his way, nor do any thing that might hinder him, now he was hastening to his crown. The interval before his martyrdom was spent in prayers for the peace and prosperity of the church. That his punishment might be the more pompous and public, one of their solemn festivals, the Saturnalia, was pitched on for his execution; when it was their custom to entertain the people with the conflicts of gladiators, and the hunting and fighting with wild beasts. Accordingly, Dec. 20, he was brought out into the amphitheatre; and the lions, being let loose upon him, quickly dispatched their meal, leaving nothing but a few of the hardest of his bones. These remains were gathered up by two deacons who had been the companions of his journey, and transported to Antioch.

His epistles are very interesting remains of ecclesiastical antiquity on many accounts. He stands at the head of those Antinicensian fathers, who have occasionally delivered their opinions in defence of the true divinity of Christ, whom he calls the Son of God, and his eternal word. He is also reckoned the great champion of the doctrine of the episcopal order, as distinct and superior to that of priest and deacon. He is constantly produced as an instance of the continuation
 of

of supernatural gifts, after the time of the apostles, particularly that of divine revelation. But the most important use of his writings respects the authenticity of the holy Scriptures, which he frequently alludes to, in the very expressions as they stand at this day.

Anecdotes
of Bowyer,
by Nichols,
p. 130.

ILIVE (JACOB) was a printer [A], and the son of a printer; but he applied himself to letter-cutting in 1730, and carried on a foundery and a printing-house together: in 1734, he lived in Aldersgate-street, over-against Aldersgate coffee-house. Afterwards, when "Calasio" was to be reprinted under the inspection of Mr. Romaine, or of Mr. Lutzena, a Portugueze Jew, who corrected the Hebrew, as Mr. Mores did some other part of the work, he removed to London-house (the habitation of the late Dr. Rawlinson) where he was employed by the publishers of that work. In 1751, Ilive published a pretended translation of "The Book of Jasher;" said to have been made by one Alcuin of Britain. The account given of the translation is full of glaring absurdities; but of the publication this we can say from the information of the only one who is capable of informing us, because the business was a secret between the two. Ilive in the night-time had constantly an Hebrew Bible before him (*sed qu. de hoc*) and cases in his closet. He produced the copy for Jasher, and it was composed in private, and the same worked off in the night-time in a private press-room. Ilive was an expeditious compositor; he knew the letters by the touch. Ilive, who was somewhat disordered in his mind, was author of several treatises on religious and other subjects. He published in 1733, an Oration proving the plurality of worlds, that this earth is hell, that the souls of men are apostate angels, and that the fire to punish those confined to this world at the day of judgement will be immaterial; written in 1729, spoken at Joiners-hall pursuant to the will of his mother [B], who died Aug. 29, 1733; and a second pamphlet called "A Dialogue between a Doctor of the Church of England and "Mr. Jacob Ilive, upon the Subject of the Oration, 1733." This strange Oration is highly praised in Holwell's third

[A] He had two brothers, Abraham and Isaac, who were both likewise printers.

[B] Elizabeth, daughter of Thomas James, a benefactor to Sion-college library, and descendant of Dr. Thomas

James, librarian of the Bodleian. She was born 1689, and died 1733, and held the same singular opinions in divinity as her son. See his Oration, p. 64.

part of "Interesting Events relating to Bengall." For publishing "Modest Remarks on the late Bishop Sherlock's Sermons," he was confined in Clerkenwell Bridewell from June 15, 1756, till June 10, 1758; during which period he published "Reasons offered for the Reformation of the House of Correction in Clerkenwell, &c. 1757," and projected several other reforming treatises, enumerated in Gough's "British Topography;" where is also a memorandum, Vol. I. communicated by Mr. Bowyer, of Ilive's attempt to restore p. 637. the company of Stationers to their primitive constitution. Ibid. p. 597. He died in 1763.

ILLYRIUS (MATTHIAS FLACIUS, or FRANCOVITZ), a most learned divine of the Augsburgh confession, was born, 1520, at Albona in Istria, anciently called Illyria. He was instructed in grammar and the classics by one Ignatius at Venice, till he was 17 years of age; and afterwards became a good master in Greek and Hebrew. In 1541, having for some time conceived a prejudice against the old religion, and being inclined to the Reformation, he went to Wittenberg, to finish his studies under Luther and Melancthon. The latter gave him a thousand proofs of his good-nature and generosity; but Illyrius, growing fanatical, strongly opposed the Interim, with all the pacific measures Melancthon had suggested; and also wrote with so much virulence against this excellent person, as to call him *Echidna Illyrica*. He had the chief direction of the "Centuriæ Magdeburgenses," and was the author of several learned works. He was indeed a man of excellent parts, very great learning, and of a just and well-grounded zeal against Popery; but withal of so restless, passionate, and quarrelsome a temper, as overbalanced all his good qualities, and raised innumerable disturbances among the Protestants. He died in 1575, very little, if at all, lamented.

Melancth.
Epist. Lib. II.
ep. 36.

IMPERIALI (JOHN BAPTIST), a celebrated physician, was born at Vicenza in 1568, of the noble family of his name, which is one of the 24 nobles of Genoa. He studied at Verona, and afterwards at Boulogne, under Jerome Mercurialis and Frederic Pendorfius. He made a great progress in the languages and the sciences, and became one of the most able men of his time. He excelled particularly in philosophy and physic, which he taught with success at Padua. Upon his return to Vicenza, he practised his profession with extraordinary reputation till his death, which happened in

May 1623, at 54 years of age. He composed several things, and wrote well in Latin both in prose and verse. He left a son, John Imperiali, who was an ingenious man, and wrote the elegy of his father, besides two other pieces in good esteem; one intituled, "Museum historicum, seu de viris doctrinæ illius tribus;" and the other, "Museum physicum, seu de humano ingenio."

INCHOFEN (MELCHIOR), a German Jesuit, born in 1584 at Vienna. In the beginning of his studies, he particularly applied himself to the law; and, being endowed with excellent parts, quickly out-stripped his fellow students in that faculty. He had acquired the character of a good lawyer at the age of 23 years, when he resolved to enter among the Jesuits; for which purpose he went to Rome, and enrolled himself a member of that society there in 1607. Here turning his thoughts upon philosophy, mathematics, and divinity, he became master of these sciences; and afterwards taught them a great while at Messina, where he published a piece in 1630, intituled, "The blessed Virgin Mary's Letter to the People of Messina proved to be genuine [A]," folio. This gave so much offence, that complaints were made of it to the congregation of the Index at Rome, whereupon he was summoned before them; but the reasons he pleaded in defence of what he had advanced, gave so much satisfaction to the judges, that they ordered him only to alter the title, and, far from suppressing it, gave him leave to reprint it, with such alterations or additions as he thought proper. This he readily complied with, and accordingly the second edition came out at Viterbo in 1633, intituled, "A Conjecture concerning the blessed Virgin Mary's Letter to the People of Messina [B]." Inchofen however was not pleased with the Jesuits, among whom he suffered many discontents; and, in revenge, wrote a satire upon them, which was published in 1648 in Holland [C], soon after his death, which happened that year at Milan. He published several other works, which shew him to have been a very learned man.

[A] The title, which is in Latin, is "Epistolæ B. Mariæ Virginis ad Massanenses veritas vindicata."
[B] i. e. in Latin, "Conjectatio ad epistolam beatissimæ Mariæ Virginis

"ad Massanenses."

[C] The title of it is "Monarchia solipsorum." The author calls himself "Lucius Cornelius Europæus."

JOAN (POPE), called by Platina John VIII. having obtained a place in the history of the Popes, deserves to fill an article in these memoirs, notwithstanding his very existence is at least uncertain. This subject has been treated with as much animosity on both sides, betwixt the Papists and the Protestants, as if the whole of religion, with which it has no connection, depended on it. There are reckoned upwards of 60 of the Romish communion, and among them several monks and canonized saints, by whom the story is related thus :

About the middle of the ninth century, viz. between Leo IV. and Benedict III. a woman, called Joan, was promoted to the pontificate, by the name of John; whom Platina, and almost all other historians, have reckoned as the VIIIth of this name, and others as the VIIth: some call her only John. This female Pope was born at Mentz, where she went by the name of English John [A]; whether because she was of English extraction, or for what other reason, is not known: some modern historians say she was called Agnes, that is, the chaste, by way of irony perhaps, before her pontificate. She had an extraordinary passion for learning and travelling from her infancy; and, in order to satisfy this inclination, she put on mens cloaths, and went to Athens, in company with one of her friends, whom the scandalous Chronicle calls her Favourite Lover. From Athens she went to Rome, where she taught divinity; and, in the garb of a doctor, acquired so great reputation for understanding, learning, and probity, that she was unanimously elected Pope in the room of Leo IV [B].

See Moreti. N. B. Blondel, Desma- retz, and Bayle, are the chief of those who absolutely denied it. Spanheim, L'Enfant des Vignelles, among those who have affirmed it.

Hitherto there is nothing in this story, but what does great honour to Joan, and the fair sex in general; but several modern historians add many particularities of a more delicate nature. They pretend, that Joan carried her gratitude too far towards this friend, to whose assistance she owed her advancement in learning; and that he, on his side, as much struck by the beauties of her person as by those of her mind, taught her somewhat more than mere Greek and philosophy. This commerce, however, might have remained a secret, had it not been for an unlucky accident: Joan, mistaken, without doubt, in her reckoning, ventured to go to a procession,

[A] Her true name was Gilberta, and it is said she took the name of English, or Anglus, from Anglus, a monk of the abbey of Fulda, whom she loved, and who was her instructor, and travelled with her. Crespin's L'etat de l'English.

[B] Marianus Scotus, Chron. l. iii. Ætat 6. ad ann. 854.

where she had the misfortune to be brought to-bed in the middle of the street, between the Coliseum and the church of St. Clement. History, or fable, says she died there: whether of her pains, or out of grief at having so badly concerted her measures, is what we are left to guess. Whatever it might be owing to, Joan, it is said, died in labour, after having held the pontifical see two years, or thereabout. It is pretended, that whenever the most holy father passes by this fatal spot, he never fails to turn his head aside, in token of his abhorrence of what happened there [c]: and an author, whose testimony ought not to be suspected in these matters, assures us, that the marble statue, which was to be seen in his time in the very place, was originally set up there as a monument of the fact [d]. This story would want its prettiest embellishment, if we did not mention the precaution that has been taken ever since, to avoid such an accident another time. Every one, that has heard of the story of Pope Joan, must likewise have heard talk of the searching or groping chair. In truth, it is somewhat difficult to explain the use of this chair, as well as to describe the part which the Pope elect acted in it. But not to leave the narrative unfinished, we must frankly declare, that after a Pope was elected, he was seated in this chair; and a deacon most devoutly drew near, and laid his hand on the part which distinguishes the two sexes, in order to be sure that a man, and not a woman, was elected to govern the church. It is certain, however, that this custom has been long laid aside:

This is the story, with its most curious circumstances, as related in the history of the Popes; the author of which, a professed Papist, declares he sees nothing in it, that reflects any disgrace either on the holy see, or on the faithful who are subject thereto. For, continues he, as F. de Mainferne has judiciously observed, why should it be shameful for men to obey a woman, since the holy Virgin commanded even God himself? for it is said in Scripture, that Jesus Christ was subject to his mother. If God, the necessary being, the creator of all things, did not scruple to obey a woman, why should we poor diminutive creatures, men, presume to hesitate at doing the same [e]. An argument well becoming one of that church, which exalts the blessed Virgin above

[c] Id. & Sigebert's Chronogr. made
the same year.

privil. & juribus imperf.

[d] Theodoric à Niem in lib. de

[e] Mairterne in *Clypeo nascentis
Fontebrauldensis Ordinis*, Tom. III.

Christ; but too gross to be swallowed by such as observe, that the Son was far from being governed by his mother in the character of Messiah. Another Popish writer expresses his wishes, that this poor German wench had not been brought upon the carpet, and would have advised leaving the matter where it was: for before that, says he, every one looked upon this history as true, without dreaming of any injury done thereby to the holy see, any more than is done to the Assyrians by their Semiramis, who governed the state a long time in the dress of a man, and at length, as a woman, fell into the same disaster with Joan [F].

I believe it will not be denied, that these gentlemen have set the matter in the best light that it will admit of, considering that the story was received and avowed as a truth for some centuries by that church; and indeed the apology might be allowed as sufficient, did not that church claim to be infallible: it was that claim, which first brought the truth of Joan's story into question. The Protestants alledged it as a clear proof against the claim; since it could not be denied that, in this instance, the church was deceived and imposed on by a woman in disguise. This put the Romans upon searching more narrowly than before into the affair; and the result of that enquiry was, first a doubt, and next an improbability, of Joan's real existence. This led to a further enquiry into the origin of it; whence it appeared, that there were no footsteps of its being known in the church for 200 years after it was said to have happened [G]. Æneas Sylvius, who was Pope in the 15th century, under the name of Pius II. was the first who called it in question; and he touched it but slightly, and as it were with fear; observing, that in the election of that woman there was no error in a matter of faith, but only an ignorance as to a matter of fact: and also, that the story was not certain. Yet this very Sylvius suffered Joan's name to be placed among those of the other Popes in the register of Siena, and transcribed the story in his historical work printed at Nuremburg in 1493. The example of Sylvius emboldened others to search more freely into the matter, who, finding it to have no good foundation, thought proper to give it up.

But this did not silence the Protestants. On the contrary, they thought themselves the more obliged to labour in sup-

[F] Letter de Pasquier Turnebius, l. 12. and Florimond de Remond in antipapess. c. 7. n. 2.

[G] Marianus is the first who men-

tions it, and he lived 200 years after. Blondel's Eclaircissim. de la question: Si une femme à este assise au siege papal, p. 17.

port of it, as an indelible blot and reproach upon their adversaries; and, to aggravate the matter, several circumstances were mentioned with the view of exposing the credulity and weakness of that church, which, it was maintained, had authorized them. In this spirit it was observed, not only that Joan, being installed in her office, admitted others into orders, after the manner of other Popes; made priests and deacons, ordained bishops and abbots; sung mass, consecrated churches and altars, administered the sacraments, presented her feet to be kissed, and performed all other actions which the Popes of Rome are wont to do: but, that whilst she was thus in possession of that high dignity, she was got with child by a certain cardinal, a chaplain of hers, who knew very well of what sex she was; that she was delivered and died as before related; that, on account of such sin, and because she was thus delivered in public, she was deprived of all the honours which are used to be paid to the Popes, and buried without any pontifical pomp; and, that the searching-chair, now no longer in use, had been laid aside, because the Popes, while they are cardinals, and before they are raised to the papal dignity, beget so many bastards as render their virility unquestionable, so that there is no longer any occasion for so holy a ceremony.

To conclude this story: Pope Joan, in the church of Rome, is well matched by that of the Nag's-head consecration of archbishop Parker, at the Reformation in England; and the disputes thereupon between the two churches is best made up by a composition, in which each side acknowledges the falsehood of the charge imputed to the other.

JOBERT (LEVIS); a pious and learned Jesuit, was a native of Paris, where he was born in 1647. He taught humanity learning in his own order, and distinguished himself as a preacher. He died at Paris in 1719, at the age of 72. We have several tracts of piety of his writing, besides a piece intituled, "*La Science des Médailles*," in good esteem; of which the best edition is that of Paris, in 1739, 2 vols. 12mo.

JODELLE (STEPHEN), lord of Limodin, was born, in 1532, at Paris, and so much distinguished himself by his talents for poetry, as to be one of the Pleiades [A], invented by Ronsard; and he is said to be the first of all the French,

[A] That is, seven principal French poets, according to the number of the stars in that constellation.

who wrote comedies and tragedies in his own tongue in the ancient form. However that be, we are assured that he was much respected by his brother poets, who, upon the success of one of his plays on the stage, made an entertainment, in which they consecrated a goat to him. This frolic was much censured by the clergy, as an act of heathenism; but the farce was only this: Jodelle having caused his tragedy of Cleopatra to be acted before the king, it met with so great applause, that, some days after, the whole band of poets, Ronfard at their head, meeting to divert themselves, and make merry at Shrovetide, they all made some verses in imitation of the ancient Bacchanals: and one of these days chancing to meet with a great goat in the streets, because this animal used to be offered to Bacchus, they resolved to complete the frolic in imitation of that sacrifice. Accordingly, they presented the goat, in a pleasant way, to Jodelle, in reward for his tragedy. Besides poetry, he had other accomplishments. He was an orator; well skilled in architecture, sculpture, and painting; and a good master of the sword, which he always wore, having a right to it as a gentleman. In his younger years he embraced the Reformed religion, and lived at Geneva, where he wrote one night, extempore, (for this was a wonderful talent with him) 100 Latin verses, in which he described the mass, with proper sarcasms. But it should seem that he was but indifferently paid for his poems there: for all on a sudden he returned to Paris, and to that mass which he had so much cried down in his Latin verses. Hence the Huguenots probably called him an impious man, and even an Atheist; epithets that must unavoidably be fixed upon him by the 30 sonnets, which he made immediately after the massacre on St. Bartholomew's day, in order to charge the ministers with being the cause of the executions, murders, and wars, which had raged in France since the beginning of the Reformation, and were occasioned by it. He is said to have received for these sonnets a large sum of money [E]. He died in 1573, aged 41; and, in 1574, his friends published a volume of his works, which contain elegies, odes, sonnets, songs, inscriptions, canticles. He also wrote a poem against preposterous venery, or the sin of sodomy.

[D] *Memoirs de l'estat de France, Tom. I.*

JOHN of Salisbury, an Englishman, bishop of Chartres, and one of the most learned persons in the 12th century.

In his youth he lived with Peter de Celles, abbot of St. Rheims, as his clerk; but leaving the abbot after some time, he went to finish his studies at Paris, where he was supported by the liberality of Theobald IV. surnamed the Grand, count of Champagne in France. In this university he took his doctor's degree, and afterwards went to Rome to make his devoirs to Pope Adrian his countryman, who received him very graciously, and shewed him several marks of friendship. From Rome he returned to Paris, where he set up a school; and, among others, had the honour of having the learned Peter de Blois for his scholar. After some time, he took a voyage to England, where he was entertained by Theobald, archbishop of Canterbury; and, after the death of that prelate, lived with Thomas à Becket, his successor, whose companion he was till the death of the latter. In 1177, he was chosen bishop of Chartres by the clergy of that diocese. This promotion was obtained by the recommendation of Lewis the Young, king of France, and the solicitation of his friend William of Champagne, son of Theobald IV. who had been translated from that see to the metropolitan chair of Sens. However, these friends were probably procured by his patron Thomas à Becket, to whose merits he always ascribed his election [A]. He governed this church with admirable prudence; and, having assisted at the council of Lateran in 1179, died two years after. He wrote several books, which are lost. The only things we have remaining of his, are his "Life of St. Thomas of Canterbury;" "A Collection of Letters;" and his "Polycraticon," or "De nugis Curialium & vestigiis philosophorum, Libri octo, &c."

[A] This he expressed by an inscription upon the greatest part of his letters, in these terms: "Joannes, di-
 "vina miseratione, & meritis S. Tho-
 "mæ martyris, Carnotensis ecclesiæ
 "minister humilis, &c."

JOHNSON (SAMUEL), an English divine of remarkable learning and steadiness in suffering for the principles of the Revolution in 1688. He had his birth, 1649, in Warwickshire; and, being put to Paul's school in London, plied his book with such success and reputation, that as soon as he was fit for the university, he was made library-keeper of it. In this station he studied the Oriental languages, and made a great progress therein. He was of Trinity-college, Cambridge, but left the university without taking a degree. He entered into orders, and was presented by a friend, in 1669-70, to the rectory of Corringham in Essex. This living, which

was worth no more than 80*l.* a year, happened to be the only church preferment he ever had: and, as the air of the place did not agree with him, he placed a curate upon the spot, and settled himself at London: a situation so much more agreeable to him, as he had a strong bent to politics, and had even made some progress in that study, before he was presented to this living.

The times were turbulent: the duke of York declaring himself a Papist, his succession to the crown began to be warmly opposed; and this brought the doctrine of indefeasible hereditary right into dispute, which was strongly disrelished by Johnson, who was naturally of no submissive temper [A]. This inclination was early observed by his patron, who warned him against the danger of it to one of his profession; and advised him, if he would turn his thoughts to that subject, to read Bracton and Fortescue “*de laudibus legum Angliæ,*” &c. [B] that so he might be acquainted with the old English constitution; but by no means to make politics the subject of his sermons, for that matters of faith and practice were more suitable entertainments from the pulpit. Johnson, it is said, religiously observed this advice; and though, by applying himself to the study of those books recommended to him, he became as well versed in the English constitution as any man, yet he made a proper use of this knowledge, and never meddled with politics in the pulpit.

However, this did not restrain him from making use of that place to expose the absurdity and mischief of the Popish religion, which was then too much encouraged, and would

[A] Of this truth we cannot have a stronger evidence, than from himself. In a piece printed 1689, speaking of Bp. Burnet's Pastoral Letter, published a little before, in order to place king William's right to the crown upon conquest, he expresses himself thus: “I will presently join issue with this conquering bishop, for I have not been afraid of a conqueror these 18 years; for long since I used to walk by the New-Exchange-gate, where stood an overgrown porter with his gown and staff, giving him a resemblance of authority, whose business it was to regulate the coachmen before the entrance; and would make nothing of lifting a coachman off his box, and beating him, and throwing him

“into his box again. I have several times looked up at this tall mastering fellow, and put the case: Suppose this conqueror should take me up under his arm, like a gizzard, and run away with me; am I his subject? No, thought I, I am my own, and not his: and, having thus invaded me, if I could not otherwise rescue myself from him, I would smite him under the fifth rib. The application is easy.” Tract concerning king James's abrogation. In our author's works, p. 207. 268.

[B] That he followed this advice, appears every where throughout his political works, particularly in his “*Kalendar of May,* &c.”

unavoidably be established, if the next heir to the crown was not set aside [c]. This point he laboured incessantly in his private conversation, and became so good a master of the arguments for it, that the anti-courtiers, finding him a fit person for their purpose, gave him suitable encouragement to proceed. The earl of Essex admitted him into his company; and lord William Ruffel, respecting his parts and probity, made him his domestic chaplain. This preferment set him in a conspicuous point of view; and, in 1679, he was appointed to preach before the mayor and aldermen at Guildhall-chapel, on Palm-Sunday. He took that opportunity of preaching against Popery; and from this time, he tells us himself, "he threw away his liberty with both hands, and "with his eyes open, for his country's service [D]." In short, he began to be looked on by his party, as their immoveable bulwark; and to make good that character, while the bill of exclusion was carried on by his patron, at the head of his party, in the house of commons, his chaplain, to promote the same cause, engaged the ecclesiastical champion of passive obedience, Dr. Hickes [E], in a book intituled, "Julian the Apostate, &c." published in 1682. This piece being written to expose the doctrine, then generally received, of passive obedience, was answered by Dr. Hickes, in a piece intituled "Jovian, &c." [F]: to which our author drew up a reply, under the title of "Julian's Arts to undermine and "extirpate Christianity, &c." This piece was printed and entered at Stationers-hall, 1683, in order to be published; but, seeing his patron lord Ruffel seized and imprisoned, he thought proper to check his zeal, and take the advice of his friends in suppressing it.

However, the court having information of it, he was summoned, about two months after lord Ruffel was beheaded, to appear before the king and council, where the lord-keeper

[c] All his sermons are upon plain and practical subjects, but one; wherein, though no mention is expressly made of the mischief of Popery to the state, yet is expressly declared his design to stir up the clergy against the common enemy, and to prevent Popery from returning again in our days. Accordingly it was placed by him at the head of his pieces intituled, "His Second "Five Years Struggle against Popery "and Tyranny."

[D] Abrogation of king James, &c.
p. 265.

[E] The doctor's piece was a Sermon preached before the lord mayor in 1681, and published 1682.

[F] The doctor charged Johnson with being assisted by Mr. Hunt, who published an argument for the bishops right to judge in capital cases in parliament, &c. The charge is not denied by our author, who, on the contrary, expressly acknowledges his connection with Mr. Hunt: whence it may be inferred that, how warm a whig soever Johnson was, in regard to the state, yet he was in reality a church-tory.

North examined him upon these points: 1. "Whether he was the author of a book called 'Julian's Arts and Methods to undermine and extirpate Christianity?'" To which, having answered in the affirmative, he was asked "why, after the book had been so long entered at Stationers-hall, it was not published?" To which he replied, "That the nation was in too great a ferment to have the matter further debated at that time." Upon this he was commanded to produce one of those books to the council, being told that it should be published if they approved it; but he answered, "he had suppressed them himself, so that they were now his own private thoughts, for which he was not accountable to any power upon earth." The council then dismissed him; but he was sent for twice afterwards, and the same things pressed upon him, to which returning the same answers, they sent him prisoner to the Gatehouse. His warrant of commitment was dated Aug. 3, 1683; and signed by Sir Leoline Jenkins, one of the privy-council, and principal secretary of state [G]. He was bailed out of prison by two friends, and the court used all possible means to discover the book; but, being disappointed in the search, recourse was had to promises, and a considerable sum, besides the favour of the court, was offered for one of the copies, to the person in whose hands they were supposed to be. This was refused: so that, neither threats nor promises prevailing, the court was obliged to drop the prosecution upon that book, and an information against our author was lodged in the king's-bench, for writing "Julian the Apostate, &c." The prosecution was begun and carried on by the interest of the duke of York. The Papists about that prince, knowing there was no such effectual way to ruin Protestants, as to sow divisions among them, resolved to split them with a wedge of their own timber. To this end, they run down the old queen Elizabeth Protestants, who began then to grow out of fashion, and those of the Laudean stamp were the only men in vogue. One of that sort, who wore the church's livery, was pitched upon to cull those passages out of Johnson's book, upon which the information against him was to be founded; and the first citation was thus: "And therefore, I much wonder, at those men who trouble the nation, at this time of day, with the unseasonable prescription of

[G] This warrant is a blot in that secretary's escutcheon, which is prudently buried in silence by the writer of his life as undefaceable. See the "Life

" of Sir Leoline Jenkins," prefixed to his works in 2 vol. folio, by W. Wynne, Esq.

" prayers

“prayers and tears, and the passive obedience of the Theban legion, and such-like last remedies, which are proper only at such a time as the laws of our country are armed against our religion.” It may indeed seem strange, that so innocent a sentence as this should have been set in the front of his accusation, by a church of England divine: but since the Popish priests had, doubtless, a great hand in the management of it, we are not to wonder, that, how innocent soever in itself, it was transformed into guilt unpardonable: for nothing is more shocking to the spirit and interest of Popery, than that people should claim any right to a religion settled by the laws of the land; it being a fundamental maxim of that church, that all laws, made to support a religion or interest contrary to that of Rome, are void in themselves.

When Mr. Johnson was brought to trial, he employed Mr. Wallop [H] as his counsel, who urged for his client, that he had offended against no law of the land; that the book, taken together, was innocent; but that any treatise might be made criminal, if dealt with as those who drew up the information had dealt with this. The judges had orders to proceed in the cause, and the chief justice Jeffries upbraided Johnson for meddling with what did not belong to him; and scoffingly told him, that he would give him a text, which was, “Let every man study to be quiet, and mind his own business:” to which Johnson replied, that he did mind his business as an Englishman, when he wrote that book. In short, he was condemned in a fine of 500 marks, and to be committed prisoner to the king’s-bench till he should pay it. Here he lay in very necessitous circumstances, it being reckoned criminal to visit or shew him any kindness; so that few had the courage to come near him, or give him any relief; by which means he was reduced very low. Notwithstanding which, when his mother, whom he had maintained for many years, sent to him for subsistence, such was his filial affection, that though he knew not how to supply his own wants, and those of his wife and children, and was told on this occasion, that “charity begins at home,” he sent her 40 shillings, though he had but 50 in the world, saying, he would do his duty, and trust providence for his own supply. The event shewed, that his

[H] He always retained a grateful sense of this gentleman’s kindness; and made it one of his complaints against the government, after the Revo-

lution, that counsellor Wallop was not made a judge. Preface to his “Five Years Struggle,” published in 1689.

hopes were not vain; for the next morning he received 10*l.* by an unknown hand, which he knew in the sequel to be sent from Dr. Fowler, afterwards bishop of Gloucester. However, by the assistance of two friends, who gave a bond of 1000*l.* and himself another, he had presently obtained the rules; and, when the duke of Monmouth landed in England, great numbers of suspected persons being sent to prison on that occasion, brought our author good company, which was some relief; but his greatest relief was supplied by Mr. Hampden, who was his fellow-prisoner for two years [1].

Being at liberty, he was enabled to run into still further troubles, by printing some pieces against Popery in 1685, and to disperse several of them about the country at his own expence. These being answered in three Observators by Sir Roger L'Estrange, who also, discovering the printer, seized all the copies that were in his hands, our author took care to have every where posted up a paper; containing "A Parcel of wry Reasons and wrong Inferences, but right Observator." Upon the encampment of the army the following year, 1686, on Hounslow-heath, he drew up, "A humble and hearty Address to all the Protestants in the present Army, &c." He had dispersed about 1000 copies of this paper, when the rest of the impression was seized, and himself committed to close custody, in order to a second trial at the king's-bench; where he was condemned to stand in the pillory in Palace-yard Westminster, Charing-cross, and the Old Exchange, to pay a fine of 500 marks, and to be whipped from Newgate to Tyburn, after he had been degraded from the priesthood. This last ought to have been done, according to the canons, by his own diocesan, the bishop of London, Dr. Compton; but that prelate being then under suspension himself, because he would not obey the king's order to suspend Dr. Sharp, afterwards archbishop of York, for preaching against Popery in his own parish church of St. Giles's in the Fields; Dr. Crew, bp. of Durham, Dr. Sprat, bp. of Rochester, and Dr. White, bp. of Peterborough, who were then commissioners for the diocese of London, were appointed to degrade Mr. Johnson. This they performed in the Chapter-house of St. Paul's, where Dr. Sherlock, and other clergymen, attended; but Dr. Stillingfleet, then dean of St. Paul's, refused to be present. Johnson's behaviour on this occasion was observed to be so

[1] Grandson to the great patriot Hampden.

becoming that character which his enemies would have him deprived of, that it melted some of their hearts, and forced them to acknowledge, that there was something very valuable in him. Among other things which he said to the divines then present, he told them, in the most pathetic manner, "It could not but grieve him to think, that, since all he had wrote was designed to keep their gowns on their backs, they should be made the unhappy instruments to pull off his: and he begged them to consider, whether they were not making rods for themselves." When they came to the formality of putting a Bible in his hand and taking it from him again, he was much affected, and parted from it with difficulty, kissing it, and saying, with tears, "That they could not, however, deprive him of the use and benefit of that sacred depositum." It happened, that they were guilty of an omission, in not stripping him of his caslock; which, as slight a circumstance as it may seem, rendered his degradation imperfect, and afterwards saved him his living [K].

A Popish priest made an offer for 200*l.* to get the whipping part of the sentence remitted: the money was lodged, by one of Johnson's friends, in a third hand, for the priest, if he performed what he undertook. The man used his endeavours, but to no purpose; the king was deaf to all entreaties: the answer was, "That since Mr. Johnson had the spirit of martyrdom, it was fit he should suffer." Accordingly, Dec. 1, 1686, the sentence was rigorously put in execution; which yet he bore with great firmness, and went through even with alacrity. He observed afterwards, to an intimate friend, that this text of Scripture, which came suddenly into his mind, "He endured the cross and despised the shame," so much animated and supported him in his bitter journey, that, had he not thought it would have looked like vain-glory, he could have sung a psalm, while the executioner was doing his office, with as much composure and cheerfulness as ever he had done in the church; though at the same time he had a quick sense of every stripe which was given him, to the number of 317, with a whip of nine cords knotted. This was the more remarkable in him, because he had not the least tincture of enthusiasm [L].

[K] He came with it on to the pillory, where Mr. Rouse, the undersheriff, tore it off, and put a frieze coat upon him. Report of the committee in 1689.

[L] Excepting this, he seems to

have been cast in much such a mould as John Lilburn; to whom he bore a great resemblance, both in the natural hardness of his temper, and in the quarrellousness of it too.

The truth is, he was endued with a natural hardiness of temper to a great degree; and this being inspirited by an eager desire, as he says, to suffer for the cause he had espoused, was, undoubtedly, the ground-work of his Christian-like behaviour, which rivalled that of any of the primitive martyrs. After the execution of this sentence, the king gave away his living; and the clerk who had the grant of it, made application to the three bishops above-mentioned for institution: but they, being sensible of his imperfect degradation, told him he should have it, if he could get two common lawyers and two civilians to give it under their hands, that Mr. Johnson was legally degraded, and thereby deprived. The clerk brought them the hand of one inconsiderable common lawyer, that the deprivation and degradation were both good; but the civilian to whom he applied was more modest, and only signed a paper with his opinion, that, if Mr. Johnson was legally degraded, he was *ipso facto* deprived. But, this not proving satisfactory to the three bishops, the clerk was obliged to give them a bond of 500l. to indemnify them, before they would grant him institution. Having received it, he went to Corringham for induction; but Mr. Johnson's parishioners opposed him, so that he could never get entrance, but was obliged to return, *re infecta*. Thus he kept his living, and with it, his resolution also to oppose the measures of the court; insomuch, that, before he was out of the surgeons hands, he reprinted 3000 copies of his "Comparison between Popery and Paganism." These, however, were not then published; but not long after, about the time of the general toleration, he published, "The Trial and Examination of a late Libel, &c." which was followed by others every year till the Revolution. The parliament, afterwards, taking his case into consideration, resolved, June 11, 1689, that the judgement against him in the king's-bench, upon an information for a misdemeanor, was cruel and illegal; and a committee was at the same time appointed to bring in a bill for reversing that judgement. Being also ordered to enquire how Mr. Johnson came to be degraded, and by what authority it was done, Mr. Christy, the chairman, some days after reported his case, by which it appears, that a libel was then exhibited against him, charging him with great misdemeanors, though none were specified or proved; that he demanded a copy of the libel, and an advocate, both which were denied: that he protested against the proceedings, as contrary to law and the 132d canon, not being done by his own diocesan, but his

his protestation was refused, as was also his appeal to the king in chancery; and that Mrs. Johnson had also an information exhibited against her, for the like matter as that against her husband. The committee came to the following resolutions, which were all agreed to by the house, "That the judgement against Mr. Johnson was illegal and cruel: that the ecclesiastical commission was illegal, and, consequently, the suspension of the bishop of London, and the authority committed to three bishops, null and illegal: that Mr. Johnson's not being degraded by his own diocesan, if he had deserved it, was illegal: that a bill be brought in, to reverse the judgement, and to declare all the proceedings before the three bishops null and illegal: and that an address be made to his majesty, to recommend Mr. Johnson to some ecclesiastical preferment, suitable to his services and sufferings." The house presented two addresses to the king, in behalf of Mr. Johnson: and, accordingly, the deanery of Durham was offered him, which however he refused, as an unequal reward for his services.

The truth is, our author's chief enemy was himself; his disappointment, in his expectations of preferment, was the effect of his own temper and conduct. For, with very good abilities, considerable learning, and great clearness, strength, and vivacity of sentiment and expression, of which his writings are a sufficient evidence, and with a firmness of mind capable of supporting the severest trials, for any cause the importance of which he was convinced of; he was passionate, impatient of contradiction, self-opinionated, haughty, apt to over-rate his own services, and undervalue those of others, whose advancement above himself was an insupportable mortification to him. The roughness of his temper, and turbulence of his genius, rendered him also unfit for the higher stations of the church, of which he was immoderately ambitious; as well as his freedom in delivering his sentiments upon all subjects and persons, without management or decorum, a liberty which he often expressed, even in the court itself, where he said, that, upon the principle of kings being accountable only to God, the rump parliament had done right to send Charles I. to him [M]. Not being able to obtain his wish in a bishopric, lady Russel made use of the influence she had with Dr. Tillotson, to solicit a pension for

[M] Birch's Life of Tillotson.

him;

him [N]; whereupon king William granted him 300l. a year out of the post-office, for his own and his son's life, with 1000l. in money, and a place of 100l. a year for his son.

This restless and most impassioned man, for such he certainly was, however well-meaning, had frequently been in danger of his life: once, particularly, after publishing his famous tract, intituled, "An Argument proving that the Abrogation of King James, &c." which was levelled against all those who complied with the Revolution upon any other principles than his own, in 1692, an attempt was actually made upon it. To that purpose, Nov. 27, seven assassins broke into his house, in Bond-street, very early in the morning; and five of them, with a lanthorn, got into his chamber, where he, with his wife and young son, were in bed. Mr. Johnson was fast asleep, but his wife, being awaked by their opening the door, cried out, thieves; and endeavoured to wake her husband: the villains, in the mean time, threw open the curtains, three of them placed themselves on that side of the bed where he lay, with drawn swords and clubs, and two stood at the bed's feet, with pistols. Mr. Johnson started up; and, endeavouring to defend himself from their assaults, received a blow on the head, which knocked him down backwards. His wife cried out with great earnestness, and begged them not to treat a sick man with such barbarity; upon which they paused a little, and one of the miscreants called to Mr. Johnson to hold up his face, which his wife begged him to do, thinking they only designed to gag him, and that they would rife the house and be gone. Upon this he sat upright; when one of the rogues cried, "Pistol him for the book he wrote;" which discovered their design; for it was just after the publishing of the book last mentioned, concerning the abrogation of king James. Whilst he sat upright in his bed, one of them cut him with a sword over the eye-brow, and the rest presented their pistols at him; but, upon Mrs. Johnson's passionate intreaties, they went off, without doing him further mischief, or rifting the house. A surgeon was immediately sent for, who found two wounds in his head, and his body

[N] Tillotson laboured the matter very heartily, though our author kept abusing him and reviling him all the time: he had also before treated the doctor in the most insolent manner, while he was in prison, where Tillotson

sent him 30l. which, though his necessities obliged him to accept, yet he did it with an air of the utmost contempt. Birch's Life of Tillotson, p. 201.

much

much bruised. However, with due care he recovered; and, though his health was much impaired and broken by this and other troubles, yet he handled his pen with the same unbroken spirit as before. He died in May 1703.

In 1710, all his treatises were collected, and published in one folio volume: to which were prefixed, some memorials of his life. The second edition came out in 1713, fol.

JOHNSON (JOHN), a learned divine among the Non-jurors, was born, 1662, at Frindsbury near Rochester, of which place his father was vicar. After acquiring his classical literature at Canterbury-school, he was sent to Magdalen-college, Cambridge, in 1677; and, in 1682, removed to Benet or Corpus-Christi, of which he became fellow in 1685. In 1686, he received priests orders: and, the year after, was presented by Abp. Sancroft to the vicarages of Baston and Heron-hill near Canterbury. In this neighbourhood were two Popish families of good estates, which made him apprehensive about his parishioners: but his fears were blown over by the Revolution, to which he was then a hearty well-wisher. In 1694, he published, but without his name, "An Answer to Mr. Henry Wharton's Defence of "Pluralities;" with which queen Mary was said to be exceedingly pleased. In 1697, Abp. Tenison placed him at Margate; but, because that benefice was small, added the vicarage of Apuldre, on which he resided altogether, giving up Margate in 1703.

About 1705, was printed the first volume of, what may be deemed his capital work, "The Clergyman's Vade-Mecum:" large additions were made to it in 1707, and a second volume was printed in 1709; both in 12mo. As a continuation of his work, he published, in 1720, "A Collection of Ecclesiastical Laws, Canons, &c." 2 vols. 12mo.

The nation was now on fire with Sacheverell's affair, and our author, in particular, was so overheated with it, that he forsook not only his old principles, but all his old friends and acquaintance, to whom he would scarce be commonly civil. The Clergy, however, had an high opinion of his learning and abilities; and he was twice, in 1710 and 1713, chosen proctor in convocation for the diocese of Canterbury. The latter year, he published "The Unbloody Sacrifice and "Altar unveiled and supported;" in which treatise he paid a singular deference to the judgement of Dr. Hickes. From an attachment to this divine, he soon grew, not only to have
a mean

a mean opinion of the articles and liturgy of the Church of England, but to entertain also unfavourable thoughts of the Protestant succession, for which he had aforesaid been so zealous. He even impeached the king's supremacy, by refusing to read the customary prayers on the accession of George I. which occasioned him some trouble; and he was at last forced to submit. However, his new principles seem to have made him, not only contumacious and self-willed, but of a restless and unhappy spirit, for the remainder of his life. He died Dec. 15, 1725. He published several things, besides what we have mentioned, of a smaller kind upon religious subjects.

In 1689, he married Margaret, the daughter of Thomas Jenkin, gent. of the isle of Thanet, and half-sister of Dr. Robert Jenkin, master of St. John's-college in Cambridge. He had some children; and, among them a son, who died in 1723, after having been fellow of the above college, and rector of Standish in Lancashire.

JOHNSON, alias JANSEN (CORNELIUS), an excellent English painter both in great and little; but he was particularly admired in portraits. He was a native of Amsterdam [A], where he resided many years: but coming to England in the reign of James I. he drew several fine portraits of that monarch, and most of his court. He also lived in the time of Charles I. and was contemporary with Vanduyck, whose greater fame soon eclipsed Jansen's merits; though it must be owned his pictures had more of neat finishing, smooth painting, and labour in drapery throughout the whole; but he wanted a true notion of English beauty, and that freedom of draught, which the other was master of. He died in London.

Essay towards an English School of Painting.

[A] It has been a custom to denominate painters, not from the country where they are born, but that where they flourished.

JOHNSON (MARTIN), the famous seal-engraver, was also an extraordinary landscape painter after nature. It is true, he was bred to engraving seals, but painted, in his way, equal to any body. He arrived at a great excellence in views, which he studied with application, making a good choice of the delightful prospects of England for his subjects; which he performed with much judgement, freedom, and warmth of colouring. Some of his pieces are now in the hands of the curious in England; though they are very scarce. He died in London, about the beginning of James II's reign. Ibid.

JOHNSON (CHARLES), who was originally bred to the law, was a member of the Middle-Temple, being a great admirer of the Muses, and finding in himself a strong propensity to dramatic writing, quitted the studious labour of the one, for the more spirited amusements of the other; and, by contracting an intimacy with Mr. Wilks, found means, through that gentleman's interest, to get his plays on the stage without much difficulty. Some of them met with very good success, and, by being a constant frequenter of those grand rendezvous of the wits of that time, Will's and Button's coffee-houses, he, by a polite and inoffensive behaviour, formed so extensive an acquaintance and intimacy, as constantly ensured him great emoluments on his benefit-night; by which means, being a man of œconomy, he was enabled to subsist very genteelly. He at length married a young widow, with a tolerable fortune, on which he set up a tavern in Bow-street, Covent-garden, but quitted business at his wife's death, and lived privately on an easy competence which he had saved. What time he was born we know not, but he flourished during the reigns of queen Anne, king George I. and part of George II. His first play was acted in 1702, and his latest is dated in 1733; but Cibber informs us that he did not die till about 1744. As a dramatic writer, he is far from deserving to be placed amongst the lowest class: for though his plots are seldom original, yet he has given them so many additions of his own, and has clothed the designs of others in so pleasing a dress, that a great share of the merit they possess ought to be attributed to him.

Though we have observed before that he was a man of a very inoffensive behaviour, yet he could not escape the satire of Pope, who, too ready to resent even any supposed offence, has, on some trivial pique, immortalized him in the "Dunciad;" and in one of the notes to that poem has quoted from another piece, called "The Characters of the Times," the following account of our author: "Charles Johnson, famous for writing a play every year, and for being at Button's every day. He had probably thriven better in his vocation, had he been a small matter leaner; he may be justly called a martyr to obesity, and be said to have fallen a victim to the rotundity of his parts." We do not repeat this quotation by any means with a view to reflect on Johnson; but think on the contrary, that it should rather turn to his honour, since that man's character must be extremely unexceptionable, on whom his enemies can fix no greater

greater imputation than the defects of his person; but rather to point out how low repentment may sometimes plunge even the most brilliant geniuses, when it can lead them to encourage scurrility without wit, and mere personal reflection without even the shadow of humour. The dramatic pieces this author produced, 19 in all, are enumerated in the "Biographia Dramatica."

JOHNSON (MAURICE), an excellent antiquary, and founder of the Gentlemen's Society at Spalding, was descended from a family much distinguished in the last century. William, his great uncle, was registrar of the Ecclesiastical court at Bedford, and created a notary public by Abp. Juxton, 1661. Mr. Henry Johnson, of the same family, had a handsome seat at Great Berkhamstead, Herts; was bailiff of that honour under the prince of Wales as duke of Cornwall, and gamekeeper to several of the prince's royalties. At Berkhamstead were half-length portraits of his grandfather old Henry Johnson and his lady, and Sir Charles and lady Bickerstaff, and their daughter, who was mother to Sir Henry Johnson, and to Benjamin Johnson, Esq; [A] poet laureat to James I. Sir Henry is painted in a red velvet chair, with books about him, a fluted column at his right-hand, festoons of vines and grapes at his left, and a gold curtain drawn behind him, a half-length, by Frederick Zucchero; esteemed capital. The family of Johnson were also allied to Sir Matthew Gamlin, to Sir John Oldfield, to the Wingfields of Tickencot, to the Lynns of Southwick, and to many other families of note and consideration in the neighbourhood. Mr. Johnson born at Spalding, a member of the Inner-Temple, London, and steward of the foke of manor of Spalding, married early in life a daughter of Joshua Ambler, Esq; of Spalding. She was the granddaughter of Sir Anthony Oldfield, and lineally descended from Sir Thomas Gresham, the founder of Gresham-college and of the Royal Exchange, London. By this lady he had 26 children, of whom 16 sat down together to his table. Of his sons, the eldest, Maurice, was a lieutenant in the duke of Cumberland's regiment of foot-guards, and served under his royal highness in 1746-7 in Flanders; from whence he, being a good draughts-man [B], sent to his father and

History of
the Spalding
Society.

[A] See note A and C in his article in "Biographia Britannica." The poet spelt his name Jonsen, agreeable to the orthography of that age.

[B] Mr. Johnson taught all his children to draw at the same time that he taught them to write. Reliquiæ Galleanæ, p. 407.

to the society, whereof he was a member, several drawings of coins of Roman antiquities. He was afterwards a colonel in the same regiment of foot-guards, and now resides at Spalding [c], and has two sons and three daughters. Walter, the second son of the founder of the society, was called to the degree of barrister at law, and admitted F. A. S. 1749, and treasurer of the society at Spalding, where he practised in full business, and died 1779, leaving only one son Fairfax, now living at Spalding. The third, Martin, was in the navy, and died young. The fourth, John, was educated at St. John's-college, Cambridge [d], ordained deacon and curate of Ramsey in the county of Huntingdon, 1745 (of which church he then sent an account to the society), afterwards vicar of Moulton, which is in the gift of the family, minister of Spalding, and F. A. S. 1748, and president of the society 1757, about which time he died. His fifth and youngest son, Henry-Eustace, was a factor in the service of the East-India company, and F. A. S. 1750, and died at the island of St. Helena. He had also six daughters, who lived to maturity, five of whom were married.

Mr. Johnson in the latter part of his life was attacked with a vertiginous disorder in his head, which frequently interrupted his studies, and at last put a period to his life, Feb. 6, 1755. He acquired a general esteem from the frankness and benevolence of his character, which displayed itself not less in social life than in the communication of his literary researches. Strangers who applied to him for information, though without any introduction except what arose from a genuine thirst for knowledge congenial with his own, failed not to experience the hospitality of his board. Whilst their

[c] His eldest son Maurice, educated at St. John's-college, Cambridge, M. A. is minister of Spalding, and vicar of Moulton near Spalding. His youngest son Walter, is lieutenant in the third or prince of Wales's regiment of dragoon guards.

[d] When Mr. Johnson brought him to be admitted at St. John's-college, Cambridge, in Oct. 1740, he was shewn the public library by Dr. Taylor their registrar, and among the rest the Paris Bible of 1476, in which the date had been artfully altered to 1464, without having occasioned any doubt. Dr. Taylor wrote a letter about it to lord Oxford, stating and debating the date, and restoring the Colophon;

which was rased, its true date being 1475-6. Mr. Johnson apprised the Society of Antiquaries of it, and Mr. Ames, to whom he gave a copy, with his own, Mr. Bell's, and other MS. notes. See Clement; Biblioth. Curieuse. Mr. Johnson, who to the abilities of a scholar and antiquary joined the *coup d'œil vif & lumineux* of a man of business, immediately cried out, "A rank and palpable forgery!" and from that moment, neither Dr. Taylor, nor any one else, had the least doubt. Since that time the two editions have lain together; and the late under librarian regularly told the story to all visitors. See the Origin of Printing, p. 106. 172. 279.

spirit of curiosity was feasted by the liberal conversation of the man of letters, their social powers were at the same time gratified by the hospitable frankness of the benevolent Englishman. The following elogium on him by Dr. Stukeley, is transcribed from the original in the "Minutes of the Society of Antiquaries:"—"Maurice Johnson, Esq; of Spalding in Lincolnshire, counsellor at law, a fluent orator, and of eminence in his profession; one of the last of the founders of the Society of Antiquaries 1717, except Br. Willis and W. Stukeley; founder of the Literary Society at Spalding, Nov. 3, 1712, which, by his unwearyed endeavours, interest and applications in every kind, infinite labours in writing, collecting, methodizing, has now [1755] subsisted 40 years in great reputation, and excited a great spirit of learning and curiosity in South Holland. They have a public library; and all conveniences for their weekly meeting. Mr. Johnson was a great lover of gardening, and had a fine collection of plants, and an excellent cabinet of medals. He collected large memoirs for the 'History of Carausius,' all which with his coins of that prince he sent to me, particularly a brass one which he supposed his son, resembling those of young Tetricus. A good radiated CAES SPFA. Rev. a woman holds a cornucopia, resting her right hand on a pillar or rudder LOCIS or CISLO. In general the antiquities of the great mitred priory of Spalding, and of this part of Lincolnshire, are for ever obliged to the care and diligence of Maurice Johnson, who has rescued them from oblivion."

An accurate account of his many learned communications to the Society of Antiquaries of London, as well as of those which he made to the Society he founded at Spalding, may be seen in the curious work which furnishes this article.

JOHNSTON (ARTHUR), was born at Caskieben, near Aberdeen, the seat of his ancestors, and probably was educated at Aberdeen, as he was afterwards advanced to the highest dignity in that university. The study he chiefly applied himself to, was that of physic; and to improve himself in that science, he travelled into foreign parts. He was twice at Rome, but the chief place of his residence was Padua, in which university the degree of M. D. was conferred on him in 1610, as appears by a MS. copy of verses in the advocate's library in Edinburgh. After leaving Padua, he travelled through the rest of Italy, and over Germany,

many, Denmark, England, and Holland, and other countries, and at last settled in France; where he met with great applause as a Latin poet. He lived there 20 years, and by two wives had 13 children. At last, after 24 years absence, he returned into Scotland in 1632. It appears by the Council Books at Edinburgh, that the doctor had a suit at law before that court about that time. In the year following, it is very well known that Charles I. went into Scotland, and made bishop Laud, then with him, a member of that council, and by this accident, it is probable, that acquaintance began between the doctor and that prelate, which produced his "Psalorum Davidis Paraphrasum Poëtica;" for we find that, in the same year, the doctor printed a specimen of his Psalms at London, and dedicated them to his lordship, which is as plain a proof almost as can be desired that the bishop prevailed upon Dr. Johnston to remove to London from Scotland, and then set him upon this work; neither can it be doubted but, after he had seen this sample, he also engaged him to perfect the whole, which took him up four years; for the first edition of all the Psalms was published at Aberdeen in 1637, and at London the same year. In 1641, Dr. Johnston being at Oxford, on a visit to one of his daughters, who was married to a divine of the church of England in that place, was seized with a violent diarrhœa, of which he died in a few days, in the 54th year of his age, not without having seen the beginning of those troubles that proved so fatal to his patron. He was buried in the place where he died, which gave occasion to the following lines of his learned friend Wedderburn in his "Suspiria" on the doctor's death:

"Scotia mœsta, dole, tanti viduata sepulchro
 "Vatis; is Angligenis contigit altus honos."

In what year Dr. Johnston was made physician to the king, does not appear; it is most likely that the archbishop procured him that honour at his coming into England in 1633, at which time he translated Solomon's Song into Latin elegiac verse, and dedicated it to his majesty. His Psalms were reprinted at Middleburg, 1642; London, 1657; Cambridge, . . . ; Amsterdam, 1706; Edinburgh, by William Lauder, 1739; and last on the plan of the Delphin classics, at London, 1741, 8vo, at the expence of auditor Benson, who dedicated them to his late majesty, and prefixed to this edition memoirs of Dr. Johnston, with the testimonies of various learned persons. A laboured comparison between
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the two translations of Buchanan and Johnston was printed the same year in English, in 8vo, intituled, "A Prefatory Discourse to Dr. Johnston's Psalms, &c." and "A Conclusion to it." His translations of the "Te Deum, Creed, Decalogue, &c." were subjoined to the Psalms. His other poetical works are his Epigrams, his Parerga, and his "Musæ Anglicæ," or commendatory Verses upon persons of rank in church and state at that time.

JOINVILLE (JOHN SIRE DE), an eminent French statesman, who flourished about 1260, was descended from one of the noblest and most ancient families of Champagne. He was seneschal, or high-steward, of Champagne, and one of the principal lords of the court of Lewis IX. whom he attended in all his military expeditions; and was greatly beloved and esteemed for his valour, his wit, and the frankness of his manners. That monarch placed so much confidence in him, that all matters of justice, in the palace, were referred to his decision; and his majesty undertook nothing of importance without consulting him. He died about 1318, and merits a place in these memoirs by being the author of "The History of St. Lewis," in French, which he composed in 1305. It is a very curious and interesting piece. The best edition is that of Du Cange, in 1668, folio, with learned remarks. However, on perusing this edition, it is easily seen, that the language is not that of the Sire de Joinville, and has been altered. But as an authentic MS. of the original was found in 1748, the public will have the true text of this history, when that MS. is printed by the care of the king's library-keeper.

JOLY (CLAUDE), a French writer, was born at Paris in 1607; and obtained a canonry in the cathedral there in 1631. Discovering also a capacity for state affairs, he was appointed to attend a plenipotentiary to Munster; and, during the commotions at Paris, he took a journey to Rome. In 1671, he was made precentor of his church, and several times official. He lived to the great age of 93, without experiencing the usual infirmities of it; when, going one morning to matins, he fell into a trench, which had been dug for the foundation of the high altar. He died of this fall in 1700, after bequeathing a very fine library to his church. He was the author of many works in both Latin and French, and as well upon civil as religious subjects. One of them in French, 1652, in 12mo, is intituled, "A

“ Collection of true and important Maxims for the Education of a Prince, against the false and pernicious Politics of Cardinal Mazarine :” which, being reprinted in 1663, with two “ Apologetical Letters,” was burnt in 1665 by the hands of the common hangman. The same year however, 1665, he published a piece called “ Codicile d’Or, or “ The Golden Codicil,” which is relative to the former ; being a farther collection of maxims for the education of a prince, taken chiefly from Erasmus, whose works he is said to have read seven times over.

JOLY (GUY), known by his long and faithful attachment to the famous cardinal de Retz, whom he attended both in his prosperity and adversity. He wrote “ Memoirs of “ his times,” from 1648 to 1665, which, as Voltaire expresses it, “ are to those of the cardinal, what the servant is to the “ master.”

JONAS (ANAGRIMUS), a learned Icclander, who acquired a great reputation for astronomy and the sciences. He was coadjutor to Gundebrand of Thorbac, bishop of Holum in Iceland, who was also of that nation, a man of great learning and probity, had been a disciple of Tycho Brahe, and understood astronomy very well. After his death, the see of Holum was offered by the king of Denmark to Anagrimus, who begged to be excused ; desiring to avoid the envy that might attend him in that high office, and to be at leisure to prosecute his studies. He chose therefore to continue as he was, pastor of the church of Melfstadt, and intendant of the neighbouring churches of the last-mentioned diocese. He died in 1640, at the age of 95, having entered into a second marriage with a young girl about nine years before.

He wrote several books in honour of his country, against the calumnies of Blefkenius and others, which are well esteemed ; the titles whereof are, “ Idea veri magistratus. “ Copenhagen, 1589,” 8vo. “ Brevis commentarius de “ Islandia, *ibid.* 1593,” 8vo. “ Anatomie Blefkeniana [A]. “ Holi in Iseland, 1612,” 8vo. and at Hamburgh, 1618, 4to. “ Epistola pro patria defensoria, *ibid.* 1618.” “ Ἀποτίβη “ calumniæ, *ibid.* 1622,” 4to. “ Crymogæa [B], seu re- “ rum Islandicarum libri tres, *ibid.* 1630,” 4to. “ Speci-

[A] This book is a refutation of one printed at Leyden in 1607, intituled, “ Islandia, seu descriptio populorum & “ memorabilium hujus insulæ.”

[B] This was written in 1603, and printed at Hamburg in 1609, with a map of Denmark, and, in 1710, without the map.

“ men Islandiæ historicum & magna ex parte chorographi-
 cum, Amstelod. 1634,” 4to. [c]. “ Vita Gundebandi
 Thoralicii, Leyden, 1630,” 4to.

[c] This piece is a vindication of our author's opinion, against the arguments of John Ifaacius Pontanus. Our Anagrimus maintained, that Iceland was not peopled till about the year 874, and therefore cannot be the ancient Thule,

JONAS (JUSTUS), a famous Protestant divine in Germany, was born at Northausen in Thuringia, June 1493. He applied himself first to the law, but soon quitted it, devoted his whole attention to the theology of Luther, and became one of his most zealous disciples. He had also an intimate friendship with Melancthon. In 1521, he was made principal of the college at Wirtemberg. We find his name in several assemblies of the clergy, and particularly that of Marpourg, together with his friend Melancthon. He had the closest connections with Luther, who died in his arms, several years before his own death, which happened in 1555.

We have a treatise of his in defence of the marriage of priests, and another upon private masses, besides notes upon the Acts of the Apostles, &c. Sleidan, Chytræus, Reufner, Melchior Adam, and other authors, mention him with applause.

JONES (INIGO), the celebrated English architect, was born about 1572, in the neighbourhood of St. Paul's, London; of which city his father, Mr. Ignatius [A] Jones, was a citizen, and by trade a clothworker. At a proper age, it is said, he put his son apprentice to a joiner [B], a business that requires some skill in drawing; and in that respect suited well with our architect's inclination, which naturally led him to the art of designing. Genius concurred with inclination; he distinguished himself early by the extraordinary progress he made in those arts, and was particularly noticed for his skill in landscape painting. These talents recommended him to William earl of Pembroke, at whose expence he travelled over Italy, and the politer parts of Europe; saw, whatever stood recommended by its antiquity or value; and from these plans formed his own observations, which, upon his return home, he perfected by study.

[A] That is, Inigo in Spanish.

[B] This was frequently asserted by Sir Christopher Wren, and it is coun-

tenanced by Mr. Webb's silence upon the first part of our author's education.

But before that, the improvements he made abroad gave such an eclat to his reputation all over Europe, that Christian IV. king of Denmark, sent for him from Venice, which was the chief place of his residence, and made him his architect-general. He had been some time possessed of this honourable post, when that prince, whose sister Anne had married James I. made a visit to England in 1606; and our architect, being desirous to return to his native country, took that opportunity of coming home in the train of his Danish majesty. The magnificence of James's reign, in dress, buildings, &c. is the common theme of all the English historians: which last furnished Jones with an opportunity of exercising his talents, and the display of those talents proved an honour to his country. The queen appointed him her architect, presently after his arrival; and he was soon taken, in the same character, into the service of prince Henry, under whom he discharged his trust with so much fidelity and judgement, that the king gave him the reversion of the place of surveyor-general of his majesty's works.

Mean while, prince Henry dying in 1612, he made a second visit to Italy; and continued some years there, improving himself further in his favourite art, till the surveyor's place fell to him; on his entrance upon which, he shewed an uncommon degree of generosity. The office of his majesty's works having, through extraordinary occasions, in the time of his predecessor, contracted a great debt, the privy-council sent for the surveyor, to give his opinion what course might be taken to ease his majesty of it; when Jones, considering well the exigency, not only voluntarily offered to serve without receiving one penny himself, in whatever kind due, until the debt was fully discharged, but also persuaded his fellow-officers to do the like, by which means the whole arrears were absolutely cleared.

The king, in his progress 1620, calling at Wilton, the seat of the earl of Pembroke, among other subjects, fell into a discourse about that surprizing group of stones called Stone-henge, upon Salisbury plain, near Wilton. Hereupon our architect, who was well known to have searched into antique buildings and ruins abroad, was sent for by my lord Pembroke; and there received his majesty's commands to produce, out of his own observations, what he could discover concerning this of Stone-henge. In obedience to this command, he presently set about the work; and having, with no little pains and expence, taken an exact measurement of the whole, and diligently searched the foundation,
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in order to find out the original form and aspect, he proceeded to compare it with other antique buildings which he had any where seen. In short, after much reasoning and a long series of authorities, he concluded, that this ancient and stupendous pile must have been originally a Roman temple, dedicated to Cœlus, the senior of the heathen gods, and built after the Tuscan order; that it was built when the Romans flourished in peace and prosperity in Britain, and, probably, betwixt the time of Agricola's government and the reign of Constantine the Great. This account he presented to his royal master in 1620, and the same year was appointed one of the commissioners for repairing St. Paul's cathedral in London,

Upon the death of king James, he was continued in his post by Charles I. whose consort entertained him likewise in the same station. He had drawn the designs for the palace of Whitehall, in his former master's time; and that part of it, the banqueting-house, was now carried into execution. It was first designed for the reception of foreign ambassadors; and the cieling was painted, some years after, by Rubens, with the felicities of James's reign [c]. June 1633, an order was issued out, requiring him to set about the reparation of St. Paul's; and the work was begun soon after at the east end, the first stone being laid by Laud, then bishop of London, and the fourth by Jones. In reality, as he was the sole architect, so the conduct, design, and execution of the work were trusted entirely to him; and having reduced the body of it into order and uniformity, from the steeple to the west end, he added there a magnificent portico, which raised the envy of all Christendom on his country, for a piece of architecture not to be paralleled in modern times. The whole was built at the expence of king Charles, who adorned it also with the statues of his royal father and himself. The portico consisted of solid walls on each side, with rows of Corinthian pillars set within, at a distance from the walls, to support the roof; being intended as an ambulatory for such, as usually before, by walking in the body of the church, disturbed the choir service.

While he was raising these noble monuments of his fame as an architect, he gave no less proofs of his genius and fancy for the pompous machinery in masques and interludes, which entertainments were the vogue in his time. Several of these

[c] Prints from it by Simon Gri- lord Burlington published, in 1740, a
belin were published in 1724. The late north-west view of the palace.

representations are still extant in the works of Chapman, Davenant, Daniel, and particularly Ben Jonson. The subject was chosen by the poet, and the speeches and songs were also of his composing; but the invention of the scenes, ornaments, and dresses of the figures, was the contrivance of Jones [D]. And herein he acted in concert and good harmony with father Ben, for a while; but, about 1614, there happened a quarrel between them, which provoked Jonson to ridicule his associate, under the character of Lantern Leather-head, a hobby-horse seller, in his comedy of Bartholomew-fair. And the rupture seems not to have ended but with Jonson's death: a very few years before which, in 1635, he wrote a most virulent coarse satire, called, "An Expostulation with Inigo Jones;" and, afterwards, "An Epigram to a Friend;" and also a third, inscribed to "Inigo Marquis would be." The quarrel not improbably took its rise from our architect's rivalry in the king's favour; and, it is certain, the poet was much censured at court for this rough usage of his rival: of which being advised by Mr. Howell, though his stomach would not come down for a while, yet at length he thought proper to comply, and accordingly suppressed the whole satire [E].

In the mean time, Mr. Jones received great encouragement from the court, so that he acquired a handsome fortune: which, however, was much impaired by what he suffered for his loyalty; for, as he had a share in his royal master's prosperity, so had he a share too in his ruins. Upon the meeting of the long parliament, Nov. 1640, he was called before the house of peers, on a complaint against him from the parishioners of St. Gregory's in London, for damages done to that church, on repairing the cathedral of St. Paul's. The church being old, and standing very near the cathedral, was thought to be a blemish to it; and therefore was taken down, pursuant to his majesty's signification and the orders of the council in 1639, in the execution of which, our surveyor no doubt was chiefly concerned. But in answer to the complaint, he pleaded the general issue; and, when the repairing of the cathedral ceased, in 1642, some

[D] In Jonson's "Masque of Queens," the first scene representing an ugly hell, which, flaming beneath, smoaked unto the top of the roof, probably furnished Milton with the first hint of his hell in "Paradise Lost;" there being a tradition, that he conceived the first idea of that hell from

some theatrical representations invented by Inigo Jones.

[E] It is said the king forbade it to be printed at that time; but it is printed since from a MS. of the late Vertue, the engraver, and is inserted among the epigrams in the 6th vol. of Jonson's works, edit. 1756, in 7 vol. 8vo.

part of the materials remaining were, by order of the house of lords, delivered to the parishioners of St. Gregory's, towards the rebuilding of their church. This prosecution must have put Mr. Jones to a very large expence; and, during the usurpation afterwards, he was constrained to pay 400l. by way of composition for his estate, as a malignant. After the death of Charles I. he was continued in his post by Charles II. but it was only an empty title at that time, nor did Mr. Jones live long enough to make it any better. In reality, the grief, at his years, occasioned by the fatal calamity of his former munificent master, put a period to his life in 1652: and he was buried in the chancel of St. Bennet's church, near St. Paul's Wharf, London, where there was a monument erected to his memory; but it suffered greatly by the dreadful fire in 1666.

In respect to his character, we are assured, by one who knew him well, that his abilities, in all human sciences, surpassed most of his age. He was a perfect master of the mathematics, and had some insight into the two learned languages, Greek and Latin, especially the latter; neither was he without some turn for poetry [F]. A copy of verses, composed by him, is published in the "Odcumbian Banquet," prefixed to Tom Coryate's "Crudities," in 1611, 4to. But his proper character was that of an architect, the most eminent in Europe in his time: on which account he is still generally styled the British Vitruvius; the art of designing being little known in England, till Mr. Jones, under the patronage of Charles I. and the earl of Arundel, brought it into use and esteem among us. The sum of the whole is, that he was generally learned, eminent for architecture, a great geometrician, and, in designing with his pen, as Sir Anthony Vandyck used to say, not to be equalled by masters in his time for the boldness, softness, sweetness, and sureness of his touches. This is the character given him by Mr. Webb, who was his heir; and who, being born in London, and bred in Merchant-Tailors school, afterwards resided in Mr. Jones's family, married his kinswoman, was instructed by him in mathematics and architecture, and designed by him for his successor in the office of surveyor-general of his majesty's works, but was prevented by Sir John Denham. Mr. Webb published some other pieces, besides his "Vindication of Stone-henge restored [G];" and dying
at

[F] Ben Jonson, by way of ridicule, calls him, in "Bartholomew Fair," a Parcel-poet.

[G] Inigo Jones's discourse upon Stone-henge being left imperfect at his death, Mr. Webb, at the desire of Dr. Harvey,

at Butleigh, his seat in Somersetshire, Oct. 24, 1672, was buried in that church.

We must not conclude this article without giving an account of our architect's designs and buildings, which are properly his works. The design for the palace of Whitehall, and the edifice of the Banqueting-house, have been already mentioned; he also projected the plan of the surgeons theatre in London, repaired since by the late lord Burlington. To him we owe queen Katharine's chapel at St. James's palace, and her majesty's new buildings fronting the gardens at Somerset-house in the Strand; the church and piazza of Covent-Garden. He also laid out the ground-plot of Lincoln's-inn-fields, and designed the duke of Ancafter's house on the west side of that noble square: the royal chapel at Denmark-house, the king's house at Newmarket, and the queen's buildings at Greenwich, were also of his designing. Several others of his buildings may be seen in Campbell's "Vitruvius Britannicus." The principal of his designs were published by Mr. Kent in 1727, fol. as also some of his lesser designs in 1744, fol. Others were published by Mr. Isaac Ware. Our artist left in MS. some curious notes upon Palladio's "Architecture," which are inserted in an edition of Palladio, published at London, 1714, fol. by Mr. Leoni; which notes, he says, raise the value of the edition above all the precedent ones.

Harvey, Mr. Selden, and others, perfected and published it at London in 1655, fol. under the title of "Stone-henge Restored;" and prefixed to it a print of our author etched by Hollar, from a painting of Vandyck. Dr. Stukeley, in his "Stone-henge a Temple of the Druids," gives several reasons for ascribing the greatest part of this treatise to Webb. 2. "The Vindication of Stone-henge Restored, &c." was published in 1665, fol. and again, together with Jones's and Dr. Charlton's, upon the same subject, in 1725, fol. It is remarkable, that almost all the different inhabitants of our island have had their advocates in claiming the honour of this antiquity.

Mr. Sammes, in his "Britannia;" will have the structure to be Phœnician; Jones and Webb believed it Roman; Aubrey thinks it British; Charlton derives it from the Danes; and Ep. Nicolson is of opinion, that the Saxons have as just a title to it as any. At last, Dr. Stukeley begins the round again, and maintains it, with Sammes, to be of Phœnician original. But to return to Webb, who also published, 3. "An Historical Essay, endeavouring to prove that the Language of China is the primitive Language." 4. He also translated, from the Italian into English, "The History of the World, written by George Taragnota."

Anecdotes
of Bowyer,
by Nichols,
p. 73.

JONES (WILLIAM), one of the last of those genuine mathematicians, admirers, and contemporaries of Newton, who cultivated and improved the sciences in the present century, was a teacher of the mathematics in London under the

patronage of Sir Isaac, and had the honour of instructing the late earl of Hardwicke in that science; who gratefully enabled him to lay aside his profession, by bestowing on him a sinecure place of about 200*l.* a year; and afterwards obtaining for him a more beneficial office in his majesty's exchequer, which he enjoyed for the last 20 years of his life. The lord chancellor Macclesfield and his son (who was afterwards president of the Royal Society) were also among the number of respectable personages who received from him the rudiments of the mathematics. The friendship of Sir Isaac Newton he obtained by publishing, when only 26 years old, the "Synopsis Palmariorum Matheos," a masterly and perspicuous abstract of every thing useful in the science of number and magnitude. Some papers of Collins falling afterwards into his hands, he there found a tract of Newton's, which had been communicated by Barrow to Collins, who had kept up an extensive correspondence with the best philosophers of his age. With the author's consent and assistance, Mr. Jones ushered this tract into the world, with three other tracts on analytical subjects; and thus secured to his illustrious friend the honour of having applied the method of infinite series to all sorts of curves, some time before Mercator published his quadrature of the hyperbola by a similar method. These admirable works, containing the sublimest speculations in geometry, were very seasonably brought to light in 1711, when the dispute ran high between Leibnitz and the friends of Newton, concerning the invention of fluxions; a dispute which this valuable publication helped to decide. Mr. Jones was author of "A new Epitome of the Art of practical Navigation;" and of several papers which appeared in the "Philosophical Transactions." The plan of another work was formed by this eminent mathematician, intended to be of the same nature with the "Synopsis," but far more copious and diffusive, and to serve as a general introduction to the sciences, or, which is the same thing, to the mathematical and philosophical works of Newton, whose name, by the consent of all Europe, is "not so much that of a man, as of philosophy itself." A work of this kind had long been a desideratum in literature, and it required a geometrician of the first class, to sustain the weight of so important an undertaking; for which, as M. d'Alembert justly observes, "the combined force of the greatest mathematicians would not have been more than sufficient." The ingenious author was conscious how arduous a task he had begun; but his very numerous and respectable acquaintance,

ance, and particularly his intimate friend the late earl of Macclesfield, to whom he left by will his invaluable library; never ceased importuning and urging him to persist, till he had finished the whole work, the result of all his knowledge and experience through a life of near 70 years, and a standing monument, as he had reason to hope, of his talents and industry. He had scarcely sent the first sheet to the press; when a fatal illness obliged him to discontinue the impression; and a few days before his death, he intrusted the MS. fairly transcribed by an amanuensis, to the care of lord Macclesfield; who promised to publish it, as well for the honour of the author; as for the benefit of his family, to whom the property of the book belonged. The earl survived his friend many years; but the "Introduction to the Mathematics" was forgotten or neglected; and, after his death, *the MS. was not to be found*; whether it was accidentally destroyed; which is hardly credible, or whether, as hath been suggested; it had been lent to some geometrician, unworthy to bear the name either of a philosopher or a man, who has since concealed it, or possibly burned the original for fear of detection. This was a considerable loss not only to men of letters, but to the public in general; since the improvement of science is a subject, in which their security and their pleasures, their commerce, and, consequently, their wealth, are deeply concerned: and, it may be added, the glory of the nation has suffered not a little by the accident; for, if the work of Mr. Jones had been preserved, the authors of the French "Encyclopedia" would not have ventured to reproach us, that, since the death of Newton, "our advancement in the mathematics has not satisfied the expectations of Europe."—The writer of this article has seen the large and splendid library, which fills up one whole side of the convenient gallery appropriated to that use in Shirburn castle; and the original library of the Macclesfield family is placed on the opposite side of the gallery.

Mr. Jones was father to that luminary of science Sir William Jones, now a judge in the East-Indies; a gentleman not less distinguished by his zeal for science in general, than by his own great pre-eminence in many important branches.

Biographia
Dramatica.

JONES (HENRY), a native of Drogheda in Ireland, was bred a bricklayer; but having a natural inclination for the Muses, pursued his devotions to them even during the labours of his mere mechanical avocations, and composing a line of brick and a line of verse alternately, his walls and poems
rose

rose in growth together; but which of his labours will be most durable, time alone must determine. His turn, as is most generally the case with mean poets, or bards of humble origin, was panegyric. This procured him some friends, and, in 1745, when the earl of Chesterfield went over to Ireland as lord-lieutenant, Mr. Jones was recommended to the notice of that nobleman, who was not more remarkable for his own shining talents and brilliancy of parts, than for his zealous and generous patronage of genius in whatever person or of whatever rank he might chance to meet with it. His excellency, delighted with the discovery of this mechanic Muse, not only favoured him with his own notice and generous munificence, but also thought proper to transplant this opening flower into a warmer and more thriving climate. He brought him with him to England, recommended him to many of the nobility there, and not only by his influence and interest procured him a large subscription for the publishing a collection of his "Poems," but it is said, even took on himself the alteration and correction of his tragedy, and also the care of prevailing on the managers of Covent-garden theatre to bring it on the stage. This nobleman also recommended him in the warmest manner to the late Colley Cibber, whose friendly and humane disposition induced him to shew him a thousand acts of friendship, and even made strong efforts by his interest at court to have secured to him the succession of the laurel after his death. With these favourable prospects, it might have been expected that Jones would have passed through life with so much decency as to have ensured his own happiness, and done credit to the partiality of his friends; but this was not the case. "His temper," says one who seems to have known him, "was, in consequence of the dominion of his passions, uncertain and capricious; easily engaged, and easily disgusted; and as œconomy was a virtue which could never be taken into his catalogue, he appeared to think himself born rather to be supported by others than under a duty to secure to himself the profits which his writings and the munificence of his patrons from time to time afforded." After experiencing many reverses of fortune, which an overbearing spirit and an imprudence in regard to pecuniary concerns, consequently drew on him, he died in great want, in April 1770, in a garret belonging to the master of the Bedford coffee-house, by whose charity he had been some time supported, leaving an example to those of superior capacities and attainments, who, despising the common maxims of life, often feel

the want of not pursuing them when it is too late. His principal performance, "The Earl of Essex," appeared in 1753. His poetical worth, though not contemptible, was far from being of the first-rate kind. In short, it was pretty nearly on a par with that of another rustic-bred bard of this century, whom the royal favour having given a sanction to, it became a fashion to admire his writings, though the greatest value that either that gentleman's poems or those of our author possessed, to call them into notice above hundreds of the humbler inhabitants of Parnassus, was their being produced by geniuses entirely uncultivated; so that the wonder was not how men of a poetical turn should produce such verses as theirs, but how any verses at all should be the produce of a thatcher or a bricklayer.

JONSIUS (JOHN), a learned and judicious writer in the 17th century, was a native of Holstein, and cultivated polite learning at Francfort on the Maine, but died, 1659, in the flower of his age. We have a Latin treatise of his in good esteem, "De scriptoribus historiæ philosophiæ," of which the best edition is that of Jena, 1716, 4to.

JONSON (BENJAMIN), a celebrated English poet, was of Scotch extraction by his grandfather, who was originally of Anandale in that kingdom, but removed to Carlisle in the reign of Henry VIII. under whom he enjoyed some post. The father of our poet was a sufferer under queen Mary, probably on account of religion: he was not only imprisoned, but lost his estate: he afterwards took orders, and was settled at Westminster, where he died in 1574, about a month before the birth of his son Benjamin. Our poet was first put to a private school, and afterwards removed to Westminster, where the famous Camden was his master [A]. While he was here, his mother, having remarried with a bricklayer, took him home, and obliged him to work at his stepfather's business. Upon this, he resolved to go abroad; and, for a subsistence, listed himself a soldier, in which character being carried to the English army in the Netherlands, he distinguished himself by killing and despoiling one of the enemy in the view of both armies. Poets have been seldom memorable for their military achievements: no wonder, there-

[A] See the dedication to his master also Epigram XIV. p. 2. Vol. VI. of our author's works, edit. 1756. of "Every Man in his Humour," as the first fruits of his education. See

fore, that Jonson hath touched this incident of his life with some elation of heart, in an epigram addressed "To true Soldiers [B]!"

After his return home, he resumed his former studies; and, as is said, went to St. John's-college, Cambridge. It is certain he gave several books to that library, which have his name in them; but his continuance there was apparently short, in proportion to his finances, which would not supply the decent conveniences of a learned ease. In this exigence he turned his thoughts upon the play-houses; his inclination and genius lay to compositions for the stage; and he had the example of Shakspeare, who had taken the same course, in the like difficulties, with success. The play-house he entered into was an obscure one, in the skirts of the town, and called The Curtain. Here, like Shakspeare too, he made but a poor figure: his attempts, as an actor, could neither provide a support, nor recommend him to a share in any of the companies or theatres, which in that age were numerous in London. On the contrary, his inabilities this way became a topic of satire to his adversaries: he was reproached with leaving his former occupation of mortar-treader, to turn actor; and we are informed, that he performed the part of Zuliman at Paris-Garden, with ambling by a play-waggon in the high-way, and taking mad Jeronymo's part, to get a service among the mimics; that in this service he would have continued, but was cashiered [c]. While he was thus a retainer to the stage, he had the ill luck to be engaged in a duel with a brother actor; in the rencounter he was wounded in the arm, but killed his opponent, who had challenged him. He was committed to prison for this offence, and, during his confinement, visited by a Popish priest; who, taking the advantage of his melancholy, made him a convert to the church of Rome, in which he continued for 12 years. When or by what means he obtained his discharge from prison, is uncertain; but, his spirits returning with his liberty, he entered soon after into matrimony.

He was now about 24, when we are to date the rise of his reputation as a dramatic writer. It is true, he had

[B] It is the CVIII in his works, Vol. VI. *ibid.*

[c] Decker's "Satyromastix."—The play above-mentioned is intituled, "The Spanish Tragedy; or, Jeronymo is mad again." It was as much

admired by the populace, as despised and ridiculed by Shakspeare, Fletcher, and even Jonson himself in several of his plays. Paris-Garden is the Bear-garden, so called then from the person's name who kept it.

made some attempts that way, from his first entrance into the play-house, but without success. He had wrote a play or two, which had been absolutely condemned, and was now offering another to the stage, which had been rejected, if Shakspeare had not happened luckily upon it, and found something so well in it as to bring it upon his own stage. This encouragement was the more kind, as this play was even condemned by Jonson himself in his riper years: and it is none of the least commendations of that generous, humane, good-natured bard, that he afterwards continued to recommend our young poet and his productions to the public; and even did not disdain to lend his hand in finishing some of them; and played a part in all as long as he continued on the stage.

The first play Jonson printed, was the comedy intituled "Every Man in his Humour," after which he produced a play regularly every year for some years successively: and in 1600 he made his court, in a noble manner, to queen Elizabeth, whom he complimented under the allegorical personage of the goddess Cynthia, in his "Cynthia's Revels," which was acted that year by the children of the queen's chapel [D]. He seems to have been a competitor for the poetic crown at this time; since, in his next piece, "The Poetaster," which was represented by the same performers. in 1601, he ridicules his rival Decker, under the character of Crispinus. He was taxed also with particular reflections in it on some professors of the law, and some military men, who were well known at that time. The popular clamours against him upon this occasion, ran very high; and to these he replied, in vindication of himself, by an apologetical dialogue, which was once spoken upon the stage, and which he annexed, on the publication of his works, to the end of this play: but Decker was bent upon revenge, and resolved, if possible, to conquer Jonson at his own weapons. In this spirit he wrote a play immediately after, intituled "Satyromastix, or, The untrussing the humourous Poet;" in which Jonson is introduced under the character of Horace Junior. The enemies of Jonson industriously gave out, that all he wrote was produced with extreme labour, and that he was not less than a year about every play. This objection,

[D] These children or choristers vied with the most celebrated players of that time: Jonson wrote an epitaph upon one of them, called Sal Pavy, famous for acting the part of an old

man; which, says the epitaph, he did so exactly, that the destinies thought him one, and by their tears consented to his fate. Epigram cxx. in Jonson's Works.

had it been true, was really no disgrace to him; the best authors know by experience, that what appears to be the most natural and easy in writing, is frequently the effect of study and the closest application. But their design was to insinuate, that Jonson had no parts and a poor imagination: to which he retorted in the prologue to his "Volpone, or The Fox;" and from thence we learn, that the whole play was finished by him in five weeks.

About this time he joined with Chapman and Marston, two other contemporary playwrights, in a comedy called "Eastward-Hoe," wherein they were accused of reflecting on the Scots: in consequence of which, they were all three committed to prison, and were even in danger of losing their ears and noses. However, upon submission, they received a pardon; and Jonson was so rejoiced at his discharge, that he gave an entertainment to his friends, among whom were Camden and Selden. In the midst of the entertainment, his mother, more an ancient Roman than a Briton, drank to him and shewed him a paper of poison; which she intended to have given him in his liquor, after having taken a potion of it herself, if the sentence for his punishment had passed [E]. As queen Elizabeth had encouraged the taste of masques, wherein she much delighted, so, in the reigns of James and Charles, the exhibition of masques became a principal diversion of the court. The queens to both these princes, not being natives of England, could not perhaps at first so readily understand the language; so that the music, dancing, and decorations of a masque, were to them a higher entertainment, than what they could receive from any other dramatic composition; and their pleasure was increased, as they, after the example of queen Elizabeth, condescended to take a part themselves in the performance. Herein Jonson was the chief factor for the court: most of these masques and entertainments were written by him; and there seldom passed a year, in which he did not furnish one or two of this kind. March 1603, he composed a part of the device, intended to entertain king James, as he passed through the city from the Tower to his coronation in Westminster-abbey; and, June the same year, a particular entertainment of his was performed at Althorp in Northamptonshire, the seat of lord Spencer, for the diversion of the queen and prince,

[E]. The Scots, at this time, crowding the court, gave offence to several English gentlemen; to ridicule them must have been a popular topic, which was apparently the motive for undertaking this play.

who rested there some days, as they came first into the kingdom. In 1604, there was a private entertainment for the king and queen on May-day morning, at Sir William Cornwallis's house at Highgate; and of this likewise Jonson was the author. His first masque, which he called "Of Black-nefs," was performed at court on the Twelfth-night in 1605; and this masque, as all the others, was exhibited with the utmost magnificence and splendor, which the luxurious elegance of a court could supply. In the scenical decoration of these several entertainments, Jonson had Inigo Jones for an associate; and the necessary devices for each seem to have been designed and ordered by Jones, with his usual delicacy and grandeur of taste. The shews and pageants, for indeed they were no better, had another quality, which made them particularly relished by the court: they were perfumed with the incense of the most servile and abject adulation: Jonson saw how very palatable this tribute was to king James, and provided it with no sparing hand.

However, these lighter efforts were only the recreations of his Muse, which in 1610 produced his "Alchymist." This, though seemingly the freest from personal allusions, yet could not secure him the general applauses of the people. A contemporary author, and friend to Jonson, hath told us, that, on some account or other, they expressed a dislike either to the poet or his play. The scribblers of the age had then, as at present, a loud and numerous party at their call; and they were constantly let loose on Jonson, whenever he brought a new play upon the stage. But their censure was his fame; whilst he was loved and respected by Genius, Art, and Candour, and could number among his friends the first men of his times; as Shakspeare, Beaumont, Fletcher, Donne, Camden, Seiden, &c. In 1613, Jonson made the tour of France, and, among others, was admitted to an interview and conversation with cardinal Perron. Their discourse, we may imagine, turned chiefly upon literary subjects: the cardinal shewed him his translation of Virgil; and Jonson, with his usual openness and freedom, told him, it was a bad one. About this time there broke out a quarrel between him and Inigo Jones, whom he therefore made the subject of his ridicule, in the character of Sir Lantern Leather-head, in his comedy of "Bartholomew Fair," acted in 1614 [F].

In 1617, the salary of poet-laureat was settled upon him for life by king James; and he published his works in one

[F] See a particular account of this quarrel in Inigo Jones's article.

volume, folio, the same year [G]. He was now set at the head of the poetic band, and invited to the university of Oxford by several members, particularly Dr. Corbet of Christchurch. Ben resided in that college during his abode in the university: and, as the doctor was a celebrated wit and poet himself, the time must have been agreeably spent by Jonson, especially as it was crowned by a very ample and honourable testimony of his merit; for he was created, in a full convocation, M.A. July 1619. Honours indeed now crowded upon him. On the death of Daniel, October following, he succeeded to the vacant laurel: which however was no more than his just due, as well as the reward of his merit; inasmuch as he had discharged the laureat's province for many years, although Daniel wanted not for parts, and was honoured with the good opinion of the queen. But we have already intimated, what might be Jonson's peculiar merit with king James; and king Charles's generosity in encouraging this, as well as every other art, is celebrated by all historians. Accordingly our laureat felt the sweets of it. The laureat's pay was originally a pension of 100 marks per annum; but, in 1630, Jonson presented a petition to king Charles, to make those marks as many pounds: and this petition was granted. At the latter end of this year, he went on foot into Scotland, to visit Drummond of Hawthornden; with whom he had kept a correspondence some years. He had lately received from him some curious materials respecting the history and geography of Scotland, in compliance with Jonson's request, who had formed a design of writing upon that subject [H]: and it was apparently to inform himself in some farther particulars upon the spot, that he had undertook this journey. However that be, it is certain, he passed some months with his ingenious friend, much to his satisfaction, opening his heart, and communicating his thoughts to him. Among other things, he gave him an account of his family, and several particulars relating to his life: nor was he less communicative of his sentiments with

[G] The title of "Works," which our author gave to his plays and poems, was immediately carped at; and the following epigram came forth:

"Pray tell me, Ben, where does the
"mystery lurk?"

"What others call a play, you call a
"work."

To which the following answer was returned in Jonson's behalf:

"The author's friend thus for the au-
"thor says;

"Ben's plays are works, when others
"works are plays."

[H] See a letter of Drummond to him, dated July 1, 1619, in the familiar Epistles subjoined to Drummond's "History of Scotland, 1685," 8vo.

regard to the authors and poets of his own time. Drummond committed the heads of their conversation to writing; and they are inserted in a folio edition of his works, printed at Edinburgh. Jonson celebrated the adventures of this journey in a particular poem; which being accidentally burnt about two or three years afterwards, he lamented the loss of in another poem, called "An Execration upon Vulcan [I]."

Jonson's office, as poet laureat, obliged him to provide the Christmas diversion of a masque; and accordingly, in his works, we have a series of these and other entertainments of a like kind, most of which were presented at court from 1615 to 1625. In this last year was exhibited his comedy called "The Staple of News;" and, from thence to 1630, the writing of masques was his chief employment. In that year his comedy, intituled, "The New Inn, or the "Light-Heart," was brought upon the stage, but hissed out of the house on its first appearance. Jonson had recourse to his pride on this occasion, and threatened, by way of revenge, to leave the stage, in an ode addressed to himself: the "New Inn," with the ode annexed, being printed in 1631, a very severe reply was written soon after by Owen Feltham, in verse, and in the same measure with Jonson's ode [K]. He was at that time ill, and lived in an obscure necessitous condition; and there is a printed story, which tells us, "that the king, who heard of it, sent him a benevolence of 10l. and that Jonson, when he received the "money, returned the following answer: His majesty hath "sent me 10l. because I am old and poor, and live in an "alley; go and tell him, that his soul lives in an alley [L]." The bluntness of Jonson's temper might give occasion for such a story, and there is an expression not unlike it occurring in his works; but the fact is otherwise. It is true, that he was poor and ill; but the king relieved him with a bounty of 100l. which he hath expressly acknowledged by an epigram, written that very year, and on that particular occasion [M]. Jonson continued for some time in this low state,

[I] It is inserted in his Works, Vol. VI. edit. 1756, 8vo.

[K] Owen Feltham was a writer of note in that age, author of a book which had its day of fame, intituled "Resolves." That he was a friend to Jonson's real merit, appears by his verses in "Jonsonius Virbius." But Ben's foibles in this particular, as well as his general merit, are handsomely

touched by Sir John Suckling, in his "Session of the Poets." See his *Fragmenta aurea*, &c. p. 7. edit. 1748, 8vo.

[L] Cibber's *Lives of the Poets*, and Smollet's *History of England*, Vol. III. p. 346, 4to.

[M] It is among the epigrams in his Works, Vol. VI. p. 434.

notwithstanding the king's further munificence in the large addition to his salary [N] this year, already mentioned: and, in 1631, solicited the lord treasurer for relief in a short poem, which he called "An Epistle Mendicant;" where he complains, that he had laboured under sickness and want for five years [O]. But he discovers greater affliction for the emptiness of his purse, than the disorder of his person; and the success he had met with in that article encouraged him to employ his Muse afterwards in several less direct, but not less understood, nor less effectual, applications of the adulatory kind, with the same view [P]. There is good reason also to believe, that he had a pension from the city, from several of the nobility and gentry, and particularly from Mr. Sutton, the founder of Charter-house: yet, with all these helps, his finances were continually in disorder and deficient, and that defect made him a beggar.

In these circumstances, notwithstanding the ill success of his last-mentioned play, he took the field again. There are two comedies subsequent in point of time to the "New Inn," but both without a date. Of these the "Tale of a Tub" was probably his last performance, and is undoubtedly one of those later compositions, which Dryden hath called his dotages; but yet they are the dotages of Jonson. The malevolence of criticism, which had marked him for its prey in his younger years, could not be persuaded to reverence his age, but pursued him as long as he could hold a pen. Alexander Gill, a poetaster of the times, attacked him with a brutal fury, on account of his "Magnetic Lady:" but Gill [Q] was a bad man, as well as a wretched poet; and Jonson, with the advantage in both these points, revenged himself by a short but cutting reply. His last masque was personated July 30, 1634, and the only piece we have with a date afterwards, is his New Year's Ode for 1635. He died of a palsy, Aug. 6, 1637, in his 63d year; and was interred in Westminster-abbey. Over his grave is a common pavement stone, given, says Wood, by Jack Young of Great Milton in Oxfordshire, afterwards knighted by Charles II; and on it are engraven these words,

O RARE BEN JONSON.

In beginning of 1638, elegies on his death were published, under the title of "Jonsonius Virbius, or The Memory of

[N] Our poet's petition for this favour is inserted in his Works, Vol. VII. p. 8.

[O] Ibid. p. 446.

[P] See Vol. VI. p. 431, 432, 438, 439.

[Q] There is some account of both father and son in Ath. Oxon.

" Ben

“ Ben Jonson revived, by the Friends of the Muses ;” in which collection are poems by lord Falkland, lord Buckhurst, Sir John Beaumont, Sir Thomas Hawkins, Mr. Waller, Mayne, Cartwright, Waryng, the author of “ Effigies Amoris,” and others : and, in 1640, the volume of plays and poems, which he published himself, was reprinted ; to which was added another volume in folio, containing the rest of his plays, masques, and entertainments, with a “ Translation of “ Horace’s Art of Poetry,” his “ English Grammar,” and the “ Discoveries.” In 1716, his works came out in 6 vols. 8vo ; and another edition was printed in 1756, in 7 vols. 8vo, with notes and additions by the editor Mr. Whalley. Our poet was married, and had some children, particularly a son and a daughter, both celebrated by him in epitaphs at their death [R] : so that he left no issue, but those of his brain.

[R] Printed among his epigrams, N^o xxii. and xlv. in his Works, Vol. VI.

Konig. Bib.
vet. & nova.

JONSTON (JOHN), a learned Polish naturalist and physician, was born at Sambter in Great Poland, 1603. He travelled all over Europe, and was esteemed every where by the learned. He afterwards bought the estate of Ziebindorf in the duchy of Lignitz in Silesia, where he died in 1675 ; having published “ A Natural History of Birds, Fishes, “ Quadrupeds, Insects, Serpents, and Dragons,” in 1653, folio : as also a piece upon the Hebrew and Greek festivals in 1660 ; “ A Thaumatrography” in 1661 ; and some poems.

Nouveau
Dict. His-
torique-
Portatif,
Amst. 1774.
8vo.

JORDAN (CHARLES STEPHEN), a person distinguished more by his connections, than by his works, was born at Berlin in 1700, and discovered early a taste for letters. After having exercised the ministry, he was advanced to several posts of profit and honour, and became at length vice-president of the Academy of Sciences at Berlin ; where he died in 1745. The king of Prussia loved him most affectionately, and erected a mausoleum over him. He also honoured him with the following Eloge : “ Jordan,” says he, “ was “ born with parts, lively, penetrating, yet capable of ap-
“ plication ; his memory vast, and retentive ; his judgement
“ sure, his imagination brilliant ; always governed by rea-
“ son, yet without stiffness in his morals ; open in conver-
“ sation, full of politeness and benevolence ; cherishing
“ truth, and never disguising it ; humane, generous, ready
“ to serve ; a good citizen ; faithful to his friends, his mas-
“ ter, and his country.” He was the author of several
works,

works, which, our voucher seems to think, do not give us so high an idea of him, as the above elege: among which are, “L’Histoire d’un voyage litteraire,” in France, England, and Holland; “Un Recueil de Litterature, de Philosophie, & d’Histoire;” “A Life of M. de la Croze, in French, &c.”

JORDANO (LUCA), an eminent Italian painter, was born, in 1632, at Naples, in the neighbourhood of Joseph Ribera, whose works attracted him so powerfully, that he left his childish amusements for the pleasure he found in looking on them. So manifest an inclination for painting determined his father, a middling painter, to place him under the directions of that master; with whom he made so great advances, that, at seven years old, his productions were surprising. But hearing of those excellent models for painting, that are at Venice and Rome, he quitted Naples privately, to go to Rome. He attached himself to the manner of Pietro da Cortona, whom he assisted in his great works. His father, who had been looking for him, at last found him at work in St. Peter’s church. From Rome, they set out together to Bologna, Parma, and lastly to Venice: at every place Luca made sketches and studies, from the works of all the great masters, but especially Paul Veronese, whom he always proposed for his model. It is said, that Jordano had been so great a copier, that he had designed the rooms and apartments of the Vatican a dozen times, and the battle of Constantine 20. He afterwards went to Florence, where he began afresh to study, copying the works of Leonardo da Vinci, Michael Angelo, and Andrea del Sarto. He went back to Rome, whence, after a very short stay, he returned to Naples; and there married against his father’s inclinations, who apprehended such an engagement might lessen his attention to his profession. After seeing the paintings at Rome and Venice, Luca quitted his master’s manner, and formed to himself a taste and manner, which partook somewhat of all the other excellent masters; whence Bellori [A] calls him the ingenious bee, who extracted his honey from the flowers of the best artists. His reputation was soon so well established, that all public works were trusted with him, and he executed them with the greatest facility and knowledge.

[A] In his Lives of the Painters, under our painter’s article.

Some of his pictures being carried into Spain, so much pleased Charles II. that he engaged him to his court in 1692, to paint the Escorial, in which he acquitted himself as a great painter. The king and queen often went to see him work, and commanded him to be covered in their presence. In the space of two years, he finished the ten-arched roofs and the stair-case of the Escorial. He afterwards painted the grand saloon of Buen Retiro; the sacristy of the great church at Toledo; the chapel of the lady of Atocha; the roof of the royal chapel at Madrid; and several other works. He was so engaged to his business, that he did not even rest from it on holidays, for which being reproached by a painter of his acquaintance, he answered, "If I was to let my pencils rest, they would grow rebellious, and I should not be able to bring them to order without trampling on them." His lively humour and smart repartees amused the whole court. The queen of Spain, one day enquiring after his family, wanted to know what sort of a woman his wife was? Jordano painted her on the spot in a picture he was at work upon, and shewed her to the queen; who was the more surprized, as she had not perceived what he was about, and was so pleased, that she took off her pearl necklace, and desired him to present his wife with it in her name. He had so happy a memory, that he recollected the manners of all the great masters; and had the art of imitating them so well, as to occasion frequent mistakes. The king shewed him a picture of Bassani, expressing his concern that he had not one companion: Jordano painted one for him so exactly in Bassani's manner, that it was taken for a picture of that master.

The great works Jordano had executed in Spain, gave him still greater reputation when he returned to Naples; so that he could not supply the eagerness of the citizens, though he worked so quick. The Jesuits, who had bespoke a picture of St. Francis Xavier, complaining to the viceroy that he would not finish it, and that it ought to be placed on the altar of that saint on his festival, which was just at hand; finding himself pressed on all hands, he painted this piece in a day and a half. Oftentimes he painted a Virgin holding a Jesus, and, without any rest, in an hour's time would finish a half-length; and, for dispatch, not waiting the cleaning of his pencils, would lay on the colours with his finger. His manner had great lightness and harmony: he understood fore-shortening, but as he trusted to the great practice of his hand, he often exposed to the public pictures that were very

very indifferent, and very little studied; in which he appears also to have been incorrect, and little acquainted with anatomy. Nobody ever painted so much as Jordano, not even Tintoret; his school grew into such repute, that there was a great resort to it from Rome and all quarters: he loved his disciples, whose works he touched with great readiness, and assisted them with his designs, which he gave them with pleasure. His generosity carried him to make presents of altar-pieces to churches, that were not able to purchase them. He painted, gratis, the cupola of St. Bridget for his reputation, and touched it over a second time. By a particular dexterity, that roof, which is rather flat, seems very much elevated, by the lightness of the clouds which terminate the perspective.

Two Neapolitans, having sat for their pictures, neglected to send for them when they were finished. Jordano, having waited a great while, without hearing from them, painted an ox's head on one, and a Jew's cap on the other, and exposed them to view in that manner: on the news whereof they brought him the money, begging him to efface the ridiculous additions. Though his humour was gay, he always spoke well of his brother painters, and received any hints that were given him with great candour and docility. The commerce he had with several men of learning was of great use to him: they furnished him with elevated thoughts, reformed his own, and instructed him in history and fable, which he had never read. His labours were rewarded with great riches, which he left his family, who lost him at Naples in 1705, when he was 73. His monument is in the church of St. Bridget, before the chapel of St. Nicolas de Bari, which is all of his hand.

He engraved three plates in aqua fortis—one of the woman taken in adultery—another of the prophet Elias ordering the priests of Baal to be killed, in the presence of king Ahab—and a St. Anne.

JORDANS (JAMES), an eminent painter of the Flemish school, was born at Antwerp in 1593. He learned the principles of his art, in that city, from Adam Van Ort; to whose instructions, however, he did not so confine himself, as not to apply to other masters there, whose works he examined very carefully. He added to this the study of nature from the originals, struck out a manner entirely his own, and by that means became one of the most able painters in the Netherlands. He wanted nothing but the advantage of
seeing

seeing Italy; as he himself testified, by the esteem he had for the Italian masters, and by the avidity with which he copied the works of Titian, Paul Veronese, the Bassani's, and the Caravagios, whenever he met with any of them. What hindered him from making the tour of Italy, was his marriage, which he entered into very young, with the daughter of Van Ort, his master. Jordans's genius lay to the grand goût in large pieces, and his manner was strong, true, and sweet. He improved most under Rubens, for whom he worked, and from whom he drew his best principles; inso-much that, it is said, this great master, being apprehensive lest Jordans would eclipse him by a superior knowledge in colouring, employed him a long time to draw, in distemper or water-colours, those grand designs in a suit of hangings for the king of Spain, after the sketches which Rubens had done in proper colours; and, by this long restraint, he enfeebled that strength and force, in which Jordans represented truth and nature so strikingly. Our excellent artist finished several pieces for the city of Antwerp, and all over Flanders. He worked also for both their majesties of Sweden and Denmark. In a word, he was indefatigable; and, after he had worked without intermission all day, used to recruit his spirits among his friends in the evening. He was an excellent companion, being of a cheerful and pleasant humour. He lived to about 84, and died at Antwerp in 1678.

De Piles.

JORTIN (Dr. JOHN), a learned English divine, was born in London, Oct. 23, 1698. His father Renatus was of Bretagne in France; came over to England about 1637, when Protestantism was no longer tolerated in that country; was made a gentleman of the privy-chamber in 1691; became afterwards secretary to lord Orford, Sir George Rooke, and Sir Cloudesly Shovel; and was cast away with the last, Oct. 22, 1707. His mother was Martha Rogers, of an ancient and respectable family in Bucks, which had produced some clergymen, distinguished by their abilities and learning. He was trained at the Charter-house-school, where he made a good proficiency in Greek and Latin: French he learned at home, and he understood and spoke that language well.

May 1715, he was admitted of Jesus-college, Cambridge; and, about two years after, recommended by his tutor Dr. Styan Thirlby, who was very fond of him, and always retained a friendship for him, to make extracts from Eustathius for the use of Pope's "Homer." He was not employed

Anecdotes
of Bowyer,
by Nichols.

ployed directly by Pope, nor did it ever happen to him to see the face of that poet : for, being of a shy modest nature, he felt no impulse to force his way to him ; nor did the other make enquiry about him, though perfectly satisfied with what he had done for him. He took the degree of B. A. in 1718-19, and M. A. in 1722 : he had been chosen fellow of his college, soon after the taking of his first degree. This year he distinguished himself by the publication of a few Latin poems, intituled, “*Lusus Poetici*,” which were well received. Sept. 1723, he entered into deacon’s orders, and into priest’s the June following. Jan. 1726-7, he was presented by his college to Swavesey, near Cambridge ; but, marrying in 1728, he resigned that living, and soon after settled himself in London.

In this town he spent the next 25 years of his life : for though, in 1737, the earl of Winchelsea gave him the living of Eastwell in Kent, where he resided a little time, yet he very soon quitted it, and returned to London. Here for many years he had employment, as a preacher in several chapels ; with the emoluments of which, and a competency of his own, he supported himself and family in a decent, though private, manner : dividing his leisure hours between his books and his friends, especially those of the literati, with whom he always kept up a close and intimate connection. In 1730, he published “*Four Sermons upon the Truth of the Christian Religion* :” the substance of which was afterwards incorporated in a work, intituled, “*Discourses concerning the Truth of the Christian Religion*, 1746,” 8vo.

In 1731, he published “*Miscellaneous Observations upon Authors, ancient and modern*,” in 2 vols. 8vo. This is a collection of critical remarks, of which however he was not the sole, though the principal, author : Pearce, Maffon, and others, were contributors to it. In 1751, Abp. Herring, unsolicited, gave him the living of St. Dunstan in the East, London. This prelate had long entertained an high and affectionate regard for him ; had endeavoured aforesaid to serve him in many instances with others ; and afterwards, in 1755, conferred upon him the degree of D. D. This same year, 1751, came out his first volume of “*Remarks upon Ecclesiastical History*,” 8vo. This work was inscribed to the earl of Burlington ; by whom, as trustee for the Boylean Lecture, he had, through the application of Ep. Herring and Bp. Sherlock, been appointed in 1749 to preach that lecture. There is a preface to this volume of more than 40 pages : a very pleasing one ; for, besides much learning and ingenuity

ingenuity displayed throughout, it is full of the spirit of liberty and candour. These "Remarks upon Ecclesiastical History" were continued, in four succeeding volumes, down to the year 1517, when Luther began the work of Reformation: two, published by himself, in 1752 and 1754; and two, after his death, in 1773.

In 1755, he published "Six Dissertations upon different Subjects," 8vo. The sixth Dissertation is, "On the state of the dead, as described by Homer and Virgil;" and the remarks in this, tending to establish the great antiquity of the doctrine of a future state, interfered with Warburton in his "Divine Legation of Moses," and drew upon him from that quarter a very severe attack. He made no reply; but I find in his "Adversaria" the following memorandum, which shews, that he did not oppose the notions of other men, from any spirit of envy or contradiction, but from a full persuasion that the real matter of fact was, as he had represented it. "I have examined," says he, "the state of the dead, as described by Homer and Virgil; and upon that dissertation, I am willing to stake all the little credit that I have as critic and philosopher. I have there observed, that Homer was not the inventor of the fabulous history of the gods: he had those stories, and, also the doctrine of a future state, from old traditions. Many notions of the Pagans, which came from tradition, are considered by Barrow, Serm. viii. Vol. II. in which Sermon the existence of God is proved from universal consent." See also *Bibl. Chois.* I. 356. and *Bibl. Univ.* IV. 433.

In 1758, appeared his "Life of Erasmus," in one vol. 4to; and, in 1760, another vol. 4to, containing "Remarks upon the Works of Erasmus," and an "Appendix of Extracts from Erasmus and other Writers." In the preface to the former volume, he says, that "Le Clerc, while publishing the works of Erasmus at Leyden, drew up his Life in French, collected principally from his Letters, and inserted it in the 'Bibliotheque Choisee;' that, as this Life was favourably received by the public, he had taken it as a groundwork to build upon, and had translated it, not superstitiously and closely, but with much freedom, and with more attention to things than to words; but that he had made continual additions, not only with relation to the history of those days, but to the Life of Erasmus, especially where Le Clerc grew more remiss, either wearied with the task, or called off from these to other labours." After mentioning a few other matters to his readers, he turns his

his discourse to his *friends*; “ recommending himself to their favour, whilst he is with them, and his name, when he is gone hence; and intreating them to join with him in a wish, that he may pass the evening of a studious and unambitious life, in an humble but not a slothful obscurity, and never forfeit the kind continuance of their accustomed approbation.”

But, whatever he or his friends might wish, he was to live hereafter neither so studiously nor so obscurely, as his imagination had figured out to him: more public scenes, than any he had yet been engaged in, still awaited him. For Hayter Bp. of London, with whom, by the way, he had been upon intimate terms, dying in 1762; and Osbaldiston, who was also his friend, succeeding to that see; he was made domestic chaplain to this bishop in March, admitted into a prebend of St. Paul's the same month, and in Oct. presented to the living of Kensington; whither he went to reside soon after, and there performed the office of a good parish-priest as long as he lived. In 1764, he was appointed archdeacon of London, and soon after had the offer of the rectory of St. James's, Westminster; which however he refused, from thinking his situation at Kensington more to his humour, as well as better adapted to his now advanced age. Here he lived, occupied (when his clerical functions permitted) amongst his books, and enjoying himself with his usual serenity, till Aug. 27, 1770: when, being seized with a disorder in the breast and lungs, he grew continually worse, in spite of all assistance; and, without undergoing much pain in the course of his illness, died Sept. 5, in his 72d year. He preserved his understanding to the last; and, in answer to a female attendant who offered him something, “ No,” says he, with much composure, “ I have had enough of every thing.” He was buried in the new church-yard at Kensington, as he had directed; and had a flat stone laid over him, with this inscription dictated by himself:

Joannes Jortin
Mortalis esse desijt,
Anno Salutis 1770,
Ætatis 72.

He left a widow, and two children: Rogers Jortin, of Lincoln's-inn, in the profession of the law; and Martha, married to the Rev. Samuel Darby, late fellow of Jesus-college in Cambridge, and now rector of Whatfield in Suffolk.

Besides his principal works, which have already been mentioned, there are some other things of a smaller nature: as, "Remarks upon Spenser's Poems, 1734," 8vo, at the end of which are some "Remarks upon Milton;" "Remarks on Seneca," printed in the "Present State of the Republic of Letters," for Aug. 1734; "A Sermon, preached at the Consecration of Pearce, Bishop of Bangor, 1747;" a few "Remarks on Tillotson's Sermons," given to his friend Dr. Birch, and printed in the appendix to Birch's Life of that prelate, 1752; "Letter to Mr. Avison, concerning the Music of the Ancients," subjoined to a second edition of Avison's "Essay on Musical Expression, 1753;" and a few "Remarks on Phillips's Life of Cardinal Pole," printed in an Appendix to "Neve's Animadversions" upon that History, 1766. In 1771, the year after his death, four volumes of his "Sermons" in 8vo, were inscribed by his son Rogers Jortin to his parishioners of St. Dunstan's, at whose request they were published; and these, being well received by the public, were reprinted in 1772, with the addition of three volumes more. At the end of the seventh volume are "Four Charges, delivered to the Clergy of the Archdeaconry of London."

Besides great integrity, great humanity, and other qualities, which make men amiable as well as useful, this learned person was of a very pleasant and facetious turn; as his writings abundantly shew. He had, nevertheless, great sensibility, and could express himself with warmth; yea, even with some degree of indignation, when he thought the occasion warranted him so to do. For instance, he had a great respect and fondness for critical learning, which he so much cultivated; and, though he knew and allowed it to have been disgraced by the manners of certain proud, fastidious, and insolent critics, such as Salmasius, Scaliger, Scioppius, &c. yet he thought the restoration of letters, and the civilization of Europe, so much indebted to it, that he could ill bear to see it contemptuously treated. Hence a little tartness sometimes in his writings, when this topic falls in his way.

For the motto of his "Life of Erasmus," he chose the following words of Erasmus himself: "illud certe præfagio, de meis luebrationibus, qualescunque sunt, candidius judicaturam Posteritatem; tamen nec de meo seculo queri possum." Yet it is certain, that he had very slight notions of posthumous fame or glory, and of any real good which could arise from it; as appears from what he hath collected
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and written about it, in a note upon Milton, at the end of his "Remarks upon Spenser." He would sometimes complain, and doubtless with good reason, of the low estimation into which learning was fallen; and thought it discountenanced and discouraged, indirectly at least, when ignorant and worthless persons were advanced to high stations and great preferments, while men of merit and abilities were overlooked and neglected. Yet, he laid no undue stress upon such stations and preferments, but entertained just notions concerning what must ever constitute the chief good and happiness of man, and is himself believed to have made the most of them.

"Where," says he, (the following is transcribed from his "Adversaria") "where is happiness to be found? where is her dwelling-place? Not, where we seek her, and where we expect to find her. Happiness is a modest recluse, who seldom shews her lovely face, in the polite or in the busy world. She is the sister and the companion of religious wisdom. Among the vanities and the evils, which Solomon beheld under the sun, one is, an access of temporal fortunes to the detriment of the possessor: whence it appears, that prosperity is a dangerous thing, and that few persons have an head strong enough, or an heart good enough, to bear it. A sudden rise from a low station, as it sometimes shews to advantage the virtuous and amiable qualities, which could not exert themselves before; so it more frequently calls forth and exposes to view those spots of the soul, which lay lurking in secret, cramped by penury, and veiled with dissimulation.

"An honest and sensible man is placed in a middle station, in circumstances rather scanty than abounding. He hath all the necessaries, but none of the superfluities, of life; and these necessaries he acquires by his prudence, his studies, and his industry. If he seeks to better his income, it is by such methods, as hurt neither his conscience nor his constitution. He hath friends and acquaintances of his own rank; he receives good offices from them, and he returns the same. As he hath his occupations, he hath his diversions also; and partakes of the simple, frugal, obvious, innocent, and chearful amusements of life. By a sudden turn of things, he grows great; in the church or in the state. Now his fortune is made; and he says to himself, 'The days of scarcity are past, the days of plenty are come, and happiness is come along with them.' Mistaken man! it is no such thing. He never more

“ enjoys one happy day, compared with those which once
 “ shone upon him. He discards his old companions,
 “ or treats them with cold, distant, and proud civility.
 “ Friendship, free and open conversation, rational inquiry,
 “ sincerity, contentment, and the plain and unadulterated
 “ pleasures of life, are no more: they departed from him
 “ along with his poverty. New connections, new prospects,
 “ new desires, and new cares, take place, and engross so
 “ much of his time and of his thoughts, that he neither im-
 “ proves his heart nor his understanding. He lives ambi-
 “ tious and restless, and dies—RICH.”

Fabric.
 Bibl. Græc.
 lib. iv. c. 6.

JOSEPHUS (FLAVIUS), the ancient historian of the Jews, was born at Jerusalem, of parents who belonged to the priesthood, about A. D. 37. He discovered great acuteness and penetration early, and made so quick a progress in the learning of the Jews, that he was occasionally consulted by the chief priests and rulers of the city, at even the age of 16. He became of the sect of the Pharisees, of which he was a very great ornament. A. D. 63, he went to Rome; where a Jew comedian, who happened to be in favour with Nero, served him much at court, by making him known to Poppæa, whose protection was very useful to him. Upon returning to his country, where he found all things in tumult and confusion, he had the command of some troops; and distinguished himself at the siege of Jotapat, which he defended seven weeks against Vespasian and Titus. Upon the reduction of this place, Vespasian granted him his life, at the intercession of Titus; who had conceived a great esteem for him, and carried him with him to the siege of Jerusalem. After the taking of Jerusalem, he attended Titus to Rome; where Vespasian gave him the freedom of the city, and settled a pension upon him. At Rome, he cultivated the Greek language, and applied himself to write his history. He continued to experience favour under Titus and Domitian, and lived beyond the 13th year of Domitian, when he was 56; for his books of “Antiquities” end there, and yet after that period he composed his books against Apion.

His “History of the Jewish War and the Destruction of Jerusalem,” in seven books, was composed at the command of Vespasian, first in the Hebrew language for the use of his own countrymen, and afterwards offered to Vespasian in the Greek. It is singularly interesting and affecting, as the historian was an eye-witness of all he relates. With the
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very strong colouring of an animated style and noble expression, he paints to the imagination, and affects the heart: St. Jerome calls him "the Livy of the Greeks." His "Jewish Antiquities," in 20 books, and written in Greek, are also a very noble work: their history is deduced from the origin of the world to the 12th year of Nero, when the Jews began to rebel against the Romans. It has been observed, and very truly, that Josephus in this work has acted the politician, rather than the good Israelite; inasmuch as, for the sake of keeping well with the Romans, he has weakened, or rather annihilated, the evidence for the miracles of the Old Testament; not to mention other accommodations, incompatible with the authority of the Revelation, and the truth of history. At the conclusion of the "Antiquities," he subjoined the "History of his own Life," although, in the editions of his works, it has usually been considered as a distinct production. He wrote also two books against Apion, a grammarian of Alexandria, and a great adversary of the Jews. These contain many curious fragments of ancient historians. We have also a discourse of his "upon the Martyrdom of the Maccabees," which is a master-piece of eloquence: for he was certainly a great orator, as well as a great historian.

Epit. xxii.
ad Euseb.

The works of Josephus, with Latin versions, have been often published; but the best edition is that by Havercamp at Amsterdam, 1727, in 2 vols. folio. They have also been translated into modern languages; into English by L'Éstrange; and again by Whiston, in 2 vols. folio.

JOUBERT (LAURENCE), counsellor and physician in Bayle, ordinary to the king of France, first doctor regent, and Moreri, chancellor and judge of the university of Montpellier, was born at Valence in Dauphiny, 1529 or 1530 [A]. Having made choice of physic for his profession, he went to Paris, where he studied that art under Sylvius; and, going thence to Italy, he attended the lectures of L'Argentier. After this he continued his studies at Montbrison, a city in the county of Forez. At last, going to Montpellier, he became the favourite disciple of Rondelet [B], upon whose death he

[A] Thus says La Croix du Maine, p. 285; but, in an inscription round his picture in 1570, he is said to die in his 50th year, and if so, he must have been born in 1520.

[B] This professor, at his death, put his MSS. into the hands of Joubert, with a request to him to revise, correct, and publish them. Accordingly he did so, and also wrote his friend's life.

succeeded to the regius professorship of physic in that university in 1567; having given abundant proofs of his merit, by the disputations which he held for four days upon several theses. These were afterwards printed among some other of his tracts at Lyons in 1571. The fame of this physician was so prodigious, that nothing was deemed too difficult for his skill; insomuch that Henry III. who passionately wished to have children, sent for him to Paris, to remove those obstacles that rendered his marriage fruitless: in which, however, the king was disappointed. Joubert died in 1582. His writings, in Latin and French, are numerous: the Latin were printed at Frankfort, 1582. 1599. and 1645, in 2 vols. folio. They are all, or next to all, upon physic and surgery.

Much offence was taken, and many clamours were raised by one piece, which he published under the title of "Vulgar Errors;" wherein he treated the subject of virginity and generation in such plain terms, as had never appeared before in the French language. He was even so free as to produce three affidavits of matrons, who, at the magistrates command, had examined, whether some maidens, who complained that they had been ravished, had sufficient reason for that complaint. Joubert compares together the expressions, which these matrons made use of; yet he dedicated this book to the queen of Navarre, consort to Henry IV. But all the clamours, instead of stopping the sale of the book, as was intended, had a contrary effect; and helped considerably to make it sell the more. It was printed at four different places within six months, Bourdeaux, Paris, Lyons, and Avignon; and not less than 1600 copies in each impression: and, whereas the price at first was only 10d. or 12d. it was afterwards sold for a crown, and even for four livres: just as, in a time of scarcity, the price of wheat raises daily. All this sort of hungry curiosity in the public has been long ago well understood by literary traders, who have not failed to make great advantages of it.

JOVIAN. (See JULIAN).

JOVIUS (PAUL), in Italian Giovio, well known by his histories, was born, 1483, at Como in Italy. Losing his father in his infancy, he was educated by his eldest brother, Benedict Jovius; who, observing his excellent genius, took pains to ground him well in grammar and classical learning. Paul did not fail to make an extraordinary proficiency; and afterwards,

afterwards, leaving Como, went to Rome for the sake of the Vatican library. Here he wrote his first piece, "De Piscibus Romanis," and dedicated it to cardinal Lewis of Bourbon; apparently determined therein by the favours he received from the French king, Francis I. who had given him a considerable pension for many years. This attached him so zealously to that prince, that he represented him not as a captive but as a conqueror, when he was taken prisoner and carried into Spain. In reality, Francis was flattered by him so agreeably, and expressed so much kindness for him, that Paul, who was not of a temper to lose any thing for want of asking [A], tried his interest for other favours from the constable of France, Anne de Montmorency. But here he met with a rebuff; the constable was affronted with his forwardness, and even taxed him with impudence. On the other side, the refusal was resented as an injury, and Jovius had recourse to the author's weapon to revenge it. The constable happening to be disgraced some time after, our historian made the following remark upon it: that "when the Grand Seignior, Solyman, turned his great favourite, Ibrahim Bashaw, out of his favour, and put him to death, king Francis did, at the same time, turn his great favourite, the constable, Anne de Montmorency, out of his favour; but why," says Jovius, "did not he also put him to death? It was not," adds he, "that he had not well deserved it, but because that great king was good-natured and merciful, whereas the Grand Seignior was a cruel tyrant." But Montmorency, after the death of Francis, being recalled to court, and made master of the palace to Henry II. settling the new king's household, struck Jovius's name out of the list of pensioners of the crown [B].

Jovius, however, did not let his spirits sink under this misfortune: on the contrary, his soul seems to have biggened thereby; and, casting about how to repair it, he resolved upon somewhat that should make himself large amends. His reputation in the learned world was grown to a great height

[A] No man ever asked for presents with less reserve than he did. Balzac tells us, that, in one of his begging letters, he declared solemnly, that if the cardinal de Lorraine did not take care to have his pension paid him, he would say that the cardinal was no longer descended from Godfrey, who promoted a pendant to the archbishopric of Tyre. In another, he asks the

marquis of Pescara for two horses; for which effect he desires him to strike the ground a little harder than Neptune did. In a third, he wishes a certain lady, who was his friend, would send him some sweet-meats from Naples, because he begins to be tired of new-laid eggs.

[B] "Brantome, Eloge des François "Memoirs," Vol. I. p. 228.

by his writings; and, taking his stand from that ground, he aimed his views at a bishopric. He had always testified a great regard for the house of Medicis, on whose praises he had expatiated in his works: hence there was room to believe, that he stood well with the pontiff. Upon the strength of that friendly disposition towards him, added to his literary merit, he applied to Clement VII. and obtained the bishopric of Nocera. It is ordinary to see one promotion serve as a step to another. The see of Como, the place of our bishop's birth, became vacant in 1548; and the flattering thoughts of figuring it among his own people, and in his own country, had irresistible charms. Impatient to be so happily seated, he immediately addressed a petition for it to Paul III. but here he met with a second rebuff; that pontiff giving him a peremptory denial. Great crosses are generally observed to produce either rage or melancholy, according to the temper of the sufferers. The latter of these did not enter into the composition of our historiographer: on the other hand, he was presently all in a flame; and, to avoid the tormenting sight of his own defeat in the promotion of his competitor, he resolved to quit Rome, where he had resided from his youth: happy, if his friends may be judges, in a golden mediocrity, to retire to Florence. Here he chiefly employed himself in finishing and printing his history; which had indeed been the chief business of his life from his younger days. He formed the plan of it in 1515, and continued working upon it to his death [c]; which happened in 1552, at Florence. He was interred in the church of St. Lawrence in that city, where there was a monument erected to his memory, with an inscription [d].

Except in his literary character, in which he is allowed to be a man of wit as well as learning, and master of a bright and polished style; it is agreed on all hands, that he was greatly censurable on account of his morals. He is said to have been of so dissolute a spirit, that, after he was old and a bishop, he delighted to be reckoned among the young

[c] This is our author's principal piece: it is a history of his own time throughout the world, beginning with 1494, and extending to 1544. It was first printed at Florence in 3 vols. fol. 1552, and again at Strasburg in 1556.

It is very entertaining, but must be read with caution.

[d] There is the following distich upon it, celebrating him as the glory of the Latin language:

“ Hic jacet, heu! Jovius Romanæ gloria linguæ,
 “ Par cui non Crispus, non Patavinus, erat.” Moreri.

men who made love to the women. Cardan's remark is pleasant enough, "That he was an hermaphrodite, and even like to be brought to bed in his old age [E]." He was also very credulous in astrological predictions, and had great faith in other arts of divination used by the heathens.

There was, also, another PAULUS JOVIUS, who was first a physician; and afterwards, in 1585, became bishop of Nocera. He was a man of letters and a poet, and has often been confounded with our Jovius.

[E] Cardan, in "Apologia Neronis."

JOUVENCY (JOSEPH), a French Jesuit, was born in 1643, professed the belles lettres at Caen first, then at Paris; and died in 1719 at Rome, whither his superiors had called him, to continue the history of the society. Jouvency had the confidence to make an apology for the Jesuit Guignard, whose inflaming writings had put John Chastel upon attempting the life of Henry IV. of France; and who, on that account, suffered as well as Chastel. Jouvency regarded the arret of parliament, which condemned his brother Jesuit, as an unjust determination; and he extolled to the very skies this *martyr of truth*, this *Christian hero*, this *imitator of the patience of Jesus Christ*, for refusing to ask pardon of the king and justice, when he made the *amende-honorable*. The judges who condemned him, were in his eyes persecutors; and he made no scruple to compare the first president Harlay to Pilate, and the parliament to Jews. This continuation of Jouvency makes the fifth part of the "History of the Jesuits, from 1591 to 1616:" it was printed at Rome in 1710, and condemned by two arrets of the Parliament of Paris in 1713. The last arret suppresses the work, and contains a declaration of the French Jesuits, touching the sovereignty of the king.

There are also of father Jouvency Latin "Orations," in 2 vols. 12mo; a treatise "de arte docendi & discendi;" "Appendix de Dijs & Heroibus Poeticis;" and notes, full of clearness and precision, upon Horace, Persius, Juvenal, Martial, and Ovid's "Metamorphosis." In all the writings of this Jesuit there is great purity, elegance, easiness as well as richness of expression; and he was, upon the whole, an excellent writer and a very learned man.

JOUVENET (JOHN), a French painter, was the son of Lawrence Jouvenet, another painter, who descended from
a race

a race of painters originally of Italy. John was born at Rouen in 1614. The first elements of his art were taught him by his father, who afterwards sent him to Paris, to improve those excellent talents which he had for designing. In that city he became a very able painter in a short time. Le Brun, first painter to the king of France, being sensible of his merit, employed him in the pieces which he did for Lewis XIV. and presented him to the academy of painting, where he was received with applause; and gave them for his *chef d'œuvre* a picture of Esther fainting before Ahasuerus, which the academicians reckon one of their best pieces. After having passed through all the offices of the academy, he was elected one of the four perpetual rectors, nominated upon the death of Mignard. His genius lay to great works in large and spacious places: as may be seen in the chapel of Versailles, where he painted a Pentecost in the church of the invalids, in which there are the 12 apostles of his painting in fresco; in the priory of St. Martin des Champs at Paris, where he did four large pieces of the life of our Saviour; and in several other churches, works which shew that he is to be ranked among the best masters France hath produced. His pieces of the easel are not near so valuable as those in the large way, the vivacity of his genius not suffering him to return to his work in order to finish it; and there are but few of these. Indeed he painted a great many portraits, some of which are in very good esteem; though he was inferior in that way to several of his contemporaries, who attached themselves particularly to it.

In the latter end of his life, he was struck with a palsy on his right side; so that, after having tried, to no purpose, the virtue of mineral waters, he despaired of being able to paint any longer. However, giving a lecture to one of his nephews, he took the pencil into his left-hand; and, trying to retouch his disciple's piece in some places, the attempt succeeded so well, that it encouraged him to make others: till at length he determined to finish, with his left-hand, a large ceiling which he had begun in the grand hall of the parliament at Rouen, and a large piece of the Annunciation, which we see in the choir of the church of Paris. These are his last works, and they are no ways inferior to any of his best. He died at Paris in 1717, leaving no sons to inherit his genius; but, in default of sons, he had a disciple in his nephew, who after his death was received into the royal academy of painting and sculpture.

Memoirs du
Tennis.

JOYNER (WILLIAM, alias LYDE), second son of Gent. Mag. William Joyner, alias Lyde [A], of Horspath, near to, and in the county of Oxford, by Anne his wife, daughter and coheir of Edward Leyworth, M. D. of Oxford, was born in St. Giles's parish there, April 1622, educated partly in Thame, but more in Coventry free-school, elected demy of Magdalen-college 1626, and afterwards fellow. But, "upon a foresight of the utter ruin of the church of England by the Presbyterians in the time of their rebellion," he changed his religion for that of Rome, renounced his fellowship 1644, and being taken into the service of the earl of Glamorgan, went with him into Ireland, and continued there till the royal cause declined in that country. He then accompanied that earl in his travels abroad, whereby he much improved himself. At length, being recommended to the service of the Hon. Walter Montague, abbot of St. Martin near Pontoise, he continued several years in his family as his steward, esteemed for his learning, sincere religion, and great fidelity. At his return he lived very retired in London; till, on the breaking out of the Popish plot in 1678, he retired to Horspath, where he continued some time, till, by John Nicholas, then vice-chancellor, he was seized for a Jesuit or priest, and bound to appear at the quarter sessions at Oxford. Being found to be a mere lay Papist and discharged, he went to Ickford, an obscure village in Buckinghamshire, near Thame, and there spent many years in a most obscure and devout retirement. In 1687, he was restored to his fellowship by James II. but outed from it after a year's enjoyment, and retired to his former recess, where his apparel, which was formerly gay, was then very rustical, little better than that of a day-labourer, and his diet and lodging suitable. In one of his letters to Wood, April 12, 1692, he told him, that "the present place of his residence is a poor thatcht-house, where the roof is of the same stuff in the chamber where he lodged, which he assured me was never guilty of paying chimney-tax. However, he hoped that all this would not make a person neglected and despicable who had formerly slept in the royal palaces of France, under a roof fretted and embossed with gold; whereas this here is doubly and trebly interweaved only with venerable cobwebs, which can plead nothing of rarity besides the antiquity." This great devoto to retiredness and obscurity has written

[A] In the Gent. Mag. for 1781, p. 38, is a curious Latin epitaph, taken from the parish church of St. Mary Magdalen, Oxford, on Edward Joyner, alias Lyde, who was probably the elder brother of William.

1. "The Roman Empress, a Comedy, Lond. 1670," 4to.
2. "Some Observations on the Life of Cardinal Pole, 1686," 8vo.
3. Various Latin and English poems scattered in several books, especially a large English copy in "Horti Carolini Rosa altera, 1640." He died at Ickford, Sept. 14, 1706.

IRENÆUS (SAINT), bishop of Lyons in France, was, undoubtedly, by birth a Greek, and, not improbably, born at or near the city of Smyrna. He was trained in the studies of philosophy and human learning: in the doctrines of Christianity, two disciples of St. John the apostle, Papias and Polycarp, were his masters. The latter he is said to have accompanied in his journey, about the Paschal controversy, to Rome: where, by his and Anicetus's persuasions, he was prevailed upon to go to France; great numbers of Greeks residing in some parts of that kingdom, especially about Marseilles, and the church there beginning to be disturbed by several pernicious heresies. In his journey, arriving at Lyons, he continued several years there, in the station of a presbyter, under the care and government of Pothinus, the bishop of that city: and, by his behaviour, distinguished himself so much, that about 177, he was pitched on to draw up the judgement and opinion of the churches of Lyons and Vienne, which were sent to those in Asia, in order to compose the differences lately raised there by Montanus and his followers. In the same letter, they took occasion also to give an account of the persecution, which then raged peculiarly among them under Marcus Antoninus.

Upon the martyrdom of Pothinus at Lyons, Irenæus succeeded to that chair, in a troublesome and tempestuous time, when the church was assaulted by enemies from without, and betrayed by heretics from within. These circumstances required both courage and conduct in the governors, and our new bishop gave conspicuous proofs of his qualifications in both respects. He is said to have held a provincial synod at Lyons, where, by the assistance and suffrage of 12 other bishops, he condemned the heresies of Marcion, Valentinus, Basilides, and the rest of that antichristian crew. He had personally encountered some of these ringleaders among the Gnostics, and read the books of others; when, at the request of many who importuned him, he set about the elaborate work "Against Heresies," part of which is still extant under his name. It was composed in the time of Eleutherius; upon whose decease Victor, succeeding to the see of Rome, headed afresh the dispute about the time of celebrating Easter,

Easter, and endeavoured imperiously to impose the Roman custom upon the Asiatics. To heal the schism, synods were called in several places; and, among the rest, Irenæus convened one of the churches of France under his jurisdiction: where, having determined the matter, he wrote a synodical epistle to Pope Victor, and told him, that they agreed with him in the main of the controversy, but withal advised him to take heed how he excommunicated whole churches, for observing the custom derived down to them from their ancestors; that there was as little agreement in the manner of the preparatory fast before Easter, as in the day itself, some thinking they were to fast but one day, others two, others more, and some measuring the time by a continued fast of 40 hours; and that this variety was of long standing, and had crept into several places, while the governors of the church took less care about these different customs, than about maintaining a sincere and mutual love and peace towards one another: putting him in mind of Anicetus and Polycarp, who, though they could not agree about their different usages, did yet mutually embrace, orderly receive the communion together, and peaceably part from one another. Irenæus wrote also, to the same effect, to several other bishops, for allaying this unhappy difference.

The church had, for some years, enjoyed those calm and quiet days from without, which had been abused by these animosities and contentions from within, when the emperor Severus, hitherto favourable, began a bitter and bloody persecution against the Christians, and prosecuted them with great severity in all parts of the empire. He had once governed the province of Lyons himself; and, probably, then taking peculiar notice of Irenæus, and the flourishing state of the church in that city, might therefore give more particular orders for proceeding against them in this place. The persecution, which in other parts picked out some few to make examples of, was general here; and in this general rage of their enemies, Irenæus, having been prepared by several torments, lost his life by decollation. It is not easy to assign the certain date of his martyrdom, whether it was when the emperor published this edict, about A. C. 202; or in his expedition to Britain A. C. 208, when he took Lyons in his way.

Irenæus wrote several books, which were all lost, except his five against heresies; and the far greatest part of the original Greek is wanting in these. They have been many times published: particularly by J. Ernestus Grabe, at Oxford,

ford, 1702, fol. and there is prefixed an account of Irenæus, from which this is taken. Tertullian calls him "omnium doctrinarum curiosissimus explorator," a most curious searcher into all kinds of doctrine.

IRNERIUS, called also WERNERUS, or GUARNERUS, a celebrated German lawyer in the 12th century. After studying the law at Constantinople, he taught it at Ravenna, where a dispute arising between him and his colleagues about the word 'al,' he sought for the meaning of it in the Roman law; and thence took a liking to it, applied to the study of it, and at last taught it publicly at Boulogne in 1128. He had a great number of disciples, became the father of the Glossators, and had the title of "Lucerna Juris." Thus he was the restorer of the Roman law, which had been destroyed by the invasion of the Barbarians. He had great credit in Italy with the princess Matilda; and having engaged the emperor Lotharius to order, by an edict, that Justinian's law should resume its ancient authority at the bar, and that the code and digest should be read in the schools, he was the first who exercised that profession in Italy: his method was to reconcile the "responsa jurisprudentum" with the "leges," when they seemed to clash.

It is also said, that he prevailed with Lotharius, whose chancellor he was, to introduce into the universities the creation of doctors, and that he drew up the form of that ceremony; so that, from this time, there were promoted to that degree, Bulgarus, Hugolin, Martin, Pileus, and some others, who, after Irnerius, began to interpret the Roman laws, and that which is called the Gloss. These ceremonies had their commencement at Boulogne, whence they spread into all other universities, and passed from the faculty of law to that of divinity; and, for instance, the university of Paris having adopted them, they were made use of, for the first time, in the person of Peter Lombard, master of the sentences, who was created, in this form, D.D. Irnerius died some time before 1150, and was interred at Boulogne.

ISAAC (KARO), a Rabbi, was one of those Jews, who left Spain on an edict of Ferdinand and Isabella, in 1492, which obliged the Jews to quit their dominions within four months, or else embrace Christianity. Karo went first to Portugal; and, travelling thence to Jerusalem, he lost his children and his books on the road. He lived in great solitude;

tude; and, to console himself, composed a book intituled, "Toledot Jiskach, The Generations of Isaac." It is a commentary upon the Pentateuch, partly literal and partly cabbalistical, in which he examines the sentiments of other commentators. It has gone through several editions: the first was printed at Constantinople, in 1518; there is another of Mantua; and a third of Amsterdam, in 1708. Buxtorf ascribes to our rabbi a ritual, intituled, "Even Hahefer, "The Rock of Support."

ISÆUS, a celebrated Greek orator, and native of Chalcis, in Syria; the scholar of Lysias, and preceptor of Demosthenes. He taught eloquence, with reputation, at Athens. There are ascribed to him 64 orations; but he composed no more than 50, of which we have only 10 remaining, which were admirably translated by Mr. (now Sir William) Jones in 1779. He took Lysias for his model, and hath imitated him so well, that they might easily be confounded one for the other, but for the figures which Isæus first made frequent use of. Our author was also the first who applied eloquence to state-affairs, in which he was followed by his scholar Demosthenes.

ISELIN (JAMES CHRISTOPHER), in Latin Iselius, a German, learned in antiquities both ecclesiastical and profane, was born at Basil, in 1681. He was made professor of history and eloquence at Marpourg, in 1704; but was recalled to Basil, to teach history and antiquity, in 1707, where he was also promoted to the divinity-chair in 1711. He went to Paris in 1717: his design was to make a visit to Holland, and thence cross the water to England; but, being nominated rector of the university of Basil, was obliged to return into his own country. Shortly after, the Academy of Inscriptions and Belles-Lettres at Paris made him an honorary foreign member, in the room of M. Cuper. Iselin was also librarian at Basil, where he died in 1737. He published a great number of books, of which the principal are, 1. "De Gallis Rhenum transeuntibus Carmen Heroicum." 2. "De Historicis Latinis meliõris ævi dissertatio." 3. Dissertations and orations upon various subjects.

ISIDORE (SAINT), surnamed PELUSIOTA or DACIATE, from his retiring into a solitude near the town which bears both these names, was the most celebrated of the disciples of John Chrysostom. He professed the monastic life from his youth, and retired from the world; but was far
from

from being ufeless to it. This appears by his letters, of which, Suidas fays, he wrote no lefs than 3000; and Nicephorus affures us, that he compofed feveral works, and mentions particularly ten chiliads of his epiftles. Sixtus Senenfis alfo adds, that he faw, in the library of St. Mark at Venice, a MS. containing 1184 of fuch epiftles, which are not now extant. In a word, he acquired a great reputation for learning and piety, and flourifhed in the time of the general council held in 421, as appears by his letters to St. Cyril of Alexandria. He died about 440. We have remaining 2012 of his letters, in five books: they are fhort; but there are important things in them about many paffages of Scripture, as well as theological queftions, and points concerning ecclefiastical difcipline: they are wrote in good Greek, and in an agreeable florid ftyle. The beft edition of St. Ifidore's works is that of Paris, 1638, folio, in Greek and Latin.

ISOCRATES, the Greek orator, was born at Athens, in the firft year of the 86th Olympiad, i. e. 436. years before Chrift. He was the fon of Theodore, who having got money by making mufical instruments, was able to give him the beft education. Hence he had Prodicus, Gorgias, and other Greek orators for his mafters, whom he furpaffed prefently by his eloquence and learning. And firft he tried to fpeak in public; but, not fucceeding, he applied himfelf to take difciples, and fpeak orations in private. He constantly testified the warmeft affections for his country, and was fo deeply affected at the lofs of the battle of Cheronæa, that he refufed to eat any thing for the fpace of four days, and died with grief at the age of 98. We have 21 orations of his compofing, which have been translated from the Greek into Latin by Wolfius, and of which a good edition was published by Dr. Battie in 1749, 2 vols. 8vo. Ifocrates particularly excelled in the harmony of his language, the juftnefs of his thoughts, and the elegance of his expreffions. There are alfo nine letters afcribed to him.

See Art.
BATTIE.

ITTIGIUS (THOMAS), a learned profeflor of divinity at Leipzig, was fon of John Ittigius, profeflor of phyfic, in the fame univerfity; and born there in 1644. He received the firft part of his education at Leipzig; then went to Roftock, and laftly to Strasburg to perfect his ftudies, after which he was admitted a profeflor in philofophy at Leipzig, and published a treatife upon burning mountains: after this he became a minifter, and exercifed that function in divers churches

churches in the same place. In 1680, he was made arch-deacon, and licentiate in divinity; and, in 1691, professor extraordinary in the same faculty, and ordinary professor the ensuing year. He furnished several papers published in the *Leipfic Acts*: besides which we have of his, “*Dissertatio de hæresiarchis ævi apostolici ejus proximi* ;” “*Appendix de hæresiarchis* ;” “*Prolegomena ad Josephi opera* ;” “*Bibliotheca patrum apostolicorum Græco-Latina* ;” “*Historia synodorum nationalium in Gallia à reformatis habitarum* ;” “*Liber de bibliothecis & catenis patrum* ;” “*Exhortationes theologicæ* ;” “*Historiæ ecclesiasticæ primi & secundi sæculi selecta capita*.” Some part of this last did not appear till after the death of the author, which happened in April 1710; at the age of 66.

JUDA HAKKADOSH, or the SAINT; a rabbi celebrated for his learning and riches; who, according to the Jewish historians, lived in the time of the emperor Antoninus, and was the friend and preceptor of that prince. Leo of Modena, a rabbi of Venice, tells us, that rabbi Juda, who was very rich, collected, about 26 years after the destruction of the temple, in a book which he called the “*Misna*,” the constitutions and traditions of the Jewish magistrates and doctors who preceded him, and divided his work into six parts: the first treating of the agriculture of seeds; the second of festivals; the third of marriages, and every thing relating to women; the fourth of damages, interests, and all kinds of civil affairs; the fifth of sacrifices; and the sixth of legal cleanness and uncleanness: but as this book was short, and hardly intelligible, and gave occasion to several disputes, two rabbis, Rabbena and Ase, who lived at Babylon, collected all the interpretations, disputes, and additions, that had been made till their time upon the “*Misna*,” and formed the book which is called the “*Babylonish Talmud or Gemara*,” divided into 60 parts, called “*Massachot or Treaties*.” It is preferred to the Jerusalem “*Talmud*,” composed some years before by rabbi Jochanan of Jerusalem, which is short and in a rude style.

The “*Misna*” is the text of the “*Talmud*,” of which we have a good edition in Hebrew and Latin by Surenhusius, with notes, in 3 vols. folio. It is to be wished that the same was done to the “*Gemara*.”

JUDEX (MATTHEW), one of the principal centuriators of Magdeburg, was born, 1528, at Tippolswald in Misnia.

His inclination lying strongly to literature, he was sent by his father to study at Dresden: but he did not continue long there; for the college of Wittenberg being more to his mind, he removed thither, and afterwards was driven by necessity to Magdeburg. Here he supported himself by being tutor in the family of a lawyer, who sent him with his son to Wittenberg in 1546. This gave him an opportunity of completing his own studies; so that he obtained the degree of M. A. in this university, 1548. He then returned to Magdeburg, and taught the second form there for some years. In 1554, he was chosen minister of St. Ulric's church in the same city. He was now 26 years of age; and falling in love with a young maiden of 16, he married her, though she had no fortune. He told his friends, who seemed concerned at the match, that from his youth he had always prayed to God, to give him for his wife a young girl of a good family, honestly educated, adorned with virtue and piety, on account of her tender age unacquainted with wickedness, and tractable; rather than a woman proud of her family, nicely and delicately bred, and haughty on account of her fortune: and since he had his wish, he submitted and trusted to Providence. He lived above 10 years with his wife in an agreeable and religious manner, and had six children by her.

Mean while, he quitted his church at Magdeburg, being promoted to the divinity professor's chair at Jena in 1559; but did not keep possession of it above 18 months, being deprived by order of John Frederic duke of Saxony. However, he stayed six months longer at Jena, and thence returning to Magdeburg, was obliged, in six months more, to retire to Wismar. He suffered many persecutions and vexations during this interval. He was also severely abused in the libels which were made at Wittenberg against the Centuriator [A]. In short, his life, after he was grown up, was a series of vexations and persecutions: and that perhaps may account for the shortness of it; for he died in 1564, aged not quite 36. He was a man of good morals, laborious, zealous, learned, and wrote a great many books. He understood music very well, and had some knowledge of mathematics. He had studied the law for some time at Wittenberg. He could write verses both in Latin and Greek, and had designed to write an ecclesiastical history of his own

[A] In these libels Judex was called Judas, and the son of an ass accu-
tomed to the yoke. Scioppius, apud
Crenium, Animad. part 4. p. 63.

time. All the world knows what share he had in the two first Centuries of Magdeburg, and that it was a very heavy task. He left five children with his wife.

IVES, or YVES, in Latin Ivo, the celebrated bishop of Chartres, was born in the territory of Beauvais, 1035. He was raised to the see of Chartres in 1092 or 1093, under the pontificate of Urban XI. who had deposed Geofroy, our author's predecessor in the see, for divers crimes whereof he was accused. Ives particularly signalized his zeal against Philip I. who had put away his wife Bertha of Holland, and taken Bertrade of Montford, the wife of Fouques de Requin, count of Anjou. This divorce was contrary to the ecclesiastical law, and the affair would have been attended with bad consequences, had not the prince been prudently managed by some about him. After this, the bishop employed himself wholly in the functions of his ministry, made several religious foundations, and died in 1115, at the age of 80. His corpse was interred in the church of St. John in the Vale, which he had founded. Pope Pius V. by a bull dated Dec. 18, 1570, permitted the monks of the congregation of Lateran to celebrate the festival of St. Ives. We have of his compiling "A Collection of Decrees;" "Exceptions ecclesiasticarum regularum;" besides "22 Sermons," and a "Chronicon:" all very important pieces, which were put together in 1647 by John Baptist Souciet, a canon of Chartres, in one vol. folio, divided into parts. The "Decrees" were printed in 1561, and there has been another edition since.

His Life
prefixed to
his other
works.

A collection of canons called the "Pannomia," or "Panormia," and some other pieces printed in the "Bibliotheca patrum," are also ascribed to our bishop; whose body, which the worms had spared, is said to have been dug up and abused by the Protestants, during the rage of the civil wars in France.

IVES (JOHN), was the only son of a gentleman now living (1784), who has for a considerable time been one of the most eminent merchants at Yarmouth. His grandfather, who was also a merchant, died Oct. 1, 1756, leaving a fortune of 70,000l. which the present gentleman has more than doubled, by shares of ships, banking, &c. He was entered of Caius-college, Cambridge, where he did not long reside; but, returning to Yarmouth, became acquainted with that celebrated antiquary Thomas Martin of Palgrave, and caught from him that taste for antiquities, which he pursued during

Anecdotes
of Bowyer,
by Nichols,
p. 463.

the short period of his life. He was elected F. S. A. 1771, and F. R. S. 1772; and, by favour of the earl of Suffolk, in him the honour of Suffolk Herald Extraordinary was revived; an office attended with no profit, but valuable to him by the access it gave to the MSS. muniments, &c. of the Heralds College, of which he thereby became an honorary member. His first attempt at antiquarian publication was by proposals (without his name), in 1771, for printing an account of Lothingland hundred in Suffolk; for which he had engraved several small plates of arms and monuments in the churches of Friston, Gorleston, Lound, Lowestoffe, and Somerlton, from his own drawings. His next essay was the short preface to Mr. Swinden's "History and Antiquities of Great Yarmouth in the County of Norfolk, 1772," 4to. Mr. Swinden, who was a schoolmaster in Great Yarmouth, was a most intimate friend of Mr. Ives, who not only assisted him with his purse, and warmly patronized him, while living, but superintended the book for the emolument of the author's widow, and delivered it to the subscribers [A]. In 1772, he caused to be cut nine wooden plates of old Norfolk seals, intituled, "Sigilla antiqua Norfolkienſia. Impreſſit Johannes Ives, S. A. S." and a copper-plate portrait of Mr. Martin holding an urn. Aug. 16, 1773, by a special licence from the Abp. of Canterbury, he was married, at Lambeth church, to Miss Kett (of an ancient family in Norfolk). This marriage, no otherwise imprudent than from a deficiency of fortune, was contrary to the father's wishes, who had some other lady in view; but he was in a very short time reconciled, and fitted up a house at Yarmouth in an elegant style for their reception.

In imitation of Mr. Walpole (to whom the first number was inscribed) Mr. Ives began in 1773 to publish "Select Papers [B]," from his own collection; of which the second number was printed in 1774, and a third in 1775.

[A] "The author," says Mr. Ives, closed his life and his work together. "The last sheet was in the press at the time of his decease. To me he committed the publication of it. A short, but uninterrupted, friendship subsisted between us. His assiduity, industry, and application, will appear in the course of the work." Mr. Swinden was buried in the church of St. Nicholas at Yarmouth, in the north-aisle, where a handsome mural monument is erected to his memory.

[B] Among these are, "Remarks upon our English Coins, from the Norman Invasion down to the End of the Reign of Queen Elizabeth," by Archbp. Sharp; Sir W. Dugdale's "Directions for the Search of Records, and making use of them, in order to an Historical Discourse of the Antiquities of Staffordshire;" with "Annals of Gonville and Caius-College, Cambridge;" the "Coronation of Henry VII. and of Queen Elizabeth," &c. &c.

In 1774 he published, in 12mo, "Remarks upon the Gari-
 " anonom of the Romans: the Scite and Remains fixed and
 " described;" with the ichnography of Garianonum, two
 plates, by B. T. Pouncey; south view of it, Roman anti-
 quities found there, map of the river Yare, from the original
 in the corporation chest at Yarmouth, and an inscription on
 the mantletree of a farm-house. He died of a deep con-
 sumption, when he had just entered his 25th year, June 9,
 1776. Considered as an antiquary, much merit is due to
 Mr. Ives, whose valuable collection was formed in less than
 five years. His library was sold by auction, March 3—6,
 1777, including some curious MSS. (chiefly relating to Suf-
 folk and Norfolk) belonging to Peter Le Neve, T. Mar-
 tin [c], and Francis Blomefield [d]. His coins, medals,
 ancient paintings, and antiquities, were sold Feb. 13 and 14,
 1777. Two portraits of him have been engraven. We
 cannot conclude our account of this extraordinary man,
 without inserting the following note, transcribed from the
 original in his own hand in one of his printed books: "I
 " leave this study with the greatest reluctance, because in it
 " is contained so great a fund of curious and useful know-
 " ledge. I sincerely wish the possessor all the happiness that
 " he so truly doth deserve. My heart overflows with grate-
 " ful acknowledgements for his kind communications to me
 " as an antiquary, and for the polite reception I met with,
 " both from him and his amiable spouse, as a visitor. JO-
 " SEPH STRUTT.—This note I found in my study the day
 " after Mr. Strutt left me; he came upon a visit, in order
 " to take some drawings, &c. Oct. 1, 1774, and went to
 " Norwich the 7th following. J. I."

[c] Many of these MSS. had been purchased by Mr. Ives in the life-time of Mr. Martin. [d] Of which see more in Brit. Top. I. 192. II. 32, 33.

JULIAN the Roman emperor, commonly stiled the
 Apostate, was the younger son of Constantius, brother of
 Constantine the Great. He was the first fruit of a second
 marriage of his father with the lady Basilina, after the birth
 of Gallus, whom he had by Galla his first consort. He was
 born, Nov. 6, 331, at Constantinople; and, according to
 the medals of him, named Flavius Claudius Julianus. Dur-
 ing the life of Constantine, he was kept at the court in that
 city, and received the first rudiments of his education there;
 but, upon the death of this emperor, all his relations being

suspected of criminal actions, Julian's father was obliged to seek his safety by flight; and his son Julian's escape was entirely owing to Marc, bishop of Arethusa, without whose care he had inevitably perished in the persecution of his family. As soon as the storm was over, and Constantius, the son of Constantine, quietly seated in the imperial throne, he sent young Julian to Eusebius, bishop of Nicomedia, who was related to him by his mother's side, and who took care to breed him up in the Christian faith; but at the same time put him into the hands of an eunuch called Mardonius, to teach him grammar. This eunuch was a Pagan; and he had one Eulolius, a very unsteady Christian, for his master in rhetoric. Julian made a very quick progress in learning; and, being sent at length to Athens to complete his education, he became the darling of that capital nursery of polite literature, and particularly commenced an acquaintance with St. Basil and Gregory of Nazianzen. This last, however, observed something in him which rendered his sincerity in the Christian faith suspected: and it is certain, that, notwithstanding all the care of his preceptor Eusebius, this young prince was entirely perverted by Maximus, an Ephesian philosopher and magician. His cousin Constantius the emperor was advertised of his conduct; and Julian, to prevent the effects, and save his life, professed himself a monk, and took the habit: but, under this figure in public, he secretly embraced Paganism. Some time before, his brother Gallus and he had taken orders, and executed the office of reader in the church; but the religious sentiments of the two brothers were widely different.

As soon as Julian had attained the age of manhood, according to the Roman law, Constantius, at the solicitation of his consort, the empress Eusebia, raised him to the dignity of Cæsar: this was done on his birth-day, Nov. 6, 355; and at the same time the emperor gave him his sister Helena in marriage, and made him general of the army in Gaul. Julian filled his command with surprizing abilities, and shewed himself every way equal to the trust; which was the more extraordinary, as, being bred to the church, he had never had any instructions in the military art. Also, the principal officers under him, from whom he was to expect assistance, were very backward in performing this service; restrained apparently by the danger of seeming too much attached to him, and thereby incurring the emperor's displeasure, whose jealousy on this head was no secret. Under all these disadvantages, our young warrior performed wonders:

ders : he was not afraid to undertake the enterprize of driving the Barbarians out of Gaul ; and he completed the design in a very little time, having obtained one of the most signal victories of that age near Strasbourg. In this battle he engaged no less than seven German kings, one of whom was the famous Chrodomairus ; who had always beaten the Romans till this time, but was now Julian's prisoner. The defeat of the Sallii and Chamavi, French people, followed at the heels of this victory ; and the Germans, being beaten again, were constrained to beg a peace. Our hero was crowned with these glorious laurels, when Constantius, who was hard pressed by the Persians, sent for a detachment of troops from the army in Gaul to augment his forces. This order was ill relished by the Gauls, who stomached much the going to fight out of their own country. Julian took advantage of this ill humour, and got himself declared emperor by the army ; but, not being able to prevail with Constantius to recognize him as such, he went with these troops to Illyria, where he continued till the death of Constantius, which happened Nov. 3, 361.

Julian no sooner saw himself master of the world, than he threw off all the disguise of his religion, expressly professed himself a Pagan, ordered their temples to be set open, and re-established their worship : he also assumed the character and station of the sovereign pontiff, and was invested therein with the whole Pagan ceremonial, resolving to efface the mark of his baptism by the blood of the heathen sacrifices. In short, he resolved to effect the utter ruin of Christianity : and, having observed how ill violent measures had answered the purpose of his predecessors, insomuch that, on the contrary, the blood of the martyrs had proved the seed of the Christian church, he went to work the contrary way ; and employed such arms against it, as must probably have ended in its destruction, had it been a mere human invention, as he represented it. We find in this emperor all the great qualities which a projector could conceive, or an adversary would require, to secure success. He was eloquent and liberal, artful, insinuating, and indefatigable ; which, joined to a severe temperance, a love of justice, and a courage superior to all trials, first gained him the affections, and soon after the peaceable possession, of the whole empire. He was bred up in the Christian religion from his infancy, and was obliged to profess it to the time he assumed the purple. His aversion to his uncle Constantine and his cousin Constantius, for the cruelties exercised on his family, had prejudiced him

against the Christian religion; and his attachment to some Platonic sophist, who had been employed in his education, gave him as violent a bias towards Paganism. He was ambitious; and Paganism, in some of its theurgic rites, had flattered and encouraged his views of the diadem. He was vain, which made him aspire to the glory of re-establishing the ancient rites. He was extremely knowing, and fond of Grecian literature, the very soul of which, in his opinion, was the old theology: but, above all, notwithstanding a considerable mixture of enthusiasm, his superstition was excessive, and what nothing but the blood of hecatombs could appease.

With these dispositions he came to the empire, and consequently with a determined purpose of subverting the Christian and restoring the Pagan worship. His predecessors had left him the repeated experience of the inefficacy of downright force. The virtue of the past times then rendered this effort fruitless, the numbers of the present would have made it now dangerous: he found it necessary therefore to change his ground. His knowledge of human nature furnished him with arms; and his knowledge of the faith he had abandoned, enabled him to direct those arms to most advantage. He began with re-establishing Paganism by law, and granting a full liberty of conscience to the Christians. On this principle he restored those to their civil rights, who had been banished on account of religion, and even affected to reconcile to a mutual forbearance the various sects of Christianity. Yet he put on this mask of moderation for no other purpose, than to inflame the dissensions in the church. He then fined and banished such of the more popular clergy, as had abused their power, either in exciting the people to burn and destroy Pagan temples, or to commit violence on an opposite sect: and it cannot be denied, but that their turbulent and insolent manners deserved all the severity of his justice. He proceeded to revoke and take away those immunities, honours, and revenues, which his uncle and cousin had granted to the clergy. Neither was his pretence for this altogether unreasonable. He judged the grants to be exorbitant; and, besides, as they were attendant on a national religion, when the establishment came to be transferred from Christianity to Paganism, he concluded they must follow the religion of the state. But there was one immunity he took away, which no good policy, even under an establishment, should have granted them; and this was an exemption from the civil tribunals. He went still farther: he disqualified the Christian
laity

laity for bearing office in the state; and even this the security of the established religion may often require. But his most illiberal treatment of the Christians, was his forbidding the professors of that religion to teach humanity and the sciences in the public schools.[A]. His more immediate design in this, was to hinder the youth from taking impressions to the disadvantage of Paganism; his remoter view, to deprive Christianity of the support of human literature. Not content with this, he endeavoured even to destroy what was already written in defence of Christianity. With this view he wrote to the governor and treasurer-general of Egypt, to send him the library of George bishop of Alexandria, who, for his cruelty and tyranny, had been torn in pieces by the people: nay, to such a length did his aversion to the name of Christ carry him, as to decree, by a public edict, that his followers should be no longer called Christians, but Galileans; well knowing the efficacy of a nick-name to render a profession ridiculous. Mean while, the quarrels and animosities between the different sects of Christianity furnished him with the means of carrying on these projects. Thus, being well assured that the Arian church of Edeffa was very rich, he took advantage of their oppressing and persecuting the Valentinians, to seize every thing belonging to that church, and divided the plunder among his soldiers; scornfully telling the Edeffians, he did this to ease them of their burthens, that they might proceed more lightly, and with less impediment, in their journey to heaven. He went farther still, if we may believe the historian Socrates, and, in order to raise money to defray the extraordinary expence of his Persian expedition, he imposed a tax or tribute on all who would not sacrifice to the Pagan idols. The tax, it is true, was proportioned to every man's circumstances; however, no doubt, it was some infringement upon his act of toleration. And though he forbore persecuting to death by law, which would have been a direct contradiction to that act, yet he connived at the fury of the people, and the brutality of the governors of provinces, who, during his short reign, brought many martyrs to the stake. He put such into governments, whose inhumanity and blind zeal for their country superstitions were most distinguished: And when the suffering churches presented their complaints to him, he dismissed them with cruel scoffs, telling them, their religion directed them to suffer without murmuring.

[A] Amm. Marcellinus censures this part of his conduct, as a breach in his general character of humanity. Lib. xx. c. 10.

These were Julian's efforts to subvert Christianity; and it cannot be denied, that the behaviour of the Christians furnished pretence enough for most of the proceedings against them in the view of state-policy. Besides that they branded the state religion, and made a merit of affronting the public worship, it is well known that they were continually guilty of seditions; and did not scruple to assert, that nothing hindered them from engaging in open rebellion, but the improbability of succeeding in it for want of numbers. Mean while, his projects to support and reform Paganism went hand in hand with his attempts to destroy Christianity. He wrote, and he preached, in defence of the Gentile superstition, and has himself acquainted us with the ill success of his ministry at Berœa. Of his controversial writings his answerer, Cyril, hath given us a large specimen, by which we see he was equally intent to recommend Paganism and to discredit revelation. In his reformation of the Gentile superstition, he endeavoured to hide the absurdity of its traditions by moral and philosophical allegories. These he found provided for him principally by philosophers of his own sect, the Platonists. For they, not without the assistance of the other sects, had, ever since the appearance of Christianity, been refining the theology of Paganism, to oppose it to that of Revelation; under pretence, that their new invented allegories were the ancient spirit of the letter, which the first poetical divines had thus conveyed to posterity. He then attempted to correct the morals of the Pagan priesthood, and regulate them on the practice of the first Christians. In his epistle to Arsacius, he not only requires of them a personal behaviour void of offence, but that they reform their household on the same principle: he directs, that they who attend at the altar, should abstain from the theatre, the tavern, and the exercise of all ignoble professions; that in their private character they be meek and humble; but that, in the acts and offices of religion, they assume a character conformable to the majesty of the immortal gods, whose ministers they are. And, above all, he recommends to them the virtues of charity and benevolence. With regard to discipline and religious policy, he established readers in divinity; planned an establishment for the order and parts of the divine offices; designed a regular and formal service, with days and hours of worship. He had also decreed to found hospitals for the poor, monasteries for the devout; and to prescribe and enjoin initiatory and expiatory sacrifices; with instructions for
converts,

converts, and a course of penance for offenders; and, in all things, to imitate the church discipline at that time.

But the indifference and corruptions of Paganism, joined to the inflexibility and perseverance of the Christians, keeping his project from advancing with the speed he desired, he grew chagrined, and even threatened, after his return from the Persian expedition, effectually to ruin the Christian religion. He had before, in pursuance of his general scheme of opposing revelation to itself, by setting one sect against another, written to the body or community of the Jews; assuring them of his protection, his concern for their former ill usage, and his fixed purpose to screen them from future oppression, that they might be at liberty, and in a disposition, to redouble their vows for the prosperity of his reign; and concluded with a promise, that if he came back victorious from the Persian war, he would rebuild Jerusalem, restore them to their possessions, live with them in the holy city, and join with them in their worship of the great God of the universe. The rebuilding of the temple at Jerusalem was a sure means of destroying Christianity, since the final destruction of that temple had been foretold both by Christ and his apostles; if therefore the lye could be given to their predictions, their religion would be no more. This scheme, therefore, he set about immediately. The completing of such an edifice would be a work of time, and he pleased himself with the glory of atchieving so bold an enterprize. Accordingly, the attempt was made, and what was the consequence will be seen by the following account of it from Ammianus Marcellinus. “ Julian, having been already
 “ thrice consul, taking Sallust præfect of the several Gauls
 “ for his colleague, entered a fourth time on this high mag-
 “ gistracy. It appeared strange to see a private man asso-
 “ ciated with Augustus; a thing which, since the consulate
 “ of Dioclesian and Aristobulus, history afforded no exam-
 “ ple of. And although his sensibility of the many and
 “ great events, which this year was likely to produce, made
 “ him very anxious for the future, yet he pushed on the va-
 “ rious and complicated preparations for this expedition with
 “ the utmost application; and, having an eye in every quar-
 “ ter, and being desirous to eternize his reign by the great-
 “ ness of his atchievements, he projected to rebuild, at an
 “ immense expence, the proud and magnificent temple of
 “ Jerusalem, which, after many combats, attended with
 “ much bloodshed on both sides, during the siege by Vespas-
 “ sian, was, with great difficulty, taken and destroyed by

“ Titus. He committed the conduct of this affair to Aly-
 “ pius of Antioch, who formerly had been lieutenant in
 “ Britain. When, therefore, this Alypius had set himself
 “ to the vigorous execution of his charge, in which he had
 “ all the assistance that the governor of the province could
 “ afford him, horrible balls of fire breaking out near the
 “ foundations, with frequent and reiterated attacks, render-
 “ ed the place from time to time inaccessible to the scorched
 “ and blasted workmen; and the victorious element conti-
 “ nuing in this manner obstinately and resolutely bent, as
 “ it were, to drive them to a distance, Alypius thought best
 “ to give over the enterprize. In the mean time, though
 “ Julian was still at Antioch when this happened, yet he
 “ was so wholly taken up by the Persian expedition, that he
 “ had not leisure to attend to it. He set out soon after upon
 “ that expedition, in which he succeeded very well at first;
 “ and taking several places from the Persians, he advanced
 “ as far as Ctesiphon without meeting with any body to op-
 “ pose him. However, there passed several engagements in
 “ this place, in which it is said the Romans had almost al-
 “ ways the advantage; but the distressed condition of their
 “ army, for want of necessaries, obliged them to come to a
 “ decisive battle. This was begun June 26, 363, and vic-
 “ tory appeared to declare itself on their side; when Julian,
 “ who was engaged personally in the fight without his helmet,
 “ received a mortal wound upon his head, which put a pe-
 “ riod to his life the following night.”

We have, in the course of this memoir, had occasion to
 exhibit some qualities to the disadvantage of Julian; yet we
 must in justice add, that he was sober and vigilant, free from
 the debaucheries of women, and, to sum up all, remarkably
 mild, merciful, good-natured, and, in general, most amia-
 ble; excepting but what was owing to his aversion to Chris-
 tianity. Besides his answer to St. Cyril, and Misopogon,
 he wrote some other discourses, epistles, &c. which are so
 many proofs of a genius and erudition extraordinary; and
 written in so elegant a style, that his letters have been intro-
 duced into the grammar schools among the Greek classics.
 And his rescripts in the Theodosian code shew, that he
 made more good laws in the short time of his reign, than
 any emperor either before or after him. His works were
 published in Greek and Latin by Spanheim in 1696, 2 vols.
 folio.—“ Select Works of the Emperor Julian, and some
 “ Pieces of the Sophist Libanius, translated from the Greek,
 “ with Notes from Petau, La Bletterie, Gibbon, &c. To
 “ which is added, The History of the Emperor Jovian,
 “ from

“from the French of the Abbé de la Bleterie,” have been just very ably published, 1784, by the Rev. John Duncombe, M. A. in two vols. 8vo.

JULIO ROMANO, an Italian painter, the disciple of Raphael, with whom he was a particular favourite. He followed his master's goût, not only in the execution of the designs he gave him, but also in those he made himself. Raphael treated him as his son, and left him his heir jointly with Giovanni Francesco Penni. After Raphael's death, these two painters finished several pictures, which their master had left imperfect. Julio's genius was not wholly absorbed in the art of painting, he likewise understood architecture perfectly. The cardinal Medicis, afterwards Clement VII. employed him to build the palace, which at this day is called la Vigne Madame; and, having finished the architecture, he did the painting, and other decorations. The death of Leo X. was a blow to Julio; for had his successor, Adrian VI. reigned above a year, the fine arts would have been extinct in Rome, and all the artists starved: but both revived under his successor Clement VII. who, as soon as he was Pope, set Julio to paint the hall of Constantine, where Raphael had begun the history of that emperor. This work being finished, he drew several pictures for churches and private persons. At length he left Rome, and went to Mantua, being invited to that city by Frederico di Gonzaga. This invitation was very lucky; for, having made the designs of 20 lewd prints, which were engraved by Marc Antonio, with inscriptions in verse composed by Aretine, he had been severely punished had he stayed at Rome: for Antonio was thrown into a gaol, where he suffered a great deal of misery, and would certainly have died under it, had not the interest of the cardinal of Medicis and Baccio Bandinelli saved him. Mean while, Julio followed his business at Mantua, where he left immortal proofs of his great abilities. He built the palace T. and made the city of Mantua finer, stronger, and healthier than before. As to his painting, we may affirm, it was at Mantua chiefly that his genius took wing, and that he shewed himself to be what he was. However, his manner began to change at last, his colouring into black and red, and his design into the severe; and held so till his death, which happened at Mantua, 1546, to the great grief of the marquis, who loved him as his brother. He was a married man, and was survived by two children.

De Piles gives us the following critique upon his works. Julio Romano, he says, was the first, the most learned, and the

the most persevering disciple of Raphael. His imagination, which was as it were buried in the execution of the designs of his master, as long as he was his disciple, when she found herself free, took wing at once; or rather, as a torrent, that being penned up, breaks over its banks, and rushes with an impetuous course: so Julio Romano, after having produced several easel-pieces, and painted great works in the Vatican-hall, from Raphael's designs, before and after Raphael's death, presently changed his manner, when his genius was at liberty, and suffered it to take its rapid course, as is to be seen in his paintings at Mantua: however, it was not that graceful vein, nor that soft fire of fancy, which, though borrowed before, yet made it doubtful whether some of the pictures were his or his master's. When he was entirely free, and the piece all his own, he animated it with ideas more severe, more extraordinary, and even more expressive, but less natural, than the works of Raphael. His inventions were adorned by poesy, and his dispositions uncommon and of a good goût. His studies in polite learning were of great service to him in his painting; for, in designing the antique sculptures, he drew those proofs of learning which we observe in his pictures. It seems by his works, that his thoughts were wholly taken up with the grandeur of his poetical ideas; and that, to execute them with the same fire that he conceived them, he contented himself with the practice of design, which he had chosen without varying the airs of his heads or his draperies. It is visible also, that his colouring, which was never very good, became worse at last; for his local colours [A], which were composed of brick colour and black, were not supported by any intelligence of the *claro-obscuro* [B]. His fierce way of designing, and his terrible expressions, became so habitual to him, that his works are easy to be known. This manner is very great, it is true, being formed after the antique *basso-relievos*, which he had carefully studied, and especially the Trajan and Antonine pillars, which he designed throughout: yet, these fine things, which are sufficient of themselves to make a skilful sculptor, must be accompanied with the varieties of nature to form a great painter. The draperies, which commonly contribute to the majesty of figures, are the shame of his, being poor and of an ill goût.

[A] The local colour is that which is natural to each object in whatever place it is found; which distinguishes it from others, and perfectly marks its character.

[B] This is the art of distributing lights and shadows advantageously, as

well on particular objects as on a picture: on particular objects, to give them a convenient relief and roundness; and in the picture in general, to expose the objects with pleasure to the view of the spectators, by giving the eye an occasion to rest.

There

There is little variety to be seen in the airs of his heads ; that which is to be found in his works, consists only in the different kinds of objects; of which his compositions are full, and in the adjustments which enrich them, and proceeds from the universality of his genius for all sorts of painting : he did all well alike, landscapes and animals ; by which means his productions, for what they contain, will always be admired by the judicious.

JULIUS II. called before Julian de la Ruvere, was born at Arbizuola about 1440, being the son of Raphael de la Ruvere, brother to Pope Sixtus IV. He had been successively bishop of Carpentras, Albano, Ostia, Bologna, and Avignon. He had also been dean of the college of cardinals; and was created one himself in 1471, by his uncle Sixtus, who had likewise given him the command of the ecclesiastical troops against some rebels in Umbria : an employ, which exactly suited his genius. In 1480, he was sent legate into France ; was afterwards at the head of a party in four conclaves ; and, at last, had the address of raising himself to the pontificate. There was a very singular circumstance in his election ; for he may be said to have been made Pope, before the cardinals entered the conclave : he was sure of it, and was Pope at his coming into it, in defiance of the proverb, that he who is Pope at his entering into the conclave, comes out a cardinal. This sudden election was the more extraordinary, as, having always shewed himself of a turbulent and formidable disposition, he must necessarily have created himself enemies among persons of high distinction. But money and intrigue will effect all things ; and he was actually elected the very night of their first entrance into the conclave, between the last of October, and the first of November, 1503.

As no man was ever formed with a more martial soul than he, so it is said, that he took the name of Julius in memory of Julius Cæsar. Moreover, we are told, that, contrary to the custom of his predecessors, he wore his beard long, in order to give himself a more venerable aspect. One of the first exercises of his sovereignty was the bull of dispensation for the marriage of Henry then prince of Wales, with Catharine of Arragon, his brother's widow ; the bull was granted Dec. 12, 1503. However, when the English ambassadors arrived the following year at Rome, to do homage to the Pope for their kingdoms, and presented their letters of credence, beginning in these terms, " Henry, by the
" grace of God, king of England and France, and lord of
" Ireland ;"

“Ireland;” Robert, bishop of Rouffillon, ambassador of France, being present, immediately fell on his knees, and begged the Pope not to receive the English ambassadors in that quality; which was granted by his holiness; accordingly, the words “and France” were expunged. And the French ambassador caused an act thereof to be entered in proper form.

Notwithstanding the notorious simony which raised Julius to the popedom, he published a bull in 1505, by which it was ordained, that in case of simony in the election of the Popes, either practised by the elected or the electors, the election should be deemed null; that an action might be brought against the elected, as against an heretic, and the assistance of the secular arm implored, to punish him by deposition: that both himself and all that had concurred in his election should be deprived of the cardinalate, and of every benefice, fief, dignity, and estate, that they possessed; and, lastly, that those cardinals who had not consented to this simony, might elect another Pope, and call a general council upon the occasion. This was a very good bull: he summoned also, in 1512, a council to meet at the Lateran, and established a congregation consisting of eight cardinals, in order to restore the discipline, to reform the manners, to suppress the licentiousness of the court of Rome, and to take away other abuses that had crept into the church: he made a speech upon the scandal of these corruptions in that court, which ought to be the mansion of virtue and the centre of holiness; whence the whole universal church might draw, as from a pure fountain, their rules and maxims of good manners, as well as the principles of religion. The sovereign pontiff, continued he, ought to sanctify those whom he prefers, and none but saints ought to be preferred by him, &c. All this notwithstanding, he troubles himself little about the reformation of manners: his predominant passion was war; and accordingly we find him figuring under the banner of Bellona, much more than that of Christ.

As he entered upon the pontificate in an ill humour with the Venetians, who had conquered and taken a great number of places, which the Pope laid claim to, he struck up a formidable league with the emperor and the French king against that republic [A]; so that the Venetians were threatened with imminent ruin. But they found their safety in the slowness of the emperor Maximilian, and in the incon-

[A] The Pope's pretensions were considerable; for he laid claim to Ravenna, Cervia, Faenza, Rimini, Imola, Casena, with all the cities and demesnes belonging to them.

stancy, not to say perfidy of the Pope, who, seeing the powerful army which was sent into Italy by Lewis XII. presently grew jealous of that monarch, as designing to reduce a great part of the country under his dominion. In this disposition, he set the emperor against Lewis, who thereupon disbanded his army, and had returned immediately to France, had not he been stopped by Ferdinand of Arragon, who desired to have a conference with him. The two monarchs had accordingly an interview at Savona, where it is said they entered into measures for deposing Julius by a council; and Maximilian entered into the same design. Mean while, the Pope had raised an army; and, putting himself at the head of it, had begun to execute his designs, by taking Baglioni, Bologna, and Perousa. He then proceeded directly against the Venetians: that republic, besides Cervia, which they had held for almost two centuries, and Ravenna from 1441, were still masters of many places in Romagna. At first, Julius demanded these demesnes in a civil manner, but that proving ineffectual, he had recourse to arms; and being unable to sustain the whole weight of the war by himself, he laid aside his resentments against Maximilian, Lewis, and Ferdinand, and even projected an alliance with these three princes. A vast design! yet he found means to effect it; and the league was concluded at Cambray in 1508, whence it took its name.

The emperor and Lewis immediately signed the treaty; but the Pope, though the cardinal d'Amboise had signed in his name, shewed, by his conduct, that he had no intention to go on so fast. He feared the consequences of the emperor's obtaining an establishment in Italy; nor did he enough affect Lewis XII. to increase his power. He chose rather to recover the demesnes of the ecclesiastical state, without favouring either of the two sovereigns. Wherefore, as the Venetians seemed to be alarmed by the league, he first sounded their ambassadors, to know if their masters were disposed to give any satisfaction to the holy see by surrendry, at least of Faenza and Rimini. But, this being rejected by that senate, the Pope accepted and ratified the famous league of Cambray, March 22, 1509: and, as soon as he understood the French were drawing their cannon against the republic, he began to lance his thunderbolts the same way; and published a monitory in form of a bull, admonishing them to restore the usurped demesnes of the church, with all the profits they had received from them, upon pain of putting the city of Venice itself, with all its territories, un-

der an interdict. The Venetians, on their side, avoided this stroke by appealing, as usual, to a general council: upon which the Pope published a second bull, July 1, 1509, wherein he actually interdicted the whole country of Venice and all its inhabitants.

It is foreign to our plan to enter into a detail of the several conquests made by the king of France, the emperor, and the Pope, over the Venetians. It is sufficient to observe, that the Pope became master of the citadel of Ravenna; and the doge wrote to him in the most submissive language, leaving him to make his own terms without reserve, provided he would receive six ambassadors, to beg absolution from the censures they had incurred, and admit them to kiss his feet. The Pope was so much softened by this submission, that, in spite of all opposition from the princes in league with him, he proposed in the consistory to receive these ambassadors, to which the cardinals consented. Thus Julius reunited himself with the Venetians: he struck up also a new treaty with Lewis XII. by which the latter yielded to the Pope the nomination of all the bishoprics then vacant in his dominions, without comprehending those which should hereafter become vacant; but this article of the vacant bishoprics created new broils between them; and though this affair was accommodated, yet the Pope, little regarding the crime of perfidy, raised all his forces against Lewis. Upon this, the emperor, who had recovered all his ancient demesnes by the assistance of France, made a new treaty with Lewis against the Venetians; which threw them into such a consternation, that they put themselves absolutely under the Pope's direction, who, in return, projected a league against France, into which he actually engaged the Swiss cantons. This was in 1510. The short remainder of this Pope's reign was little else but a series of sieges and campaigns, in which the Pope himself did not hesitate to undergo all the labours and hardships of the lowest officers under him. Hence, at the siege of Mirandola, as Montrelet remarks, "Julius abandoned St. Peter's chair, to assume the title of Mars, the god of war, to display his three crowns in the field, and to sleep in a watch-tower; and God knows, what a charming figure these mitres, crosses, and croziers made, fluttering up and down the fields. The devil was not so silly as to be there, for benedictions were too cheap."

He died, Feb. 23, 1513, aged above 70. The martial humour of this Pope gave occasion to many writers to assert, that he one day threw St. Peter's keys into the Tiber, in
order

Order to make use only of St. Paul's sword: and it may be said, that if he was not endowed with the qualities which form the good bishop, he had at least those of a conquering prince. He had great courage, and a head well turned for politics, by which he formed alliances, or broke them, as it suited his interest. He was a lover of wine and women, soldier-like, and is even accused of sporting with his own sex. There is not a single crime he escapes being accused of, in a satire intituled, "Julius Exclusus, or, A Dialogue of Pope Julius with St. Peter at Paradise-gate;" where he is also charged as eaten up with a filthy disease [B]. However, he did not fail to copy his predecessors in the spirit of enlarging the power and dominion of the papal see [C]: and this will always atone for a multitude of sins.

[B] This satire, become exceedingly scarce, hath lately been reprinted by Dr. Jortin, in the Appendix to his "Life of Erasmus." It hath usually been ascribed to Erasmus; and, says Jortin, "I do not wonder at it: for it is very elegant and ingenious, and very much in his manner and style.

"At least, I know of no person in his days, besides himself, who can be supposed to have been both able and willing to write it." Yet Erasmus always disowned it in the most peremptory and solemn manner.

[C] See more of this Pope's history in Bembo's "History of Venice."

JUNIUS (ADRIAN), a learned Hollander, was born, 1511, or 1512, at Horn, of which place his father had not only been secretary, but five times burgomaster. Having passed through his first studies at Haerlem and Louvain, he fixed upon physic for his profession; and, for his improvement therein, resolved to travel abroad. Accordingly, going first to France, he put himself under the care of James Houlier, a celebrated physician at Paris. From thence he went to Bologna in Italy, where he was admitted M. D. and afterwards, passing through several parts of Germany, crossed the Channel into England. Here he became physician to the duke of Norfolk in 1543, and was afterwards retained in that quality by a certain great lady. He continued in England several years, and wrote many books there; among others, a Greek and Latin Lexicon. He dedicated this work, in 1548, to Edward VI. with the title of king. Edward not being acknowledged such by the Pope, our author, who was of that religion, fell under the displeasure of the court of Rome, for his dedication, and was prosecuted for it a long time after. His works were put into the "Index Expurgatorius," where he was branded as a Calvinist, and an author "damnatae memoriae," of condemned memory; a disgrace which gave him great uneasiness.

ness and concern: and, in order to be freed from it, having laid his case before cardinal Granville, he applied, by the advice of Arias Montanus, directly to the Pope, and prepared an apology, shewing the indispensable necessity he was under of giving Edward the title of king, and at the same time protesting he had always been a good Catholic.

Before the death of Edward, he returned to his own country, and led a sedentary life, sticking closely to his study: but, upon the accession of queen Mary, he returned thither; and, being a very good poet, he published, in 1554, an epithalamium on the marriage of Philip II. with that queen. This address was well judged, and could not fail of making an eclat, and introducing him in a favourable light to that court; whence he would probably have made a considerable fortune, had not the turbulent state of those times driven him home again. He confined himself some time in Horn, but after a while settled at Haerlem; and repaired the disappointment he met with, respecting his finances in England, by marrying a handsome young gentlewoman, who brought him a good fortune: which he knew how to improve by making the most of the dedications to his books, of which he published three at Haerlem in 1556. Some years after he accepted an offer from the king of Denmark, to be his physician, with a considerable salary, and removed to Copenhagen; but, neither liking the climate nor genius of the inhabitants, he left the country very abruptly, without even taking leave of the king. This was probably in 1564. Returning to Haerlem, he practised physic, and was made principal of the college or great school in that town. He continued there till the place was besieged by the Spaniards in 1573, when he found means to get out of it, by obtaining leave to attend the prince of Orange, who desired his assistance as a physician: but the rifling and plundering of his library, when the city was taken, threw him into the utmost grief. He had left a great many works in it, which had cost him much pains and labour; and the loss was aggravated by this circumstance, that they were almost fit for the press. In this exigency he went to Middleburgh, where the prince had procured him a public salary to practise physic: but the air of the country did not agree with his constitution; and he fell into some disorders, which, with the grief he felt for the loss of his library, put an end to his life in 1575. There was a design to have given him a professorship at Leyden, which university was but just rising when he died. He had a prodigious memory, which enabled him to treasure up a

vast stock of learning. Besides his skill in physic, which was his profession, he was an historian, poet, philosopher, and understood perfectly eight languages. His works make up 24 articles, among which are, "Lexicon Græco-Latinum, 1548;" "Adagiorum ab Erasmo omifforum centuriæ octo & dimidia, 1558; Batavia, 1588:" which last was published after his death, as others of his pieces were.

JUNIUS or DU JON (FRANCIS), professor of divinity at Leyden, was descended of a noble family; and born at Bourges, in 1545. At 13, he began to study the law; and afterwards went to Geneva, to study the languages; but, being restrained and defeated in his pursuits, for want of a proper support from his family, he resolved to get his bread by teaching school. He followed this way of life in Geneva, till 1565; when he was made minister of the Walloon-church at Antwerp. But this was both a troublesome and dangerous post, on account of the tumultuous conflicts between the Papists and Protestants at that time: and he was soon obliged to quit it, and to withdraw into Germany. He went first to Heidelberg, where the elector, Frederic III. received him very graciously. He then made a visit to his mother, who was still living at Bourges; after which, returning to the Palatinate, he was made minister of the church of Schoon there. This was but a small congregation; and, while he held it, he was sent by the elector to the prince of Orange's army, during the unsuccessful expedition of 1568. He continued chaplain to that prince, till the troops returned into Germany; when he resumed his church in the Palatinate, and resided upon it till 1579. This year his patron, the elector, appointed him to translate the Old Testament, jointly with Tremellius: and this employ brought him to Heidelberg. He afterwards read public lectures at Neustadt, till prince Casimir, administrator of the electorate, gave him the divinity professor's chair at Heidelberg. He returned into France with the duke de Buillon; and paying his respects to Henry IV. that prince sent him upon some employ to Germany. Returning to give an account of the discharge of his commission, and passing through Holland, he was invited to be divinity professor at Leyden; and, obtaining the permission of the French ambassador, he accepted the offer: this was in 1592. He had passed through many scenes of life, and he wrote an account of them himself this year: after which, he filled the chair at Leyden, with great repu-

tation, for the space of ten years, when he was snatched off the stage of life by the plague in 1602 [A].

He was married no less than four times, and by his third wife had a son, who is the subject of the next article. The titles of his works are 64 in number; so that he should seem to have known no other pleasures, than what arose from labour. What he is chiefly, and almost only known for now, is his Latin version of the Hebrew text of the Bible, jointly with Tremellius. Scaliger, according to his custom, abused him while living, but extolled him when dead. Du Pin says, that he was certainly a good grammarian, but no very great divine. Bayle calls him a learned and an honest man, and so far from running into extremes with religious zealots, as to believe that good men might be saved in any communion. In the account of his own life, he relates of himself two very extraordinary things: one, that, though in his youth he had a most singular aversion to love, gallantry, or any connection whatever with females, he yet lived to marry four wives; the other, that he was in that season of his life seduced into Atheism, from which he represents himself as almost miraculously redeemed.

[A] This plague made dreadful havock in Holland. Among numberless others, Tremellius was also carried off by it.

Vita per
Grævium,
prefixed to
his De Pic-
tura Vete-
rum. Rot.
1694.

JUNIUS (FRANCIS) or FRANÇOIS DU DON, son of the preceding, was born at Heidelberg in 1589; and received the first elements of his education at Leyden, apparently with a view to letters: but, upon the death of his father in 1602, resolving to go into the army, in the service of the prince of Orange, he applied himself particularly to such branches of the mathematics as are necessary to make a figure in the military life. He had made a good progress in these accomplishments at 20 years of age; when the war, being concluded by a truce for 12 years in 1609, put him upon a different course. He determined to fall in with the state of the times, and cultivate the arts of peace by a close application to study. At this time he collected, digested, and published some of his father's writings. After some years spent thus in his own country, he resolved, for further improvement, to travel abroad. With that view, he went first to France, and then crossed the water to England, in 1620. He recommended himself, by his learning and the sweetness of his manners, to the literati there; and being taken into the family of Thomas earl of Arundel, he continued

continued in it for the space of 30 years. During his abode there, he made frequent excursions to Oxford, chiefly for the sake of the Bodleian and other libraries: where, meeting with several Anglo-Saxon books, he resolved to make an advantage of them, and to study the language, which was here neglected. He perceived, by the knowledge he acquired in the Anglo-Saxon tongue, that it would be of service to him, for discovering many etymologies necessary to clear up the Flemish, Belgic, German, and English languages; and therefore devoted himself wholly to that study. He afterwards learnt the ancient language of the Goths, Franks, Cimbri, and Frisons; whereby he discovered the etymology of several Italian, French, and Spanish words: for the Goths, Vandals, French, Burgundians, and Germans, spread their language in the provinces they conquered, of which some vestiges are still left.

After he had applied himself sufficiently for the acquiring of these languages, he discovered, as he declared both privately and publicly, that the Gothic was the mother of all the Teutonic tongues: whence sprung the old Cimbrian, transmitted to posterity by the remains of the Runic, as likewise the Swedish, Danish, Norwegian, Icelandic; in which the inhabitants of the country expressed their thoughts at that time. From the Anglo-Saxon, which itself is either a branch of the Gothic, or its sister, and daughter of the same mother, sprung the English, Scotch, Belgic, and the old language of Friesland. From the Gothic and Saxon languages, sprung that of the Franks, which is the mother-tongue of Upper-Germany. He was so passionately fond of this study, that, after 30 years chiefly spent upon it in England, being informed there were some villages in Friesland, where the ancient language of the Saxons was preserved, he went thither, and lived two years among them. Then, returning into Holland, he met with the old Gothic MS. called the Silver One; because the four Gospels are written there in silver Gothic letters. He devoted his whole study in the explication of it, which he completed in a little time; and published it, with notes of Dr. Marshall, in 1665 [A]. He returned into England in 1674, in order to peruse such English-Saxon books as had hitherto escaped his diligence, espe-

[A] The title is, "Glossarium Gothicum in quatuor evangelia Gothica, Dordrac. 1665," 4to. Dr. Marshall's performance is intitled, "Observationes in evangeliorum versiones

"per antiquas duas, Gothicam sc. & Anglo-Saxonicam, &c." *ibid.* See some account of Dr. Marshall in *Ath. Oxon.* Vol. II. col. 782, 783.

cially those in the Cottonian library. Oct. 1676, he retired to Oxford. He was now 87; and intended not to leave that beloved university any more. At first, he had lodgings opposite to Lincoln-college, for the sake of Dr. Marshall, rector of that society; who had been his pupil in the study of the Northern languages, and was then a great critic, as well as Junius, in them. Afterwards, he intended to put some of his notes and collections into order; and, to avoid the interruption of frequent visits, he removed to an obscure house in St. Ebbe's parish, where he digested some things for the press, and made a deed of gift of all his MSS. and collections to the public library [B].

Aug. 1677, upon the invitation of his nephew, Dr. Isaac Vossius, canon of Windsor, he went to his house; and there was seized with a fever, which carried him off Nov. 19th following. His corpse was interred in St. George's chapel, within the castle; and the following year a table of white marble was fixed to the wall, near his grave, with an inscription in Latin. He was not only master of great erudition, but likewise led an excellent life, being free from any vicious habit. He did not thirst after riches or honours, his books were his only care; and perhaps no one ever studied more, without prejudicing his health. He used to rise at four in the morning, both winter and summer, and study till dinner-time, which was at one: after dinner he used himself, for his health's sake, till three, in some bodily exercise, walking, or running: he returned to his studies at three, and did not leave them till eight, when he went to supper, and then to bed. He very seldom stirred abroad, and never but when some business obliged him. Notwithstanding this, he enjoyed a perfect state of health, and was never once sick. Though he spent so long a series of years in this solitary manner, poring upon barbarous books and wild words, and making five Gothic or Teutonic lexicons, yet it did not any ways lessen the gaiety of his temper, not even in his extreme old age. He was free from peevishness, and affable to those who visited him, though he did not like to be interrupted. We shall speak of his printed works below [c].

[a] There is a list of them in Ath. Oxon. under this article. The chief is his Glossary, in five languages, explaining the origin of the Northern languages. It contains nine volumes, which bishop Fell caused to be transcribed for the press. His "Etymologicon Anglicanum" was published in 1743,

in folio, by Edward Lye, M. A. vicar of Little Houghton in Northamptonshire.

[c] Besides the "Glossarium Gothicum," mentioned in the text, they are but few; the chief of which is that intitled, "De pictura veterum," "163;" 4to. and again, with large additions, 1694, at Rotterdam, in folio.

He printed likewise an English translation, intituled, "The Painting of the Ancients;" in three books, with additions and alterations, Lond. 1638. To the folio edition was prefixed his life, written by Grævius. 2. "Observationes in Willeramii Francicam, paraphrasin Cantici canticorum,

"Amst. 1655," 8vo. 3. Several letters in "Ger. Joh. Vossii & clarorum virorum ad eum epistolæ. London, "1690," fol. where Vossius styles our author, "Vir omnifaria doctrina & generis splendore ornatissimus." De orig. & prog. idolatr. lib. 3. c. 5.

JURIEU (PETER), a French Protestant divine, sometimes called the Goliath of the Protestants [A], was born Dec. 24, 1637. His father, Daniel Jurieu, was minister of the Reformed religion at Mer; his mother, the daughter of Peter du Moulin, minister and professor at Sedan. He was sent, after the first rudiments of his education under Rivet in Holland, to his maternal uncle Peter du Moulin, then in England; where, having finished his theological studies, he took orders in that church: but, upon the death of his father, being called home to succeed him at Mer, and finding what he had done in England disliked by the Reformed in his own country, he submitted to a re-ordination by presbyters, in the form of the foreign Protestants. After some time, he officiated in the French church of Vitri; where the people were so much pleased with him, that they did all in their power to obtain him for their proper minister: and it was here, that he composed his "Treatise of Devotion [B]." Before this, in 1670, he had brought himself into the notice of the public, by refuting a project for re-uniting all the sects of Christianity, wrote by d'Huiffeau, minister of Saumur. He was afterwards invited to Sedan, where he discharged the office of professor in divinity and Hebrew with great reputation. In 1673, he wrote his "Preservative against Popery [c]," which he opposed to the exposition of the doctrine of the Catholic church by M. de Meaux, bishop of Condom: and, in 1675, that prelate had disguised the first part of his work, intituled, "A Vindication of the Morality of the Protestants against the Accusations of Mr. Arnauld, &c." [D]. In 1681, the university of

[A] This title was given him ironically by the Papists. See Bayle's Dict. rem. (L) under the article of Arnauld Anthony, who is called his armour-bearer by the same party.

[B] The title is, "Traité de la Devotion."

[C] The title is, "Preservatif contre le changement de religion;" and

that of M. de Meaux, "Exposition de la doctrine de l'Eglise Catholique." This bishop was answered also by Mr. (afterwards Abp.) Wake.

[D] The title is, "La justification de la morale des Reformez contre les accusations de M. Arnauld, &c." The whole work appeared in 1685.

Sedan

Sedan being taken from the Protestants [E], our professor resolved to accept an invitation sent to him from that of Rouen; but discovering, mean while, that the French court knew the author of "La Politique du Clergé," he was apprehensive of coming into trouble on that account, and therefore retired hastily into Holland. He was no sooner arrived in this country, than he received an offer of the divinity-chair in the university of Groningen; but his friends having founded such a professorship for him at Rotterdam, he preferred this residence to the other: and he was also appointed minister of the Walloon church in the same town. He had not been long in this happy situation, when he produced to the public "Les dernier Efforts de l'Innocence affligé."

He was now in a place of liberty; and, having nothing to fear, gave full scope to his imagination, naturally too warm and sanguine. In this temper, he applied himself to study the book of "The Revelations," and thought he had certainly discovered the true meaning of it by a kind of inspiration: which shewed him, that France was the place of the great city, where the witnesses mentioned in the Apocalypse lay dead, but not buried; and that they were to rise to life again in three years and a half, namely, in 1689. He was unalterably fixed and confirmed in this persuasion, by the revolution which happened in England in 1688; in so much, that he addressed a letter upon that subject to king William, whom he looked on as the instrument intended by God to carry his designs into execution. In the mean time, this was charged upon him as an artifice, only to prepare people for a much greater revolution: and he was suspected to harbour no other design therein, than that of exciting people to take up arms, and setting all Europe in a flame. The foundation of this belief was, his not shewing any signs of confusion, after the event had given the lye to his prophecies: they built likewise on this, that, after the example of Comenius, he had attempted to reunite the Lu-

[E] The principality of Sedan had been a sovereign state till 1642; when the duke of Bouillon yielded it up to Lewis XII. on condition that every thing should continue in the state in which it then was. Lewis XIV. ratified the same treaty; and promised, that the Protestant religion should be there maintained, with all the rights

and privileges which it then enjoyed: yet all this could not save the university: the king even ordered, that it should be suppressed before any other: the decree was made July 9, 1681, and notified to the university the 14th of the same month. Des Maizeaux, "Life of Bayle."

therans

therans and Calvinists, in hopes of increasing the number of troops to attack Antichrist. But these accusations were brought only by the Romanists, his constant enemies [F]. Those who were nearer him saw very plainly, that his prophecies were the effect of enthusiasm, and what he called conviction; and that, under this prepossession, he gave into the belief of a great number of prodigies, which he vouched for so many presages or forerunners of the accomplishment of the prophecies [G].

His chagrin upon this occasion was great; and it was not a little heightened, when he thought himself insulted upon the falsehood of his interpretations. He was so unfortunate as to quarrel with his best friends, because they opposed his sentiments. This drew him into violent disputes, and particularly with Mr. Bayle [H], who wrote against him. The opposition of Bayle was the more resented by him, as he had been a friend to him, and was instrumental in procuring him the philosophical chair at Sedan in 1675. They seem to have been very intimately connected: for, after the suppression of that university, they were preferred together to different professorships at Rotterdam in 1681; and they both wrote against Maimbourg's "History of Calvinism" in 1682. But here, it is said, the first seeds of the quarrel between them were sown. Both the pieces excelled in different ways. Jurieu's was more complete and full than Bayle's, and he answered Maimbourg with a great deal of strength; but then the reader did not meet there with that easy and natural style, those lively and agreeable reflections, which distinguished the latter. The preference given to Bayle, was observed by Jurieu with disdain: he began to look upon Bayle as his competitor, conceived a jealousy and hatred for him; and to what length it was carried afterwards, may be seen in the article of Bayle. In short, it must not be dissembled, that our author's conduct was far from being commendable in regard to Bayle, or any of his antagonists. Even those synods where his authority was the greatest, engaged in the contests, and justified Mr. Saurin pastor of Utrecht, and other persons of merit, whom Jurieu had not spared to accuse of heterodoxy: nay, the matter was carried so far, that,

[F] Bayle's Dict. in the article Kottorius Christopher, Rem. (H).

[G] The title of this book was, "L'accomplissement des prophetiés. Rotterdam, 1686."

[H] See the article of Zuerius Box-

hornius in the last volume of his Dict. Rem. (O), where there is a particular account of the proceedings in some synods against our author, upon information of his having maintained, that it was lawful to hate one's enemies.

in some of these church parliaments, there passed decrees, wherein, though his name was not mentioned, yet the opinions he had advanced upon baptism, justification, and the new system of the church, were absolutely condemned [1]. These troubles continued as long as he lived, and at length threw him into a lowness of spirits, under which he languished for several years before his death: for he did not die till 1713, at Rotterdam, in his 76th year. Some other of his writings are mentioned below [κ].

[1] It is observable, that the Walloon synod was always very favourable to him. Bayle, in the article Zuerius, Rem. (o).

[κ] These are as follows: "Histoire du Calvinisme & du Papisme mise en parallele, &c. 1683;" "Lettres pastorales, trois tomes," These Letters are upon the subject of the accomplishment of the prophecies. In one of them, for Jan. 1695, having quoted, as proof of the favourable intentions of the allies, a proposal for peace, drawn up by the diet of Ratibon, which had been forged by a speculative politician in Amsterdam, he was so vastly ashamed of his having been imposed upon by this fictitious piece, that he instantly printed another edition of his letter, in which he omitted that article. "Parallele de trois Lettres pastorales de Mr. Jurieu, &c.

"1696," quoted in a "Dissertation concerning defamatory Libels," at the end of Bayle's Dict. "Traité de l'unité de l'église, &c. 1688;" "Le vray système de l'église & la véritable analyse de la foi, &c. 1686;" "L'esprit de Mr. Arnauld, 1684;" "Abrégé de l'histoire du concile de Trente, &c. 1683;" "Les préjugés légitimes contre le papisme, 1685;" "Le Janseniste convaincu de vaine sophistiquerie;" "Le philosophe de Rotterdam accusé, atteint, & convaincu;" "Traité historique contenant le jugement d'un Protestant sur la théologie mystique, &c. 1700;" "Jugement sur les méthodes rigides & relâchées, &c. 1686;" "Traité de la nature & la grace;" "Apologie pour l'accomplissement de prophéties, 1687;" "Quelque Sermons, &c."

JURIN (Dr. JAMES), a distinguished person, who cultivated medicine and mathematics with equal success. He was secretary of the Royal Society in London, as well as president of the College of Physicians there. He had great disputes with Michellotti upon the moment of running-waters, with Robins upon distinct vision, and with the partizans of Leibnitz upon moving bodies. A treatise of his "upon Vision" is printed in Smith's "Optics." He died in 1750.

Euloge in
Hist. de
l'Acad. R.
translated by
Mr. Maty,
in his Re-
view, Vol.
III. p. 329.

JUSSIEU (JOSEPH de), M.D. of the learned family of the Jussieus, born at Lyons in 1704, went to Peru in 1735, in the capacity of a botanist, with the academicians sent there to measure a degree. After continuing in that country 36 years, he returned to France in very bad health, and almost in a state of childhood, and died in 1779. Mr. de Jussieu his nephew is preparing a journal of his voyage, together

gether with such of his MSS. as have escaped the number of various, strange accidents, to which he was exposed. What we learn in the mean time from the academical eulogium, is to the following purpose :

During the first part of his stay in America, M. de Jussieu employed himself in observations on the different species of barks, the extracts of which he was of opinion might in future be sent from America instead of the plant itself.

Having travelled over a great part of Peru, and being detained in the country against his will, by the breaking out of an epidemical distemper, he had an opportunity of observing and committing to papers (preserved, and to be published) accounts of the small-pox at Peru, of the epidemical distempers of the country, and of a particular distemper, which, coming after the eruption of the Cotopaxi, took the name of that Volcano.

A journey undertaken in 1747, furnished an opportunity of leaving us drawings of the several bridges which the savages use to pass torrents. The journey through the countries about Paraguay, very curious and very interesting, both to the antiquary and the botanist, being unfortunately lost, we can only commemorate the following discoveries. Mr. de Jussieu described the species of cinamon, which grows upon the mountain of Los Canelos. He also saw upon the mountains of Peru the immense fossil bones so common in that country; but he observed that they were only to be found at a certain height, beyond which he conjectured the empire of the sea had not extended. From all that remains, it appears that M. de Jussieu, who likewise drew maps of the country, would, had not his diary been lost, have made us better acquainted with Peru, than what we now are with several parts of Europe.

JUSTEL (CHRISTOPHER), counsellor and secretary to the French king, was born at Paris, 1580. Having excellent parts, and a strong bent to letters, he made a great progress therein: and, as soon as he left the college, applying himself to the study of the councils and ecclesiastical history, he published the "Code of Canons of the Church universal, and the Councils of Africa, with Notes." He held a literary correspondence with the most learned men of his time, as Usher, Salmasius, Blondel, Sir Henry Spelman, and others, till his death, which happened at Paris in 1649. He had the character of knowing more of the middle age, than any man of his time. Besides the Code already mentioned,

tioned, he published in 1645, "The genealogical History of the House of Auvergne;" and divers collections of Greek and Latin canons, from several MSS. which formed the "Bibliotheca juris canonici veteris," published at Paris, 1661, in 2 vols. folio, by William Voet and our author's son: concerning whom, see the next article.

JUSTEL (HENRY), born at Paris in 1620, and secretary and counsellor to the king, was a man of distinguished learning himself, as also a remarkable encourager of it in others. His house was the usual resort of men of letters, among whom we find Mr. Locke and Dr. Hickes; which shews, that it was open to men of all complexions and principles [A]. In reality, Mr. Justel always professed a particular respect for the English nation, and had an acquaintance with many great men there. He foresaw the revocation of the edict of Nantz, several years before it happened; and foretold the time to Dr. Hickes [B]. He sent by Dr. Hickes the original MS. in Greek of the "Canones ecclesiæ universalis," published by his father, and other choice MSS. to be presented to the university of Oxford: upon the receipt of which benefaction, that learned body conferred on him the degree of LL. D. June 23, 1675 [C]. He left Paris in 1681, upon the persecution of the Protestants there; and, coming to London, was, some time after, made keeper of the king's library at St. James's, to which is annexed a

[A] Locke's Life, by Le Clerc.

[B] There is something so remarkable in this affair, that the reader must needs be pleased with the following account of it, from a letter of Dr. Hickes to a friend. This gentleman, who, upon his travels abroad, made a considerable stay at Paris, set apart one day in the week for visiting Mr. Justel. In one of these visits, after some discourse about the Protestant churches, observed by Dr. Hickes to be in many places demolished, notwithstanding the edict of Nantz, "Alas, Sir," says Mr. Justel, "as I am wont to talk in confidence with you, so I will tell you a secret, that almost none of us know besides myself: our extirpation is decreed; we must all be banished our country, or turn Papists. I tell it you, because I intend to come into England, where I have many friends; and that, when I come to see you

among the rest, you may remember that I told it you. Upon this, I asked him, how long it would be, before this sad persecution would be put in execution? He answered, within four or five years at most; and remember, says he again, that I foretold the time.—After he had been some time in London, he made a visit to the doctor at his house on Tower-hill; where, presently after the common forms of congratulating one another [it was about the time that the bill of exclusion was thrown out of the house of lords], he said, Sir, don't you remember what I told you of the persecution we have since suffered, and of the time when it would begin? and now you see all has accordingly come to pass.

[C] Wood's Fasti, Vol. II. under that year. Dr. Hickes returned from Paris in 1674.

salary of 200*l.* per annum. He held this place till his death, Sept. 1693, and was then succeeded by Dr. Richard Bentley.

Our author wrote several books, the titles whereof may be seen in the Catalogue of the Bodleian Library.

JUSTIN, an ancient Latin historian, who abridged the large work of Trogus Pompeius, and by that abridgement has (they say) occasioned the loss of the original. But we suspect, that they mistake the cause for the effect: for it is much more probable, that the neglect of the original occasioned the abridgement; as commonly happens in the decline of letters. Who Justin was, and when he lived, is altogether uncertain: certainly not in the reign of Antoninus Pius, as some have imagined. The abridgement is in 44 books, comprizing a history of the world from Ninus to Augustus Cæsar; and is written with great purity and elegance, excepting here and there a word, which favours of encroaching barbarism. La Mothe le Voyer thinks "his manner of writing so excellent, as to be worthy the age of Augustus, rather than that of the Antonines." There are editions of him in all sizes; and the best critics, particularly Grævius, have written notes upon him.

Vossius de
Hist. Latin.
Fabric. Bibl.
Latin.

JUSTIN (surnamed the MARTYR), one of the earliest writers of the Christian church, was born at Neapolis, the ancient Sichem of Palestine, in the province of Samaria. His father Priscus, being a Gentile Greek, brought him up in his own religion, and had him educated in all the Grecian learning and philosophy. To complete his studies, he travelled to Egypt; the usual tour on this occasion, as being the seat of the more mysterious and recondite literature at this time: he was shewn, as he tells you, at Alexandria, the remains of those cells, where the Seventy Translators of the Bible performed what is still called the Septuagint Version. He had, from his first application to philosophy, disliked the Stoic and Peripatetic; and chose the sect of Plato, with whose ideas he was greatly taken, and of which he resolved to make himself master. He was prosecuting this design in contemplation and solitary walks by the sea-side, when there met him one day a grave and ancient person of a venerable aspect, who, falling into discourse upon the subject of his thoughts, turned the conversation, by degrees, from the fancied excellence of Platonism to the superior perfection of Christianity: and performed his part so well, as to raise

an ardent curiosity in our Platonist, to inquire into the merits of that religion. He gives this account himself, in his "Dialogue with Trypho;" and the result of that inquiry was his conversion, which happened about the 16th year of Trajan's reign, A. C. 132.

Several of his old friends among the Heathens were not a little troubled at the loss of so eminent a person: for their satisfaction, therefore, he drew up an account of his conduct, with the reasons of it, in the view of bringing them into the same sentiments. However, in laying down his former profession, he still retained the ancient dress; preaching and defending the Christian religion under his old philosophic garb, the pallium or cloak of the Grecian philosophers. About the beginning of Antoninus Pius's reign, he went to Rome, and there he strenuously set himself to defend and promote the Christian cause: in which spirit finding the heretic Marcion very busy in propagating his pernicious principles, he resolved particularly to oppose him. This heretic was the son of a bishop born in Pontus, and, for deflowering a virgin, had been excommunicated. Upon this, he fled to Rome, where he broached his errors: the chief of which was, "That there are two Gods, one the creator of the world, whom he supposed to be the God of the Old Testament, and the author of evil; the other a more sovereign and supreme being, creator of more excellent things, the father of Christ, whom he sent into the world to dissolve the law and the prophets, and to destroy the works of the other Deity, whom he styled the God of the Jews." Justin encountered this heretic both in word and writing, and composed a book against his principles, which he also published. In the same spirit, when the Christians came to be more severely dealt with, traduced, defamed, and persecuted, by virtue of the standing laws of the empire, Justin drew up his first apology about the year 160; and presented it to the emperor, with a copy of his predecessor Adrian's rescript, commanding that the Christians should not be needlessly and unjustly vexed. This address was not without its success: the emperor, being in his own nature of a merciful and generous disposition, was moved to give orders, that the Christians should be treated more gently, and more regularly proceeded against.

Not long afterwards, Justin made a visit into the East; and among other parts, went to Ephesus. Here he fell into the company and acquaintance of Trypho, a Jew of great note; with whom he engaged in a dispute, that held for two days:

an account whereof he afterwards wrote in a piece intituled his "Dialogue with Trypho." By the conclusion we learn, he was then ready to set sail to Ephesus. He returned at last to Rome, where he had frequent conferences with one Crescens, a philosopher of some repute in that city; a man, who had endeavoured to traduce the Christians, and represent their religion under the most infamous character. Mean while, he presented his second apology to Marcus Antoninus on the following occasion: A woman at Rome had, together with her husband, lived in all manner of wantonness, and, from a vicious course of life, had been converted to Christianity; but, being reclaimed herself, sought also to reclaim her husband, till at length, finding him quite obstinate, she procured a bill of divorce. The man, enraged thereat, accused her to the emperor of being a Christian: but, she putting in a petition for leave to answer it, he relinquished that prosecution; and, falling upon her converter, one Ptolomeus, procured his imprisonment and condemnation. On that occasion, Lucius, a Christian, being present, presumed to represent, how hard it was, that an innocent and virtuous man, charged with no crime, should be adjudged to die, merely for bearing the name of a Christian: a procedure, that must certainly be a reflection upon the government; which words were no sooner out of his mouth, than he, together with a third person, were sentenced to the same fate. The severity of these proceedings awakened Justin's solicitude and care for the rest of his brethren, and he immediately drew up his second apology; wherein, among other things, he made heavy complaints of the malice and envy of his antagonist Crescens. The philosopher, nettled at this charge, set himself to turn the emperor's disfavour against Justin; and, whether or no through the influence of Crescens, he was soon after, with six of his companions, apprehended and brought before the præfect of the city. After their examination, this sentence was pronounced, that "They who refuse to sacrifice to the gods, and to obey the imperial edicts, be first scourged and then beheaded, according to the laws:" which was put in execution upon Justin and the rest. This happened, according to Baronius, A. C. 165, not long after Justin had presented his second apology; which is said, therefore, in the language of those times, to have procured him the crown of martyrdom.

JUSTINIAN, the first Roman emperor of his name, was nephew of Justin I. and succeeded his uncle in the imperial throne, Aug. 1, 527. He began his reign in the

character of a most religious prince, publishing very severe laws against heretics, and repairing ruined churches; in this spirit, he actually declared himself protector of the church. While he was thus re-establishing Christianity at home, he carried his arms against the enemies of the empire abroad with so much success, that he reinstated it in its ancient glory. He was very happy in having the best general of the age. Belisarius conquered the Persians for him in 528, 542, and 543. The same general exterminated the Vandals, and took their king Gillimer prisoner in 533. He also recovered Africa to the empire by a new conquest: vanquished the Goths in Italy, taking captive their king Vitiges; and lastly, defeated the Moors and the Samaritans. But, in the midst of these glorious successes without doors, the emperor was near sinking under a potent faction within. Hypalius, Pompeius, and Probus, three nephews of the emperor Anastasius, who was the immediate predecessor of Justin, combining together, raised a most dangerous insurrection, in order to dethrone Justinian. The conspirators made two parties, one called the Varti, and the other Veneti: and at length they grew so strong, that the emperor, in despair of being able to resist them, began to think of quitting the palace; and had certainly submitted to that foul disgrace, had not the empress Theodosia, his consort, vexed at his betraying so much tameness, and reproaching him with his pusillanimity, put new spirits into him. In fine, she prevailed so far, that he fortified himself against the rebels, and succeeded. Belisarius and Mundus defended him so well, that the conspiracy was broken, and the just-mentioned ringleaders capitally punished.

The empire being now in the full enjoyment of a profound peace and tranquillity, Justinian made the best use of it, by collecting the immense variety and number of the Roman laws into one body. To this end, he selected ten of the most able lawyers in the empire; who, revising the Gregorian, Theodosian, and Hermogenian codes, compiled one body, called "The Code," out of them, to which the emperor gave his own name. This may be called the statute law, as consisting of the rescripts of the emperors; but the reduction of the other part was a much more difficult task. It was made up of the decisions of the judges and other magistrates, together with the authoritative opinions of the most eminent lawyers; all which lay scattered, without any order, in no less than 2000 volumes and upwards. These were reduced to the number of 50; but ten years were spent

in the reduction. However, the design was compleated in 529, and the name of Digests or Pandects given to it [A]. Besides these, for the use chiefly of young students in the law, Justinian ordered four books of Institutes to be drawn up, containing an abstract or abridgement of the text of all the laws: and lastly, the laws of modern date, posterior to that of the former, were thrown into one volume in the year 529, called the "Novellæ," or "New Code."

Every one is sensible of the prodigious advantage, which such a regulation of the law must be to the public: we need not observe, that it is this most important transaction in the state, which has rendered Justinian's name immortal. His conduct in ecclesiastical affairs was rash and inconsiderate. For instance, Theodotus, king of Italy, had obliged Pope Agapetus to go to Constantinople, in order to submit and make peace with the emperor. Justinian received him very graciously; but, withal, enjoined him to communicate with Anthenius, patriarch of Constantinople. That patriarch being deemed a heretic at Rome, the pontiff refused to obey the command [B]; and, when the emperor threatened to punish his disobedience with banishment, he answered, without any emotion, "I thought I was come before a Christian prince, but I find a Diocletian." The result was, that the hardness and resolution of the Pope brought the emperor to a submission. Accordingly Anthenius was deprived, and an orthodox prelate put into his place.

After this, Justinian, resolving to take cognizance of the difference between the three chapters, published a rescript for that purpose, in form of a constitution, which created great disturbances in the empire. He also exerted his authority against the attempts of the Popes Sylverius and Vigilius, both before and after the celebration of the fifth general council held in 553. Towards the latter end of his life, he fell into an erroneous opinion concerning Christ's body; which he maintained had never been corruptible, nor subject to the natural infirmities of a human body. He carried it so far as to prepare an edict against those who maintained the contrary opinion, and intended to publish it; but was prevented by his death, which happened suddenly, in 565, at the age of 83, and after a reign of 39 years. It was this emperor who abolished the consulate. He built a great number

[A] Trebonian was the name of the lawyer, who had the chief hand in this matter.

[B] The dispute between the two sees, concerning preferences, had commenced before this time.

of churches, and particularly the famous Sancta Sophia, at Constantinople, esteemed a master-piece of architecture.

JUSTINIANI (St. LAWRENCE), the first patriarch of Venice, was descended of a noble family, and born there 1381. He took the monks habit in the monastery of St. George in Alga, before he was a deacon; and, in 1424, became general of that congregation, to whom he gave an excellent set of rules, which were afterwards observed, and made him looked on as one of their founders. Pope Eugenius IV. gave him the bishopric of Venice, of which he was the first patriarch, from the year 1451. This holy prelate died in 1455, and was canonized in 1690 by Alexander VIII. He left several works of piety, which were printed together at Lyons in 1568, and again at Venice 1755, folio; to which is prefixed his life, by his nephew.

Moreri.

JUSTINIANI (BERNARD), nephew of the above, was born at Venice, 1407-8. He made his first studies under Guarini of Verona, and continued them at Padua, where he took his doctor's degree. Notwithstanding he put on the senator's robe at the age of 19, yet he still prosecuted his studies under Francis Philelphi and George de Trebifonde; whom he took into his house and retained there, till Pope Calixtus III. sent for him to Rome, and employed him in several commissions. Upon his return to Venice, he was sent ambassador to Lewis XI. of France, who made him a knight in 1461. He went afterwards several times ambassador to Rome from the republic; and, in 1467, was made commandant of Padua. He afterwards became a member of the council of ten, and bore the dignity of Sage Grand no less than 20 times. In 1474, he was elected procurator of St. Mark, a post next to that of doge. He died in 1489, leaving several works in Latin; the principal of which is "De Origine urbis Venetiarum," 1492, and 1534, fol.

Moreri,
from Nice-
ron and
others.

JUSTINIANI (AUGUSTIN), bishop of Nebo, one of the most learned men of his time, was descended from a branch of the same noble family with the former; and born at Genoa in 1470. After having resided some time at Valencia in Spain, he entered into the order of St. Dominic at Paris in 1488; when he took the name of Augustin, in the room of Pantaleon, which he received at his baptism. Soon after, he distinguished himself by his learning, and knowledge in the languages, which he acquired in a very short time;

time; so that Leo X. named him to the bishopric of Nebo, in the island of Corfica: in which capacity he assisted in the fifth council of Lateran, where he opposed some articles of the concordat between France and the court of Rome. The small revenue of his diocese made him desire a better, and he petitioned the Pope for that purpose: but Francis I. who was a patron of learned men, drew him to France, by making him his almoner, with a good pension; and he was also regius professor of Hebrew for five years at Paris. Returning to Genoa in 1522, he found every thing in confusion, by the sedition of the Adornes; whereupon he went to visit his diocese, and discharged all the duties of a good prelate, till the year 1531. In a voyage from Genoa to Nebo, he perished, together with the vessel in which he was embarked, 1536. By his last will, he left his library to the republic of Genoa.

He composed some pieces, the most considerable of which is, "Psalterium Hebræum, Græcum, Arabicum, & Chaldæum, cum tribus Latinis interpretationibus & glossis." This was the first psalter of the kind which had appeared in print, and it is commended by Huetius. There came out also "Annales de republica Genoensi," at Genoa, in 1537; but this was posthumous, and imperfect. There is likewise ascribed to him a translation of Maimonidis "Moreh Nevochim."

JUVENAL (DECIVS JUNIVS), the Roman satirist, was born about the beginning of the emperor Claudius's reign, at Aquinum, a town in Campania; since made famous by the birth of Thomas (thence styled) Aquinas, the much-famed founder of the scholastic philosophy. His father was probably a freed man, who, being rich, gave him a liberal education; and, agreeably to the taste of the times, bred him up to eloquence. In this he made a great progress, first under Fronto the grammarian, and then, as is generally conjectured, under Quintilian; after which he attended the bar, and made a distinguished figure there for many years[A]. In this profession he had improved his fortune and interest at Rome, before he turned his thoughts to poetry; the very style of which, in his satires, speaks a long habit of declamation: "subactum redolent declamatorem," say the cri-

[A] Martial, with whom our satirist contracted an early acquaintance, had addressed three epigrams to him, viz. Ep. 23, and 91, lib. 7, and Ep. 118, lib. 12; in the second of which he gives him the title of eloquent, and speaks of him as attending the bar.

tics. He is supposed to have been above 40 years of age, when he recited his first essay to a small audience of his friends; but, being encouraged by their applause [B], he ventured a greater publication. This reaching the ears of Paris, Domitian's favourite at that time, though but a pantomime player, whom our satirist had strictured, that minion complained to the emperor, who sent him thereupon into banishment; under pretence of giving him the command of a cohort in the army, which was quartered at Pentapolis, a city upon the frontiers of Egypt and Lybia. Juvenal was not idle during his stay there, but made such observations upon the ridiculous superstitions of that blinded people, as he afterwards wrought up into a satire [C]. After Domitian's death, he returned to Rome, sufficiently cautioned, not only against attacking the characters of those in power under arbitrary princes, but against all personal reflections upon the great men then living; and therefore he thus wisely concludes the debate, he is supposed to have maintained for a while, with a friend, on this head, in the first satire:

“Experiar quid concedatur in illos,
“Quorum Flaminia tegitur cinis atque Latina.”

His 13th satire is addressed to Calvinus, who, he says, had then completed the 60th year of his age, and was born under the consulship of Fonteius Capito [D]; that is, A. U. C. 811, and the 6th of Nero. If so, this satire was written anno U. C. 871, in the 3d year of Adrian, when Juvenal was above 70 years old, supposing him born in the middle or 6th year of Claudius; and hence, as it is agreed that he attained to his 80th year, he must have died about the 11th year of Adrian.

In his person he was of a large stature, which made some think him of Gallic extraction [E]. We meet with nothing concerning his morals and way of life; but, by the whole tenor of his writings, he seems to have been a true generous-spirited Roman, and a friend to liberty and virtue. A strong relievo has been given to his character, as a satirist, by Mr. Crusius, in his “Lives of the Roman Poets;”

[B] Quintilian is thought to have commended some of his first satires, though without naming him; where he says, *Instit. lib. x. c. 1.* speaking of the Roman satire, “Sunt clari hodie quoque, & qui olim nominabuntur.”

[C] Viz. the 15th, in the order they are now published.

[D] — Qui jam post terga reliquit

[E] “Sexaginta annos, Fonteius consule natus.”

[F] Petrus Pithæus, in notis ad Juvenalis satiras.

wherein,

wherein, comparing it with that of Horace and Persius, he tells us, that “ the design of the former was to be agreeable rather than bitter, to be familiar, insinuating, and instructive ; and that therefore he affected a style that should be plain, witty, and elegant. Persius, on the other hand, agreeably to the dignity of the Stoic philosophy, which he professed, chose to instruct and reform, rather than please, and wrote in a higher style ; but his severity is too great, and his character so serious, that wit misbecomes him whenever he seems to aim at it. Juvenal has undoubtedly improved on both : he is elegant and witty with Horace, great and sublime with Persius, and to both their characters has added the pomp of his own eloquence ; which makes the most entertaining, as well as the closest writer, of the three.” He was the first satirist who raised the style of that poem to the height of tragedy. This he tells us himself [F] ; yet not out of vanity, but led to it from the nature of the subject. He even undervalues his poetry, when he insinuates that the wickedness of the times would provoke a man to write satires, though he had no genius for poetry :

“ Si natura negat, facit indignatio versum

“ Qualemcunque potest, quales ego vel Cluvienus.”

To balance these perfections, he is charged with a licentious boldness in his expressions ; with exposing men’s persons and names, as well as their vices ; with running into subjects not decent to be mentioned ; and with calling things too plainly by their ordinary names. As to the first part of this charge, Crusius observes, that the names, for the most part, are of persons so lost to all honour and virtue, that it was a piece of justice to lay open their characters, thereby, if possible, to deter others from imitating their abominable vices ; and he was encouraged in it by the example of Lucilius, who, as he observes, by thus cutting to the quick, actually awakened the criminals [G]. As to the latter part of this charge, some excuse might be offered, from the general practice of the ancients, which was too licentious in this

[F] In these words :

“ Fingimus hæc altum satira fumente cothurnum,

“ Scilicet, & finem egressi legemque priorum,

“ Grande Sophocleo carmen bacchamur hiatu,

“ Montibus ignotum Rutulis cæloque Latino.”

[G] “ Ense velut stricto quoties Lucilius ardens

“ Infremuit, &c.”

particular. He might be further justified by the authority of some of the fathers of the Christian church, who thought themselves obliged, in direct terms, to expose the obscene ceremonies and lewd mythology of the heathens. But, after all, this licentiousness is not justifiable, even when placed in the best light possible; nor will any polite writer, to say no more, attempt to imitate it.

K.

KEBLE (JOSEPH), an English lawyer, was the son of a lawyer of eminence, during Cromwell's usurpation, and born in London, 1632. After a proper preparation, he was sent to Jesus-college, Oxford; whence he shortly removed to All-souls, of which he was made fellow by the parliament visitors in 1648. He took the degree of LL. B. in 1654; and, not long after, went and settled at Gray's-inn, London, where he had been admitted student, and became a barrister about 1658. The following year he went to Paris. After the Restoration, he attended the King's-bench bar with extraordinary assiduity, continuing there as long as the court sat, in all the terms from 1661 to 1710; which is the more remarkable, since he was hardly ever known to be retained in any cause, or so much as to make a motion there. He died suddenly, under the gate-way of Gray's-inn, Aug. 1710, just as he was going to take the air in a coach. He was a man of incredible industry. He published several books in his life-time; besides which, he left above 100 large folios, and more than 50 thick quartos in MS. He employed all his time in writing; which faculty was so habitual to him, that he continually laboured with his pen, not only to report the law at the King's-bench Westminster, but all the sermons at Gray's-inn chapel, both forenoon and afternoon, amounting to above 4000. This was the mode of the times, when he was young; and there is a mechanism in some natures, which makes them fond of jogging on in the manner they have set out.

The first work he undertook for the public, was making a new table, with many new references, to the statute-book, in 1674. 2. "An Explanation of the Laws against Recusants, &c. abridged, 1681," 8vo. 3. "An Assistance to Justices of the Peace, for the easier Performance of their Duty, 1683," folio; licensed by all the judges. 4. "Re-ports,

ports, taken at the King's-bench at Westminster, from the 12th to the 30th year of the Reign of our late Sovereign Lord King Charles II. 1685," 3 vols. folio. This work was also licensed by the judges; but, not being digested in the ordinary method of such collections, and having no table of references, it was not so well received as was expected; and the credit of it, being once sunk, could not be retrieved, though the table was added in 1696. 5. Two essays, one "On Human Nature, or the Creation of Mankind;" the other "On Human Actions." These were pamphlets.

KECKERMANNUS (BARTHOLOMÆUS), a very learned man, was born at Dantzick in Prussia, 1571. He received the first rudiments of learning under James Fabricius, so distinguished by his zeal against Papists, Anabaptists, and other heretics; and, at 18 years of age, was sent to the university of Wirtemberg, where he applied himself to the studies of philosophy and divinity. Two years after, he removed to the university of Leipzig; whence, after half a year's stay, he went, in 1592, to that of Heidelberg. Here he took a master's degree, and approved himself to the governors of the university so highly, that he was first made a tutor, and afterwards Hebrew professor there. In 1597, the senate of Dantzick, moved with the high reputation and merit of their countryman, sent him a formal and honourable invitation by letter, to come and take upon him part of the management of the academy there. He refused to go then; but, upon a repetition of this invitation, in 1601, consented, after having first received the degree of D. D. from the learned David Pareus at Heidelberg. As soon as he was settled at Dantzick, he proposed to lead the youth through the very penetralia of philosophy, by a newer and more compendious method than had hitherto been found out; laying his plan so, that, within the compass of three years, they might finish a complete course. For this purpose he pursued the scheme he had begun at Heidelberg, and drew up a great number of books and systems upon all sorts of subjects; upon logic, rhetoric, œconomics, ethics, politics, physics, metaphysics, geography, astronomy, &c.: and in this indefatigable manner he went on till 1609, when, fairly worn out with mere scholastic drudgery, he died at no more than 38 years of age.

Bayle tells us, that "his books are full of plagiarisms;" but adds, that "they have also been well pillaged by plagiarists,"

Melchior
Adam, de
vitis, &c.

See Art.
KECKER-
MAN.

“ries,” which, we will hope, may be some atonement for the sin. Gerard Vossius, in his account of Diogenes Laertius, takes occasion to speak in this manner of Keckerman: “Keckerman, a man in other respects learned, but more conversant in modern writers than in antiquity, passes a very wrong judgement upon Diogenes Laertius. For in his treatise concerning history, he says, that Laertius has written languidly and coldly, but often not unusefully; which, in truth, is a very cold commendation of a most useful and valuable work: since we may learn from it many particulars relating to history, and excellent apophthegms of the ancients; for which Keckerman, setting a very ill example, chose to quote and commend Erasmus, rather than Plutarch, Laertius, and other writers of that rank.”

De Hist.
Græc. p.
223. L. B.
1651.

Gent. Mag.
Vol. XLI.
P. 343.

KEENE (EDMUND), was a native of Lynn in Norfolk, and a younger brother of the late Sir Benjamin Keene, K. B. formerly ambassador to Spain, who left him his fortune. He received his academical education at Caius-college, Cambridge. In 1738, he was appointed one of his majesty's preachers at Whitehall chapel. In 1740, he was made chaplain to a regiment of marines; and in the same year, by the interest of his brother with Sir Robert Walpole, he succeeded Bp. Butler in the valuable rectory of Stanhope, in the bishopric of Durham. In 1748, he preached and published a Sermon at Newcastle, at the anniversary meeting of the society for the relief of the widows and orphans of clergymen; and in December following, on the death of Dr. Whalley, he was chosen master of St. Peter's-college. In 1750, being vice-chancellor, under the auspices of the late duke of Newcastle, he verified the concluding paragraph in his speech on being elected, “Nec tardum nec timidum habebitis procancellarium,” by promoting, with great zeal and success, the regulations for improving the discipline of the university. This exposed him to much obloquy from the younger and patriotic part of it, particularly in the famous “Fragment” wherein Dr. Keene was ridiculed (in prose) under the name of Mun, and to that of the “Capitade” (in verse), in which he figured under that of Acutus, but at the same time justly endeared him to his great patron, so that in Jan. 1752, soon after the expiration of his office, which he held for two years, he was nominated to the see of Chester, vacant by the death of Bp. Peploe. With this he held in commendam his rectory, and, for two years, his headship, when he was succeeded, much to his satisfaction, by the present

See them in
Gent. Mag.
Vol. XX.
p. 311.

sent master, Dr. (now bishop) Law. In May following his lordship married the only daughter of Lancelot Andrews, Esq; of Edmonton, formerly an eminent linen-draper in Cheapside, a lady of considerable fortune. In 1770, on the death of Bp. Mawson, he was translated to the valuable see of Ely. Receiving large dilapidations, his lordship procured an act of parliament for alienating the old palace in Holborn, and building a new one, by which the see has been freed from a great incumbrance, and obtained some increase also of annual revenue. "The bishopric," it has been humorously observed, "though stripped of the Strawberries which Shakspeare commemorates to have been so noted in Holborn, has, in lieu of them, what may very well console a man not over-scrupulous in his appetites, viz. a new mansion of Portland stone in Dover-street, and a revenue of 5000l. a year to keep it warm and in good repute." Bp. Keene soon followed his friend Dr. Caryl, "whom," he said, "he had long known and regarded, and who, though he had a few more years over him, he did not think would have gone before him," surviving him just long enough to appoint him a most eligible successor in the headship of Jesus-college. His lordship's son, Benjamin Keene, Esq; was member in the last two parliaments for the town of Cambridge, and was married, in 1780, to Miss Ruck. The bishop has also left a daughter, unmarried.—"Bp. Keene," it is observed by Bp. Newton, "succeeded to Ely, to his heart's desire, and happy it was that he did so; for few could have borne the expence, or have displayed the taste and magnificence, which he has done, having a liberal fortune as well as a liberal mind, and really meriting the appellation of a builder of palaces. For he built a new palace at Chester, he built a new Ely-house in London, and, in a great measure, a new palace at Ely, left only the outer walls standing, formed a new inside, and thereby converted it into one of the best episcopal houses, if not the very best, in the kingdom. He had indeed received the money which arose from the sale of old Ely-house, and also what was paid by the executors of his predecessor for dilapidations, which, all together, amounted to about 11,000l.; but yet he expended some thousands more of his own upon the buildings, and new houses require new furniture."

KEILL (JOHN), an eminent mathematician and philosopher, was born Dec. 1, 1671, at Edinburgh, where he received

Biog. Brit.
Art.
KEILL.

ceived the first rudiments of learning; and, being educated in that university, continued there till he took the degree of M. A. His genius leading him to the mathematics, he made a great progress under David Gregory the professor there, who was one of the first that had embraced the Newtonian philosophy; and, in 1694, followed his tutor to Oxford, where, being admitted of Baliol, he obtained one of the Scotch exhibitions in that college. He is said to have been the first who taught Newton's principles by the experiments on which they are grounded; and this he did, it seems, by an apparatus of instruments of his own providing, and got himself by that means a great reputation. The first public specimen he gave of his skill in mathematical and philosophical knowledge, was his "Examination of Burnet's Theory of the Earth," which appeared in 1698. It was universally applauded by the men of science, and allowed to be decisive against the doctor's "Theory." To this piece he subjoined "Remarks upon Whiston's New Theory of the Earth;" and these theories, being defended by their respective inventors, drew from Keill, in 1699, another performance, intituled "An Examination of the Reflections of the Theory of the Earth, together with 'A Defence of the Remarks on Mr. Whiston's New Theory.'" Dr. Burnet was a man of great humanity, moderation, and candor; and it was therefore supposed, that Keill had treated him too roughly, considering the great disparity of years between them. Keill however left the doctor in possession of that which has since been thought the great characteristic and excellence of his work: and, though he disclaimed him as a philosopher, yet allowed him to be a man of a fine imagination. "Perhaps," says he, "many of his readers will be sorry to be undeceived about his Theory; for, as I believe never any book was fuller of mistakes and errors in philosophy, so none ever abounded with more beautiful scenes and surprizing images of nature. But I write only to those who might expect to find a true philosophy in it: they who read it as an ingenious romance, will still be pleased with their entertainment."

Examinat.
at the end.

Præfat. ad
introduc.
ad ver. phy-
sic.

The following year Dr. Millington, Sedleian professor of natural philosophy in Oxford, who had been appointed physician in ordinary to king William, substituted Keill as his deputy, to read lectures in the public schools. This office he discharged with great reputation; and, the term of enjoying the Scotch exhibition at Baliol-college now expiring, he accepted an invitation from Dr. Aldrich, dean of Christ-
church,

church, to reside there. In 1701, he published his celebrated treatise, intituled "Introductio ad veram physicam," which is supposed to be the best and most useful of all his performances. In the preface he insinuates the little progress that Sir Isaac Newton's "Principia" had made in the world; and says, that "though the mechanical philosophy" was then in repute, yet, in most of the writings upon this "subject, scarce any thing was to be found but the name." The first edition of this book contained only 14 lectures; but to the second, in 1705, he added two more. About 50 years ago, when the Newtonian philosophy began to be established in France, this piece was in great esteem there, being looked on as the best introduction to the "Principia;" and a new edition in English was printed at London in 1736, at the instance of M. Maupertuis, who was then in England.

About this time he was made fellow of the Royal Society; and, in 1708, published, in the "Philosophical Transactions," a paper "of the Laws of Attraction, and its Physical Principles." At the same time, being offended at a passage in the "Acta Eruditorum" at Leipzig, wherein Sir Isaac Newton's claim to the first invention of the method of fluxions was called in question, he communicated to the Royal Society another paper, in which he asserted the justice of that claim. In 1709, he was appointed treasurer to the Palatines, and in that station attended them in their passage to New England; and, soon after his return in 1710, was chosen Savilian professor of astronomy at Oxford. In 1711, being attacked by Leibnitz, he entered the lists against that mathematician, in the dispute about the invention of fluxions. Leibnitz wrote a letter to Dr. Hans Sloane, then secretary to the Royal Society, dated March 4, 1711, wherein he required Keill, in effect, to make him satisfaction for the injury he had done him in his paper, relating to the passage in the "Acta Eruditorum" at Leipzig. He protested, that he was far from assuming to himself Sir Isaac Newton's method of fluxions; and desired, therefore, that Keill might be obliged to retract his false assertion. Keill desired, on the other hand, that he might be permitted to justify what he had asserted. He made his defence to the approbation of Sir Isaac, and other members of the society; and a copy of it was sent to Leibnitz; who, in a second letter, remonstrated still more loudly against Keill's want of candor and sincerity: adding, that it was not fit for one of his age and experience to enter into a dispute with an upstart, who

who acted without any authority from Sir-Isaac Newton; and desiring, that the Royal Society would enjoin him silence. Upon this, a special committee was appointed: who, after examining the facts, concluded their report with “reckoning Mr. Newton the inventor of fluxions; and that Mr. Keill, in asserting the same, had been no ways “injurious to Mr. Leibnitz.” In the mean time, Keill behaved himself with great firmness and spirit; which he also shewed afterwards in a Latin epistle, written in 1720, to Bernoulli, mathematical professor at Basil, on account of the same usage shewn to Sir Isaac Newton: in the title-page of which he put the arms of Scotland, viz. a thistle, with this motto, “Nemo me impune laceffit.”

About 1711, several objections were urged against Sir Isaac Newton’s philosophy, in support of Des Cartes’s notions of a plenum; which occasioned Keill to draw up a paper, which was published in the “Philosophical Transactions,” “On the Rarity of Matter, and the Tenuity of its Composition.” But while he was engaged in this controversy, queen Anne was pleased to appoint him her decypherer; a post he was, it seems, very fit for. His sagacity was such, that, though a decypherer is always supposed to be moderately skilled in the language in which the paper given him to decypher is written; yet he is said once to have decyphered a paper written in Swedish, without knowing a word of the language. The university conferred on him the degree of M. D. at the public act in 1713; and, two years after, he put out an edition of Commandinus’s “Euclid,” with additions of his own. In 1717, he was married to some lady, who recommended herself to him, it is said, purely by her personal accomplishments: but what sort of a lady, the biographer, to whom we are obliged for these informations concerning him, has left us to divine. In 1718, he published his “Introductio ad veram astronomiam:” which treatise was afterwards, at the request of the duchess of Chandos, translated by himself into English; and, with several emendations, published in 1721, under the title of, “An Introduction to the true Astronomy, or, Astronomical Lectures read in the Astronomical Schools of the University of Oxford.” This was his last gift to the public; for he was seized this summer with a violent fever, which put an end to his life, Sept. 1, when he was not quite 50 years old.

KEILL (JAMES), an eminent physician, and younger brother of John Keill, was also born in Scotland, March 27, 1673. He received part of his education there, and completed it in travels abroad. He applied himself early to dissections, and the study of anatomy; made himself known by reading anatomical lectures in both universities; and had the degree of M. D. conferred upon him at Cambridge, having some time before published his "Anatomy of the Human Body," for the use of his pupils. In 1703, he settled at Northampton, as a physician; and, in 1706, published a paper in the "Philosophical Transactions, Numb. 306," containing "An Account of the Death and Dissection of John Bayles, of that Town; reputed to have been 130 Years old." He was also well skilled in mathematical learning; and, in 1708, gave the world a proof of it, in a book, intituled, "An Account of Animal Secretion, the Quantity of Blood in the Human Body, and Muscular Motion." He afterwards published the same treatise in Latin, with the addition of a "Medicina Statica;" and, in 1717, printed a second edition of this work in English, having added an essay "concerning the Force of the Heart in driving the Blood through the whole Body." This drew him into a controversy with Dr. Jurin upon that subject, which was carried on, in several papers printed in the "Philosophical Transactions," to the time of our author's death. He had now for some time laboured under a most painful disorder, namely, a cancer in the roof of his mouth; and in order, if possible, to procure some relief, had applied the cautery with his own hands to the part; but in vain, for he died July 16, 1719, in the vigour of his age, and was buried at St. Giles's church at Northampton. An handsome monument and inscription were placed over him by his brother, John Keill, to whom he left his estate, being never married; but who survived him, as we have seen, little more than two years.

KEITH (JAMES), field marshal in the king of Prussia's service, was born in 1696; and was the younger son of William Keith, earl marshal of Scotland. He had his grammar-learning under Thomas Ruddiman, author of the "Rudiments;" his academical under bishop Keith and William Meston, in the college of Aberdeen. He was designed by his friends for the profession of the law; but the bent of his genius inclined him to arms, which they wisely complied with. The first occasion of drawing his sword was but an
unhappy

unhappy one. When he was 18, the rebellion broke out in Scotland. Through the instigations of the countess his mother, who was a Roman Catholic, he joined the pretender's party, and was at the battle of Sheriffmuir. The pretender's army was routed, Keith was wounded, yet able to make his escape to France. Here he applied to those branches of education, which are necessary to accomplish a soldier. He studied mathematics under M. De Maupertuis; and made such proficiency, that he was, by his recommendation, admitted a fellow of the Royal Academy of Sciences at Paris. He afterwards travelled through Italy, Switzerland, and Portugal; with uncommon curiosity examined the several productions in architecture, painting, and sculpture; and surveyed the different fields where famous battles had been fought. In 1717, he had an opportunity of making an acquaintance with Peter czar of Muscovy at Paris, who invited him to enter into the Russian service. This offer he declined, because the emperor was at that time at war with the king of Sweden, whose character Keith held in great veneration. He left Paris, and went to Madrid; where, by the interest of the duke of Liria, he obtained a commission in the Irish brigades, then commanded by the duke of Ormond. He afterwards accompanied the duke of Liria, when he was sent ambassador extraordinary to Muscovy. By him Keith was recommended to the service of the Czarina, who promoted him to the rank of lieutenant-general, and invested him with the order of the Black Eagle.

The Turks at this time invaded the Ukrain on the side of Russia, and the empress sent two numerous armies to repel the invaders; one of which marched for Ocrakow, under the command of count Munich, which place was invested and taken by the valour and conduct of Keith, to whom the success was chiefly attributed. In the war with the Swedes, he had a command under Marshal Lacey, at the battle of Willmanstrand; which he gained by fetching a compass about a hill, and attacking the Swedes in flank, at a time when victory seemed to declare in their favour. He likewise, by a stratagem, retook from them the isles of Aland in the Baltic, which they had seized by treachery. It must be remembered too, that he had no inconsiderable share in the bringing about that extraordinary revolution, when the empress Elizabeth, the daughter of Peter, was raised to the throne. He served the Russians in peace also, by several embassies: but finding the honours of that country no better than a splendid servitude, and not meeting with those re-

wards,

wards, which his long and faithful services deserved, he left that court for one where merit is better known, and better rewarded.

The king of Prussia received him with all possible marks of honour, made him governor of Berlin, and field-marshal of the Prussian armies; to which places he annexed additional salaries. He likewise distinguished him so far by his confidence, as to travel with him in disguise over a great part of Germany, Poland, and Hungary. In business he made him his chief counsellor, in his diversions his constant companion. The king was much pleased with an amusement, which the marshal invented in imitation of the game of chess. The marshal ordered several thousand small statues of men in armour to be cast by a founder: these he would set opposite to each other, and range them in battalia, in the same manner as if he had been drawing up an army: he would bring out a party from the wings or centre, and shew the advantage or disadvantage resulting from the several draughts which he made. In this manner the king and the marshal often amused themselves, and at the same time improved their military knowledge.

This brave and experienced general, after having greatly distinguished himself in the late memorable wars of that illustrious monarch, was killed in the unfortunate affair of Hohkerchen, and died in the bed of glory in 1758.

KELLEY (EDWARD), a famous English necromancer, Ath. Oxonæ Vol. I. was born at Worcester in 1555, and educated at Oxford. Wood says, that, when his nativity was calculated, it appeared that he was to be a man of most acute wit, and great propensity to philosophical studies and mysteries of nature. He had ill luck, however, at the setting out, as well as the ending, of his life; for, leaving Oxford abruptly, and rambling about the kingdom, he committed certain foul matters in Lancashire, which deprived him of both his ears at Lancaster. He became afterwards an associate with the famous Dr. Dee, travelled into foreign countries with him, See DEE and was his reporter for what passed between him and the spirits, with whom the doctor held intelligence. Mr. Elias Ashmole, the famous Rosicrucian, relates, that Kelley and Dee had the good fortune to find a large quantity of the elixir, or philosopher's stone, in the ruins of Glastonbury abbey: which elixir was so surprizingly rich, that they lost a great deal in making projections, before they discovered the force of its virtue. This author adds, that, at Trebona in Ashmole, Theatrum Chymicum Britannicum. Lond. 1652. Bohemia,

Bohemia, Kelley tried a grain of this elixir upon an ounce and a quarter of common mercury, which was presently transmuted into almost an ounce of fine gold. At another time he made a projection upon a piece of metal, cut out of a warming-pan; which, without handling it, or melting the metal, was turned into very good silver, only by warming it at a fire. This warming-pan, and the piece taken out of it, were sent to queen Elizabeth by her ambassador, then residing at Prague. Kelley, afterwards behaving indiscreetly, was imprisoned by the emperor Rodolphus II. by whom he had been knighted; and, endeavouring to make his escape out of the window, hurt himself to that degree by a fall, that he died soon after in 1595. His works are, "A Poem of Chymistry," and, "A Poem of the Philosopher's Stone;" both inserted in the book last mentioned "De lapide philosophorum, Hamb. 1676," 8vo. but it is questioned whether or no he was the author of this. "A true and faithful Relation of what passed for many Years between Dr. John Dee and some Spirits, &c. Lond. 1659," folio, published by Dr. Meric Casaubon. There are "Ed. Kelleii epistola ad Edvardum Dyer," and other little things of Kelley, in MS. in Biblioth. Ashmol. Oxon.

Du Pin,
Cave, &c.

KEMPIS (THOMAS à), famous for transcendent piety and devotion, was born at Kempen, a city in the diocese of Cologne, about 1380. He was educated at Daventer, where he learned to write, to read the Bible, and to understand treatises of piety. After this, he went in 1399 to Zwol, to obtain the indulgences which Pope Boniface IX. had granted to the church of this place; and there he desired to be admitted into the monastery of the Mount of St. Agnes, where, after a six years state of probation, he made his profession in 1406. It is said that, the first year of his entrance, he endured great hunger and trials, and considerable pains. He was ordained priest in 1423. One of the chief employments of these canons regulars of St. Augustine, was to transcribe the Bible, the works of the fathers, and treatises of piety. Thomas à Kempis applied himself with vigour to this labour, copied out the whole Bible, a missal, and a multitude of other works; and, in performing this office, he practised the advice of one of the ancients, who, in writing out books, did not only seek by the labour of his hands to gain food for his body, but also to refresh his soul with heavenly nourishment. He was humble, meek, ready to give consolation; fervent in his exhortations and prayers, spiritual, contem-
plative.

plative. His style and writings are full of uncti^on, as the Papists speak; however, to do him justice, he is much freer from that high-flowing, mystical, unintelligible jargon, than the generality of writers of his seraphic turn. He died, 1471, in his 92^d year. The largest edition of his works, which consist of sermons, spiritual treatises, and lives of holy men, is that of Cologne, 1660, in three volumes, folio. The famous and well-known book, “*De imitatione Christi*,” which has been translated into almost all the languages in the world, though it has always been inserted among the works of Thomas à Kempis, is found also printed under the name of Gerfon; and has since been ascribed, upon the credit of some MSS. to the abbot Gerfon, who is pretended to have been of the order of St. Benedict. This has occasioned a most violent dispute between the canons regular of St. Augustine and the Benedictines; which, however, is of little consequence to devout Christians, who need not quarrel about the name of its author, while they reap just the same spiritual consolation from the book. Bellarmine, in his account of ecclesiastical writers, gives it peremptorily to Thomas à Kempis, and at the same time bestows the highest eulogium upon it. “I have read this little work,” says he, “and read it again, from my youth to my old age; and every time of reading, there always appeared something new, always something to enlighten the head, and comfort the heart.” M. de Voltaire, it seems, would have hard work to credit this declaration of Bellarmine. “It is reported,” says he, “that Peter Corneille’s translation of the ‘*Imitation of Jesus Christ*’ has been printed 32 times: it is as difficult to believe this, as it is to read the book once.” Such different constitutions, opinions, tastes, complexions, are to be found among the human species.

Age of
Lewis XIV.
Vol. XI.

KEN (THOMAS), the deprived bishop of Bath and Wells, was descended from an antient family, seated at Ken-Place in Somersetshire, and born at Berkhamstead in Hertfordshire, July 1637. At 13, he was sent to Winchester-school; and thence removed to New-college in Oxford, of which he became a probationer-fellow in 1657. He took his degrees regularly, and pursued his studies closely for many years; and, in 1666, he removed to Winchester-college, being chosen fellow of that society. Not long after this, he was appointed domestic chaplain to Morley, bishop of that see, who presented him first to the rectory of Brixton in the Isle

Short account of the life of bishop Ken, by Will. Hawkins. Londo 1713.

of Wight, and afterwards to a prebend in the church of Westminster, 1669. In 1674, he made a tour to Rome, with his nephew Mr. Isaac Walton, then B. A. in Christchurch in Oxford; and, after his return, took his degrees in Divinity, 1679. Not long after, being appointed chaplain to the princess of Orange, he went to Holland. Here his prudence and piety gained him the esteem and confidence of his mistress: but, in the course of his office, he happened to incur the displeasure of her consort, by obliging one of his favourites to perform a promise of marriage with a young lady of the princess's train, whom he had seduced by that contract. This zeal in Ken so offended the prince, afterwards king William, that he very warmly threatened to turn him away from the service; which Ken as warmly resenting, begged leave of his mistress, and gave notice to quit: nor would he consent to stay, till intreated by the prince in person. About a year longer, he returned to England; and was appointed, in quality of chaplain, to attend lord Dartmouth with the royal commission to demolish the fortifications of Tangier. The doctor returned with this lord, April 1684; and was immediately advanced to be chaplain to the king, by an order from his majesty himself. Not only the nature of this post, but the gracious manner of conferring it, evidently shewed that it was intended as a step to future favours; and this was so well understood, that, upon the removal of the court to pass the summer at Winchester, the doctor's prebendal house was pitched upon for the use of Mrs. Eleanor Gwyn. But Ken was too pious even to countenance vice in his royal benefactor; and therefore positively refused admittance to the royal mistress, who was forced to look out for lodgings elsewhere. His majesty, however, did not take it at all amiss, for he knew the sincerity of the man, and loved him for it; but, previous to any application, nominated him, soon after, to the bishopric of Bath and Wells. A few days after this, the king was seized with that illness of which he died; during which, the doctor thought it his duty to attend him very constantly, and thereupon delayed his admission to the temporalities of the see of Wells: so that, when king James came to the crown, new instruments were prepared for that purpose.

Short account, &c.
p. 7.

Ibid. p. 9.

Ibid. p. 12.

When he was settled in his see, he attended closely to his episcopal function. He published "An Exposition of the Church Catechism" in 1685, and also, the same year, "Prayers for the Use of the Bath." Nor was he less zealous

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918

ious as a guardian of the national church in general, in opposing the attempts to introduce Popery. He did not indeed take part in the famous Popish controversy then agitated so briskly, for his temper was not turned to dispute; but he was far from being idle, and what others did from the press, he did as watchfully from the pulpit. There he frequently took occasion to mark and confute the errors of Popery; nor did he spare, when his duty to the Church of England more especially called for it, to take the opportunity of the royal pulpit, to set before the court their injurious and unmanly politics, in projecting a coalition of the sectaries with it. Yet he held, in appearance, the same place in the favour of king James, as he had held in the former reign; and some attempts were made to gain him over to the interest of the Popish party at court. But these were vain; for, when the declaration of indulgence was strictly commanded to be read, by virtue of a dispensing power claimed by the king, this bishop was one of the seven who openly opposed the reading of it; for which he was sent, with the other six, to the Tower. But, though he ventured to disobey his sovereign, for the sake of his religion; yet, he would not violate his conscience, by transferring his allegiance from him. When the prince of Orange therefore came over, and the Revolution took place, the bishop retired; and, as soon as king William was seated on the throne, and the new oath of allegiance was required, he, by his refusal, suffered himself to be deprived. After his deprivation, he resided at Longleate, a seat of the lord viscount Weymouth, in Wiltshire; whence he sometimes made a visit to his nephew, Mr. Isaac Walton, at Salisbury, who was a prebendary of that church. He was with him when the great storm happened, in 1703, which blew down a stack of chimneys, that passed through his bed-chamber, without doing him any hurt; at the same time that his successor at Wells, Dr. Kidder, was killed by the fall of a stack of chimneys into his bed-chamber, blown down by the same storm: which event, we suppose, would be considered, by the disaffected party, as not merely accidental, but of the judicial kind.

Short account, &c.
p. 57.

In this retirement he composed many pious works, some of the poetical kind; for he had naturally a turn for poetry, and had, many years before, written an epic poem of 13 books, intitled "Edmund," which was not published till after his death. He did not mix in any of the disputes or attempts of his party, though, it is very probable, he was earnestly solicited to it; since we find the deprived bishop

of Ely, Dr. Turner, his particular friend, with whom he had begun an intimacy at Winchester-school, so deeply engaged therein. But Ken, it seems, cared for none of those things; and probably never spake truth from his heart more sincerely, than we see it expressed in these lines of his.

Stanza
VIII. Dedi-
cation of his
Poems to
lord Wey-
mouth.

“ I gladly wars ecclesiastic fly,
“ Where'er contentious spirits I descry;
“ Eas'd of my sacred load, I live content,
“ In hymns, not in disputes, my passion vent.”

Though he did not concur in opinion with those Nonjurors who were for continuing a separation from the established church by private consecrations among themselves, yet he looked on the spiritual relation to his diocese to be still in full force, during the life of his first successor, Dr. Kidder; but, after his decease in 1703, upon the nomination of Dr. Hooper to the diocese, he requested that gentleman to accept it, and afterwards subscribed himself “late Bishop of Bath and Wells.” The queen, however, settled upon him a pension of 200*l.* per annum, which was punctually paid out of the Treasury, as long as he lived. He had been afflicted from the year 1696, with severe colicky pains, and at length was observed to make bloody water. This symptom being ascribed to an ulcer in his kidneys, he went to Bristol in 1710, for the benefit of the hot well, and there continued till Nov. when he removed to Leweston near Sherborne in Dorsetshire, a seat belonging to the Hon. Mrs. Thynne. There he was seized with a dead palsy on one side, which confined him to his chamber till about the middle of March; when being, as he thought, able to take such a journey, he resolved for the Bath. He died at Longleate, in his way thither, March 19, 1710-11. It is said, that he had travelled for many years with his shroud in his portmanteau; and that he put it on as soon as he came to Longleate, giving notice of it the day before his death, to prevent his body from being stripped.

His works were published, 1721, in four volumes; and consist of devotional pieces in verse and prose. Various reports having been industriously spread, that he was tainted with Popish errors, and not stedfast to the doctrine of the church of England, it was thought proper to publish the following paragraph, transcribed from his will: “As for
“ my religion, I die in the holy catholic and apostolic faith,
“ professed by the whole church, before the disunion of East
“ and West; more particularly, I die in the communion of
“ the

“ the Church of England, as it stands distinguished from
 “ all Papal and Puritan innovations, and as it adheres to the
 “ doctrine of the cross.”

KENNEDY (JOHN, M. D.) a native of Scotland, who resided some time at Smyrna, and died at an advanced age, Jan. 26, 1760, had a collection of about 200 pictures, amongst which were two heads of himself by Keyling; he had also a very valuable collection of Greek and Roman coins, which, with the pictures, were sold by auction in 1760. Amongst the Roman coins, were 256 of Carausius, nine of them silver, and 89 of Aleetus; these coins of Carausius and Aleetus were purchased by P. C. Webb, Esq; the 256 for 70l. and the 89 for 16l. 10s. They were afterwards bought by Dr. Hunter, who added to the number very considerably. Dr. Kennedy, in his “ Dissertation on
 “ the Coins of Carausius,” asserted that Oriuna was that emperor’s guardian goddess. Dr. Stukeley, in his “ Palæo-
 “ graphia Britannica, N° III. 1752,” 4to, affirmed she was his wife; to which Dr. Kennedy replied in “ Further Ob-
 “ servations, &c. 1756,” 4to; and, upon his antagonist’s supporting his opinion in his “ History of Carausius, 1757,
 “ 1759,” he abused him in a sixpenny 4to letter.

Anecdotes
 of Bowyer,
 by Nichols,
 p. 113.

“ Oriuna, on the medals of Carausius,” says an elegant writer, “ used to pass for the *Moon*; of late years it is become
 “ a doubt whether she was not his *consort*. It is of little im-
 “ portance whether she was moon or empress; but how little
 “ must we know of those times, when those land-marks to
 “ certainty, royal names, do not serve even that purpose!
 “ In the cabinet of the king of France are several coins of
 “ sovereigns, whose country cannot now be guessed at.”

Walpole.
 Preface to
 Historic
 Doubts.

KENNET (WHITE), an English writer, and bishop of Peterborough, was the son of a clergyman, and born at Dover, Aug. 10, 1660. He was called White, from his mother’s father, one Mr. Thomas White, a wealthy magistrate at Dover, who had formerly been a master shipwright there. When he was a little grown up, he was sent to Westminster-school, with a view of getting upon the foundation; but, being unluckily seized with the small-pox at the time of the election, it was thought adviseable to take him away. June 1678, he was entered of St. Edmund-hall in Oxford, where he applied hard to study, and commenced an author in politics, even while he was an under-graduate; for, in 1680, he published “ A Letter from a Student at Ox-

Life of the
 Rt. Rev.
 Dr. White
 Kennet,
 with several
 original let-
 ters, &c. p.
 1. London,
 1730, 8vo.
 Ath. Oxon.

“ford to a Friend in the Country, concerning the approaching Parliament, in Vindication of his Majesty, the Church of England, and the Univerſity:” with which the Whig-party, as it then began to be called, in the houſe of commons, were ſo much offended, that inquiries were made after the author, in order to have him puniſhed. March 1681, he publiſhed, in the ſame ſpirit of party, “a Poem,” that is, “a Ballad,” addreſſed “to Mr. E. L. on his Ma- jeſty’s diſſolving the late Parliament at Oxford,” which was printed on one ſide of a ſheet of paper, and begun, “An Atheiſt now muſt a monſter be, &c.” He took his bachelor’s degree, May 1683; and publiſhed, in 1684, a tranſlation of Eraſmus’s “Moriæ encomium,” which he intituled, “Wit againſt Wiſdom, or a Panegyric upon Folly.” He proceeded M. A. Jan. 22, 1684; and, the ſame year, was preſented by Sir William Glynne, bart. to the vicarage of Amerſden in Oxfordſhire: which favour was procured him by his patron’s eldeſt ſon, who was his contemporary in the hall. To this patron he dedicated “Pliny’s Panegyric,” which he tranſlated in 1686, and publiſhed with this title, “An Addreſs of Thanks to a good Prince, preſented in the Panegyric of Pliny upon Trajan, the beſt of the Roman Emperors.” It was reprinted in 1717; before which time ſeveral reflections having been made on him for this performance, he gave the following account of it, in a “Poſtſcript” to the tranſlation of his “Convocation Sermon,” in 1710. “The remarker ſays, the doctor dedi- cated Pliny’s Panegyric to the late king James: and, what if he did? Only it appears he did not. This is an idle tale among the party, who, perhaps, have told it till they believe it: when the truth is, there was no ſuch dedication, and the tranſlation itſelf of Pliny was not deſigned for any court addreſs. The young tranſlator’s tutor, Mr. Allam, directed his pupil, by way of exerciſe, to turn ſome Latin tracts into Engliſh. The firſt was a little book of Eraſmus, intituled, ‘Moriæ encomium;’ which the tutor was pleaſed to give to a bookſeller in Oxford, who put it in the preſs while the tranſlator was but an under-graduate. Another ſort of taſk required by his tutor was this ‘Panegyric of Pliny upon Trajan,’ which he likewiſe gave to a bookſeller in Oxford, before the tranſlator was M. A. deſigning to have it publiſhed in the reign of king Charles; and a ſmall cut of that prince, at full length, was prepared, and afterwards put before ſeveral of the books, though the impreſſion happened to be

“retarded

“retarded till the death of king Charles; and then the same tutor, not long before his own death, advised a new preface, adapted to the then received opinion of king James’s being a just and good prince. However, there was no dedication to king James, but to a private patron; a worthy baronet, who came in heartily to the beginning of the late happy Revolution. This is the whole truth of that story, that hath been so often cast at the doctor; not that he thinks himself obliged to defend every thought and expression of his juvenile studies, when he had possibly been trained up to some notions, which he afterwards found reason to put away as *childish things*.”

In 1689, as he was exercising himself in shooting, he had the misfortune to be dangerously wounded in the forehead by the bursting of the gun. Both the tables of his skull were broken, which occasioned him constantly to wear a black velvet patch on that part. He lay a considerable time under this accident; and it is said, that while he was in great disorder both of body and brain, just after he had undergone the severe operation of trepanning, he made a copy of Latin verses, and dictated them to a friend at his bed-side. The copy was transmitted to his patron, Sir William Glynne, in whose study it was found, after the author had forgot every thing but the sad occasion: and the writer of his life tells us, that “it was then in his possession, and thought by good judges to be no reproach to the author.” He was too young a divine to engage in the famous Popish controversy; but he distinguished himself by preaching against Popery. He likewise refused to read the declaration for liberty of conscience in 1688, and went with the body of the clergy in the diocese of Oxford, when they rejected an address to king James, recommended by Bp. Parker the same year. While he continued at Amerfsden, he contracted an acquaintance with Dr. George Hickes, whom he entertained in his house, and was instructed by him in the Saxon and Northern tongues; though their different principles in church and state afterwards broke the friendship between them. Sept. 1691, he was chosen lecturer of St. Martin’s in Oxford, having some time before been invited back to Edmund-hall, to be tutor and vice-principal there; where he lived in friendship with the learned Dr. Mill, the editor of the New Testament, who was then principal of that house. Feb. 1692, he addressed a letter from Edmund-hall to the editors of Somner’s “Treatise of the Roman Ports and Forts in
“Kent,”

Life, &c.

P. 7.

Ath. Oxon.

“ Kent,” containing an account of the life of that famous antiquary ; which gave him an opportunity of displaying his knowledge in the history of the Saxon language in England. Feb. 1693, he was presented to the rectory of Shottesbrook, in Berkshire ; but still resided at Oxford, where he diligently pursued and encouraged the study of antiquities. We have a strong attestation to this part of his character from Gibson, afterwards bishop of London, who publishing, in 1694, a translation of Somner’s treatise, written in answer to Chifflet, concerning the situation of the Portus Iccius on the coast of France, opposite to Kent, where Cæsar embarked for the invasion of this island, introduced it into the world with a dedication to Mr. Kennet. He begins thus, “ Eximio viro “ Whito Kennetto :” and, after observing that “ the study “ of antiquities is very much discouraged, by being repre- “ sented as dry and barren, and the bane of all delicacy and “ politeness,” he remarks, that, “ by this means, those who “ applied themselves to it would be wholly discouraged, but “ that they were kept in countenance by his example and “ authority ; and that there cannot be a more effectual an- “ swer to the reproaches that are cast on this sort of learn- “ ing, than that quickness of parts, that strength and deli- “ cacy of understanding, so remarkable in him. That, “ from his politeness of mind, easiness and affability of man- “ ners, and perfect mastery in all parts of genteel learning, “ joined with the exactest knowledge in antiquities, the “ world might see, that this kind of study does by no means “ cramp the genius, or sour the temper ; and from his found- “ nefs and strength of judgement might be learned, that the “ more unguarded flights and sallies of imagination were, “ by this means, best of all kept under and corrected.” He concludes in this manner : “ Go on, therefore, Sir, to be “ the ornament of the church by your exemplary piety, and “ of our university by your extraordinary learning ; and re- “ member at the same time, that yours is the glory of sup- “ porting and encouraging the study of antiquities.” He did so ; and confirmed his title to this glory, by publishing the year following, his celebrated treatise, intituled, “ Paro- “ chial Antiquities, attempted in the History of Ambrosden, “ Burchester, and other adjacent Parishes in the Counties of “ Oxford and Bucks :” which work, from its first appear-
ance, was, and still continues to be, in the highest esteem among the learned in such matters.

May 5, 1694, he took the degree of B. D ; that of D. D. July 19, 1699 ; and in the year 1700, was appointed minister

ter of St. Botolph Aldgate in London, without any solicitation of his own. In 1701, he engaged against Dr. Atterbury, in the disputes about the rights of convocation, of which he became a member about this time, as archdeacon of Huntingdon; to which dignity he was advanced the same year, by Dr. Gardiner, Bp. of Lincoln. He now grew into great esteem by those of his party in the church, and particularly with Tenison, the Abp. of Canterbury. He preached a sermon at Aldgate, Jan. 30, 1703, which exposed him to great clamour, and occasioned many pamphlets to be written against it: and, in 1705, when Dr. Wake was advanced to the see of Lincoln, was appointed to preach his consecration sermon; which was so much admired by lord chief justice Holt, that he declared, "it had more in it to the purpose of the legal and Christian constitution of this church, than any volume of discourses." About the same time, some booksellers, having undertaken to print a collection of the best writers of the English history, as far as to the reign of Charles I. in two folio volumes, prevailed with Dr. Kennet to prepare a third volume, which should carry the history down to the then present reign of queen Anne. This, being finished with a particular preface, was published with the other two, under the title of, "A complete History of England, &c." in 1706. The two volumes were collected by Mr. Hughes, who wrote also the general preface, without any participation of Dr. Kennet: and, in 1719, there was also published the second edition with notes, said to be inserted by Mr. Strype, and several alterations and additions. Not long after this, he was appointed chaplain to her majesty; and, by the management of Bp. Burnet, preached the funeral sermon on the death of the first duke of Devonshire, Sept. 5, 1707. This sermon gave great offence, and made some say, that "the preacher had built a bridge to heaven for men of wit and parts, but excluded the duller part of mankind from any chance of passing it." This charge was grounded on the following passage; where, speaking of a late repentance, he says, that "this rarely happens but in men of distinguished sense and judgement. Ordinary abilities may be altogether sunk by a long vicious course of life: the duller flame is easily extinguished. The meaner sinful wretches are commonly given up to a reprobate mind, and die as stupidly as they lived; while the nobler and brighter parts have an advantage of understanding the worth of their souls, before

Life, &c.
p. 28.

Ibid. p. 50.

“ before they resign them. If they are allowed the benefit
 “ of sickness, they commonly awake out of their dream of
 “ sin, and reflect, and look upward. They acknowledge
 “ an infinite being; they feel their own immortal part; they
 “ recollect and relish the holy Scriptures; they call for the
 “ elders of the church; they think what to answer at a
 “ judgement-seat. Not that God is a respecter of persons,
 “ but the difference is in men; and the more intelligent
 “ nature is, the more susceptible of the divine grace.”

Sermon, p.
 34.

But, whatever offence this sermon might give to others, it did not offend the succeeding duke of Devonshire, to whom it was dedicated: on the contrary, it pleased him so much, that he recommended the doctor to the queen for the deanery of Peterborough, which he obtained in 1707. In 1709, he published “ A Vindication of the Church and Clergy of Eng-
 “ land from some late Reproaches rudely and unjustly cast
 “ upon them;” and, “ A true Answer to Dr. Sacheverell’s
 “ Sermon before the Lord-Mayor, Nov. 5, of that year.” In 1710, he was greatly reproached, for not joining in the London clergy’s address to the queen. When the great point in Sacheverell’s trial, the change of the ministry, was gained, and very strange addresses made upon it, there was to be a like artful address from the bishop and clergy of London; and they who would not subscribe it, were to be represented as enemies to the queen and her ministry. Dr. Kennet fell under this imputation; and advice was sent of it through the kingdom, by Mr. Dyer, in his “ Letter” of Aug. 4, 1710. “ The address of the bishop and clergy of
 “ London,” says that news-writer, “ was inserted in this
 “ day’s Gazette, by order of the queen, as a distinguishing
 “ favour to them. The clergymen who refused to sign it,
 “ were Dr. Barton and Mr. Baker; and those who did not
 “ answer to the bishop’s summons, were Dr. Kennet, Dr.
 “ Bradford, Dr. Hancock, and Mr. Hoadly. And there-
 “ fore, as they have no share in the queen’s thanks, so, I
 “ hope, they will have as little in her favours.” This zealous conduct in Kennet, in favour of his own party, raised so great an odium against him, and made him so very obnoxious to the other, that very uncommon methods were taken to expose him; and one, in particular, by Dr. Welton, rector of Whitechapel. In an altar-piece of that church, which was intended to represent Christ and his twelve apostles eating the passover and the last supper, Judas, the traitor, was drawn sitting in an elbow chair, dressed in a
 black

black garment between a gown and a cloak, with a black scarf and a white band, a short wig, and a mark in his forehead between a lock and a patch, and with so much of the countenance of Dr. Kennet, that under it, in effect, was written "the dean the traitor." It was generally said, that the original sketch was designed for a bishop under Dr. Welton's displeasure, which occasioned the elbow-chair, and that this bishop was Burnet: but the painter being apprehensive of an action of *Scandalum Magnatum*, leave was given him to drop the bishop, and make the dean. Multitudes of people came daily to the church to admire the sight; but it was esteemed so insolent a contempt of all that is sacred, that, upon the complaint of others, for the dean never saw, or seemed to regard it, the bishop of London obliged those who set the picture up to take it down again.

But these arts and contrivances to expose him, instead of discouraging, served only to animate him; and he continued to write and act as usual in the defence of that cause which he had espoused and pushed so vigorously hitherto. In the mean time, he employed his leisure hours in things of a different nature; but which, he thought, would be no less serviceable to the public good. In 1713, he made a large collection of books, charts, maps, and papers, at his own expence, with a design of writing "A full History of the Propagation of Christianity in the English American Colonies;" and published a catalogue of all the distinct treatises and papers, in the order of time as they were first printed or written, under this title, "Bibliothecæ Americanæ primordia." About the same time he founded "an antiquarian and historical library" at Peterborough; for which purpose he had long been gathering up pieces, from the very beginning of printing in England to the latter end of queen Elizabeth's reign. In the rebellion of 1715, he published a Sermon upon "the Witchcraft of the present Rebellion;" and, the two following years, was very zealous for repealing the acts against occasional conformity, and the growth of schism. He also warmly opposed the proceedings in the convocation against Hoadly, then bishop of Bangor; which was thought to hurt him so, as to prove an effectual bar to his farther advancement in the church: nevertheless, he was afterwards promoted to the see of Peterborough, Nov. 1718. He continued to print several things after his last promotion, which he lived to enjoy something above ten years; and then died in his house in James-street, Westminster, Dec.

Life, &c.
p. 140.

19, 1728. His numerous and valuable MS. collections, which were once in the collection of Mr. West, were purchased by the earl of Shelburne; among these are two volumes in a large Atlas folio, which were intended for publication under the following comprehensive title :

<p>“ DIPTYCHA ECCLESIAE ANGLICANÆ : five TABULÆ SACRÆ ; in quibus facili ordine recensentur ARCHIEPISCOPI, EPISCOPI, eorumque SUFFRAGANEI, VICARII GENERALES, & CANCELLARIJ ;</p>	<p>Ecclesiarum insuper Cathedralium Priores, Decani, Thesaurarii, Præcentores, Cancellarii, Archidiaconi, & melioris notæ Canonici, continua serie deducti à GULIELMI I. Conquestu, ad auspicata GUL. III. tempora.”</p>
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There is also in his lordship's library a curious Diary by Bp. Kennet, in MS. whence the following curious extracts have been transcribed :

“ Dr. Swift came into the coffee-house, and had a bow
“ from every body but me, who, I confess, could not but
“ despise him. When I came to the antichamber to wait
“ before prayers, Dr. Swift was the principal man of talk
“ and business, and acted as a master of requests. He
“ was soliciting the earl of Arran to speak to his bro-
“ ther the duke of Ormond, to get a chaplain's place esta-
“ blished in the garrison of Hull for Mr. Fiddes, a clergy-
“ man in that neighbourhood, who had lately been in gaol,
“ and published sermons to pay fees. He was promising
“ Mr. Thorold to undertake with my lord treasurer, that,
“ according to his petition, he should obtain a salary of
“ 200l. per ann. as minister of the English church at Rot-
“ terdam. Then he stopt F. Gwynne, Esq; going in with
“ his red bag to the queen, and told him aloud he had some-
“ what to say to him from my lord treasurer. He talked
“ with the son of Dr. Davenant to be sent abroad, and took
“ out his pocket-book and wrote down several things, as
“ *memoranda*, to do for him. He turned to the fire, and took
“ out his gold watch, and, telling the time of the day, com-
“ plained it was very late. A gentleman said, ‘ he was too
“ fast.’ ‘ How can I help it,’ says the doctor, ‘ if the cour-
“ tiers give me a watch that won't go right?’ Then he in-
“ structed a young nobleman, that the best poet in England
“ was Mr. Pope (a Papist) who had begun a translation of
“ Homer into English verse ; for which ‘ he must have ’em
“ all

“ all subscribe ;’ for, says he, the author *shall not* begin to
 “ print till *I have* a thousand guineas for him. Lord trea-
 “ surer, after leaving the queen, came through the room,
 “ beckoning Dr. Swift to follow him, both went off just
 “ before prayers.

“ Nov. 3. I see and hear a great deal to confirm a doubt,
 “ that the pretender’s interest is much at the bottom of
 “ some hearts : a whisper, that Mr. N——n (Nelson) had
 “ a prime hand in the late book for hereditary right ; and
 “ that one of them was presented to majesty itself, whom
 “ God preserve from the effect of such principles and such
 “ intrigues !”

KENNET (BASIL), younger brother of the preceding, was born Oct. 21, 1674, at Postling in Kent, the vicarage of his father, who bred this son also to the church. He was sent to Corpus-Christi-college, Oxford, in 1690, where he soon distinguished himself by his uncommon abilities, and by his extraordinary advances in classical literature. He took the degree of M. A. in 1696, and commenced author the same year, by the publication of his “ Romæ Antiquæ Notitia, or The Antiquities of Rome ;” in two parts : 1. “ A short History of the Rise, Progress, and Decay of the Commonwealth.” 2. “ A Description of the City : an Account of the Religion, Civil Government, and Art of War ; with the remarkable Customs and Ceremonies, public and private : with Copper Cuts of the principal Buildings, &c. To which are prefixed, Two Essays, concerning the Roman learning, and the Roman Education,” in 8vo. The dedication is addressed to his royal highness William duke of Gloucester ; and must have been written for his use particularly, if any credit may be given to a report, then at Oxford, that there was a purpose of making Mr. Kennet sub-preceptor to that darling of the nation. This book being very well received by the public, he was encouraged to go on with his design of facilitating the study of classical learning ; and with this view published, in 1697, “ The Lives and Characters of the ancient Grecian Poets,” in 8vo ; which he also dedicated to the duke of Gloucester. The same year he was admitted fellow of his college, and became a tutor there. About this time, he entered into orders ; and, some years after, gave proofs of the progress he had made in the study of divinity. In 1705, he published “ An Exposition of the Apostles Creed, according to Bishop
 “ Pearson,

“Pearson, in a new Method, by Way of Paraphrase and Annotations,” in 8vo. This was followed by “An Essay towards a Paraphrase on the Psalms, in Verse; with a Paraphrase on the third Chapter of the Revelations, 1706,” in 8vo.

The same year he was, by the interest of his brother, appointed chaplain to the English factory at Leghorn; where he no sooner arrived, than he met with great opposition from the Papists, and was in danger of the Inquisition. This establishment of a church of England chaplain was a new thing; and the Italians were so jealous of the Northern heresy, that, to give as little offence as possible, he performed the duties of his office with the utmost privacy and caution. But, notwithstanding this, great offence was taken at it; and complaints were immediately sent to Florence and Rome. Upon this, the Pope, and the court of Inquisition at Rome, declared their resolution to expel heresy and the public teacher of it, from the confines of the holy see; and therefore secret orders were given to apprehend him Mr. Kennet at Leghorn, and to hurry him away to Pisa, and thence to some other religious prison, to bury him alive, or otherwise dispose of him in the severest manner. Upon notice of this design, Dr. Newton, the English envoy at Florence, interposed his offices at that court; where he could obtain no other answer, but that “he might send for the English preacher, and keep him in his own family as his domestic chaplain; otherwise, if he presumed to continue at Leghorn, he must take the consequences of it: for, in those matters of religion, the court of Inquisition was superior to all civil powers.” The envoy communicated this answer of the great duke to the earl of Sunderland, then secretary of state, who sent a menacing letter by her majesty’s order; and then the chaplain continued to officiate in safety, though he was with much difficulty preserved from their intended fury, till that letter arrived.

He continued at Leghorn, and persevered with great steadiness in his duty, till his invalid state obliged him to think of returning to his native air. He arrived at Oxford in 1713, and was elected president of his college in 1714: he was also admitted D.D. the same year. But he lived to enjoy these new honours a very short time: for having brought an ill habit of body with him from Italy, he continued from that time to decline gradually; and was carried off, before the expiration of this year, by a slow fever. A little before his death,

death, he finished the preface to a volume, which came out under the title of "Sermons on several Occasions, preached before a Society of British Merchants in foreign Parts. Lond. 1715," 8vo.

Besides this collection, and the pieces already mentioned, of his own composing, he gave English translations of eminent authors, the chief of which are as follow: 1. "Puffendorf of the Law of Nature and Nations." 2. "Placcette's Christian Casuist." 3. "Godeau's Pastoral Instructions." 4. "Pascal's Thoughts on Religion." To which he prefixed an account of the manner in which those thoughts were delivered by the author. 5. "Balzac's Ariftippus: with an Account of his Life and Writings." 6. "The Marriage of Thames and Isis;" from a Latin poem of Mr. Camden.

Dr. Basil Kennet is said to have been a very amiable man; of exemplary integrity, generosity, and modesty.

KHERASKOF (MICHAEL), a Russian of a noble family, has excelled in several species of composition. His works are, "A Poem upon the Utility of Science;" several tragedies and comedies; Pindaric odes, Anacreontics, fables, idyls, and satires; a romance, called "Ariadne and Thebes;" "Numa Pompilius;" a poem in four cantos, in honour of the naval victory over the Turks at the battle of Tchesme; but the piece by which he has acquired the greatest fame, is an epic poem in twelve cantos, called the "Rossiada," written in Iambic measure of six feet in rhyme. Its subject is the conquest of Casan by Ivan Vassilievitch II. or, as the author has expressed himself, "I sing Russia delivered from the yoke of barbarians; the might of the Tartars laid low, and their pride humbled: I sing the strifes and bloody conflicts of antient armies; Russia's triumph; and Casan's subjection." This work is greatly admired by the natives; and may justly be considered as forming an epoch in the history of their poetry. The general plan seems well disposed; the events follow each other in a rapid but orderly succession; and the imagination of the reader is kept alive by frequent scenes of terror, in which the author seems particularly to excel. The subject is extremely interesting to the Russians; and the poet has artfully availed himself of the popular belief by the introduction of saints and martyrs for the machinery of his poem. Mr. Le Clerc informs us, that this poem, while it contains several striking passages of great beauty, is in many parts

Coxe's Travels into Russia, Vol. II. p. 209.

deficient in harmony; a defect, he adds, which the author, by retouching and correcting, is capable of removing. Mr. Kheraskof has not in the present reign failed of acquiring the rewards due to his extraordinary talents; having been successively appointed vice-president of the college of mines, counsellor of state, and curator of the university of Moscow.

Coxe's Travels into Russia, Vol. II. p. 191.

KHILKOF (PRINCE), a Russian nobleman, descended from a very antient family, had distinguished himself as ambassador to several foreign courts, before he was sent in 1700 to Stockholm in that capacity. He accompanied Charles XII. in his descent upon the Isle of Zealand, and upon the ensuing truce of Travendal between Sweden and Denmark returned to Stockholm, Sept. 17, at the eve of the rupture which broke out between the Swedish and Russian monarchs. His character of ambassador, deemed sacred by the law of nations, could not protect him from the resentment of Charles XII.; and, on the 20th of the same month, he was arrested and imprisoned. As an amusement during his captivity, which was long and for some time extremely rigorous, and at the request of his fellow-prisoner prince Trubetskoi, he began an abridgement of the "Russian History" from its earliest period to his own time; which he completed before he was restored to liberty. Hitherto, though Russia abounded in chronicles and annals relative to detached periods, yet, excepting a dry detail of facts compiled for the use of Alexey Michaelovitch, it possessed no regular and connected history. The first attempt towards such a work was undertaken by prince Khilkof. After a confinement of 18 years, he expired in his prison of Westeras, in the moment when he was upon the point of being released. His work, called "The Kernel of the Russian History," is a mere abridgement, and was published in 1770 by Mr. Muller. It forms only one volume in 8vo, and contains seven books: the first commences with the creation of the world, and ends with the erection of the Russian empire under Ruric; the remaining six carry down the history from that period to the year 1713. During some part of his confinement, he was permitted to receive from Moscow books, extracts from chronicles, and a few state-papers; but as he could not obtain the necessary documents so well as if he had been upon the spot, his performance unavoidably contains occasional errors, many of which the judicious editor has pointed out and corrected. About the time of Khilkof's death, another native commenced a similar work upon a much larger scale, and

who

who had more opportunities of obtaining information. This person was Vassili Tatistcheff; of whom some memoirs will be given in Vol. XII.

KOENIG (DANIEL), by birth a Swiss, died at Rotterdam, at the age of 22, in consequence of a severe drubbing he had received at Franeker. The populace, overhearing him talk in French, took it into their head that he was a French spy, and would have demolished him on the spot, if the academicians had not rescued him from their fury: but the wounds which he received hurried him to the grave in a few months. He translated into Latin Dr. Arbuthnot's "Tables of Ancient Coins," which remained in MS. till 1756, when it was published at Utrecht, with a curious and useful preface, by professor Reitz.

KOENIG (SAMUEL), brother to the preceding, came early into eminence by his mathematical abilities. He resided two years at the castle of Cirey, with the illustrious marchioness du Chatelet, who profited highly by his instructions. He afterwards became professor of philosophy and natural law at Franeker; when he went to the Hague as librarian to the Stadtholder and to the princess of Orange. The academy of Berlin enrolled him amongst her members, and afterwards expelled him on an occasion well known to the learned world, and which we have related in another place. All Europe was interested in the quarrel which this occasioned between Koenig and Maupertuis. Koenig appealed to the public; and his "Appeal," written with the animation of resentment, procured him many friends. He was author of some other works; and died in 1757, with the character of being one of the best mathematicians of the age. Voltaire, in a letter to Helvetius, says, "Koenig n'a de l'imagination en aucun sens, mais il est ce qu'on appelle grand metaphysicien.—Il est très-bon géomètre, & ce qui vaut mieux, très-bon garçon."

Diction-
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1783.

Diction-
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1783.

Art. MAU-
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